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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI - VILLAGE SURVEY MONOGRAPHS

SERIAL No. 10

A MONOGRAPH

ON

LAMTHAMPADU

(PADERU TALUK, VISAKHAPATNAM DISTRICT)

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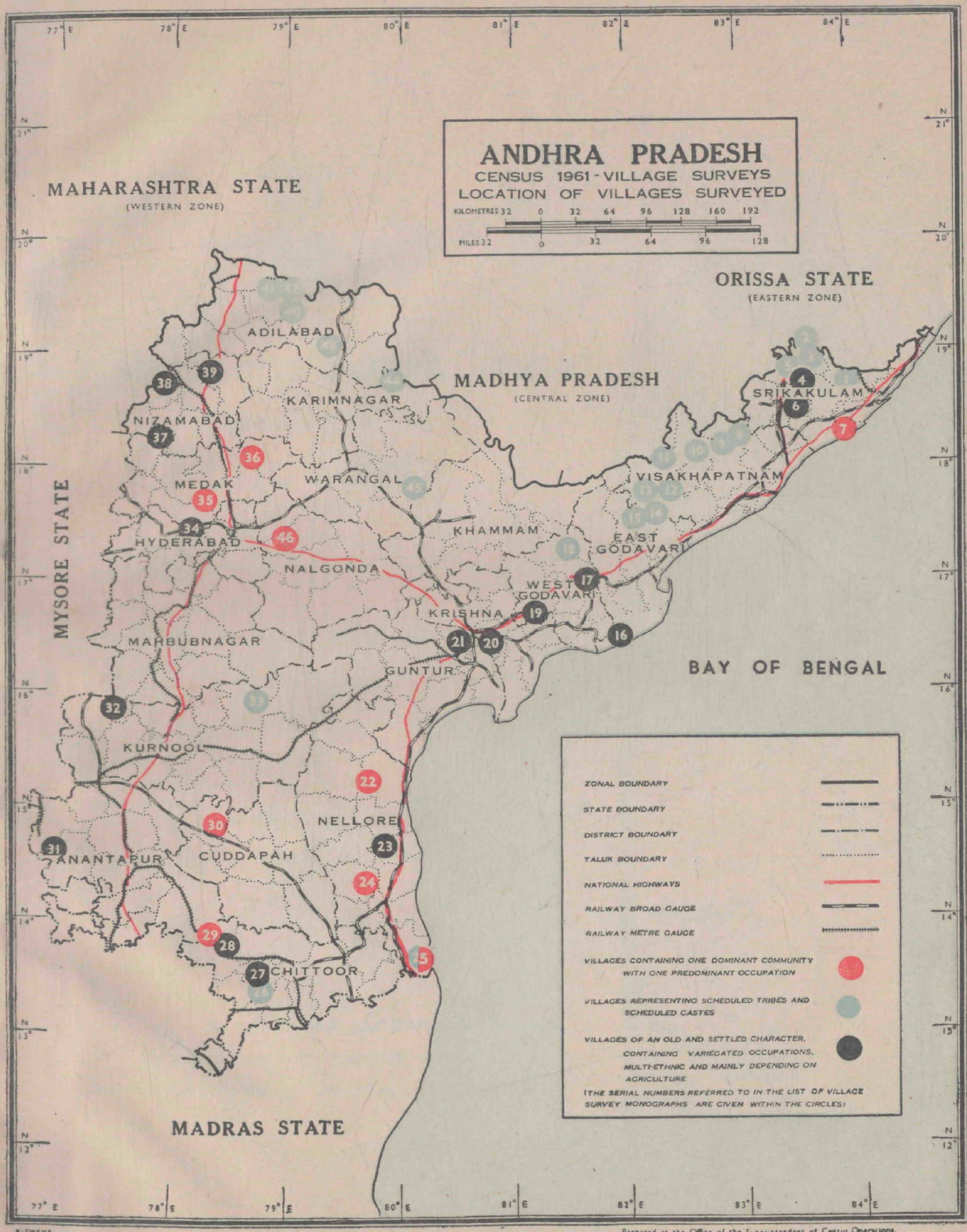
CENSUS OF INDIA 1961—VOLUME II-PART VI-LIST OF VILLAGE SURVEY MONOGRAPHS
ANDHRA PRADESH

Name of District (1)	Name of Taluk (2)	Sl. No. (3)	Name of village (4)	Brief details of what the village represents (5)
Srikakulam	Pathapatnam	1	Kallata	Kapu Savaras—A Scheduled Tribe
	Parvathipuram	2	Kalliti	Savaras—A Scheduled Tribe
		3	Lakkaguda	Jatapus—A Scheduled Tribe
		4	Kannapudoravalasa	A village in jute growing area
		5	Gadabavalasa, hamlet of Gumma	Gadabas—A Scheduled Tribe
	Bobbili	6	Karada	A Bobbili Samsthanam village
	Srikakulam	7	Mofusbandar	A fishermen's village
Visakhapatnam	Srungavarapukota	8	Kondiba‡	Dombs—A Scheduled Caste
	Paderu	9	Gandha‡	Konda Dhoras—A Scheduled Tribe
		10	Lamthampadu†	Kondhs—A Scheduled Tribe
	Chintapalle	11	Annavaram‡	Samanthus—A Tribe
		12	Makavaram	Kammaras *alias* Ojas—A Scheduled Tribe
		13	Jerrela‡	Bagatas—A Scheduled Tribe
East Godavari	Yellavaram	14	Kondapalle	Koya Dhoras—A Tribe
		15	Kovilapalem	Konda Reddis—A Scheduled Tribe
	Razole	16	Pasarlapudilanka	A typical East Godavari delta village
West Godavari	Kovvur	17	Unagatla*‡	A dry agricultural village surveyed in 1917 & 1936 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1936–62 is done
	Polavaram	18	Puliramudugudem	Koyas—A Scheduled Tribe
	Eluru	19	Gudivakalanka	A settled village in Kolleru lake bed area
Krishna	Vijayawada	20	Maredumaka	A settled Krishna delta village
Guntur	Guntur	21	Malkapuram	A typical tobacco growing village
Nellore	Kandukur	22	Ayyavaripalle	A sheep and cattle rearing village
	Kovur	23	Yelamanchipadu	A settled wet agricultural village
	Rapur	24	Devaravemuru	Several workers in mica industry reside in this village
	Sullurpet	25	Rettamala	Noted for boat building industry. It also represents Yenadis, a Scheduled Tribe
Chittoor	Punganur	26	Palyampalle	Lambadis—A Scheduled Tribe
		27	Thettupalle, hamlet of Nellimanda	A village surveyed in 1916 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1916–62 is done
	Madanapalle	28	Panchalamarri	A village depending on tank and well irrigation
		29	Gangireddipalle	A sheep and cattle rearing village
Cuddapah	Jammalamadugu	30	P. Sugamanchipalle	Noted for Cuddapah slabs
Anantapur	Kalyandrug	31	Bhairavanitippa	A dry village changing to wet cultivation under the Bhairavanitippa project
Kurnool	Adoni	32	Mantsala (Mantralayam)	A place of religious importance
	Atmakur (Independent Sub-Taluk)	33	Byrlutigudem‡	Chenchus—A Scheduled Tribe
Hyderabad	Chevella	34	Peddamangalaram	Economy dependant on the supply of vegetables to Hyderabad city
Medak	Narsapur	35	Sivanagar	Tanning industry
	Siddipet	36	Habshipur	Handloom industry
Nizamabad	Banswada	37	Banjepalle	An agricultural village on the bank of Nizam Sagar lake
	Bodhan	38	Pocharam	An agricultural village noted for sugarcane cultivation
	Armur	39	Kotha Armur‡	An agricultural village partly irrigated by Nizam Sagar Canal. A comparative study of the progress made in the life of the people between 1929 & 1962 with reference to the economic investigations made by Sri S. Kesava Iyengar is done
Adilabad	Utnur	40	Bhurnur‡	Gonds & Pradhans—Scheduled Tribes
		41	Vemayakunta	Mathuras—A Tribe
		42	Laindiguda	Kolams—A Scheduled Tribe
	Lakshettipet	43	Malkepalle	Thotis—A Scheduled Tribe
Karimnagar	Manthani	44	Kishtaraopet	Naikpods—A Scheduled Tribe
Warangal	Narasampet	45	Mattewada‡	Koyas—A Scheduled Tribe
Nalgonda	Ramannapet	46	Tallasingaram	A toddy tappers' village

*Surveyed by the Indian Institute of Economics, Hyderabad-A. P. †Present Monograph. ‡Monographs already published.



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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions.' In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive : the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows :

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, *e.g.*, fishermen, forest workers, *jhum* cultivators, potters, weavers, salt-makers, quarry workers, etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition.

By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra' over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry, suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the

other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and Technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve : to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendix III to Kotha Armur monograph (Sl. No. 39).

NEW DELHI
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

In the Foreword, the Registrar General, India has explained the genesis of the scheme of Village Surveys that has been taken up as one of the ancillary studies to the 1961 Census Operations. The purpose of selection of villages for the survey and the scope of survey have also been explained.

In this state 46 villages were selected for the survey, of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled, *viz*, Samanthus, Koya Dhoras and Mathuras, and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages of fair size of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Lamthampadu (No. 10 in the State Map before the Inner Title page gives the location of this village) covered by the present monograph falls under the second category, representing the Tribe, Kondhs.

The selection of the villages of the optimum population size of 500 and also satisfying all other criteria, such as to be at a distance of a day's travel from the taluk headquarters and so on, was none too easy. Several villages selected had to be of a much larger size than prescribed as otherwise it was difficult to choose a village to satisfy the main purpose for which the village is selected for survey. Similarly some interior tribal villages that were selected were necessarily smaller than the optimum population size prescribed. The villages were selected carefully having an eye on regional distribution and ecological variation, but it has not always been possible to select villages so remote as to be a day's journey from important centres of communication or administrative headquarters of a district. With the developed communications and the fast means of transport it was somewhat difficult to locate all villages uninfluenced by developmental activities. There were, of course, some villages, particularly in the Agency tract which took not one day but several days to reach from the district headquarters. All the same, it is expected that the villages now selected truly represent a cross-section of the rural population of the State.

In this State, we started off with our Village Surveys under the original scheme of things, under which it was expected that one Investigator should be able to cover a village in about a week or 10 days' time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. We covered quite a few villages under this old scheme and the present village of Lamthampadu covered by this monograph was one such village surveyed in 1960 itself canvassing the old skeleton schedules, a set of which is given as Appendix II to the Monograh No. 45, Mattewada village. As explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusions arrived at the Study Camp held in New Delhi in December 1961, a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village completely. As several villages had already been covered by the time the scope of Survey was enlarged, we were able to cover only a limited number of villages canvassing this set of larger schedules which is given as Appendix III to the Monograph No. 39, Kotha Armur village. An attempt, however, was made to resurvey a few of the villages already covered so as to bring them under the new method. Fortunately, Lamthampadu is one such resurveyed village. But the limitation of time made it difficult to resurvey all the rest as proposed. Therefore, the village survey monographs presented for this State will show two distinct patterns—one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information.

Certain limitations to our efforts in this field may have to be, however, recognised. While the Investigators who were put on the job of canvassing the schedules were carefully chosen for their academic qualifications, their experience in Community Development Organisation or their ability and aptitude to move closely with the rural and tribalfolk, live with them, gain their confidence and evoke positive response, to

observe things first hand and record their observations truthfully, these Investigators were not specialists. They had no special technical training in anthropological, sociological and in demographic investigations except the knowledge and the fund of experience they acquired after surveying a few villages at the present Census under the informed guidance and direction from the Officers in charge of Village Surveys. Some of their observations may not stand the minute scrutiny of an expert in a particular field but they can certainly claim to have truthfully recorded all the information they gathered first hand, and it is open to the experts to draw their own conclusions on the statistical data presented. The purpose of the present survey will be served if it has helped to give an authentic picture of the life and conditions of the people as is observed now.

The present monograph deals with Lamthampadu, a tribal village in the Eastern Ghats of Visakhapatnam District. It is predominantly inhabited by Kondhs, a Scheduled Tribe. Due to the remote situation, the tribals inhabiting this village are still found to be undeveloped, steeped in superstitious beliefs. Mostly depending on the surrounding forests their economy has not changed much since some generations.

This village was first surveyed in the second fortnight of March, 1961 by Sarvasri K. S. S. Raju and M. V. S. Rai, Economic Investigators. Later during April–May, 1963, this village was resurveyed by canvassing the enlarged schedules by Sarvasri M. V. S. Rai and V. D. Chary, Economic Investigators assisted by Sarvasri A. Chandrasekhara Reddy and Y. Ramakrishna of my office. The shaping of the report was attended to by an efficient team of my office led by the Tabulation Officer, Sri P. Pattayya and the Research Assistant, Sri V. Radhakrishna, under the supervision and guidance of the Deputy Superintendent of Census Operations, Sri K. V. N. Gowd. The preparation of tables was supervised by Sri A. Chandrasekhara Reddy. The credit for line drawings, maps etc., goes to Sri M. Krishna Swamy, the Artist. The printing was supervised by Sri S. K. V. Gupta, Senior Proof Reader.

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Andhra Pradesh.

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70	Tribal Panchayat—Existence and Attitude by Tribe and Households .	83
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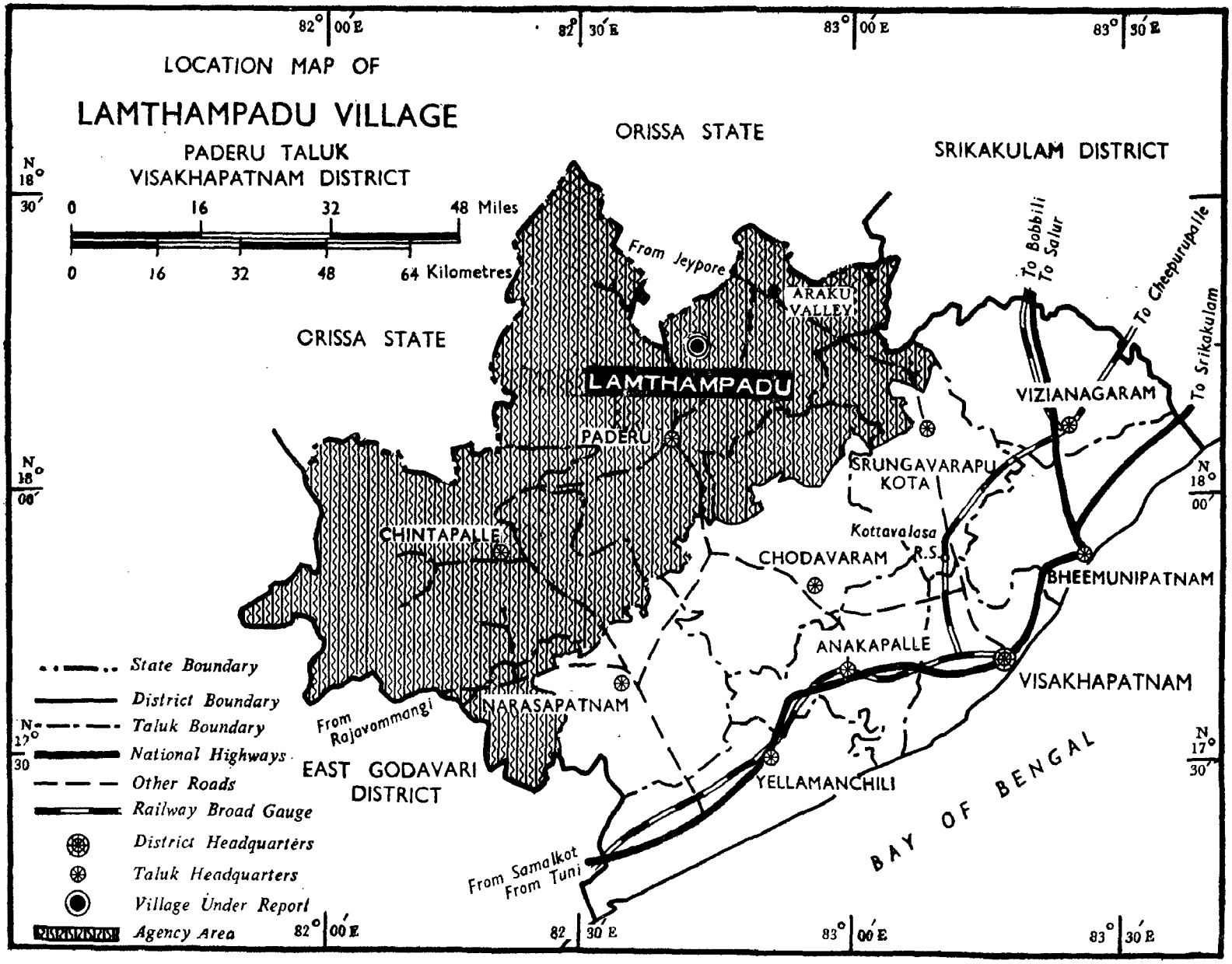
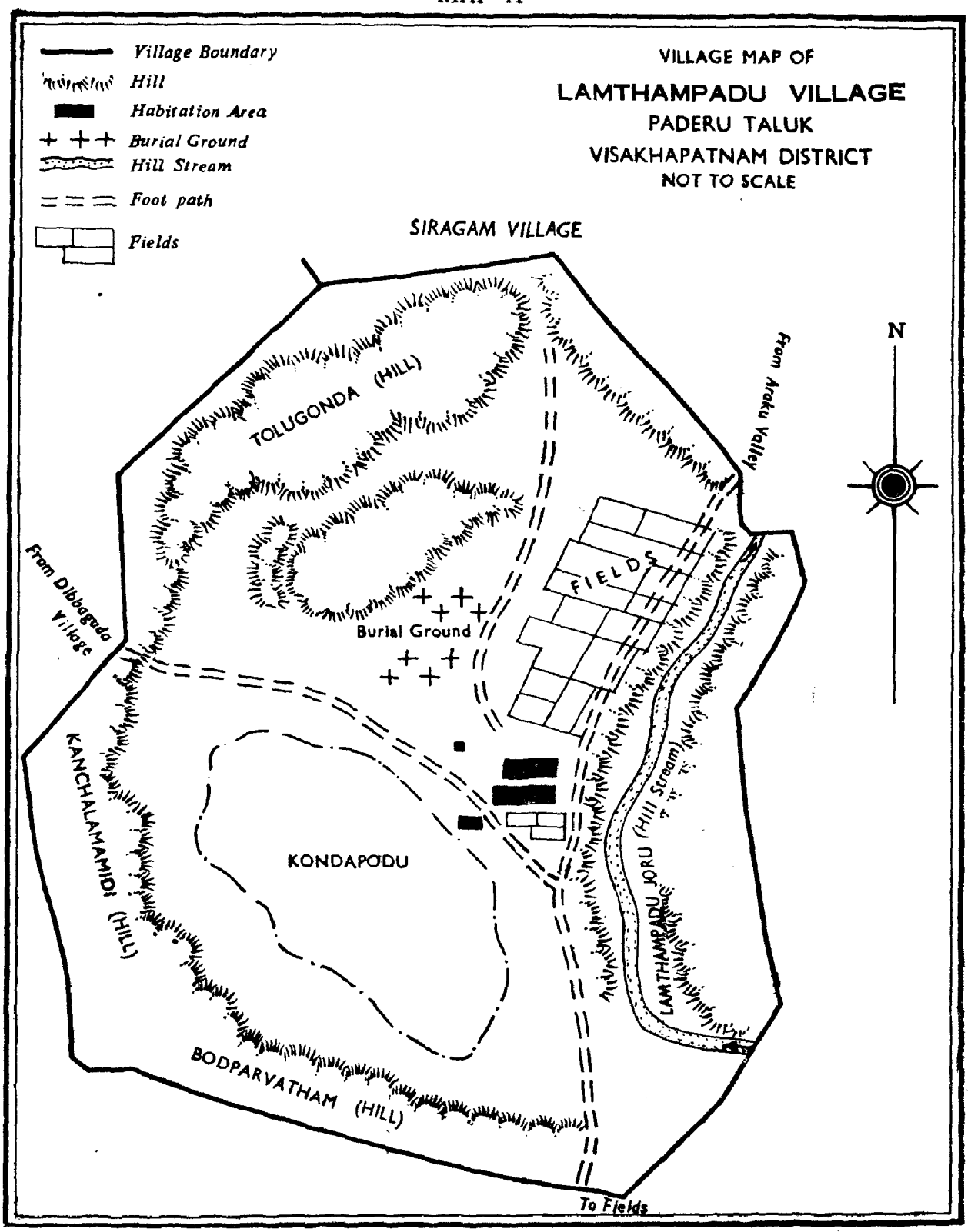
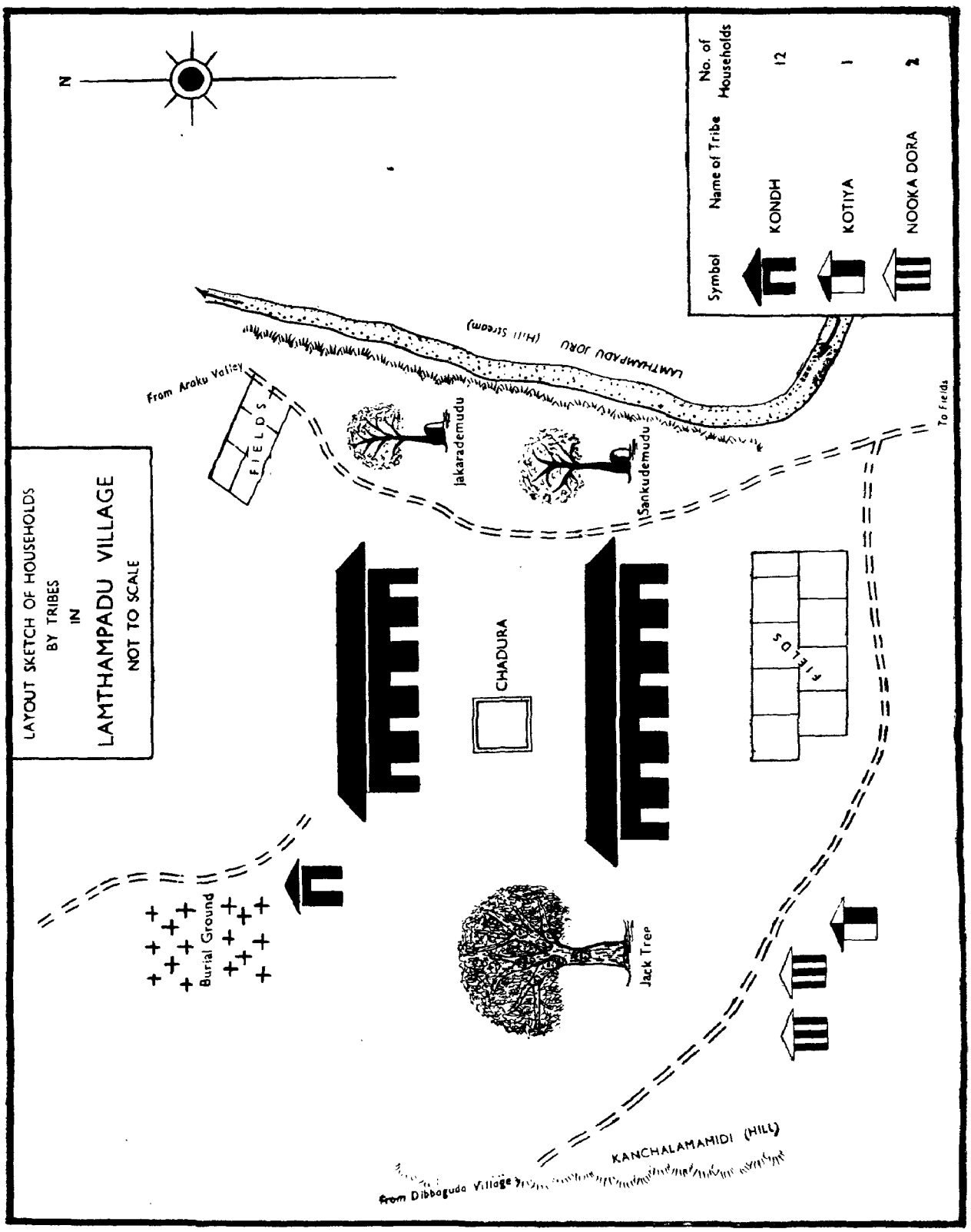
MAP I


LOCATION MAP OF
LAMTHAMPADU VILLAGE
PADERU TALUK
VISAKHAPATNAM DISTRICT
ORISSA STATE
SRIKAKULAM DISTRICT
ORISSA STATE
0 16 32 48 Miles
0 16 32 48 64 Kilometres
From Jeypore
ARAKU VALLEY
To Bobbili
To Salur
To Cheepurupalle
To Srikakulam
LAMTHAMPADU
PADERU
VIZIANAGARAM
SRUNGAVARAPU KOTA
CHINTAPALLE
Kottavalasa R.S.
CHODAVARAM
BHEEMUNIPATNAM
ANAKAPALLE
VISAKHAPATNAM
NARASAPATNAM
From Rajavommangi
EAST GODAVARI DISTRICT
YELLAMANCHILI
BAY OF BENGAL
From Samalkot
From Tuni
State Boundary
District Boundary
Taluk Boundary
National Highways
Other Roads
Railway Broad Gauge
District Headquarters
Taluk Headquarters
Village Under Report
Agency Area
82° 00' E
82° 30' E
83° 00' E
83° 30' E
N 18° 30'
N 18° 00'
N 17° 30'

MAP II


Village Boundary
Hill
Habitation Area
Burial Ground
Hill Stream
Foot path
Fields
VILLAGE MAP OF
LAMTHAMPADU VILLAGE
PADERU TALUK
VISAKHAPATNAM DISTRICT
NOT TO SCALE
SIRAGAM VILLAGE
TOLUGONDA (HILL)
From Araku Valley
From Dibbagguda Village
FIELDS
Burial Ground
KANCHALAMAMIDI (HILL)
KONDAPODU
LAMTHAMPADU JORU (Hill Stream)
BODPARVATHAM (HILL)
To Fields
N

MAP III


LAYOUT SKETCH OF HOUSEHOLDS
BY TRIBES
IN
LAMTHAMPADU VILLAGE
NOT TO SCALE
N
Symbol
Name of Tribe
No. of Households
KONDH
12
KOTIYA
1
NOOKA DORA
2
LAMTHAMPADU JORU (Hill Stream)
From Araku Valley
FIELDS
Jakarademudu
Sankudemudu
To Fields
CHADURA
FIELDS
Burial Ground
Jack Tree
KANCHALAMAMIDI (HILL)
From Dibbaguda Village

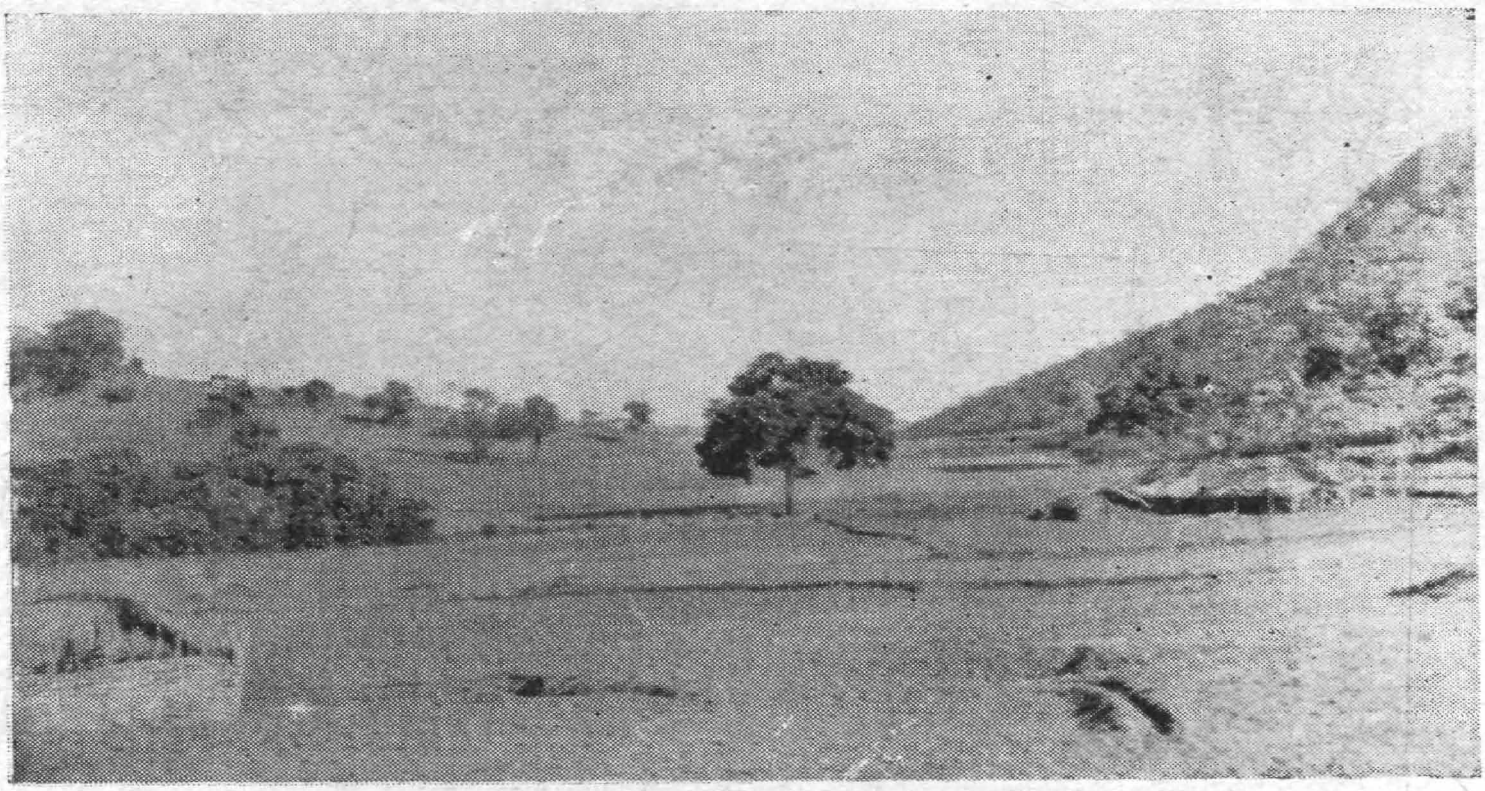


Fig. 1 A general view of the village. (*Chapter I—Para* 2)

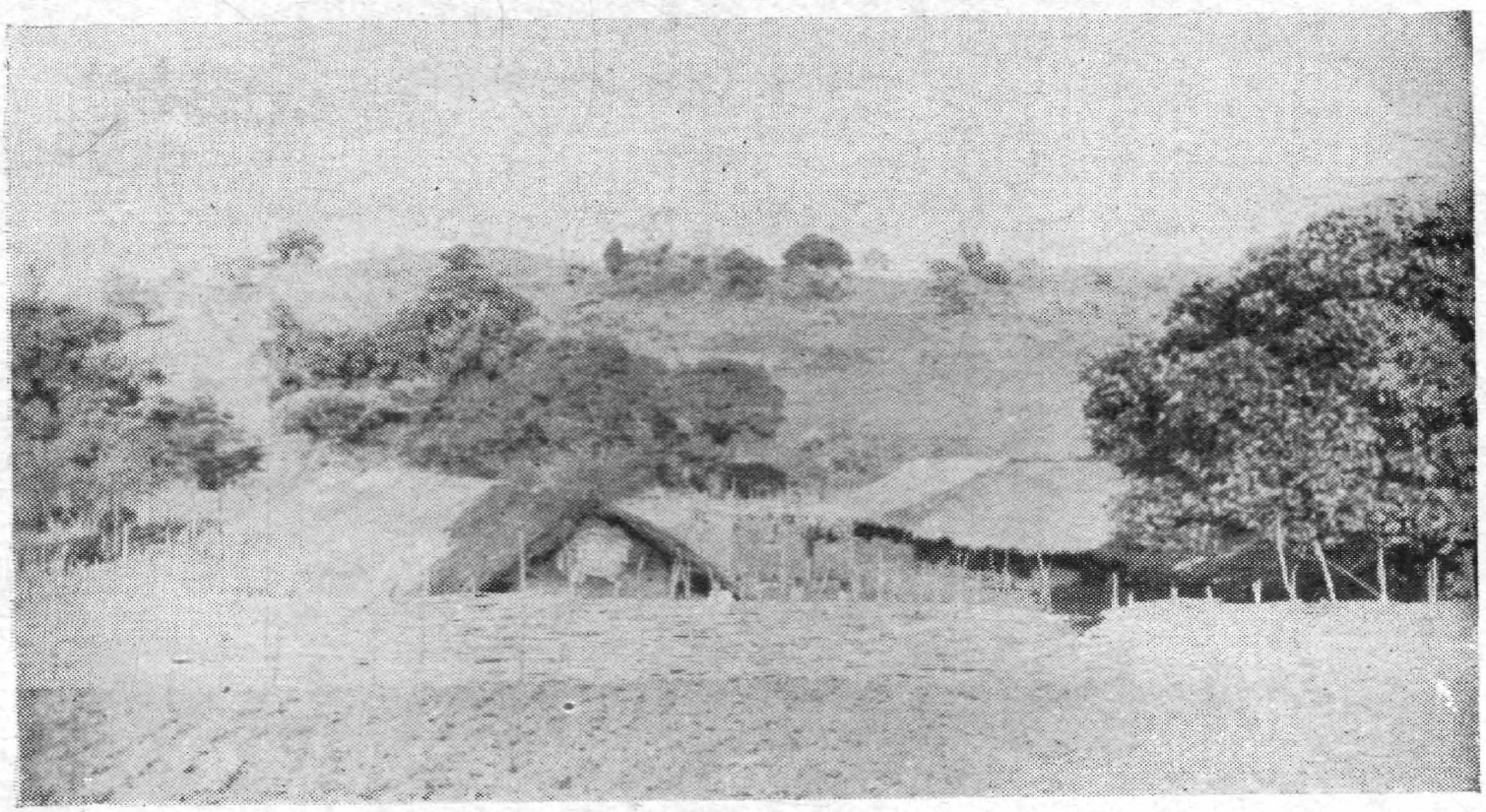


Fig. 2 Habitation area. (*Chapter I—Para* 10)

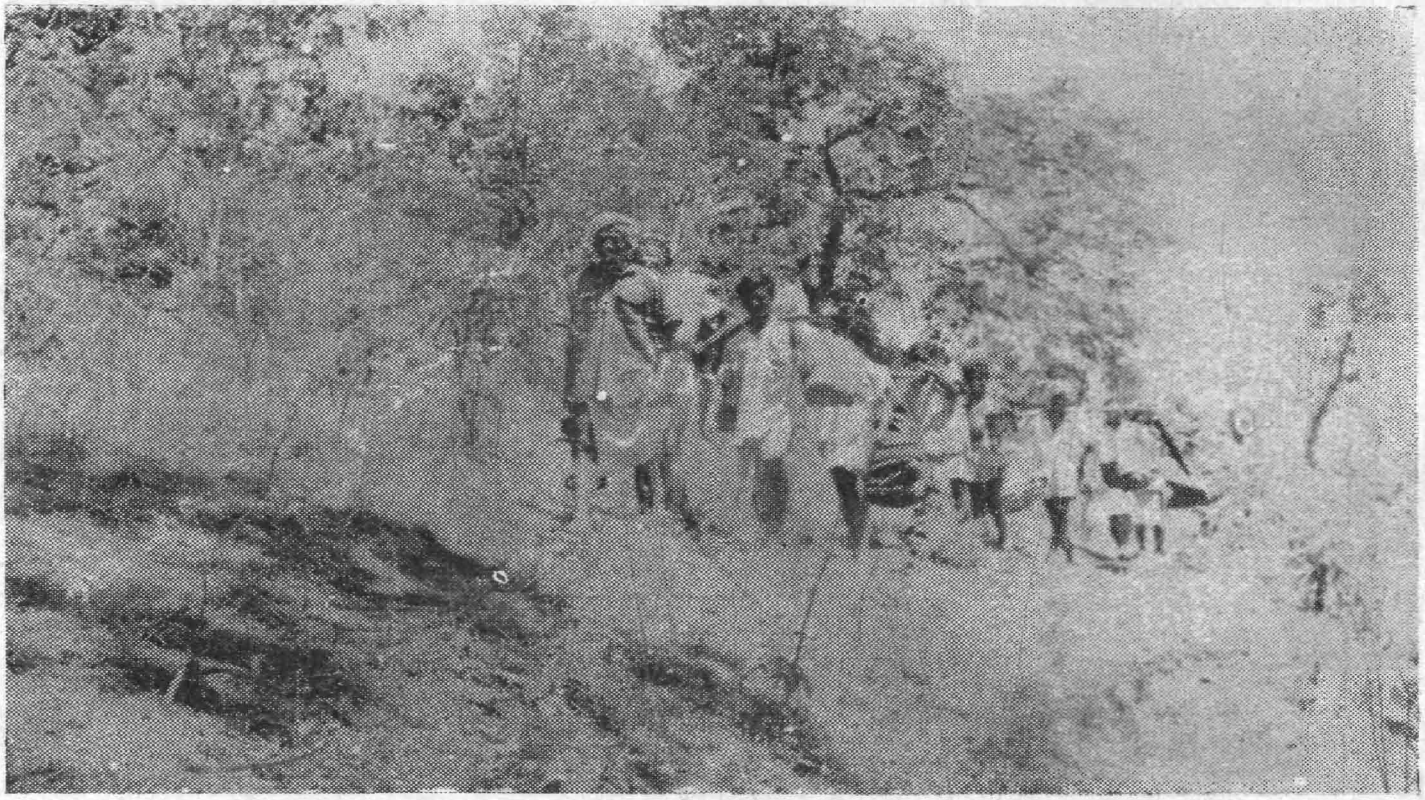


Fig. 3 Approach to the village. (*Chapter I—Para* 11)

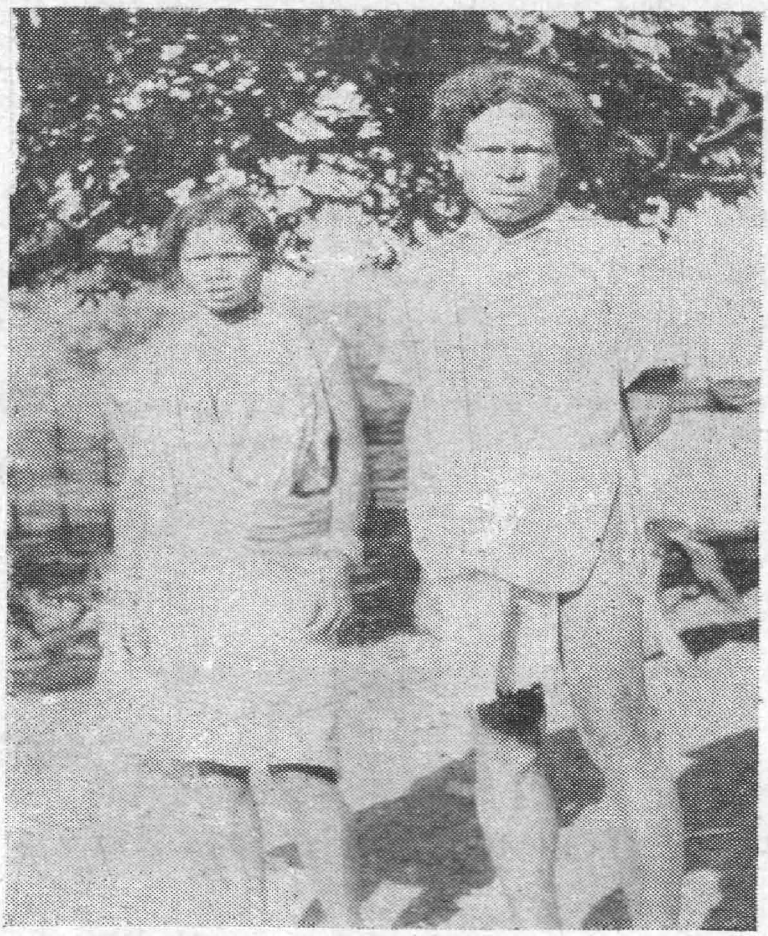


Fig. 4 A Kondh couple. (*Chapter II—Para* 1)



Fig. 5 A Nooka Dora couple. (*Chapter II—Para* 1)



Fig. 6 A Kotia couple. (*Chapter II—Para* 1)

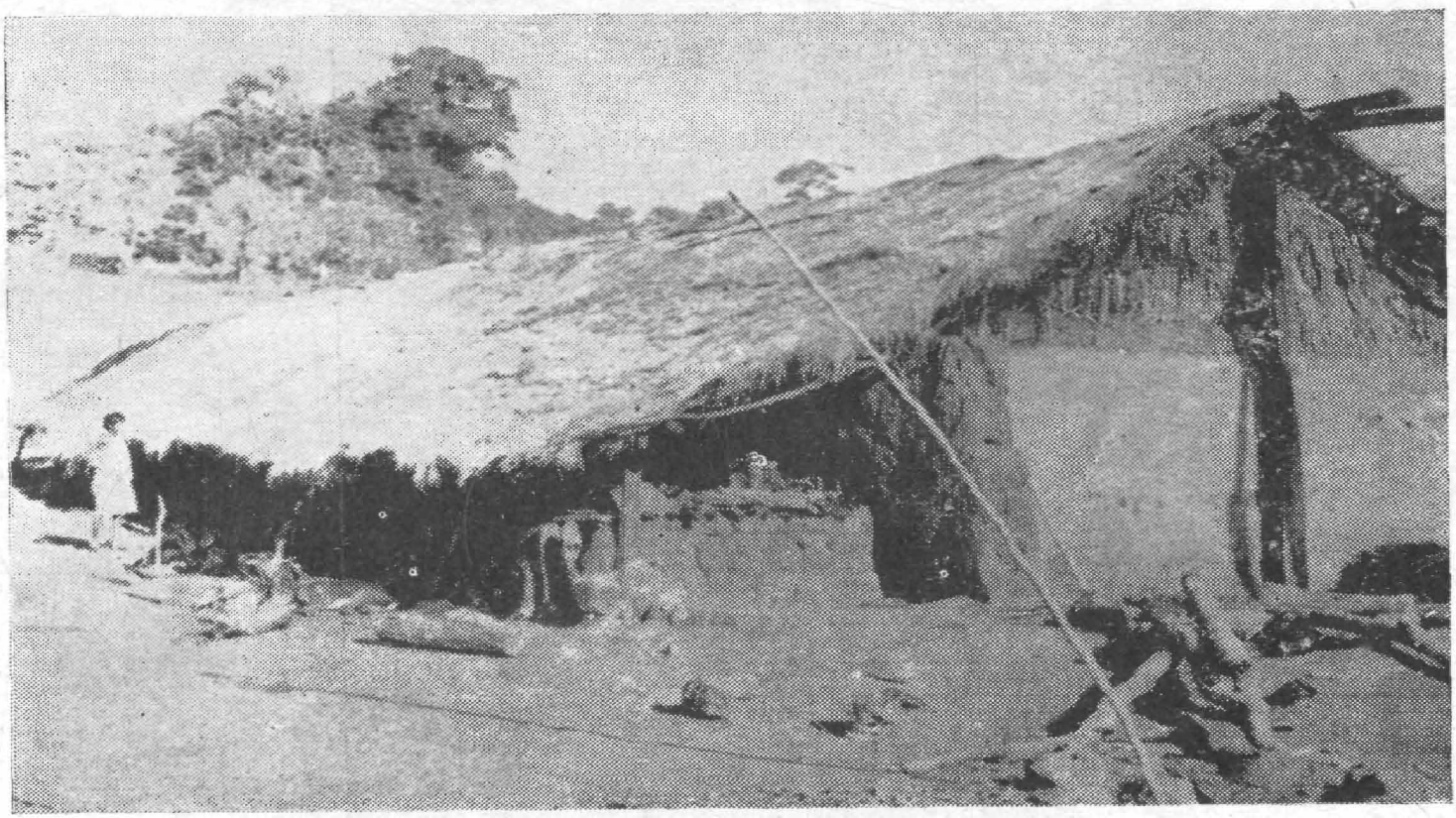


Fig. 7 Houses in a row. (*Chapter II—Para* 7)

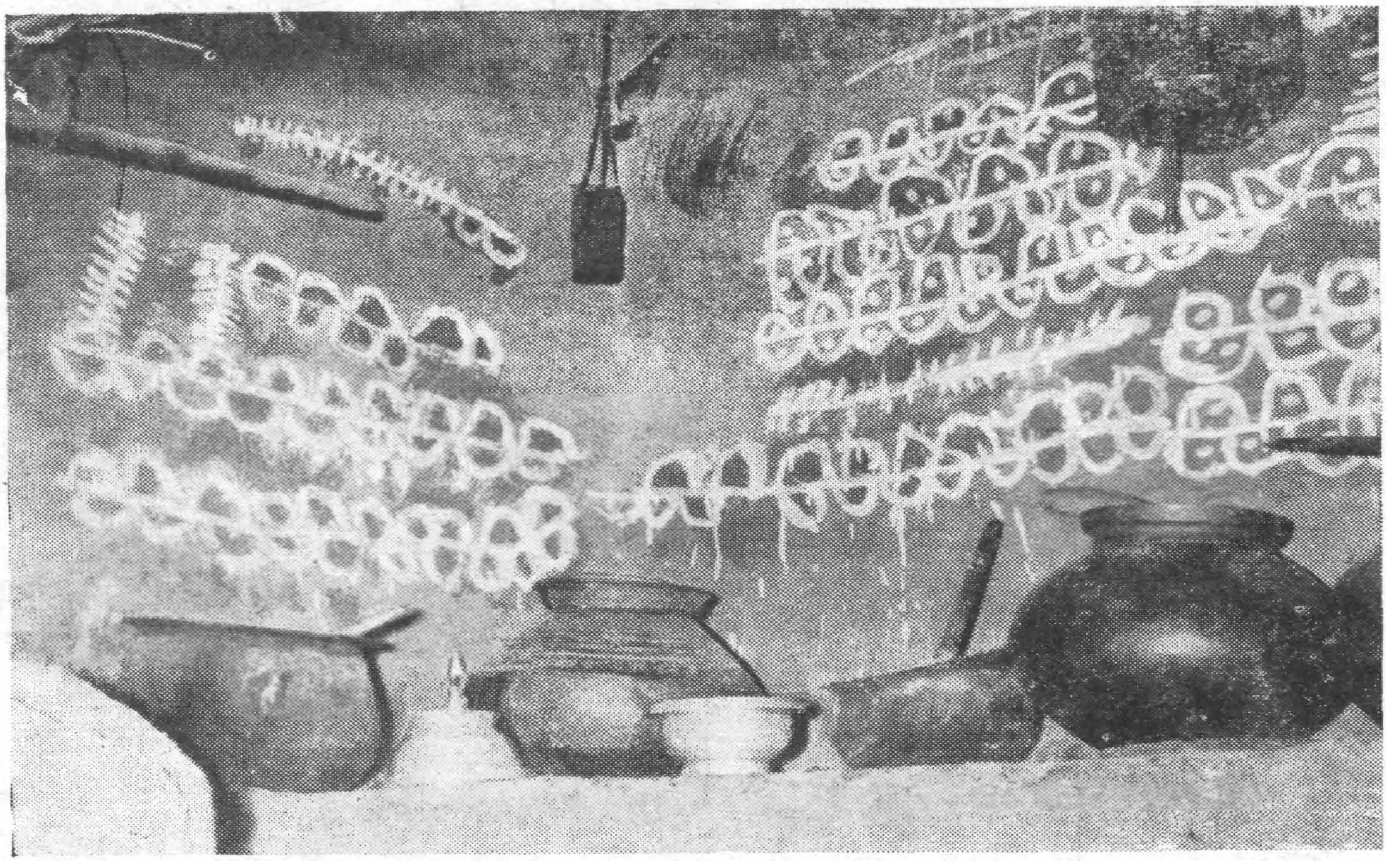


Fig. 8 Cooking utensils – Also see the decorations on the wall. (*Chapter II—Para* 10)

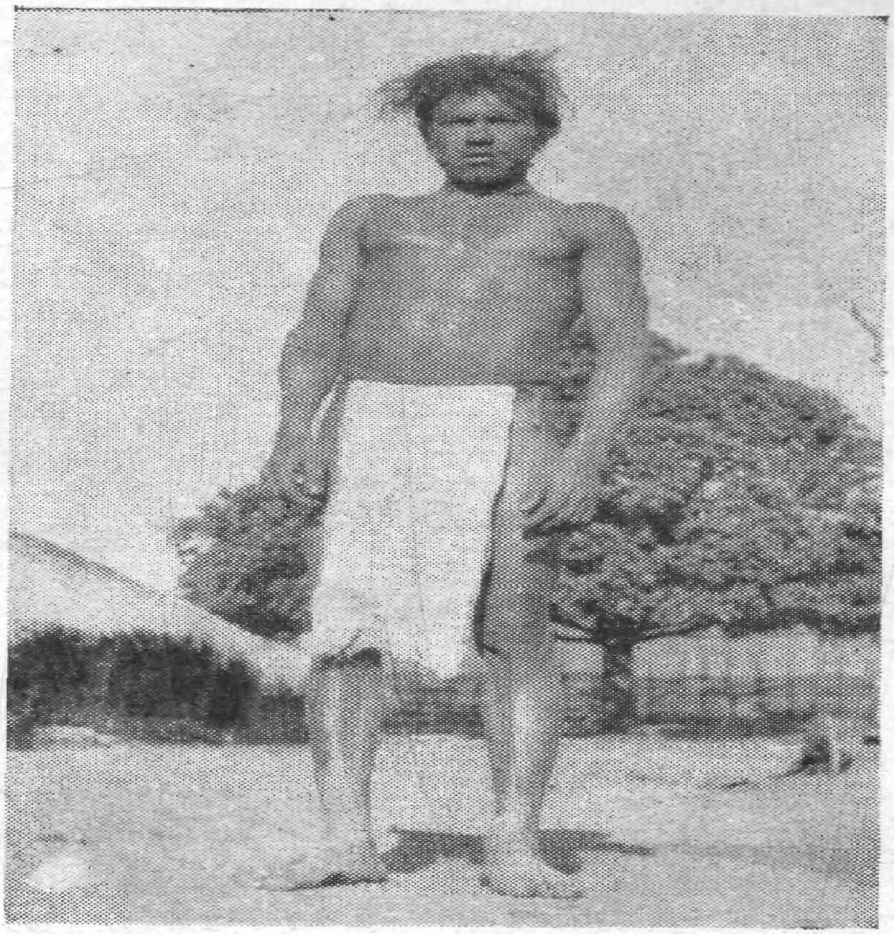


Fig. 9 Man's dress. (*Chapter II—Para* 14)

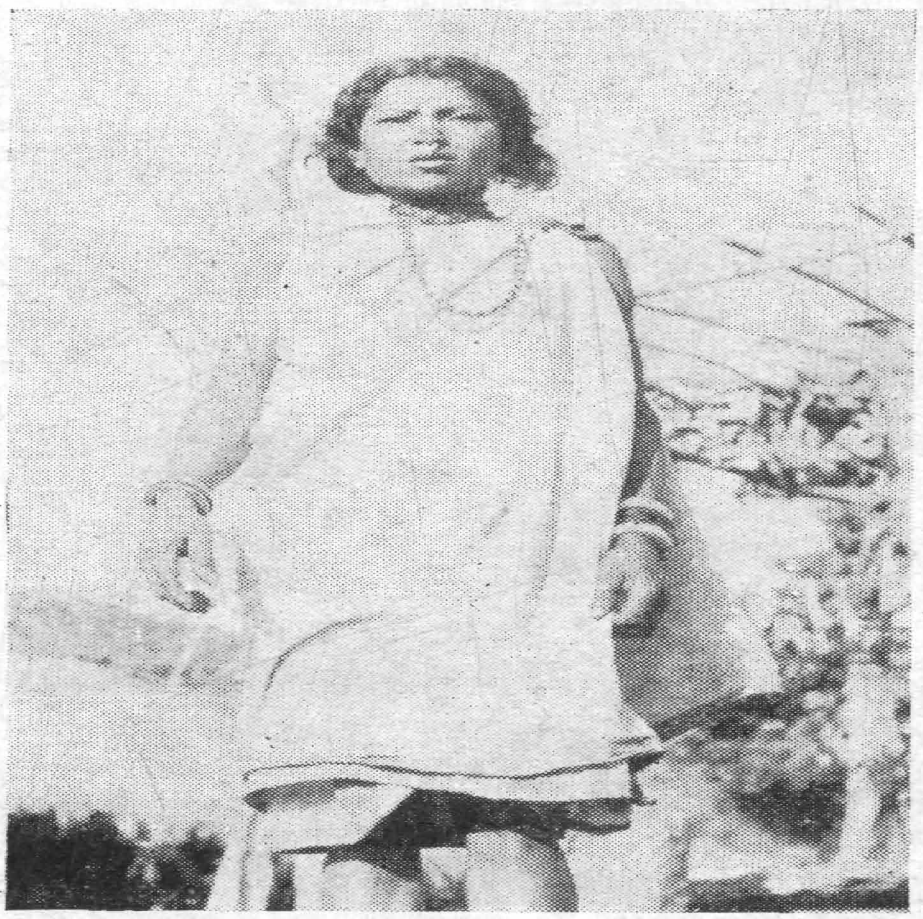


Fig. 10 Woman's apparel. (*Chapter II—Para* 15)



Fig. 11 Children's dress. (*Chapter II—Para* 16)



Fig. 12 Ornaments of the feet and legs. (*Chapter II—Para* 23)



Fig. 13 Ornaments of the hand. (*Chapter II—Para* 24)



Fig. 14 Ornaments of the neck. (*Chapter II—Para* 25)



Fig. 15 Nose and ear ornaments. (*Chapter II—Para* 26)

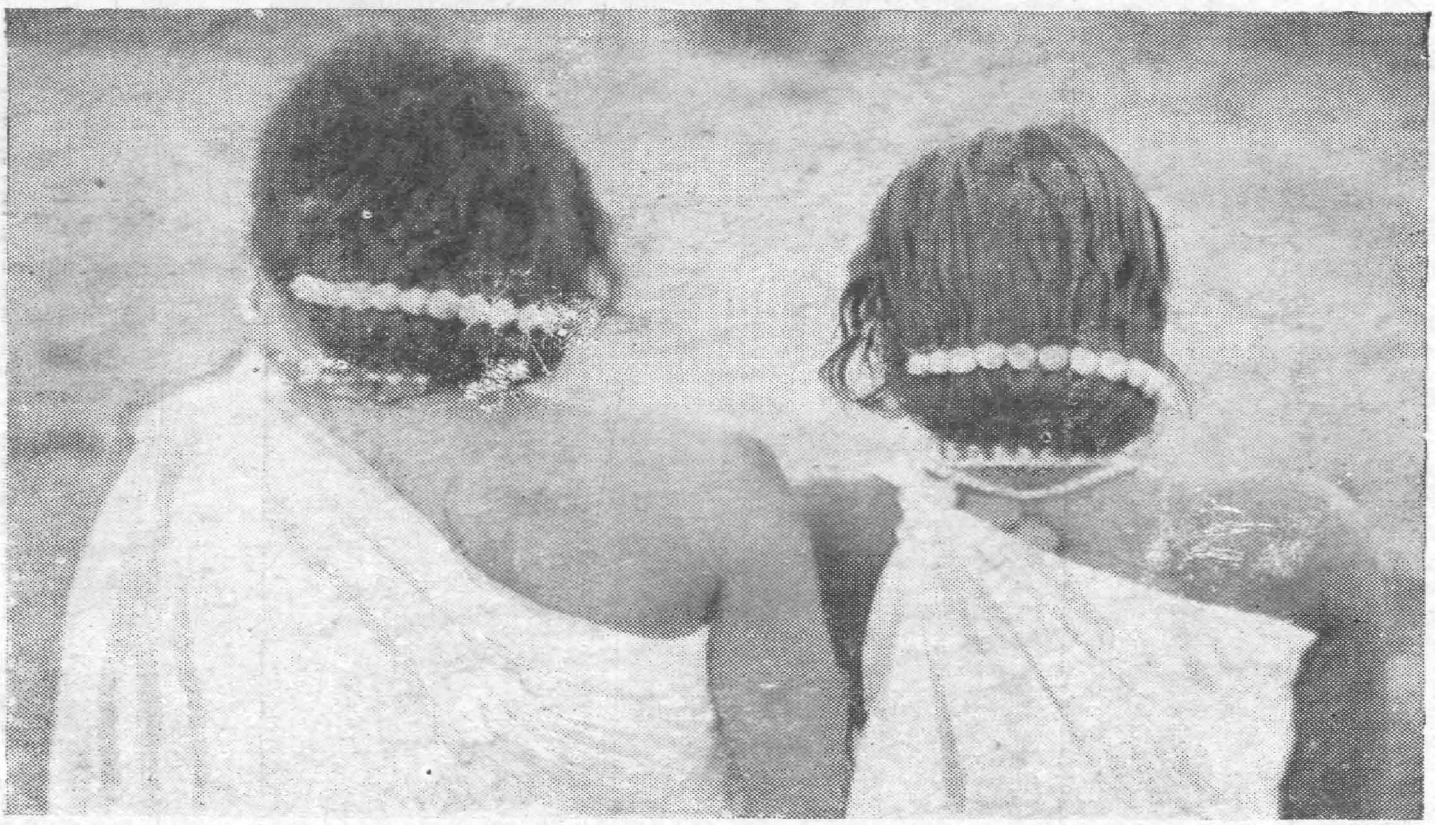


Fig. 16 *Kuppenga* – The hair pins. (*Chapter II—Para* 27)



Fig. 17 Hair style of woman. (*Chapter II—Para* 28)

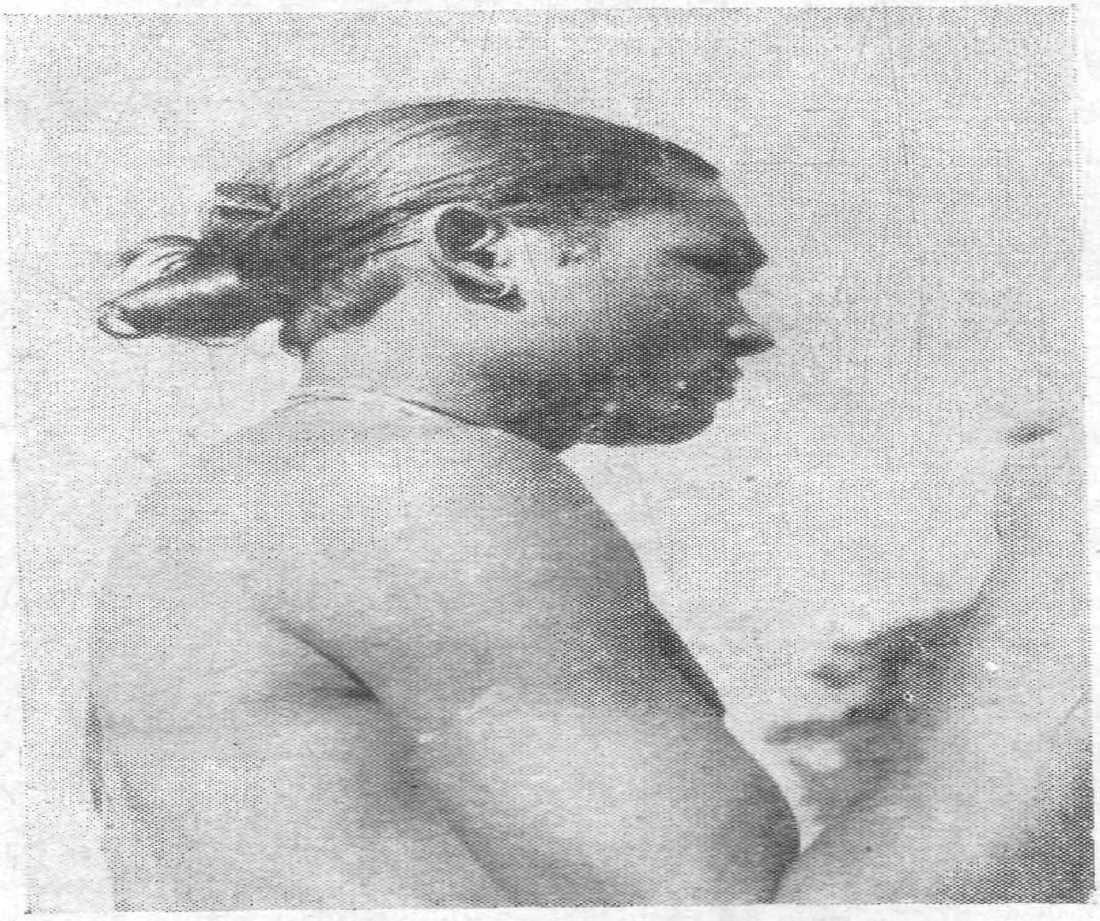


Fig. 18 Hair style of man. (*Chapter II—Para* 28)

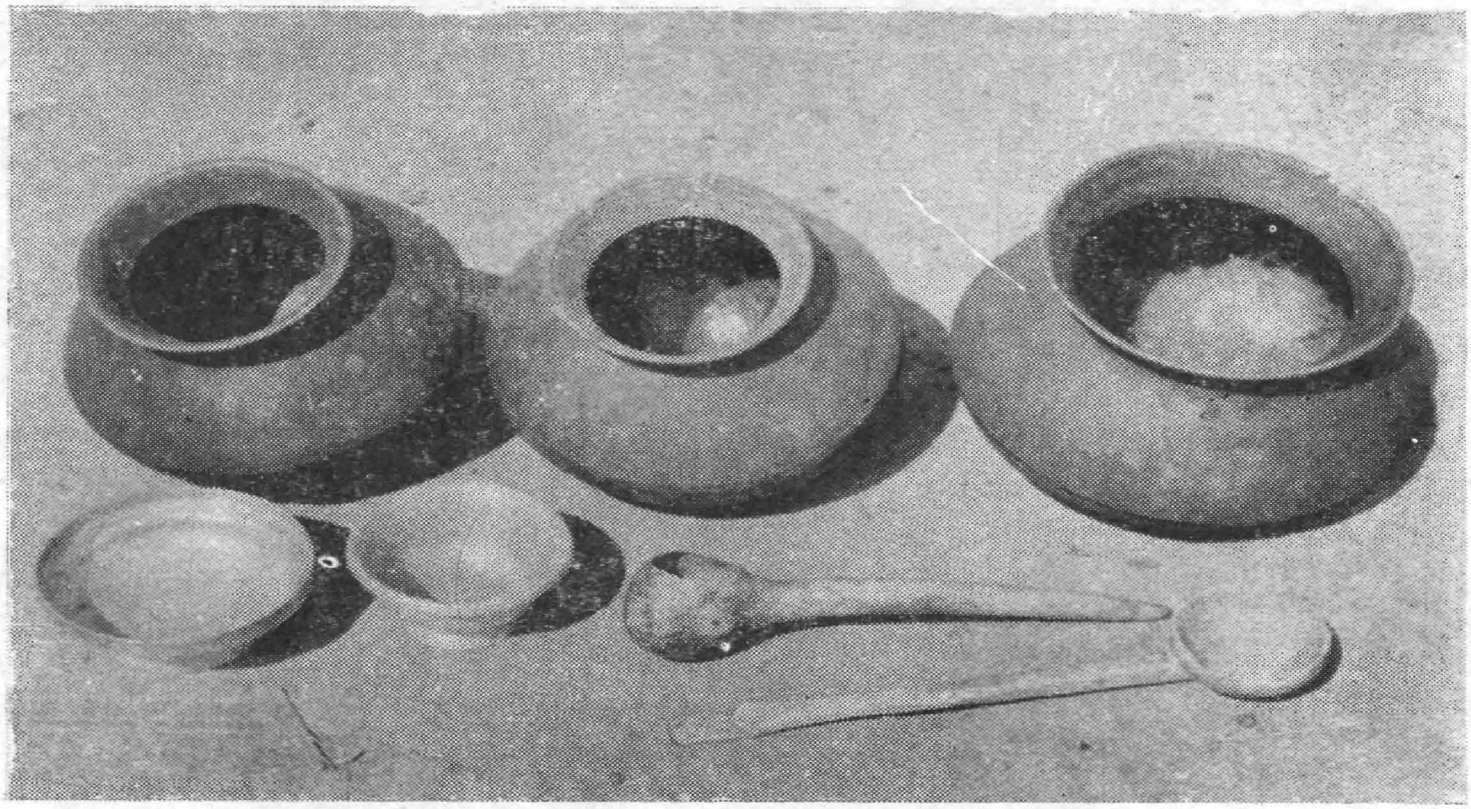


Fig. 19 Cooking utensils. (*Chapter II—Para* 32)

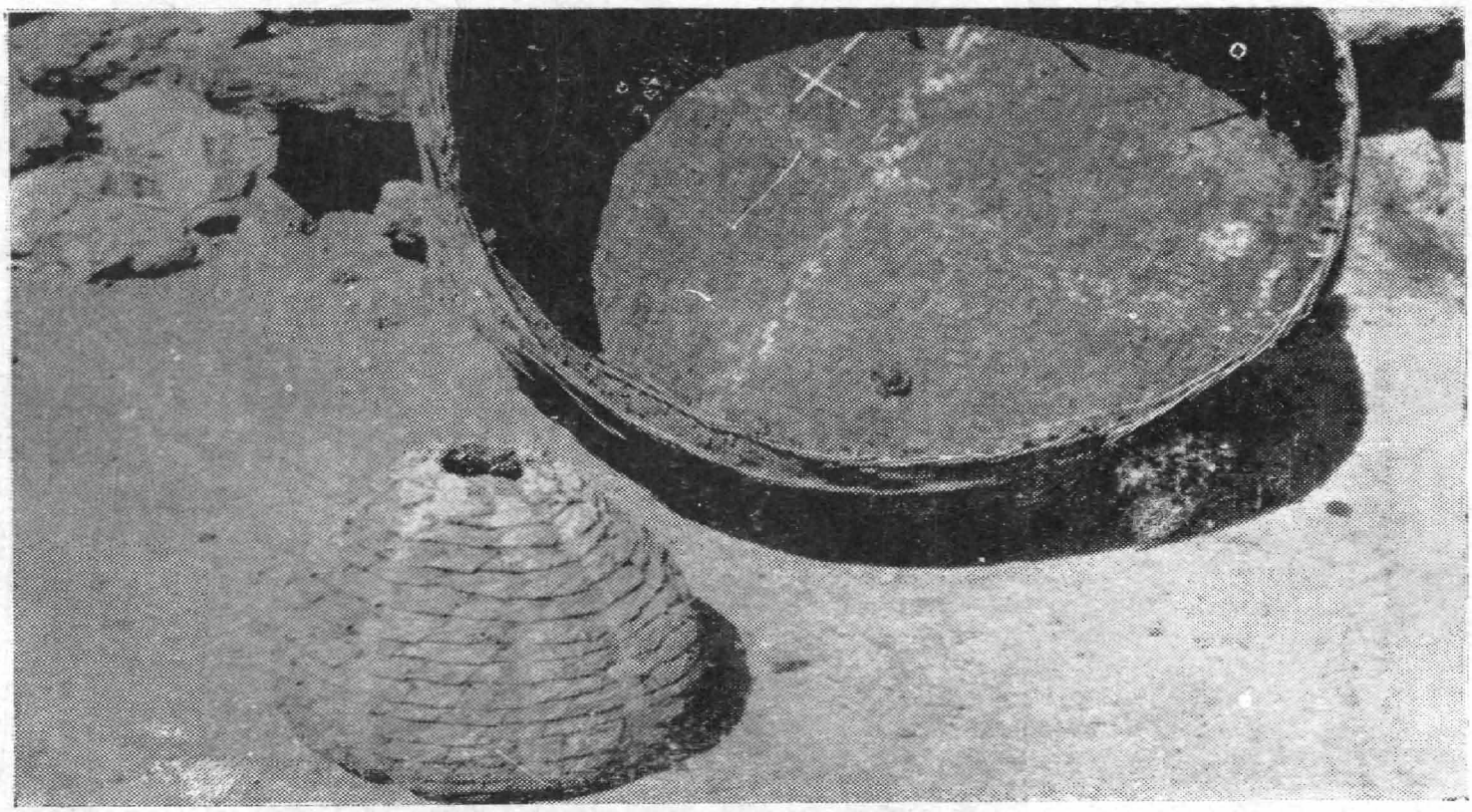


Fig. 20 Storing vessels. (*Chapter II—Para* 34)

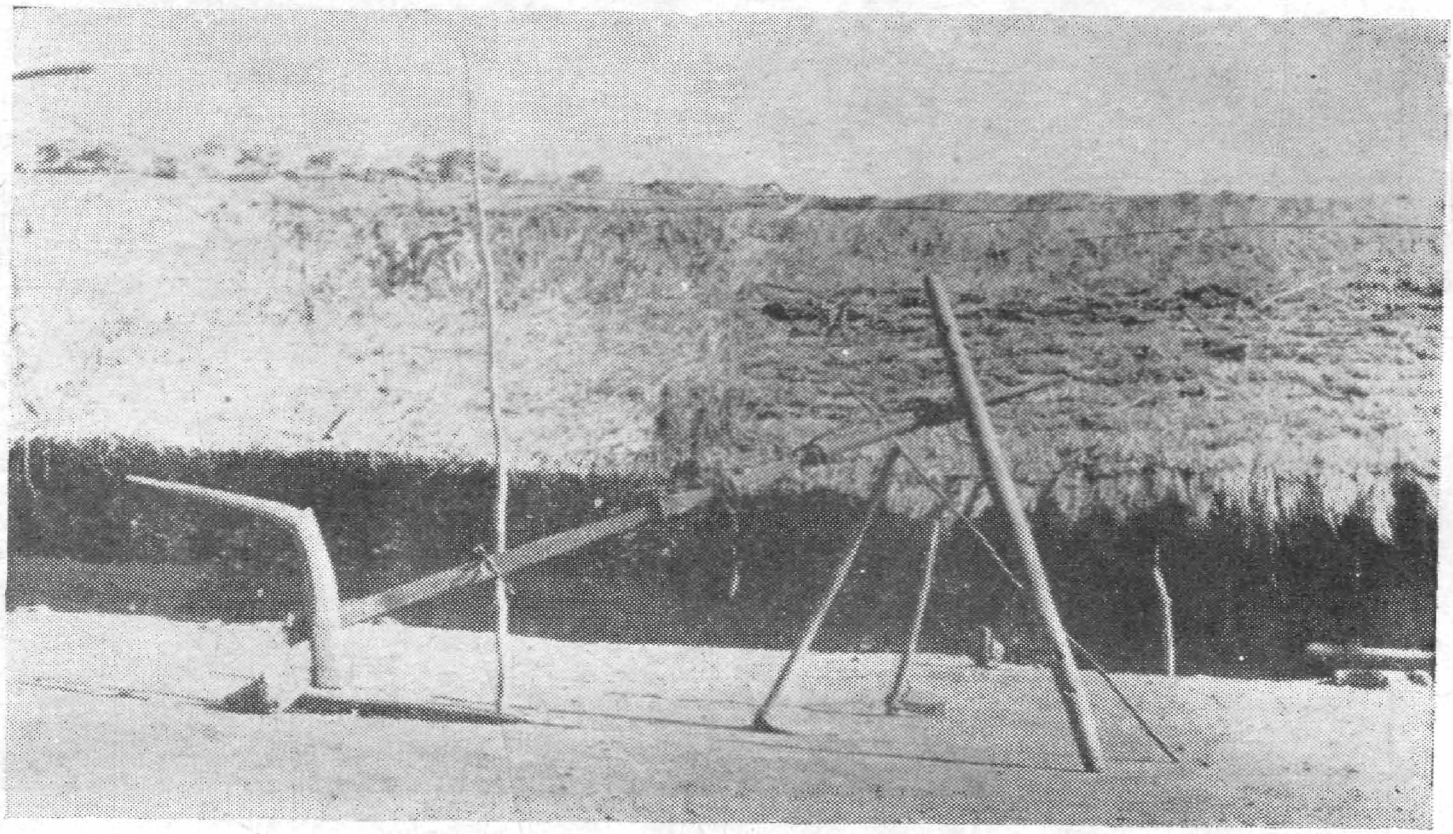


Fig. 21 Agricultural implements. (*Chapter IV—Para* 24)

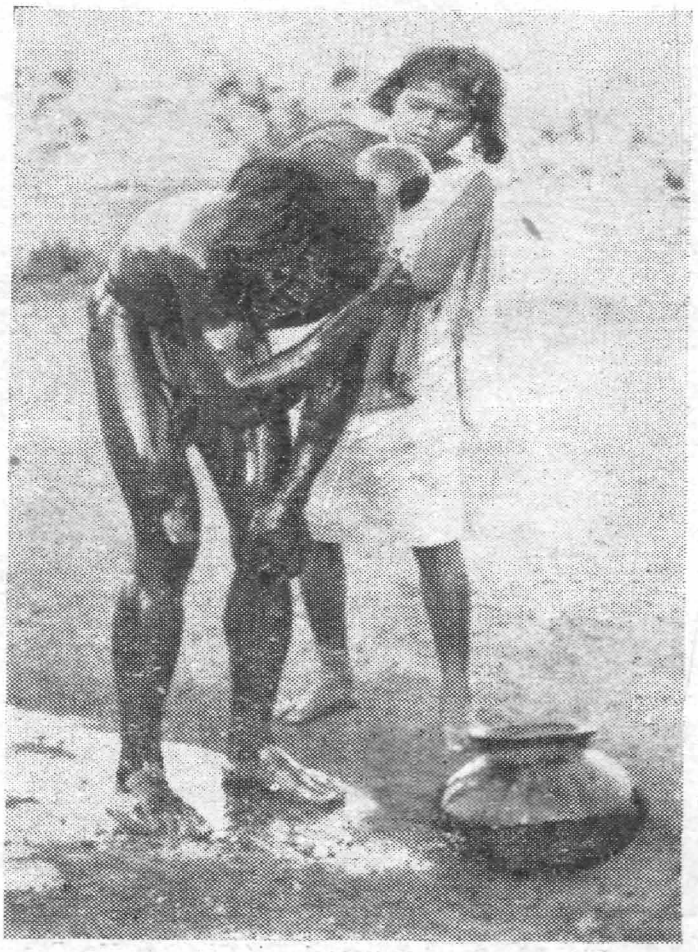


Fig. 22 Hand in hand - Wife helping the husband even in his taking bath. (*Chapter V — Para* 7)

Chapter I

THE VILLAGE

Introduction

LAMTHAMPADU, a tribal village in the Eastern Ghats of Visakhapatnam District in Andhra Pradesh, is predominantly inhabited by Kondhs, a Scheduled Tribe. This village is selected to make a comprehensive study of Kondhs, essentially a hill tribe, of their simple forest life, age-old methods of cultivation and their primitive cultural life which is little influenced by the changing tides. This monograph also gives incidentally a descriptive account of the socio-economic conditions of the different tribes in this village.

Location

2. The village lying on 18°–15'–42" northern latitude and 82°–32'–20" eastern longitude is located on the top of a hill, at an altitude of about 4,500 ft. (Mean Sea Level) in the Eastern Ghats amidst a series of picturesque hills of altitude varying between 3,500 ft. and 5,470 ft. (Mean Sea Level) Fig. 1 gives a general view of the village and the surroundings. The village bounded by Tolugonda hill in the north (the name of the hill in the east is not known to them), Bodparvatham (hill) in the South and Kanchalamamidi hill in the west is about 12 miles to the west of Araku Valley, the well known hill station in Andhra Pradesh. Araku Valley situated at milestone 71 on Visakhapatnam—Anantagiri—Araku—Jeypore road, is connected to this village by a meandering foot-path across a wooded region of high mountainous peaks. A person after arrival at Waltair on the Madras—Howrah main line, has to travel a distance of about 71 miles on Visakhapatnam—Anantagiri—Araku—Jeypore road by any private transport bus to reach Araku Valley. To reach Lamthampadu from there, one has to cross not only a series of hill streams including Pathala hill stream, the main tributary to the Machkund river on which the hydro-electric project is being constructed but also tread across a series of mountain peaks covered with dense forests. It is impossible to reach this remote village without a tribal guide. It is also not possible to cover this entire distance of 12 miles at one stretch without an intermittent halt, as it has to be negotiated only by foot. (*See* Map I).

Important centres of administration, commerce, culture, etc.

3. The village administratively falls under the jurisdiction of Paderu Taluk. The village is at a distance of 20, 72 and 84 miles from Paderu, the Agency Taluk headquarters, Vizianagaram, the Revenue Divisional headquarters and Visakhapatnam the District headquarters respectively. In order to reach the taluk headquarters the tribals usually prefer the mountain tract across the Eastern Ghats (as they are economically poor to take up the officially recognised route). The recognised route which officials or plains' merchants follow is to walk the distance of 12 miles from this village to reach Araku Valley, the nearest bus stop, and then travel by any private transport bus *via* Visakhapatnam to reach Paderu. A distance of about 165 miles is thus to be covered by this circuitous route to reach the taluk headquarters which is only 20 miles cross-country. Apart from the above two routes, the fair weather road of 26 miles of length from Araku to Paderu, connecting the Visakhapatnam—Anantagiri—Araku—Jeypore road at 75th mile is being laid by the State Highways Department, which is yet to be opened for regular traffic. One can reach both the District and the Sub-Division headquarters from Araku Valley by any direct private transport bus.

4. The Primary Health Centre at Dumbiriguda village of the Panchayat Samithi Block, Araku Valley is the nearest hospital which is six miles away from this village. The nearest police station is located at Araku Valley (12 miles away from this village). The Government Hospital, offices of the Post and Telegraphs, Panchayat Samithi Block, National Malaria Eradication Programme Unit, Special District Agriculture Officer attached with a small Dairy Farm, Assistant Women Welfare Officer (Agency Area), Divisional Engineer (Soil Conservation), Section Officer (Highways) and a Silk Farm are located at Araku Valley. Besides a Veterinary Hospital, a Government Basic Training and High School with attached hostel for tribal children to prosecute further studies are also located at Araku Valley. The nearest railway station at present is Kottavalasa, a plains village at a distance of about

70 miles from this village but within a couple of years a place 12 miles away and ahead of Araku will be the nearest railway station of this hill region on completion of the Dandakaranya—Balangir—Kiriburu Railway Project.

Physical aspects

5. The most outstanding physical aspect of the present habitat of Kondhs is its location on the top of a hill at an altitude of about 5,400 ft. which presents a panoramic view of the surrounding hill country. The extensive *podu* lands (cultivated hill slopes) on the surrounding hills and the *garuvu* lands (flat lands at the foot of hills) around the village exercise not only profound influence on the living conditions of Kondhs but also on their well-built physique. The seasonal climatic variations have significantly influenced the cultivation and food procuring methods of Kondhs.

Rainfall and climate

6. The rainfall statistics, recorded at Araku Valley Rain Gauge Station, show an average annual rainfall of 148.53 cm. The south-west monsoon commences with a few showers in June, sets in full in July and continues till the end of September, while the north-west monsoon causes moderate rains from October to January. Moderate rains are quite common during the dry weather months from February to May besides the pre-monsoon showers in April and May. The hail storms in April, frost in December and January and heavy gales from June to October are quite common in this hilly tract. Due to this considerable diversity of seasons in this hilly terrain, the climatic changes are quite erratic. The winter is remarkably severe with a minimum temperature of 2.22°C. to 7.22°C. in the months of November and December and considerably pleasant with a maximum temperature of 32.2°C to 38.89°C. during March and April. The nights are generally cool all through the year. The difference between the maximum and minimum temperatures in a day is about 1.1°C which is said to be unfavourable for human and plant growth.

Flora

7. The flora of this village consists of large-sized ever green trees like jack, mango, *neredi, maddi,* tamarind, *tada,* myrobalam etc., which luxuriously grow due to heavy rainfall. The *sagu* trees, which supply a juice from which indigenous liquor is prepared are in good number in the vicinity of the village. Due to the annual forest fires for *podu* cultivation, the plants have become dwarf. Each household has a few fruit bearing trees, namely, jack, mango and tamarind which are either in the respective fields or in the habitation area. The *adda* creeper which is of multi-purpose value to these tribals, has a wild growth on these hills. The forest is fast disappearing due to the ruinous system of extensive hill cultivation which unfortunately is the main source of livelihood to Kondhs at present.

Fauna

8. The fauna of this region usually consists of barking deer, spotted deer, sambur, bears and cheetahs and the latter two frequent the village during the fruit seasons. Bears are most commonly found in these hills. The wood cock, brown cock with black head, are quite common besides multi-coloured wild birds. Rabbits are also found in this area. The domesticated animals of this village consists of milch cattle, bullocks, goats, sheep and pigs, besides fowls and they do not belong to any special variety.

Size

9. The 1951 Census population particulars of Lamthampadu, a hamlet of Siragam village, are not separately available as the population figures were reported under the main village, Siragam which includes five other hamlets. The population of Siragam village including the hamlets as per 1951 Census is 104 (49 males and 55 females). During the 1961 Census, Lamthampadu has been enumerated as a separate unit (Code No. 1517 C). It was then having 22 households with a total population of 86 persons (44 males and 42 females) [Table 1]. At the time of present survey conducted from 29–4–1963 to 9–5–1963 there were 15 households with a population of 98 persons comprising 52 males and 46 females and the average size of the household works out to 6·5. As per Table 2 among the total 15 households, 8 households have each four to six members while only 4 households are found with seven to nine members each. There are two households with ten and more members each and one household with two to threee members. Being an unsurveyed village by the Survey and Settlement Department, the area and the density of population cannot be worked out for this village.

Residential pattern

10. All the Kondh residential houses are constructed in two rows facing each other, adopting their

traditional dormitory type (Fig. 2). The two households of Nooka Dora and Kotia have settled a little away in the south of Kondh habitation area and their houses are independent structures. Both these Nooka Dora and Kotia tribes are considered to be superior to Kondhs in the tribal hierarchy of this region. The Kondhs eat beef and pork unlike the other two tribes.

Communications

11. The foot-path passing through the hills (Fig. 3) is the only approach to the village and bullocks serve as the mode of transport for goods-there are no village streets. As the village is situated on the top of a hill, the rain water drains off into the lower regions and as such the village presents a neat appearance even in the rainy season. There are four foot-paths from all the four directions, leading into and out of the village. A perennial hill stream, locally known as Lamthampadu Joru flowing from east to north, is the only water source for all the inhabitants and for all purposes throughout the year (Map II).

Important public places and places of worship and crematorium

12. Though the different tribes of the village worship the village deities namely Sankudemudu, Paddademudu, Kondadevathalu and Jakarademudu to protect them against ill-health and wild animals, only Jakarademudu is located in the east of the village, symbolised in a conical shaped stone (Map III). There is neither a school nor any administrative and welfare centre in this village. The traditional Tribal Panchayat administers both the civil and religious life of the village. The tribals attend to the weekly *shandy* at Araku on Fridays for the purchase of their domestic requirements and sale of their surplus agriculture produce and minor forest produce. The transactions in the weekly *shandies* are usually carried out in cash. The crematorium locally known as *khaja manimanda* is situated in the north-west corner of the village. All tribes bury or cremate the corpse, keeping a little distance away from each tribe, in the same crematorium (Map II).

History of the village and the tribe

13. The village belonged to the erstwhile estate of Pachipenta which was taken over by the Government on 20–6–1955 under the Estates Abolition Act, 1948. The village is now situated in the Paderu Taluk of Visakhapatnam District.

> "The only really primitive Khonds in Vizagapatam are the Dongria ('jungle') Khonds of the north of Bissamkatak Taluk, the Desya Khonds who live just south-west of them in and around the Nimgiris, and the Kuttiya ('hill') Khonds of the hills in the north-east of the Gunupur taluk." [1]

> "These people are called by themselves (sometimes) Kuvinga; in Telugu, generically, Kodulu; and by their neighbours by a whole series of terms, which differ according to the locality and the degree of civilisation attained, among them....." [2]

According to E.Thurston—

> "It is noted in the Madras Census Report 1891, that 'the Konds inhabit the hill tracts of Ganjam and parts of Vizagapatam, and are found also in Bengal and the Central Provinces'....." [3]

It is impossible to distinguish the true Kondhs from other tribes like *Kondodevudulu, Kondalu.* etc.

> "The Khonds live in the midst of the Oriya territory. Their habitat is the hills separating the districts of Ganjam and Vizagapatam in the Madras Presidency..." [4]

During the present survey, none of the inhabitants of this village could say either about the history of the village or about the origin of any tribe. It is further said that the forefathers of the present Kondh families have migrated to these parts a few generations ago, perhaps to eke out their livelihood from Orissa State. Even to-day the Kondhs claim their original habitation in Orissa State. Moreover the villages of this region look like Oriya villages due to geographical propinquity of Orissa State. In this region this tribe is distinctly known as either Samanthu or Kodulu. The casual enquiries in the weekly *shandies* and in the neighbouring villages would reveal that they are widely known as Kodulu or Samanthulu. Like the Samanthu tribe of Annavaram village in Chintapalli, the Agency taluk of the same district, the Kondhs of this region also speak KUE dialect. The cultural heritage of Kondhs and Samanthus of Annavaram village show very many common points in their physical characteristics, religious and social practices and as such it is very difficult to make any distinction between them. Hence it may be inferred that the term Samanthu is the regional name for Kondh tribe. In general Kondhs are considerably more primitive than the other tribes of this region.

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1 & 2 *Gazetteer of the Vizagapatam District*, 1907; p. 93 & p. 94
3 & 4 E. Thurston, *Castes and Tribes of Southern India*. Vol. III (Madras : 1909), p. 356 & p. 357

Settlement history

14. The Kondhs are in majority with twelve out of 15 households in the village. Eleven of the 12 households have reported to have been living here for 4 to 5 generations while the remaining one household has been here for 2 to 3 generations (Table 62). The remaining two Nooka Dora and one Kotia households belong to the present generation as they have immigrated between 3 to 10 years back to eke out their livelihood in this village (Table 61). It is further evident from Table 64 that the two Nooka Dora households have immigrated from outside the taluk but from within the district whereas the one Kotia household has migrated to this village from another village of the same taluk. No reliable information is available with regard to emigration. Thus it appears from Table 62 that Kondhs are the first settlers in this village.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

The village Lamthampadu like many other interior villages of this region is inhabited by Scheduled Tribes only. Due to the remote situation of these villages, the tribals have preserved their distinct cultural and community life without being influenced by the developmental activities initiated in this region. The ethnic composition of this village consists of 12 Kondh households with a population of 82 persons (44 males and 38 females), 2 Nooka Dora households with 11 persons (5 males and 6 females) and 1 Kotia household with 5 persons (3 males and 2 females) [Table 3]. Numerically strong are the Kondhs who with 82 persons form 83.6% of the total population. There are no subsects among this tribe. Of the total population of 98 as many as 46 are women. Figs. 4, 5 and 6 show a Kondh, Nooka Dora and Kotia couple respectively.

Population by age group and sex

2. Table 4 gives the population by age group and sex. Out of the total population of 98 persons 42 are children of below 14 years of age. Next to children, the adults in the age group of 25 to 59 years are numerically strong, while only 20 persons are found in the age group of 15–24 years in this village. There is only one person of above 60 years of age among Kotia tribe in this village.

Marital status

3. As seen from Table 5 nearly half the number of the inhabitants of this village (46 out of 98) are never married. The 45 married persons are more or less equally distributed among the different age groups, varying from 15–19 years to 45–59 years. There are two widows and two widowers and except one widow in the age group of 30–34 years the remaining three are aged more than 44 years. The child marriages are not prevalent in this village as the tribal girls are always married after puberty. There is neither a case of divorce nor of separation. There are no literates in this village. Table 8 speaks of the household heads by tribe, literacy, age group and sex. Of the 15 household heads, 13 are males and 2 are females. Except one male found in the age group of 15–24 years, the remaining 14 are aged between 25 and 59 years and there is none aged above 60 years heading a household.

Prerequisites for the selection of village site

4. Unlike other tribes, the Kondhs even to-day characteristically prefer to live on the hill tops which provide an unbroken view of the undulating hills with dense forests. The proximity of a hill stream, the availability of fertile hill slopes for *podu* cultivation are the essential prerequisites for their settlement. Most of these hill-settlements are small but permanent. The Kondhs think of a new settlement only when loss of men, material and cattle occurs on a large scale due to fire accident or epidemic. The present settlement is in existence from the last four generations.

Selection of house site

5. All the tribes of this village conduct a preliminary test locally known as *punji* on an auspicious day fixed by their respective traditional priests during any month before selecting the site for house construction. Accordingly the Kondhs consult Desari, the traditional priest, to fix up an auspicious day to conduct *punji*. The house builder cleans and smears the central place of the provisional house site with cow dung. While facing east, he keeps seven pointed rice corns in a circle, touching each other and the circle thus formed is locally known as *punji*. Like-wise two *punjis* are made a little apart from each other which represent Ammathalli the Goddess and the ancestors of house builder respectively. Each *punji* is covered with an *adda* leaf and a stone is placed over to protect it from any disturbance. Then he prays the Goddess Ammathalli and the ancestors to guard the *punji* against any disturbance. After a lapse of a few hours he examines the *punji* and takes up the house construction if the *punji* remains undisturbed. It is a belief that the family and cattle would prosper if the house is constructed on such a site. In fact the first settler in the row performs the preliminary test for the selection of the house site while the other members joint the row and extend which ultimately looks like a dormitory. The details relating to the selection of house site among Nooka Dora are

furnished in Gandha Village Monograph No. 9. The head of the Kotia household has not consulted any one for the house construction.

6. Afterwards the central pole is fixed either on Sunday or Wednesday in *Diwali* (October–November) month in the selected house site. The house construction is actually taken up in the month of *Sankuramanam* (December–January) being an auspicious month.

House types

7. The Kondhs like Samanthus of Annavaram in Chintapalle Taluk of the same district, construct dormitory type of house *i.e.*, a long construction with a continuous roof provided with mud or wattled partition walls separating the households from one another. Each household is provided with an independent access from outside. All the other tribes of Visakhapatnam Agency construct independent structures whereas in the Eastern Ghats of Srikakulam District all the tribes construct dormitory type of houses like Kondhs or Samanthus of Visakhapatnam Agency. The popular house types of this hilly region are *middillu* and *purillu*. In the former type, the whole roof is plastered with mud and cow dung on the rafters of *maddi* (terminalia alata), *tada* (grewia tiliaefolia) and *neredi* (eugenia jambolane) which are of 15′ to 20′ in length with 3″ to 5″ in width. A thatched roof, supported by bamboos and thin beams, is constructed over this mud plastered roof. Thus the *middillu* is made more secure though it is susceptible to fire accidents. The house with a mere thatched roof is called *purillu*. All the houses of this village irrespective of the tribe are *purillu* type of huts (Fig. 7).

Collection of raw material

8. The house builder collects the required quantity of wood, roofing grass, *adda* fibre etc., well ahead of the actual construction, without any restriction from the nearby forests. The thin beams of *tada*, *neredi* and *maddi* locally known as *patti* are used for the construction of the roof besides the bamboos. The forked posts of *neredi*, *tada* and *maddi* are also used to erect the roof. The roof is covered either with *gopura piri* or *seediga* two kinds of grass. The wattled walls are constructed with thin flexible beams locally known as *rivva* and plastered with mud and dung on either side. The wattled wall is locally known as *jarda kudu* while the mud wall is called *madhura kudu*. A few Kondhs have constructed mud walls which signifies the economic prosperity among these tribes. The dormitory types of houses face each other, extending from east to west. Thus there will be a common street in between the two rows. The main gate, in fact, can face any direction except the west as it is believed to cause hardships. The Kotia and Nooka Dora houses face north for which no specific reasons could be given by the respective households. The dormitory types of houses have got only two slopes unlike the four sloped rectangular type of houses constructed by Kotia and Nooka Dora.

Details about the house construction

9. Desari, the traditional priest of Kondhs, looks at the stars in the night on the day he is consulted to fix up the *muhurtham* (auspicious time) in the month of *Sankuramanam* (December–January) for starting house construction work. In order to complete house construction at one stretch, it is taken up in the month of *Sankuramanam* (December–January) and completed before *Sivaratri* (February–March) as the tribals are uninterrupted by any type of agricultural work. On an auspicious day fixed by Desari, the house builder fixes a long forked post duly decorated with turmeric and vermilion in the central portion of the house site while facing east. From thence the house construction is taken up with the assistance of the family members and community labour. A foundation of two feet is dug to construct mud walls. The thin long wooden poles of 6′ or 7′ are fixed up along the layout with an interval of 4″ to 6″ and interlaced with long slender beams locally known as *rivva* to provide a strong fence. Afterwards it is plastered with mud and dung on either side with a uniform thickness of 6″ to 8″. Over these walls three or four beams are kept to support the loft which is constructed over these beams with the wooden rafters of *tada*, *neredi*, *maddi* and *khedu* wood. An entrance of 4′ × 4′ is provided to the loft either in the centre or in the corner and a bamboo ladder is used to gain access to the loft where corn, seed, agricultural implements and domestic utensils which are seldom used are stored.

10. The Kondhs are very particular regarding the breadth of the house whereas the length of the house can be of any extent depending on the availability of the land. The breadth of the house must be either 9 cubits (4·11 metres). 6 cubits (2·74 metres) or 3 cubits (1· 37 metres), which is most commonly adopted by the Kondhs. The length and the breadth of the houses constructed by the other

two tribes in this village are almost equal and as such they are rectangular and independent structures. The roof is mainly supported by a central pole of 10′ (3·05 metres) or 11′ (3·35 metres) height from the floor of the house besides a post of 5′ (1·52 metres) length which rests on one of the cross beams. The roof constructed with bamboos and thin beams of *tada, neredi* and *maddi* is 4′ high at the entrance, 6′ (1·83 metres) high at the main gate and 11′ high at the centre of the house. Thus it provides not only a convenient slope to drain off the rain water but also protects the roof against heavy gales. The roof is covered either with *gopuri* grass or *sadiga* grass. This roofing grass is locally known as *vikka*. Majority of the Kondh houses are provided with an entrance (*angapada*) and an exit (*okkapada*) facing each other. The *okkapada* (rear gate) is invariably provided as the women under pollution should not use the main entrance lest the *devathalu* (local deities) may curse them. The oven is usually constructed in the north-east corner of the house, attached with a mud platform (1′ × 1½′ × 1¼′) locally known as *kuduru* which is used for keeping the water pots, cooked food vessels, etc. (Fig. 8). A wooden plank of 3′ length and 1′ width, provided with two or three holes, is fixed in the *baraillu* or *inillu* which is used for pounding corn. A bamboo mat of 4′ × 2′ known as *joli* is hung over the oven from the loft for drying the corn. A wooden shelf of required size is also constructed with wooden poles to keep the *adda* leaf baskets filled with corn and pulses, which are required for domestic consumption. The internal arrangements of the house do not appreciably vary in the other two tribes of the village. Except four households among Kondhs all the other households are provided with an entrance and an exit while the two Nooka Dora households and one Kotia household have provided only the main entrance. All the households without any distinction have provided the wooden doors with wooden frames. Thus the houses are made more secure when compared to other tribes living in the neighbouring villages. The doors and the door frames are usually prepared with any of the locally available *sampenga*, mango, *baruga, geli* and *ganneri* wood by each household. Only one Nooka Dora household has purchased the door and the door frame for Rs. 60 from Siragam, the neighbouring village.

Use of rooms in the house

11. Unlike those of the Kondhs the houses of other tribes usually consist of two rooms locally known as *inillu* and *gondillu*. The latter is exclusively used to store seed and other provisions besides the worship of ancestors on festive occasions while the former is used for all purposes, *i.e.*, cooking, dining and sleeping. Only one household among Kondhs is provided with two rooms. The two other tribes in the village use *gondillu* not only for cooking food but also for sleeping purposes whereas the *inillu* used for taking food, pounding corn, etc. As seen from Table 65 twelve out of fifteen households have one room each, providing accommodation for seventy-two inmates whereas one household each among the three tribes have two rooms which accommodated in all twenty-six persons. Thus 73% of the total population are residing in single roomed houses where no privacy is possible in the domestic life. In view of the fairly large composition of the households on the one hand and the size of the single room on the other, the living conditions are quite deplorable. Moreover the houses are provided with neither ventilators nor windows. The pials locally known as *arugulu* in Telugu language and *duku* in KUE dialect are also used for sleeping purposes during the summer season. The sheep and goats are also tied on these pials during nights for fear of wild animals.

Repairs and maintenance of the house

12. In all, there are eight mud walled houses and out of which six belong to Kondhs and one each to Nooka Dora and Kotia tribes. Moreover all these houses are exclusively used for residential purposes. In a few cases the casual labour is employed at the rate of 0.50 P. besides one meal per head per day. Enquiries reveal that the construction cost of the *purillu* type of house varies from Rs. 50 to Rs. 75 whereas the *middillu* type of house costs Rs. 150 to Rs. 200. The repairs of any type of houses are usually taken up once in three years by offering food once in a day to all those who lend a helping hand during the period of repairs. The common items of repairs are replacing of a few spoiled bamboos of the roof and the cost of *vikka*, the roofing grass. Moreover, the houses are smeared with dung and mud once in three days besides on festive occasions and decorated either with red earth, black earth or white earth which are available in this hilly region. The walls are also plastered with dung and mud on all the festive occasions. Thus the houses are well maintained.

Mutual help

13. The tribals without any distinction mutually help in the construction of the house, agricul-

tural operations and other social functions. The house builder offers vegetarian food once in a day for the participants in the house construction work irrespective of the tribe till its completion.

Dress

14. The tribals are not very particular about their personal appearance and care little to keep their clothes and bodies clean. They usually purchase thick coarse hand-loom cloth as it is not only cheap but also durable. The most common dress of any tribal man in this region consists of a small piece of loin cloth and a waist string. This loin cloth locally known as *gochi* is worn in between the legs in such a way that the ends loosely fall both to the front and to the back, thus covering the nakedness (Fig. 9). A shirt and a *panchi* are worn on festive and ceremonial occasions and during visits to weekly *shandies* and relatives' houses. During the winter and rainy seasons every one covers himself with a coarse cotton blanket locally known as *gondahimbori*. A few men of this village also wear cloth banians. Thus the average annual cost of an adult male's dress works out to—

	Rs. P.
(1) *Gochi* @ Re. 0.50 × 4 Nos.	2·00
(2) Shirts @ Rs. 3·00 × 2 Nos.	6·00
(3) *Panchi* (*Dhovati*) @ Rs. 2.50 × 2 Nos.	5·00
(4) *Gondahimbori* @ Rs. 6.50 × 2 Nos.	13·00
Total	26·00

15. The tribal women irrespective of the age do not wear choli. Unlike other tribal women of this hilly tract, the Kondh women wear a piece of cloth locally known as *sehaliumbari* of $4' \times 2\frac{1}{2}'$ with red border which falls upto the knees from the waist (Fig. 10). Each *sehaliumbari* costs Rs. 1·50 and is usually purchased from the weekly *shandy*. The *punaumbari* of $4' \times 2'$ costing Rs. 1·25 is fastened over the chest by knotting the two ends together on the rear side of the neck. Thus it completely covers the breasts leaving the central portion of the back uncovered. The other tribal women wear the saree in such a way that it covers both the lower and upper portion of the body while making a knot on the left shoulder. In both the styles of dress, the one end of the saree falls upto the knees as it is more convenient for them to work in the fields and to go about in the forest. Now-a-days a few young Kondh women are wearing full length sarees (*dodiumbari*) just as any other tribal women of this region. Each *dodiumbari* (saree) costs Rs. 6 and the Kondh women generally prefer the red bordered one. A thick coarse cotton blanket known as *chuthumettareku* costing Rs. 3 is used to cover the body during the winter and rainy seasons. Each adult Kondh woman requires four *sehaliumbari*, four *punaumbari* besides one *chuthumettareku* annually. As such the adult female dress costs Rs. 14 per year. The *dodiumbari* is purchased once in two years or whenever their pocket permits. In case of other tribal women of this village, each woman purchases three sarees per year, costing Rs. 5 or Rs. 6 each, besides one *chuthumettareku*. The annual cost of dress of any tribal woman does not exceed Rs. 20 even taking into account the fluctuations in prices.

16. Both male and female children of any tribe wear any torn cloth known as *kodi* (*gochi*) in between the legs till they attain eight or ten years (Fig. 11). Afterwards, the female child wears the dress of an adult female. The man wears the *kodi* of required size through all stages of his life. A few children of below five years of age are also dressed in shirts and frocks due to their parents' frequent contacts with plains people in the weekly *shandies*.

17. No special dress is worn on festive and ceremonial occasions except the new cotton clothes. On the occasion of marriage, the bride and the bridegroom are presented with new cotton clothes of superior variety. No tribal is habituated to wear either the head-gear or foot-wear. The palmyra umbrellas locally known as *gidugu* are used during the rainy season, but a few also own cloth umbrellas.

18. The tribal women wash their clothes once in five days by boiling them in water mixed with *danboo* (oven ash) near a hill stream. Six Kondh households and two Nooka Dora households are using washing soap (Table 28).

Ornaments

19. Both men and women wear cotton waist string locally known as *feddelimada*. A few men among these tribes wear silver waist strings also. It is usual among these tribes irrespective of the sex to have the nostrils and ear lobes pierced in their childhood and keep thin wooden splinters or thin brass wires until suitable ornaments are acquired. In case of female children, nasal septum is pierced to wear *muthulakammi*. The mother pierces the nose and ears including septum for female children with a thin pointed steel needle before the child attains third month.

20. A few men wear *gundlajatha (gundu*-singular; *gundlajatha*—plural) which is a circular shaped gold or brass ornament in pairs to the lobe of the ear. The brass one costs 25 P. whereas the gold one costs Rs. 10 to Rs. 25. The *murumu*, ring-like ornament, made of either brass or gold, is worn on the helix. Each brass one costs 12 P. which is purchased from the *shandy* at Araku. A few well-to-do tribals wear gold *murumulu* which cost Rs. 5 or Rs. 10 each. The gold ones are made by the Sharab (Goldsmith) at Araku village. Besides the above ornaments, the men wear a number of necklaces made of slender bamboo beads locally known as *derupusunga*. In the middle of each *derupusunga* is a big sized red, white, green or yellow coloured glass bead to beautify this ornament. Each one costs 6 P.

21. The ornaments of Kondh women are very interesting being exquisite in design and shape. The ornaments of Samanthu women of Annavaram village in Chintapalle Taluk (Visakhapatnam District) and the Kondh women of this village Lamthampadu are almost akin to each other in their design, cost and metal used. Most of these ornaments are made of brass and aluminium and as such even the poorest girl decorates herself profusely. The necklaces of multi—coloured glass beads of different sizes are abundantly worn on the neck; a few of them are tied close to the neck while a few others hang down closely over the breasts. It is easy to spot out at any place the Kondh woman from among the women of this hill country as she is the only woman exuberantly dressed with varied ornaments. In this connection it is interesting to note that the Kondh women of Araku Agency of Visakhapatnam District, the Samanthu women of Chintapalle Agency of Visakhapatnam District and the Savara women of Gummalakshmipuram Agency in the Srikakulam District are closely identical with one another in their mode of dress, ornaments and physique. As these women are comparatively more shy than other tribal women, they move in groups in the weekly *shandies*, lead by a man of their own tribe. The Kondh women of this region exclusively wear the brass bells on the toes of both the feet which make soft jingling sound, whenever they move.

22. A detailed account of the ornaments of the Kondh women together with their make and use is as follows:

Ornaments of the feet and legs

23. (1) *Kadevenga* are the anklets made of aluminium. Each pair costs Rs 2.50 to Rs. 5 depending on the size and weight of the ornament.

(2) *Kutbamuvvunga* made of aluminium are toe-rings worn in pair on the second toe of both the feet. Each pair costs 12 P. and are purchased in the weekly *shandy* at Araku.

(3) *Bondunga* are a special type of toe-rings made of brass attached with small brass bells Each *bondunga* consists of three or four brass bells. costing 25 P. each. These are exclusively worn on the second and third toe of both the feet. The rhythmic musical sounds produced by these brass bells, while walking, mark out the Kondh women from other tribal women, even from a distance.

(4) *Singini* is an ornamental brass toe ring, worn on the second and third toe of the feet. Each one costs 12 P. (Fig. 12).

Ornaments of the hands and fingers

24. (1) *Tikki muddinga* are worn on the fingers of both the hands. These are brass rings fixed to rupee, half-rupee coins, four anna pieces and copper coins (quarter anna piece). The cost of each *tikki muddinga* is one and a half times the cost of the coin fixed to the ring. In case of rings made of copper coin they pay two annas towards making charges. These ornaments are purchased from the *shandy* at Araku. The goldsmith at Araku also prepares them with or without the supply of coins on paying reasonable charges. Another ornament *viz*, the *tamba muddinga* consists of a brass wire, wound up three or four times in a ring shape and each one costs 12 P.

(2) *Panjanga* made of aluminium, circular in shape, are wristlets worn in a pair on each wrist besides wearing glass bangles of various colours in between them. Each pair costs Re. 1 or Rs. 1.50 depending on the size.

(3) *Patangi*, otherwise known as *pata* are brass bands worn above the elbows of both the hands. Each pair costs Rs. 5 (Fig. 13).

Ornaments of the neck

25. (1) *Dodugo pusungo* is a necklace, prepared out of multi-coloured glass beads with two red glass beads of bigger size in the centre. A number

of these necklaces are worn close to the neck and a few of them hang down over the breast.

(2) *Derupusa* is also a necklace made of slender bamboo beads with a coloured glass bead in the centre. Each one is purchased for one anna in the *shandy*. A number of these necklaces are worn close to the neck.

(3) Besides wearing the above two as the Kondh women do, the Kotia and Nooka Dora women wear *khante* or *khagole* on the neck. It is made of either aluminium or silver. The aluminium one costs one rupee whereas the silver one costs Rs. 15 which mainly depends on the weight of the ornament.

(4) The multi-coloured glass beads of different sizes are purchased either from the *shandy* or from the itinerary merchant for cash or for corn. The ornaments of the nose, ear and fingers are also purchased in the village as the itinerary merchant visits the village once in a year before *Chaitra* (March–April) festival (Fig. 14).

Ornaments of the nose and the ear

26. (1) *Murkha* are brass rings, worn on the nostrils. Each pair costs 12 P. A few women wear golden *murkha* whose cost varies from Rs. 5 to Rs. 10.

(2) *Muthulakammi* is a brass ring studded with a red stone and is worn on the nasal septum which hangs over the upper lip. The cost varies from 25 P. to 37 P.

(3) *Gundu* is also a brass ring and is worn in the lobe of the ear. Each pair costs 25 P.

(4) A thin brass wire is wound through the lobe of the ear for three or four times in such a way that it forms rings. This ornament is called *tamba muddinga*. Each one costs two annas (12 P.)

(5) *Nagunga* is in the shape of a snake. The body is rolled up in the lobe of the ear while the hood projects over the lobe. It is made of brass and each costs 12 P. or 19 P.

(6) The *gunusu* is another ornament worn on the helix of the ear. It is a ring shaped ornament made of either gold or brass studded with or without a red stone. The brass one costs 12 P. to 19 P. while the gold one costs Rs. 20 depending upon the quantity of gold used (Fig. 15).

Ornaments of the head

27. (1) *Kuppenga* are the hair pins, made of aluminium with a pointed end and a blunt head. The *kobburabaka*, a semi-circular one, is rolled up in the hair and then with *kuppenga* the hair is kept in tact. The hair style of the women is called *kobbu*. The artistic dressing of *kuppenga* on *kobbu* can be seen in Fig. 16.

(2) *Kobburabaka* is locally prepared with any piece of old rug. It is stitched in a semi-circular shape with black cotton thread. Every Kondh woman uses *kobburabaka* to get the shape of *kobbu*.

(3) The female children of below five years of age are bedecked with all the varied ornaments by their mothers or elderly women. Even at the age of three months the children are tied with small brass bells locally known as *muvvanga* on the waist. The jingling sound of these brass bells, whenever the children move, is sure to catch the attention of any visitor. It is a special feature with Kondh children. Both the male and female children seldom wear clothes but always run about naked with all these ornaments. Both men and women irrespective of the age are fond of flowers and they fondly bedeck their ears and heads.

Hair style

28. Both men and women apply castor oil, *karanja* oil or *niger* oil to the hair so as to get healthy long and black hair (Fig. 17). The women part their hair in the middle of the head and tuck it on the rear side with the help of *kobburabaka* and then decorate with *kuppunga* to keep the hair in tact even for about 3 to 5 days. The hair style of the man is called *juda* (Fig. 18). The hair dressing among men is quite simple. After applying the oil, the hair is combed with *paniya* (comb) and finally a knot is made on the rear side. Both men and women carry the comb which is invariably kept in *juda* by men and tied to an ornament worn on the neck by women. A few women also keep the *paniya* in the hair over the helix of the left ear. A few Kondh men in the present generation have given up *juda* and taken to modern crop. The tribal men who have not grown their traditional *juda*, engage a barber to dress their hair once in a fortnight in the weekly *shandy* on Friday at Araku Valley. The barber is paid 25 P. each time for his services. They shave their beard with the country knife once in a week on any day except on Monday and Thursday.

Tattooing

29. The tattooing is locally known as *bottu* which is mainly taken up for decorative purposes. A few elderly women among Kondhs have mostly taken up tattooing in the centre of the face, on either side of the eye brows and in the centre of the chin. There are no elaborate designs except single straight lines and dots. The children aged below eight years are tattooed by the old women. The bean leaves are ground and soaked in castor oil for about a week. Afterwards this oil is applied to the skin before poking with the pointed needle. The Nooka Dora women of this village usually take up designs of small flowers on the fore-arm. The Konda Kapu females from Kasipatnam village (50 miles) visit the village once in a year to tattoo Nooka Dora women who purely take up tattooing for decoration. These Konda Kapu women are locally known as Koya Kondalu who are paid from 12 P. to 25 P. depending on the design. The Kotia women have not taken up tattooing. The tribal women are not habituated to applying vermilion to their faces.

Household goods

Furniture

30. The household goods are quite simple and durable. Every household, irrespective of the tribe, use earthen utensils, *adda* leaf and bamboo baskets. Wooden boxes are used to keep the clothes. Besides the earthen untensils, twelve Kondh households and one household each of Nooka Dora and Kotia use aluminium untensils also. The brass *bindilu* (vessels), tumblers and bell-brass plates are also used by all these tribes. The Kondhs exclusively use the wooden cots which are prepared by themselves with the locally available wood. Table 27 shows the material culture of different tribes. The eleven Kondh households own *kattelu*, wooden cots, made of *tada* wood and knitted with *paridori adda* fibre. The remaining one Kotia and two Nooka Dora households use bamboo mats for sleeping purposes and also for receiving the guests. The Kondhs also use the bamboo mats. All the 12 Kondh and 2 Nooka Dora households are using bed sheets. Eight households of Kondh, two households of Nooka Dora and one household of Kotia have mirrors. Only one Nooka Dora household owns a steel trunk while seven households of Kondh and one household of Kotia have got wooden box only. All these households are using the furniture for more than five years while one household each of Kondh and Nooka Dora have begun to use the hurricane lantern and the torchlight respectively from last five years (Table 29). Only three Kondh households are using the hurricane lanterns (Table 28). Any dried wood available in the forest is used for fuel purposes. A fortnight ahead of the *Chaitra* (March–April) festival, both men and women collect sufficient fire wood for use during the *Chaitra* festive month as it is considered inauspicious to collect the wood in the forest during the festive month. The collected firewood is piled up either in front-yard or in the back-yard of the house.

31. The tribals irrespective of the income groups are not in the habit of using either the mosquito curtains or the pillows. Out of the fifteen households, eight households are using washing soaps, while only three households are using toilet soaps (Table 28).

Cooking utensils

32. All the tribal households use earthen pots for cooking purposes which are purchased from the weekly *shandy* at Araku. The cost of each utensil varies from 12 P. to Rs. 2 depending on the size of the vessel. Fig. 19 shows some of the utensils.

(1) *Jurundoka*, an earthen pot of medium size is used to cook rice and to prepare *chodi* gruel. Each vessel costs 75 P. to Rs. 1.50. This utensil is called as *buvvakunda* by the other tribes.

(2) A small earthen pot, used to cook either curry or *jac* (*sambar*) is called *jac doka* and the cost varies from 25 P. to 37 P. This is also known as *kurakunda* or *pulusu kunda*.

(3) The large sized pots locally known as *vac doka* among Kondhs and *neela kadava* among Nooka Dora and Kotia tribes are used to fetch and store water.

(4) *Jave hatwa*, a big wooden spoon prepared out of *gummadi* (gmelina arborea) wood is used to stir the *chodi* gruel during preparation so that the *chodi* flour and the water may mix thoroughly. It is prepared by each household. It costs 12 P. in the *shandy* at Araku.

(5) *Jachu* is an indigenous type of ladle. It is made by drying a fully ripened watergourd and by making a wide opening to remove the inner pulp. This is used not only to scoop out water from the hill stream or spring but also to serve water in the house.

(6) *Deebu*, is an indigenous vessel, prepared with a ripened watergourd which is dried and made hollow by removing the inner pulp. It is used for carrying gruel to the work spots.

(7) Bell-metal and aluminium vessels locally known as *ginni* are used for eating cooked rice and *chodi* gruel. The cost of aluminium vessel varies from 25 Paise to Rs. 2 whereas the brass one costs Rs. 5 to Rs. 10. Besides these *ginnilu*, the aluminium and the bell-metal plates are also used for eating purposes. The aluminium plate costs 50 P. to Rs. 2 whereas the brass one costs Rs. 3 to Rs. 8.

(8) Almost all the cooking utensils are purchased for cash from the weekly *shandy* at Araku from the plains' merchants.

Domestic utensils

33. The most essential domestic utensils are *kholu, gera, khoda jatha*, and *mandhya jatha*. The *katte* (wooden cot) is found only in Kondh households. The details of each article are given below :

(1) *Kholu* is a wooden pestle 4′ or 4½′ in length with three inches diameter. A ferreous ring locally called as *kholu ponnu* is tucked to one end and is used to pound corn like paddy, jowar, *chodi* and *ganti* for dehusking purposes. The *kholu ponnu* is usually fixed by the Mettu Kamsali whereas the cylindrical wooden piece is prepared by every household with *tada* wood.

(2) *Gera* is a wooden ladder prepared with *tada* wood by each household. It is used to climb up the roof and loft.

(3) The wooden cots are known as *kattelu* which are locally prepared with *tada* wood by Kondh households. It is knitted with *paridori (adda* fibre).

(4) *Khoda jatha*, a wooden grinder made of *tada* wood, is used for dehusking any type of corn.

(5) *Mandhya jatha* is a stone grinder made of granite stone. It is purchased in the *shandy* at Araku or from any Mettu Kamsali. It is used to prepare *chodi* flour and the cost of each varies from Rs. 2 to Rs. 3.

(6) Each household possesses one or two winnows which are used for cleaning any type of corn. These are purchased from the *shandy* at 25 P. each. The soft hill broom-sticks are used to sweep the house. Both men and women collect the raw material required for the whole year to prepare the broom-sticks.

Storing vessels

34. The storing articles most commonly found in this village are *deela* and *kolikidalli*.

(1) *Deela* is prepared with *adda* leaves by each household to store seed. Every household prepares the required *deelas* annually depending on their seed requirements. Both men and women prepare the *deelas*. The storing capacity of the *deela* varies from five *kunchams* (*kuncham* is approximately equal to 3.2 Kg.) to ten *kunchams* (Fig. 20).

(2) *Kolikidalli* is made of thin bamboo strips. The storing capacity of each varies depending on its size and it lasts for a minimum period of ten years. It is plastered with mud and dung on either side. The cost varies from Rs. 2 to Rs. 6. It is purchased for cash from the *shandy* at Araku from plains' merchants.

(3) *Deru dalli* is a basket made of thin bamboo strips to store any type of corn. It is plastered with dung and mud on both sides. The storing capacity varies from 10 *kunchams* to 20 *kunchams*. After filling it with corn it is covered with dry paddy straw or *chodi* and then it is plastered with mud and dung. Each one costs 75 P. to Rs. 1·50 (Fig. 20).

35. Each household owns a few storing vessels of different types depending on their requirements.

Food

36. Though Kondhs, as well as other tribes in the village, live mainly on *kondapodu* (hill slope cultivation) they depend on the forest to a large extent for supply of food in the form of edible roots, tubers, fruits, etc., during various seasons in the year. The staple food of all the tribes in the village is *chodi* (*ragi*) which is the main item in their diet. The *chodi* (cholam) is consumed in three different forms all through the year. The required quantity of *chodi* flour is soaked in water for a night and on the next day the soaked *chodi* flour, mixed in boiling water, is stirred thoroughly. Thus the *chodi* gruel, otherwise locally known as *mandhya jurunga* is prepared. In order to prepare *chodi topa*, a semi-liquid, the dry *chodi* flour is mixed in boiling water and stirred thoroughly.

The *chodi pittu* is cooked on steam just like *idli*, the South Indian favourite dish. The *chodi* flour is mixed with a little of water and then filled in small baskets, known as *duba*. Afterwards the *pittu duba* is kept in a pot when water will be boiling.

37. The samai and rice are also consumed by cooking in water. The cooked rice is known as *kuliunda* whereas the cooked samai is called *khodaunda*, the former is occasionally taken on occasions of festivals and whenever they can afford to purchase. A few households raise paddy crop in small plots of land on either side of the hill stream wherever irrigation facilities are available. The samai crop is raised by every household purely for domestic consumption.

Mango seeds or mahataku jurunga

38. The Kondhs, as well as other tribes, prepare *mahataku jurunga* with the kernel of mango nuts in the month of *Ashadha* (June–July). Every household collects a heap of mango nuts from the forest and stores them in the back-yard for preparing *mahataku jurunga*. The mango nuts are broken and the kernel, known as *mahataku*, is stored in *adda* leaf baskets (*duba*) till it becomes black. Then it is pounded into small particles. This pounded stuff is collected in a *davada* (bamboo basket) and kept in a running stream for one night to wash off the bitterness. Afterwards it is again dried, pounded and kept in a running stream for one night to wash off the bitterness completely. It is once again dried and pounded into smaller particles. The required quantity of *mahataku* is soaked in water for a night before it is actually cooked. The soaked stuff is mixed with boiling water and stirred thoroughly. Thus *mahataku jurunga* is prepared and the tribals live on this gruel during *Banda Pournima* (July–August) month. They take any boiled dhal or vegetable along with this gruel. The green or dried chillies with salt are also used as side dish.

Fruits

39. In the month of *Ashadhalenji* (June–July) they mainly consume mango and ripened jack fruits. They also cook unripe jack fruit and consume the same with or without *chodi* gruel.

Oils

40. The tribals are not habituated to using any kind of oil regularly for cooking purposes. Every household grows a few castor plants for sale as well as for extracting oil which will be used for cooking on ceremonial occasions. The niger oil is also used for cooking. Soon after harvesting the seed, it is dried for about a fortnight to remove the cover of the seed. The castor seed is then fried and pounded. This pounded stuff is mixed in boiling water and stirred thoroughly. The oil that floats on water is collected in a separate small earthen pot with the help of a long feather. The collected oil is boiled until the water evaporates. Thus the castor oil is prepared by each household. The niger oil is purchased from the neighbouring villages both for cash and corn. Now-a-days they are also using groundnut oil locally known as bazar oil on festive occasions. However, most of the households are using castor oil for cooking whenever they desire.

Milk and milk products

41. From times immemorial, the tribals neither milk the cattle nor use the milk and milk products. They do not milk the cattle as it is considered sin to deprive the calf of its mother's milk. However, it is not a taboo among them against the use of the milk and milk products.

Edible roots and tubers

42. The dietary habits of these tribes and in particular Kondhs change a little with the seasonal and climatic variations. Both men and women collect various kinds of edible roots, tubers and a variety of greens. During the month of *Banda Pournima* (July–August) and *Barsilenji* (August–September) *tegalu* (roots of palmyra tree) are most plentiful in this hill region and as such it is almost a mainstay for them. The edible tuber *pindidumpa* is available in abundance during *Dasara* (September–October), *Diwali* (October–November), *Palakam* (November–December) and *Sankuramanam* (December–January) months. Besides the above wild roots and tubers, they consume the greens like *mattakucha* (*totakura*), *kinnesi*, *kucha*, *rai kucha*, *arasi kucha*, *kumidi kucha* (cucurbetacea leaves) and also take pulses like bengalgram, blackgram, redgram and dried beans which are locally known as *tomatomalu* or *cuttinglu*. All these tubers, roots and pulses are cooked in water and added with salt and chillies before consumption.

Meat

43. All the tribes of this hill tract are essentially non-vegetarians. They consume the flesh of goats, sheep, barking deer, wild goat and

rabbits and also of birds like wood-cock, fowl and other variety of birds available in the forest. Besides the above animals and birds, the Kondhs exclusively take beef, pork and also the flesh of the dead cattle. Whenever the flesh of the dead cattle is consumed, they take bath in the nearby hill stream with a belief that it wards off the evil effects locally known as *keedu* lest they may become the victims of the disease which caused the death of the animal. They drink *sagu* liquor heavily to digest this heavy diet. The pigs and goats are usually offered as sacrifice to the village deities or the ancestors. In this case the meat of any animal excepting that of pigs and cattle is shared equally among the households in the village without any distinction. The pork and the beef are invariably shared by all the Kondhs exclusively as the other two tribes do not eat them. The immolated chickens are usually eaten by the sacrificer's family and at times by the Gurumai (woman priest) if the offering is made on behalf of the community to ward off evil or disease. The meat of the hunting animal is equally shared among all the households of the settlement. All tribes without any distinction take the eggs of both the fowl and duck. The meat is cooked in water and added with tamarind juice, chillies and salt. On festive occasions they cook the meat with castor oil and add salt and chillies to enhance the taste. The eggs are occasionally cooked in castor oil and added with salt and chillies in order to make more palatable for consumption.

Frequency of meals

44. Out of the total 15 households, 13 take their food twice a day, namely, in the morning before 10 a.m., and in the evening before 8 p.m., (Table 43). The lunch is locally known as *layasighonu* and the dinner is called as *milloda*. The items and the quantity of food, irrespective of the economic status, do not significantly vary among different households. One household among Kondhs and the solitary Kotia household take food three times in a day. In all, eleven households take *chodi* whereas all the remaining four Kondh households take *chodi* along with cooked rice or cooked samai. It is thus evident from Table 44 that *chodi* is the staple food of these tribes, though they live on edible roots, tubers and fruits for a couple of months in a year.

45. The morning food locally known as *layasighonu* mainly consists of *chodi* gruel, a little of cooked rice or samai rice with *chintapulusu* (tamarind juice), *totakura* a green vegetable and sometimes with *sag* (boiled roots or tubers) as side dish. The boiled dhal is also taken as side dish. The night meal known as *milloda* is almost the same as morning meal. Any vegetable depending on the season, is cooked and consumed along with the night meal. If no vegetable is available, chillies and onions with salt are taken as separate items.

Drinking

46. Either on festive occasions or on such occasions as marriage, death, etc., meat with *chodi* flour and jaggery are prepared in addition to the normal items of food. No tribal of this village drinks either tea or coffee (Table 45). The *jiluga gothu*, a *sagu* like palm grows erratically all through this hilly region which supplies the most-liked delicious intoxicating liquor. The sap of this tree is luxuriantly collected during the summer season and in the early part of the rainy season though it is available in small quantities all through the year. A few trees are also owned by these tribes in the vicinity of the village as they might have been planted by their forefathers. This long tree is climbed upto the leaves with the help of a stout twigged bamboo in order to hang the pot to the bend of the trunk after cutting it thinly with a sharp knife. The juice is thus collected both in the morning and evening. The fresh juice tastes sweet but within a few hours it ferments and thereby becomes a strong intoxicant. Besides this drink, they also prepare *maddi kallu* with the *chodi* flour or cooked samai. The cooked stuff is dried up by spreading it on a mat and the clothes are split into small particles. It is then mixed with tablets locally known as *mandu* and soaked for a minimum period of four to six days. Thus it is fermented. Then it is mixed in hot water, stirred thoroughly and filtered with the help of a cloth in a separate pot. Afterwards, this liquid is drunk to their hearts' content. Both the *sagu* liquor locally known a *mranu khadu* and *maddi kallu*, otherwise known as *pindam* is served on all the religious and social functions. Only one Kondh household reports drinking of *sara*, an intoxicating liquor sold in the weekly *shandy* as prohibited.

Smoking

47. Both men and women of different tribes smoke tobacco in the form of cigars. They usually smoke long cigars of 6" to 8" length locally known as *peeka* and each one lasts for a minimum period

of five or six days. The fire end of the cigar is invariably kept in the mouth for more stimulation and to get rid of the jaw pains. Further, the cigar seems to last for more number of days if it is smoked keeping the fire end in the mouth. The splits of the tobacco are wound up in an *adda* leaf in the shape of a cigar for smoking purposes. In all, 61 persons (or 63·2%) of the total population smoke cheroot; the remaining 37 persons (36·8%) are children who are just cultivating the habit of smoking by occasional offerings of their parents. There are only two Kondh men who smoke *beedi* besides cheroot (Table 46). It is significant that Kotia women in this village do not smoke cheroot. The other tribal women smoke tobacco only. Neither the men nor the women are habituated to chewing either pan or tobacco.

48. It is most casual from generations with these tribal parents to offer smoke to children aged below five years as a token of their affection or to silence a problem child. As years rolled on, these occasional offerings become a habit and thereby the child turns to be a habitual smoker. Likewise the intoxicating liquor also becomes a habit with them from their childhood.

Chapter III

SOCIAL CUSTOMS

General

A description in detail of their social customs which still remain to be uninfluenced by any developmental activities is interesting. A detailed study of the age-old religious faiths and social observances reveal their robust belief in the observation of these traditional functions. The primitive customs relating to the child birth, naming and tonsure ceremonies marriage and death are simple and conventional. Both the religious and social customs are almost the same among different tribes of this village.

Birth

2. Among the women pregnancy is recognised when the normal mensturation stops. A further confirmation is made after a lapse of two months when she vomits and expresses a desire for sour edibles. The pregnant woman is locally called as *puramasi*. Most of the women knew that the pregnancy lasts for nine or ten lunar months. An experienced old woman of the respective tribes takes care of the *puramasi* till the delivery comes off. They take neither prenatal care nor perform any customary ceremonies for the expectant motherhood. The pregnant woman continues her usual domestic life besides working hand-in-hand with man either in the field or in the forest to earn the bread until the day of confinement. The social customs do not impose any restrictions on her activities and no special food is offered to the expectant mother. There is no professional *dai* (midwife) in the village or in the neighbourhood. An experienced old woman of their tribe invariably attends on the delivery. In the solitary Kotia household of this village, the housewife has given birth to her first child in her parent's house who presented her with new clothes on the eve of her return to her husband's house. No special customary function was arranged except the presentation of new clothes. It is a solitary case of this type in the village. Even in this case the subsequent birth took place in her husband's house. As seen from Table 63, all the 25 births have occurred in this village for over a period of six years except one birth outside the village. Thus a majority of deliveries are conducted in the husband's house. Ten out of fifteen households knew the location of the Government Hospital at Araku Valley, otherwise widely known as Ramanagaram, which is twelve miles away from this village. No maternity case has ever been attended to by any qualified midwife in the village or taken to the hospital.

3. As on other social functions such as marriage and death, neither a ceremony nor a community feast is arranged on the occasion of birth. The birth usually takes place in *inillu*, the main living room. No special arrangement for the segregation of the expectant mother is made. Moreover no privacy is made possible either by putting a cloth curtain or *thatti* wall. The other inmates use the house as usual and even do not stop cooking and eating during the period of confinement. As soon as the child is born, the old experienced woman attending on the delivery, gives hot water bath and then cuts the navel-string with a country knife. Afterwards she applies turmeric and castor oil over the umbilical cord and rubs with hand. The placenta is collected into a pot and buried by the woman in attendance in an inaccessible place in the forest. The fomentation on the umbilical cord is continued till it falls. The pollution lasts till such time as the rest of the umbilical cord drops. On that day all the members of the household take bath, smear the entire house with dung and mud. On the day of confinement the mother is served with samai gruel, added with a little salt and chillies so as to prevent fever and pain. The cooked rice and the *chodi* gruel are served to the mother on the second day and she thereafter slowly takes to her normal diet. No special food is served during post-natal period. She resumes her household work from the day the umbilical cord drops. Till such time, the old woman attends to the household work also and she is usually rewarded for the services with some *kunchams* (measures) of any grain and from 50 P. to Re. 1 in cash depending upon the means of the household.

4. Among Nooka Dora and Kotia tribes the pollution lasts for eight days unlike among the Kondhs. The placenta is buried in a pit in the backyard of the house and bath is given to the child daily over this pit. During this period of pollution,

the mother is given cooked rice added with garlic and chillies' powder or fish *sambar*. The old woman, who attends on the delivery is paid Re. 1 or Rs. 2 besides a few measures of any corn depending on the capacity of the household for her services. All the remaining formalities among these tribes are almost the same as in the other two tribes.

5. Lucky days for child birth among Kondhs are considered to be Sunday, Monday and Thursday. If the child is born on Tuesday, Wednesday, Friday and Saturday which are considered inauspicious, the following offerings are made on the same day in the following week as detailed below to ward off the evil effects and to protect the child against any ill-luck.

(*i*) *Tuesday* :—Cocoanuts, plantain fruits, a piece of jaggery and *neyyalu* (prepared out of paddy) are offered to Ammathalli Goddess by Gurumai, traditional female priest, for protecting the child against any type of ill-luck.

(*ii*) *Wednesday* :—The Gurumai offers chicken in the name of the child to the Dumbas (ancestors) to save the child from any misfortune.

(*iii*) *Friday*:—The Guru, the priest of any tribe who knows *sukka chakka*, a type of sacred verse, is invited to make ceremonial offerings. He performs pooja to Satan, the Lord of evil, and offers seven varieties of flowers, plantain fruits, a piece of jaggery and a little of rice to appease this God.

(*iv*) *Saturday* :—Guru, the priest of any tribe, is invited to offer pooja of the *Devathalu* (planets), Satan, Sukko, Rahu and Gundo with four varieties of flowers and *neyyalu* (prepared out of paddy or fried rice and a little of jaggery) to satisfy the wrath of these *Devathalu*.

6. The other two tribes in this village do not profess any such belief, but they consider *Sankuramanam* (December-January), *Sivaratri* (February-March) and *Chaitram* (March-April) as auspicious months either for marriage or for the birth of a child.

Child feeding and use of contraceptives

7. The tribals generally prefer sons to daughters as the former work with them in eking out livelihood and as they bear their own surname whereas the girls elope with any person in their youth and bear the house-name of the chosen person. The tribal childern are mostly fed on the mother's breast and continues to suckle till the child attains two and a half or three years. It is a popular belief among these tribes that cohabitation is a sin till the child gives up mother's milk or at least begins to walk. As such there is a natural interval between one conception and another among these tribes from generations. Moreover they do not adopt any methods to wean the child deliberately away from mother's milk till the child naturally gives up suckling habit. It is also considered a sin to deprive the child from its mother's milk. They neither use any contraceptives nor practise any methods of abortion. There are no cases of still-births and infant mortality rate is negligible. The tribal mother carries the child in an improvised cloth cradle which hangs either to the left side or to the front, making a knot over the right shoulder. The child is carried by the mother to all places, till such time as the former begins to walk independently. The barrenness of a woman is ascribed to the sin committed by her in her past life. There are however no barren women in this village.

Naming ceremony

8. The naming ceremony among Kondhs is performed either on the 10th day or on the day of the birth of the child during third month. The Nooka Doras perform the name giving ceremony in the fifth month whereas Kotias perform this in the sixth month. In the early hours of the name giving day, the Gurumai (a female Kondh traditional priest) takes bath and facing east invokes the Dumbas (ancestors) of the concerned family. Being influenced by the Dumba the Gurumai gets into a trance and then gives the name of one of the ancestors to the child. From thenceforth, the child is called by that name. In this connection a fowl is offered to the Dumba whose name is given to the child. A meal with the meat of the sacrificed fowl concludes this domestic function which is attended by a few near relatives and dear friends.

9. The name giving ceremony of a Nooka Dora child is performed in the fifth month on an auspicious day fixed by the Guravakadu, the traditional priest of their tribe. On this auspicious day, any name, most liked by the parents is given to the child. A fowl is offered to the ancestors and the function ends with a non-vegetarian meal to the nearest relatives. The most common names for male children are Ramanna, Kanniah, Chinniah,

Dharmaiah, *etc.*, while the female children are named as Chinnammi, Lachamma, Bhimamma, Mallamma, *etc.*, which resemble the Hindu deities.

10. Among Kotias, the naming ceremony is performed on an auspicious day fixed by Desari, the traditional male priest, in the sixth month of the child. All the tribes people are invited for the function. A plate containing one *kuncham* (local measure) of rice, one rupee and one fowl are kept before the child. The Desari sits, facing east and recites the names of all the ancestors. The child is named after that particular name of the forefather or Dumba whose name was recited at the time the child picks the rupee coin from the plate. The fowl is sacrificed in the name of the forefather. In this connection a non-vegetarian feast is arranged with the meat of the sacrificed fowl to the relatives and the tribesmen.

11. The popular names for Kondh male children are Dali, Chitru, Rasu, Chembu, Mungiri, Thembru, Sukra, Jaunga, Dandu, Pungra, Sanu, Sannam, Kangu, Pulleru, Sombru, Lingiah, Potta, Siver, Poolu, Sethu, Lakku, Ramanna, Appanna, Masuru, Sapro, Pulora, Bucha, etc., which not only resemble the Hindu names but also the names of their forefathers. The origin of these names with reasons for adoption could not be given by any of the inhabitants. A few local Hindu names, namely, Chilaka, Kusuma, Setho, Ruppi, *etc.*, are used to name the female children in Kondh tribe. The indigenous names like Bando, Tikmo, Jambo, Jimbo, Poolkó, Simmo, Dasai, Suthe, Suno, Barso, Dumbe, Simma, Pathe, Sukri, *etc.*, are quite popular for generations among these Kondh women.

Tonsure ceremony of Kondhs

12. Locally known as *purati travu himu* the tonsure ceremony is performed for Kondh children irrespective of the sex on the day the last bit of the umbilical cord drops. Both the uncle (mother's own brother or any cousin brother) and the child face east and the former performs this function with a country knife. Afterwards both the mother and the child are given hot water bath. In this connection the maternal uncle presents a *kammi* to decorate the nose of a female child. Likewise the uncle shaves the hair of the child twice from the date of tonsure ceremony within a period of six months. Afterwards the mother attends to shaving with a country knife, leaving a little of hair in the central portion of the head. When the child attains 12th year or 14th year, an auspicious day is fixed for the application of oil for the first time in consultation with Desari, the traditional priest. On this day the child is applied with castor oil either by Desari or by the uncle while making the child face east. This ceremony is locally known as *Desari ai trayi vilti keti.* From thence the chidren are allowed to take care of their hair by themselves.

Tonsure ceremony of Nooka Doras

13. Like Kondhs, the tonsure ceremony among Nooka Doras is attended to by the uncle (mother's own brother or any cousin brother). Guravakadu, the traditional priest of the tribe is consulted to fix up an auspicious day to celebrate this function. The parents of the child, dressed in washed clothes sit in the frontyard of the house facing east, with the child on the thigh of the mother. The relatives and the community people are also invited on this occasion. The uncle shaves the head of the child and is paid one *doppa* (a small basket made of either bamboo strips or *adda* leaves) of rice and two annas in token of this service. In this connection a vegetarian feast is also arranged.

Tonsure ceremony of Kotias

14. It is quite informal among Kotias to celebrate the tonsure ceremony. No special function is arranged as among Kondhs and Nooka Doras of this village. When the child is six months old, either the father or the mother shaves the head of the child irrespective of the sex with a country knife on any day except on Monday and Thursday in the week.

First feeding and initiating the child to learning

15. The childern of any tribe are given the first solid food whenever a desire is expressed by them. There is no school in this village either to train the childern in three R's or in their tribal customs. Moreover it was never a custom with them from generations to initiate the children to learning. As the child grows he learns all the necessary knowledge from the adults by participating not only in the economic pursuits but also in the social and religious functions in the village and in the neighbourhood. Thus the tribal child gradually grows from year to year in close association with adults.

Attainment of puberty

16. The girls attain puberty at the age of 14 years. When the girl menstruates for the first

time she is made to eat and sleep either on the pial or in the corner of *pancha* (side roof of the house) till the *myla* (pollution) lasts, *i.e.*, for seven days. She is not allowed to enter the house and the food is served in separate utensils during this period. She takes bath daily near the hill stream and brings water for domestic purposes. On the eighth day she is given final bath which marks the end of menstural period. The normal monthly mensturation period lasts till the menstural flow ceases. Then she takes bath and resumes her normal household work. During the period of pollution she attends to the entire household work except cooking and takes food in separate utensils. The attainment of puberty by a girl on Tuesday, Wednesday, Friday and Saturday in the week is considered inauspicious and certain ceremonial observations are conducted to ward off the evil effects as described in connection with the child birth on such days of ill-luck. Such ceremonies are not however performed by Nooka Dora and Kotia tribes.

17. The pollution among Nooka Dora lasts for three days both for the first mensturation period and the subsequent monthly menses. The girl is kept in the corner of the house and a temporary screen with a bamboo mat is erected so that she may not be seen by others. She is neither allowed to move freely nor she attends to any type of domestic work. On the fourth day a mango twig is planted in the frontyard of the house where the girl is given head bath with cold water brought from the hill stream. Afterwards she is dressed in washed clothes. It marks the end of the seclusion. On this day vegetarian food only is taken exclusively by the household members. During the monthly menses, she takes bath daily on all the three days and attends to her household work.

18. Like Kondhs, the pollution among Kotias lasts for seven days when the girl attains puberty. During this period she is not allowed to do any household work and food is served in separate utensils. On the final day the elderly women of the tribe pour a tumbler full of water each on her head and then she is given the final bath near the hill stream. In this connection a non-vegetarian feast is arranged to all the women who participated in the function. The normal menses lasts till such time as the menstrual flow ceases. During the normal periods she takes bath daily and attends to the household work.

Marriage

19. The marriage among the tribes is simple and conventional. Many informants have expressed an attitude that "we do not know whom our daughters marry; if a young man asks her and we like him, we give the girl in marriage". Usually the parents think little about the marriage till the girls attain maturity. Both the boys and girls are free to express their opinion in the choice of their mate. Ample opportunities for courtship by the youth exist in the jungle, weekly *shandies*, farm and in the stolen hours of the evening. The premarital sexual intercourse is not approved socially among these tribes. In case it occurs, it is a must for the boy to marry the girl. The love making among the unmarried is quite frequent during the *Chaitra* (March—April) festive month as the boys and girls enjoy the delights of love due to excessive liquor and dance. Now-a-days the girls are usually married after puberty. Table 50 shows the particulars of the age at first marriage among different tribes. Of the total population of 98, 52 persons or 53% have reported their age at first marriage. Twenty-seven of them belong to the age group of 15–19 years, followed by 13 persons (13·3%) in the age group of 10–14 years and 11 persons (11·2%) have reported their age at first marriage in between 20 and 24 years. Only one married Kondh female is found in the age group of 5–9 years. Thus the marriageable age among different tribes is in between 15 and 19 for both the male and female.

Permissible partners

20. The permissible partners among different tribes are *menarikam* (marrying mother's own brother's daughter), *eduru menarikam* (marrying father's own sister's daughter) and sister's daughter. Marrying elder brother's widow (levirate) is accepted among Kotia and Nooka Dora tribes while marrying wife's sister (sororate) is only allowed in Kondh tribe. The *intiperu* (surname) is the criteria to settle the marital alliances and the partners belonging to the same surname are not married as they are considered brothers and sisters. According to Table 48 there are two polygynous marriages found in Kondh tribe, though it is a recognised institution among different tribes of this village.

Consanguineous marriages

21. Out of 36 marriages surveyed, only 17 marriages are contracted within the consanguineous

relationship. As many as 32 monogamous marriages have been reported among these tribes (Table 48). As seen from Table 47, 13 out of 17 consanguineous marriages are in the relationship of *menarikam* (4) and *eduru menarikam* (9) among the three tribes while two exclusively reported among Kondhs are in the relationship of own sister's daughter. There is one marriage among Kondhs and Nooka Dora in the relationship of wife's sister and elder brother's widow respectively.

Spatial distribution

22. Table 49 shows the spatial distribution of marriages among different tribes. Among Kondhs there are 15 marriages exclusively contracted within the village, and 9 marriages contracted outside the village but within the taluk. The latter are 6 within a distance of 10 miles or below, 2 within 11–25 miles and 1 between 26–100 miles distance. The 4 marriages among Nooka Dora are contracted outside the taluk but within the district whereas the 2 Kotia marriages are contracted outside the village but within the taluk. Two Kondh marriages and one Nooka Dora marriage have been contracted within a distance 26–100 miles outside the State due to the geographical propinquity to Orissa State. The spatial distribution of three Kondh marriages could not be specified by the respective heads of households. No inter-tribal marriages have so far occurred in this village. Both divorce and widow re-marriage are permitted among these tribes.

Types of marriages

23. Marriages among these tribes are of three kinds, *viz*, negotiation, elopement and service.

Marriage by negotiation

24. In this type of marriage, the negotiations are initiated always by the bridegroom's party. The parents of both the young man and the girl collect information about suitable matches from relatives and the tribal elders of different villages when they meet them either in the weekly *shandies* or during their visits to the relatives' houses. The festive dances also provide ample opportunities to know about the suitable brides. After making sufficient enquiries the father of the bridegroom with two tribal elders visit the village of the bride on an auspicious day fixed by Desari, the traditional priest in the month of *Diwali* (October–November) as it is considered an auspicious month. In the presence of the community elders of both the parties the father of the bridegroom offers in consonance with tradition three bottles of country liquor, to the bride's father while requesting the latter's daughter to be given in marriage in their local KUE dialect as *mangini hiyyadari hiygothira.* The acceptance of this traditional offer by the bride's parents confirms the alliance. Both the parties then discuss about the *voli, i.e.,* bride price and a final decision is taken in the presence of the community elders. The *voli* usually consists of *maddi,* an indigenous liquor prepared out of *chodi* gruel worth Rs. 10, one cow and an amount of Rs. 12. The quantities of the constituents of *voli* may vary as agreed upon in the presence of the community elders. The *voli* (bride price) is usually paid to the bride's father either on Sunday or on Wednesday in the month of *Heeralenji* (March–April) as these days are considered auspicious. The father of the groom together with a few tribal elders, visit the bride's house along with *voli* unaccompanied by *baja,* local musical instruments. On this occasion the bride's father arranges a non-vegetarian feast for the entire party. Afterwards the bridegroom's party repairs to home.

25. As in the case of Kondhs, the marital negotiations are initiated by the bridegroom's party among Kotias and Nooka Doras also. The four bottles of liquor brought by the Kotia bridegroom's party is enjoyed by the entire party, including the parents of the bride and other village elders. Afterwards both the parties discuss the proposal. If the alliance is settled favourably, the groom's party visits the bride's house consecutively for four months and with four bottles of country liquor each time which will be enjoyed by both the parties. In their fourth or the final visit, the *voli* (bride price) as agreed upon, which usually consists of 5 *kunchams* of rice, one goat, one saree and Rs. 60 is given to the bride's parents. The bride's mother takes the saree and Rs. 60 and a non-vegetarian feast is arranged with the meat of the goat and the rice wherein the entire party participates. Even among Nooka Doras the initiation for a marital alliance is always made by the bridegroom's party. With the help of a mediator, known to both the parties, the proposal is discussed and if they agree, country liquor is offered by bridegroom's party which is enjoyed by the entire party. A week or a fortnight later, the bride will be taken to the groom's house where she is presented with a new saree before sending her back to her house. This is locally known as *pata kattinchi pampadamu.*

Marriage customs among Kondhs

26. Among Kondhs, the bridegroom's father fixes an auspicious day in consultation with Desari, the traditional priest, to bring the girl for marriage. The marriage pandals with four posts are erected both at the bride's house and bridegroom's house provided they can afford to meet the expenditure. However it is not a rigid custom among Kondhs. On the marriage day, the bride along with her close relatives except parents, is brought to the groom's house which is the venue of marriage. In this connection two unmarried girls bring water from the nearby hill stream with two new earthen pots, using the ends of a new dhoti as *chuttu* (cloth kept on the head to keep the pot stable) to carry the pots without tilting. A mango plant and a plantain are planted in the frontyard, opposite to the main threshold. Both the bride and the bridegroom are made to stand, facing east, near these two plants and then the turmeric paste is applied to them at the auspicious moment by the bridegroom's mother. They are afterwards given bath with the water brought by the unmarried girls in the marriage pandal and they are conducted to the house. Both the bride and bridegroom are dressed in new clothes. In this connection a non-vegetarian feast followed by a heavy drink is also arranged by the bridegroom's father. On the following day, the girl's party leaves for their village, leaving the girl in her husband's house. Thus the marriage ceremony ends happily.

Marriage customs among Nooka Doras

27. Like Kondhs the marriage pandals are erected even among this tribe both at the bride's and bridegroom's house. In consultation with Guravakadu, the traditional priest, an auspicious day is fixed to bring the bride for the celebration of marriage. A mango and a plantain plant are planted in the centre of the pandal. The bridegroom is made to sit on the thigh of the bride facing east in the marital pandal. The Guravakadu solemnises the marriage by pouring water, soaked with *neredi* (eugenia jambolane) and mango leaves while reciting the sacred verses. Afterwards two mango leaves are tied across on the foreheads of both the bride and the bridegroom and then they are dressed in new cotton clothes. In the centre of *inillu* (the main living room) a new bamboo mat is spread over the *muggu* (*rangavalli*) decorated lines drawn with *chodi* flour by *Muthaidulu* (women in married status) in order ro keep 4 seers of rice, while facing east. The new couple measure the rice thrice. Afterwards the bride cooks the rice locally known as *prasadam*, and distributes to all the members present on the occasion. On this occasion a non-vegetarian feast is arranged and *maddi kallu* an indigenous liquor is also served. Afterwards the new couple washes the feet of the elderly persons who in turn present one or two annas to them. Thus the marriage ceremony concludes happily.

Marriage customs among Kotias

28. In this tribe, the erection of wedding pandals at the bride's and bridegrooms houses, planting of mango and *neredi* (eugenia jambolane) plants and other arrangements are almost the same as in Kondhs. An auspicious day is fixed in consultation with Desari, the traditional priest of their own tribe, to perform the marriage at the bridegroom's village. The bride and the bridegroom are made to sit, facing east, in the marriage pandal at the auspicious time locally known as *muhurtham*. The Desari solemnises the marriage by sprinkling water soaked with *neredi* (eugenia jambolane) and mango leaves, while reciting the sacred verses. The marriage ceremony concludes with a non-vegetarian feast and indigenous liquor is also served on this occasion to all the invitees.

Gondipasupu type of marriage exclusively performed in Kondhs

29. Besides the above three types of marriages, commonly found among these tribes, the Gondipasupu type of marriage is preferred by Kondhs in this village since, in this type of marriage, the payment of *voli* and the elaborate procedure of marriage accompanied by drink and feasts can be dispensed with. The marriage is celebrated at the bridegroom's house on an auspicious day fixed by the Desari while the other ceremonial formalities are almost the same as described in the marriage by negotiation.

Marriage by elopement

30. Marriage by elopement usually happens when the choice of the young man or the girl is not accepted by their respective parents. Ample opportunities for love making exist among these tribals. When a youth makes advances to a girl who reciprocates the same, the young man would press his parents to seek the girl of his choice and if his proposal on the contrary is not favoured, the young man meets the girl either at the drinking water

source or in the jungle, or at the place agreed upon to meet and both run away to the relative's house or to a friend's house in the neighbourhood. They stay for a period of two or three days till the anger of their parents subsides. Afterwards the father of the girl demands *voli* (the traditional bride price) from the young man's father which is usually decided upon by the tribal elders. The *voli* usually consists of Rs. 12, *maddi kallu*, an indigenous toddy worth Rs. 10 and one bottle of *sara* (a kind of country liquor) to the parents of the girl. A portion of this *voli* is enjoyed by the community elders who are present on the occasion. Even in this type of marriage, particular care is taken to select a partner of a different surname. Soon after the payment of *voli* or promising to pay it, the couple are socially accepted as married whose social status is in no way inferior to those married with all the ceremonial formalities. Reliable enquiries reveal that as 13 marriages by elopement, 6 marriages by negotiation and one marriage by service have been contracted among Kondhs whereas all the marriages are performed through negotiation among Nooka Dora tribe.

Case study

31. The solitary Kotia has married by elopement and the particulars are given below as narrated by Sri Swabhi Sobanna of the same tribe. During one of his visits to the weekly *shandies* at Araku, he met Mukta, his present wife for the first time and expressed his desire for marriage. She reciprocated favourably. After a week of his first meeting he met her in the latter's village secretly and fixed up a date for elopement. As agreed upon, he, along with a few friends, reached the village during the evening hours and brought her to the neighbouring village without anybody's notice. Afterwards he reached the village on the following day. He neither observed any ceremonies nor arranged a community feast. A few months later he sent three bottles of *sara* (a kind of country liquor) and a saree to the parents of the girl. The method and the details of elopement do not significantly vary among the different tribes in this village.

Marriage by service

32. Marriage by service, otherwise locally known as *illarikam* in Telugu language, occurs only in case of orphans and those who are too poor to pay the *voli* and meet the marriage expenditure. The young man has to assist the would-be-father-in-law for a minimum period of three years in order to obtain the hand of his daughter and in turn he is given food and clothes free. After completing the period of service successfully, he is free either to stay in the father-in-law's house or live independently. On an auspicious day fixed by the traditional priest the young man and the girl are dressed in new cotton clothes and the nearest relatives are invited for dinner. Thus marriage by service concludes happily. It is a custom among these tribes to give a little quantity of corn, a plough, a pair of bullocks, two knives, two spades and two axe heads so as to enable the young man to set up the new family. In most of these cases, the young man continues his life in the father-in-law's house even after marriage and thereby claims equal share of property if any, along with the brothers-in-law.

Case study

33. Smt. Vanthala Neela (a widow) of Kondh tribe was married by *illarikam*. As her late husband was most liked by her father for his good conduct, he was kept in their house for a minimum period of three years and finally she got married to him. From thence he stayed with her in this village till his death. In this type of marriage the young man can dispense with *voli* and marriage feast.

Marriage expenditure

34. The average expenditure for a marriage by negotiation among different tribes varies from Rs. 400 to Rs. 800 whereas the expenditure for the other two types of marriages do not exceed Rs. 200. The marriage expenditure is partially met out of their savings and also by selling cattle besides raising loans from the *sowcars* (plains merchants) at abnormal rate of interest.

Consummation

35. The consummation ceremony among these tribes is simple and quite informal. Among Kondhs this function is celebrated either on Sunday or Thursday after a lapse of a week or a fortnight from the day of marriage at the bridegroom's house as the bride by then would have gradually grown accustomed to the new environment and would be moving about freely without any shyness and reservations. No elaborate decorations are made in the nuptial room. The young couple are left in a separate house provided either with a mat or with wooden cot for one night. Afterwards they move freely just as any other couple in the village. Among

Kotia tribe the consummation takes place on the third day after the marriage. The young couple are left to themselves in a separate house for one night and from the next day they carry on their normal married life. In the case of the Nooka Dora tribe, an auspicious day is fixed in consultation with Guravakadu, the traditional priest to celebrate this function. The new couple along with an elderly member leave for the bride's village with a fowl, two bottles of indigenous liquor and two seers of rice. On the day fixed for this function the new couple are served with non-vegetarian food and they are left to themselves in the house for the night. Like-wise they spend two nights at the girl's house and then leave for the young man's village. The significant feature is that the consummation is always performed at the young man's house among Kotia and Kondhs unlike in the girl's house in Nooka Dora tribe.

Widow remarriage

36. The widow remarriage locally known as *marumanuvu* is socially recognised and accepted among different tribes in this village. The widow usually does not give consent to remarry till the obsequies of the deceased husband are performed lest *keedu* (evil effects) should befall her. On any one of the auspicious day, *viz.*, Sunday or Thursday, the Kondh man brings the widow with her consent and dresses her with a new saree. Neither the formalities of marriage are observed nor the *baja* (local musical instruments) is arranged. He usually offers a cow to the tribal elders towards *mundathappu* which will be enjoyed by the entire tribe, so as to win the social sanction. Cordial relationship is maintained though the children of the deceased husband live with them and they always retain the surname of their deceased father. The ornaments given by the deceased husband are returned to one of his nearest kinsmen. The method of widow remarriage and the treatment of the children of the deceased husband are almost similar among these tribes. The *mundathappu*, the fine imposed by their respective tribal elders, for obtaining the social sanction of a widow remarriage may vary depending upon the socio-economic status of the persons who married the widow. In this connection a non-vegetarian feast is arranged among Kotia and Nooka Dora tribes. The tribal society guarantees all the social liberties equally even to the children of the deceased husband though the widow is remarried.

Divorce

37. Both men and women of any tribe are free to initiate divorce. If the women initiates the divorce, the parents have to pay the sum locally known as *kheeradinga* in KUE dialect or *maganali*, the colloquial term of this hill region to the aggrieved husband provided she is not remarried. Otherwise the second husband has to pay *kheeradinga* or *maganali* to the aggrieved husband. If the man initiates divorce, he has to pay the sum (*kheeradinga*) as decided by community elders to the aggrieved party. The right over the children is always exercised by the father either in case of a widow or divorcee and the children always retain the paternal surname. Hence the tribals belong to the patriarchal society. Divorcing a woman is very rarely resorted to by the Kondhs, as among Kondhs it is difficult to secure a woman besides heavy expenditure involved on feasts and drinks that are invariably associated with a marriage. Sri Gammela Jibi of Kondh tribe has divorced his wife on the plea that she is not attending satisfactorily to the household work. The father of this woman along with a few elders of the village brought the case before the Tribal Council. In spite of the best efforts of the Tribal Council, the couple could not be reconciled. Hence the Council finally settled the dispute by directing the accused to pay Rs. 300 to the aggrieved party. The imposition of fine is locally known as *maganali*. As soon as the *maganali* is paid, the husband relinquishes all the social rights over the divorced wife and both of them are free to shape their future social life.

38. E. Thurston states,

> "Divorce of the wife on the husband's part is thus very rare, if it occurs at all, but cases are not unknown where the wife divorces her husband, and adopts a fresh alliance."

This statement holds good even today in general among these tribes and in particular among Kondhs. The cases of divorce are usually settled by the respective Tribal Panchayats.

39. The bride price locally known as *voli* should be compulsorily paid to the bride's parents. The *voli* usually consists an agreed quantity of corn, liquor and an animal preferably a goat among

E. Thurston, *Castes and Tribes of Southern India*, Vol. III (Madras : 1909), p. 367.

Nooka Dora and Kotia tribes and a cow among Kondhs. As seen from Table 51 no ornaments are presented on the occasion of the marriage to the bride among these tribes. The parents of the bride-groom have to pay the *voli* to the bride's parents. The *baja* (playing the local musical instruments) is exclusively arranged for the marriage by negotiation. The reform measures like the Abolition of Dowry and the Hindu Marriage Act are not known to these tribes.

Death

Death ceremony of Kondhs

40. When a person is in the final hours of his life all the relatives and friends are informed about the serious condition of the person through a special messenger. When death occurs all the nearest relatives and friends irrespective of sex assemble together to make a mourning group. All the villagers, irrespective of tribe suspend their work on the day of death and assist the chief mourner. Both cremation and burial are in vogue among the different tribes of this village. The body of the dead person afflicted with smallpox locally known as Ammavaru and the corpse of a child aged below one year are buried irrespective of the tribe in this village. During the rainy months namely *Ashada* (June–July), *Banda Pournima* (July–August), *Barsilenji* (August–September) and *Dasara* (September–October) the corpses are usually buried as it is very difficult to secure dry wood from the forest to cremate the dead. The crematorium locally known as Khajamanimanda situated in the north-west corner of the village is used by all the tribes both for burial or cremation keeping a little distance away from each tribe. Adjacent to Khajamanimanda, the children of any tribe aged below one year are exclusively buried which is known as Kukkarimanimanda. A study of Tables 9 and 59 reveals that deaths are usually caused in this village due to fever, smallpox and fever coupled with stomach-ache. In all, three out of seven female deaths in the age group of 0–14 years were due to smallpox and the remaining four deaths were due to fever. One Kondh female aged more than sixty years and one Nooka Dora male in the age group of 35–59 years have lost their lives due to fever, and fever & stomach-ache respectively.

41. The corpse irrespective of sex is made to face east and a bath is given with the water contributed by each household. The corpse is then smeared with turmeric paste by all the nearest relatives attending on the occasion and also apply with castor oil. In the meantime, a few community people bring the required fuel from the nearby forest for purposes of cremation and thus the pyre will be made ready in the crematorium Afterwards the corpse is dressed in a new shirt, turban and a dhoti provided the dead person is influential in the village. Otherwise the corpse is usually covered with a new dhoti only. On this occasion, the nearest relatives contribute a few coins which are tied to one end of the cloth spread over the corpse or the cloth used as head-gear. The corpse is then carried to the cremation ground keeping it on the cot, if the death occurs on the cot, otherwise on a bier made of bomboos accompanied by a few nearest relatives. The women and children do not follow the corpse. In this connection the procession is neither arranged nor the musical instruments are engaged. The son or anyone of the nearest relatives carries the fire to the cremation ground. The corpse is then placed on the funeral pyre, pointing its head towards east. All the clothes of the corpse are removed and kept under its head. It is also a practice to take these new clothes by anyone of the community people. The money tied to the new cloth, which covers the corpse, is equally distributed among the persons who carried the corpse to the crematorium. Then the chief mourner lits the pyre under the head of the corpse. Soon after the corpse catches fire, all the people take bath in the nearby hill stream and return to their respective homes, wearing fresh *gochis* (a small piece of cloth) which are brought by their women to the hill stream. On the following day, the chief mourner along with four other persons who carried the corpse, visits the cremation ground to burn completely the remnants of the pyre.

42. The pollution lasts till Wednesday in that particular week irrespective of the day of death. In case the death occurs on Wednesday the pollution lasts till the next Wednesday in the following week. On the last day of pollution, the Gurumai (traditional female priest) facing east invokes the spirit of the dead, locally known as Dumba and sacrifices a fowl. In this connection a communtiy feast is arranged and the meat of this sacrificed fowl is also served. The last day of pollution thus ends ceremonially.

43. The obsequies ceremony locally known as *sudhi* is performed on the first or immediate Wednesday after completing a year. On this day,

the Gurumai invokes the Dumba (the spirit of the dead person) and appeals to this spirit to protect the family against any ill-luck. In this connection a cow is sacrificed in the name of the Dumba. A community feast locally known as *sudhi vonda* is arranged with the meat of the sacrificed animal, in which all the community people and relatives participate. No annual ceremonies are performed. There is no custom of leaving the house because of the death occurring on a particular day of the week. The woman removes all her ornaments except a few glass bead necklaces on the day of her husband's death. After the celebration of the obsequies which is belived to ward off the *keedu* (evil effects) of the deceased husband the widow wears all types of ornaments. Hence it is difficult to distinguish a widow from a married woman unless sufficient enquiries are made in the village. The obsequies are not performed to children aged below one year.

44. The expenditure on the cremation day usually varies from Rs. 10 to Rs. 15 whereas the expenditure on the obsequies day may vary between Rs. 50 and Rs. 75. In order to finance this death ceremony, they either sell the corn or cattle and also raise loans at abnormal rate of interest from the *sowcars* (*i.e.*, merchants from plains).

Death ceremony of Nooka Doras

45. The death ceremonies among Kondh, Kotia and Nooka Dora tribes are almost one and the same. The corpse of Kotia and Nooka Dora is usually taken in a procession unaccompanied by musical instruments. The women and children do not follow the corpse to the burial ground. Among Nooka Dora, the *pasupu anthadam* ceremony is performed on the third day after the death and the pollution lasts for five days irrespective of the relationship. After a year, the *samvathsara dinam* (anniversary day) is performed on the day of death. The younger brother, or in his absence any cousin of the deceased person presents a new saree locally known as *musuguveyadam* to the widow. In this connection a non-vegetarian feast is arranged.

Death ceremony of Kotias

46. Among Kotia tribe, the mourning period lasts for ten days for all the nearest relatives except the unmarried sons, daughters, brothers and sisters. In case of unmarried relatives the mourning period lasts only for three days unlike the other two tribes in this village. The corpse is placed over the pyre, pointing its head towards west whereas the head of the corpse of Kondh and Nooka Dora tribe is kept on the pyre towards the eastern direction. Unlike the other two tribes the obsequies is performed on the tenth day, among this tribe. In this connection a non-vegetarian feast is arranged. Before the corpse is taken to the crematorium, the wife of the deceased person becomes a widow by breaking the glass bangles. The annual ceremonies are not performed among these tribes. They have no idea of after death. It is a popular belief that all the dead persons become Dumbas (the spirits) and live amidst these hills without any physical form.

Trends of changes in the family structure and inter-family relationship

47. The grown-up children in a tribal family even when they break-up and set up a new household after getting married, work hand in hand with their parents in all the economic pursuits, the earnings thereof being shared by all of them. Thus the inter-family relationship in the village is cordial. In all the social and religious functions in the village the different families belonging to different tribes mutually help one other. Though the village falls in the jurisdiction of Araku Panchayat Samithi Block, it still maintains the age old family structure without being influenced by the developmental activities.

Beliefs and practices

48. The tribals of this village invariably consult their respective priests in the auspiciousness of a particular time for initiation and finalising marriage negotiation, selection of house site and starting the construction of a house, housewarming ceremony, and tonsure ceremony. Monday and Thursday are considered auspicious for Kondh and Kotia and Nooka Dora tribes either for undertaking a journey or for hair-cutting and removing of nails. Moreover these two days are referred to as Lakshmi Rojulu as these days are most liked by the Goddess Lakshmi. The various tribes of the village consider *Sankuramanam* (December-January), *Sivaratri* (February-March) and *Chaitra* (March-April) months as auspicious for embarking upon any project. They also wear mascots for protection against long standing illness and ill-luck. The sight of an empty pot, snake, fox and cat is considered to be a bad omen whereas

the sight of a water pot and bear is considered a good omen. The cry of the wild birds *gunji-pitta* and *dumbapitta*, is considered to signify the impending death of a person in the village. Sneezing while about to set out on a journey is believed to be a bad omen. The tribals do not visit the crematorium during nights for fear of evil spirits. It is a popular belief among these tribals that all the dead persons become spirits locally known as Dumbas. Some may be good Dumbas and some may be evil Dumbas, depending on the life lead by them.

49. The Janni or Pujari, the village priests attend to worship of the village deities to protect the community against ill-luck and for the welfare of the community. If the village is affected by an epidemic, the Gurumai, Kondh female priest, worships the Goddess, Ammavaru on Tuesday to invoke her blessings for the protection of the entire village. The tribals believe in Chillangi otherwise known as *chetabadi* in Telugu language *i.e.* black magic but the particulars are not known to them. All the tribal households worship their ancestors on Sankuramanam (Sankranti) festive day and offer new clothes to them before they wear. A little quantity of each crop soon after harvesting, is cooked and offered to appease the Kondadevathalu (Hill-Gods) before it is actually used for domestic consumption as majority of these crops are raised on the hills. It is a popular belief among the tribes that Kondadevathalu protect them and the crops against wild animals and cattle. The animals such as goats, pigs, *etc.*, are offered to the village deities for the welfare of the village. Each household sacrifices a fowl to Dumbas or Ammavaru for any type of sickness in the household. Thus the tribals believe that the faithful celebration of the traditional rituals and sacrifices will protect them against any calamity from invisible powers.

Chapter IV

ECONOMY

General

The land area particulars of Lamthampadu are not available as this entire hill region is still unsurveyed. Each village boundary including the cultivable hill slopes are usually marked by hill tops, hill streams and large sized trees. The village is, topographically, situated on the top of a hill, surrounded by hills of higher altitude which provide little scope for the cultivation of large extents of land except resorting to shifting cultivation on the hill slopes. The flat lands at the foot of hills, locally known as *garuvu* lands, are also cultivated by these tribes. Such being the case, the economic life of these tribals is very simple. The tribals are free to choose and cultivate any part of the surrounding hills. Each tribal practises *podu* cultivation to the limit of his working capacity with the assistance of the family members. The land is not usually sold or purchased in this region. The son or the brother acquires the right over the land soon after the death of the owner. The land tenure rules are conventional and mostly governed by the traditional customs.

2. The flat lands at the foot of hills, locally known as *garuvu* lands are the cultivable lands which are mainly rainfed. In the absence of any irrigation facilities in this village the tribals depend on the capricious monsoon rains. On either side of Lamthampadu Joru, the hill stream, small plots of land are cultivated wherever it is convenient to divert the water for irrigation purposes. The basic economic resources are *kondapodu* (hill slope cultivation) and cultivation of *garuvu* lands (cultivation at the foot of hills) and collection and sale of minor forest produce. All the members of the family excluding children aged below eight years are engaged in pursuits that bring in food. The land is locally measured in terms of *yeru*, which means the extent of land ploughed by one person during the period of one day. According to Table 25 four households of Kondh and two of Nooka Dora have owned an extent of land of 3 *yerus* each.

Cattle wealth

3. As shown in Table 26 the cattle wealth of this village consists of 16 milch cattle, 24 bullocks, 24 sheep and goats, 7 pigs and 10 fowls. The Kondhs own 57 heads of the total cattle wealth in the village whereas Nooka Doras own the remaining 24 heads of the total cattle wealth. There are only seven pigs which are exclusively owned by Kondhs as they eat pork. The solitary Kotia household does not own any type of cattle.

Factors influencing economic life in the village

4. In this hilly area, the tribals are dependent on *kondapodu* for generations, following their primitive methods. Their agricultural methods as well as their implements are antiquated. The land reforms introduced in the agrarian structure of the State have little effect on the agricultural economy of this area. In fact the tribals are not aware of the Land Reform measures which have little meaning to their traditional land tenure system. Though the present Panchayat Samithi Block, Araku, is functioning in this area from April, 1956 only one Kondh household claims to have been benefited once so far by the supply of chemical fertilizers through it. The village has no industrial base. They collect and sell the seasonal forest produce in the weekly *shandy* at Araku when they come into contact with the plains people. Due to these frequent contacts with the plains people in the weekly *shandies* they have taken to the use of washing and toilet soaps. There is no perceptible change in the nature of their aspirations so far as the present occupation is concerned.

Land reforms

5. The tribals are not aware of any social legislations which are in force for their welfare. The Abolition of Inams Act, 1956 is known to these tribes not because of their losing or gaining any land but because of the abolition of *vetti* (free labour), a system which was prevalent for genera-

tions in this area. It is not possible to ascertain their reactions to the different social legislations as they have little knowledge of them.

Improvement of communications

6. This village is connected by a meandering foot path, cutting across a number of hills, to Araku Valley. It may not be possible in the near future to lay at least a bridle path to this village from the nearest urban centre due to its very remote location.

Marketing facilities

7. The main centres of attraction for tribals of this hill region are the weekly *shandies* at Araku on Friday and at Sunkarametta on Sunday, the former being the largest in this area attracting tribals from the neighbouring Orissa State also. The *shandies*, during summer particularly, attract large gatherings. They invariably get seasonal minor forest produce, pulses, grains, *etc.*, for sale at these *shandies* and purchase salt, clothes, dried fish, kerosene, *etc.*, for domestic use. The transactions are mostly in cash. All the minor forest produce and the surplus agricultural produce are transported on the cattle backs, in *kaavallu* (*kavadi*-singular, is a bamboo sling with two hanging devices at both ends to keep the pots, *etc.*), by the men, and head loads by women even from the villages of 20 to 30 miles from these marketing centres. The *sowcars* of these marketing centres, by offering small sums of money, whenever needed, to attract these honest and ignorant tribesmen win their confidence. Having due regard for the timely help rendered to them by the *sowcars*, these innocent tribals faithfully surrender the entire produce at the discretion of the *sowcar* for small sums of money. A few avaricious *sowcars* offer money on condition that one *kuncham* measure of any corn should be given towards interest for each rupee of loan, besides calculating the remaining produce at the prevailing market price to be credited towards the principal amount which will be repayable at the harvesting season. Being not contented with these abnormal profits, the *sowcars* also use false measures and weights. Over and above these, the merchants advance money to these tribals at an exhorbitant rate of interest ranging from 25% to 100%, on condition that the borrower should sell all his produce to that merchant only. In this hilly region, the merchants of Srungavarapukota area particularly from Dharmavaram village are carrying on this ruthless exploitation for quite a long time. The Act of 1917, which was primarily intended for benefiting and safeguarding the interests of the tribals, is found to be of little use in setting them free from the clutches of the *sowcar*.

8. To free the tribals from the clutches of usurious merchants of the plains in the matter of marketing their produce, the then Government of Andhra started the Andhra Scheduled Tribes Co-operative Finance and Development Corporation Ltd. for the benefit of the Scheduled Tribes in the State. The objectives of the Corporation and its working have been dealt with exhaustively in the Village Survey Monograph of Annavaram, Chintapalle Taluk, Visakhapatnam District. This Corporation has ten Primary Co-operative Marketing Societies. The village under survey falls under the operation area of the Primary Co-operative Marketing Society, Srungavarapukota, which is, besides being the headquarters of this society, also the headquarters of a taluk of the same name in Visakhapatnam District. The Corporation has taken over completely the right of purchase of minor forest produce from the forest department for a fixed annual rent and thereby avoided the *sowcar* to some extent. Even though the corporation sells and purchases with correct weights and measures, and offers better prices for the minor forest produce such as *adda* leaf, tamarind, *sheekai*, honey, jack fruits, *etc.*, than the *sowcar*, it could not create the required impact on the tribals due to lack of facilities for the intensive propaganda at the village level about the advantages of this organisation. Besides, the Primary Co-operative Marketing Society unlike the *sowcar* cannot offer loans indiscriminately whenever the need arises for the tribals.

Sources of finance

9. The tribals usually take loans from the Co-operative Society, plains merchants, and occasionally from the Village Headman for household consumption and for agricultural purposes. They also take loans for the celebration of marriage and death ceremonies. The loans are repaid by selling the minor forest produce and the surplus agricultural produce. The repayment is made either in kind or cash as agreed upon.

Economic activities and nature of changes

10. In Lamthampadu village there are equal number of workers and non-workers. All the workers are essentially agriculturists. In the 49

workers of different age groups, 19 are females. Twenty-eight persons in the age group 15–34, sixteen persons in the age group 35–59 and five persons in the age group 0–14 are engaged either in *kondapodu* (cultivation of hill slopes) or in cultivation of *garuvu* lands. Among the 49 non-workers 37 are children of below 14 years of age. No male non-workers are found in the remaining age groups except one in the age group of 60 years and above who is superannuated. All the eleven female non-workers who are in the age groups of 15–34 (9) and 35–59 (2) years respectively, are engaged in the household work. There are no workers, belonging either to household industry or household business (Tables 12 to 14).

Traditional occupation

11. The traditional occupation of all the households is agriculture. In all there are twelve households having *kondapodu* (cultivation of hill slopes) [Table 17] as traditional occupation.

Place of occupation

12. All the 49 workers are locally engaged in cultivation (Table 18) whether of hill slopes or of *garuvu* lands.

Occupational mobility

13. Only three households *i.e.*, two of Kondh and one of Nooka Dora tribes have changed their traditional occupation of *Kondapodu* and taken up agriculture as main occupation due to some unspecified reasons (Table 19).

Combination of occupations

14. All the 15 households are following more than one occupation. Six households with agriculture as main occupation have taken to selling of minor forest produce as subsidiary occupation. Again four of them have also taken up *kondapodu* as subsidiary occupation and one household goes in for railway works labour also. *Kondapodu* is the main occupation for 9 households. And all of them, except one who has taken up agriculture as subsidiary occupation, are engaged in selling minor forest produce as their subsidiary occupation (Tables 21 and 22).

Nature of aspirations

15. Seven out of nine households following *kondapodu* as main occupation wanted their sons to follow the same occupation; one wanted his son to take up agriculture while the remaining one household has no sons. So also four out of the six households with agriculture as main occupation want their sons to follow the same occupation whereas the remaining two households desire their sons to take to *kondapodu*. Being the sons of the soil, their aspirations revolve round agriculture (Table 20).

Agriculturlal practices

16. The greater part of the hill slopes except the hill tops, are under *podu* cultivation as it is the principal source of livelihood. It is very interesting to study the primitive farming practices of Kondhs. During the months of February and March the tribals are usually engaged in felling the trees which are burnt in the month of April. Afterwards all the half-burnt branches are collected and burnt completely. The ash is then distributed all over the field before taking up the ploughing operations. The cattle dung, the principal manure, is evenly distributed all over the field after completion of the ploughing operations both in *kondapodu* and *garuvu* lands. Chemical fertilisers are not yet used by them. The *garuvu* lands are ploughed before the first fall of the rain in the month of *Besikalenji* (April–May) or *Landilenji* (May–June). The *kondapodu* begins with the turning of earth locally known as *tuvvodam* with a spade by men, where the cattle cannot be used for ploughing purposes. This is done for three or four times in the month of May soon after the first fall of the rain. The mixed crop of *chodi, virajonnalu, peddakorra, totakura, peddasarasalu, anumulu* and *alachandalu* is raised on the hill slopes and the seed is broadcast in the month of *Landilenji* (May–June). Small pits of 2" depth are made indiscriminately on the hill slopes to sow the castor and *peddakandulu* (pigeon pea) seeds and they are covered with earth. The tribals neither attend to any inter-cultural operations nor remove the weeds. Small and low thatched huts are constructed in the fields when the grain is ripe to watch the crop without being spoiled by cattle and birds during the months of *Barsilenji* (August–September) and *Dasaralenji* (September–October). The *chodi* (ragi) crop is first harvested in the month of *Phandlenji* (November–December) while all the remaining crops except castor and *peddakandulu* are harvested within an interval of ten or fifteen days between each harvest. The *peddakandulu* and castor crops are harvested in the month of *Gandilenji* (February–March) and *Heeralenji* (March–

April) respectively. Afterwards no crops are raised till the next May. Likewise the crops are raised continuously for three years and the lands are then left as fallow for a minimum period of three years. Thus the cultivable *kondapodu* lands are changed once in three years.

Cultivation of garuvu lands

17. In flat lands locally known as *garuvu* lands, the following crop pattern is adopted by the different tribes of the village. Soon after the first fall of the rain, the mixed seed of *chodi* and blackgram is broadcast either in the month of *Besikalenji* (April–May) or *Landilenji* (May–June) while the paddy and *sama* seed are also broadcast in separate plots of land. In the month of *Ashadalenji* (June–July) the mixed seed of niger and *tamatamalu* (a type of pulse) are broadcast in separate plots of land. They neither remove the weeds nor attend to inter-cultural operations. Till the harvest is completed the tribals regularly keep watch over the crops against depredations of animals. Both the blackgram and the *chodi* (ragi) are harvested in the month of *Phandlenji* (November–December). Afterwards no crop is taken up in that plot till next May. After the harvest of samai crop in the month of Diwali no crop is raised for that year. The niger crop is harvested in *Phandlenji* (November–December). The niger crop is followed by *chodi*, and samai comes in the end. The rotation of crops is such that each crop is harvested once in three years in the same plot of land. As regards paddy there are two types namely *khajakulinga* and *dasakulinga*. In the dry lands, the *khajakulinga*, bigger variety and *dasakulinga*, smaller variety are harvested in the months of *Dasara* (September–October) and *Diwali* (October–November) respectively. Afterwards the fields are left free without any crop till the next rainy season. If the irrigation facilities are available, the *dasakulinga* is broadcast in the month of *Poushyalenji* (December–January) and harvested in the month of *Ashadalenji* (June–July) while the *khajakulinga* is transplanted in the month of *Banda Pournima* (July–August) and harvested in *Phandlenji* (November–December). These crops are harvested once in a year and no second crop of any corn is raised in these plots. In short the following is the crop calendar of the 13 crops raised in this village:

CROP CALENDAR

S.No.	*Name of the crop*	*Sowing season*	*Harvesting season*
(1)	(2)	(3)	(4)
1	*Chodi*	May—June	November—December
2	Samai	May—June	October—November
3	Paddy (a) *Pedda dhanyam*	May—June	October—November
	(b) *Chinna dhanyam*	May—June	September—October
4	*Virajonnalu*	May—June	November—December
5	*Pedda korralu*	May—June	November—December
6	*Pedda sarasalu*	May—June	November—December
7	*Anumulu* (field bean)	May—June	November—December
8	*Alachandalu*	May—June	November—December
9	*Pedda kandulu* (redgram)	May—June	February—March
10	Blackgram	May—Jnne	November—December
11	*Tamatamalu*	May—June	November—December
12	Castor seed	May—June	February—March
13	Niger	June—July	November—December

Manuring, preservation of seed and pest control

18. Every day the tribal women deposit the cattle dung in their respective fields as it is the principal source of manure. It is very common to see heaps of cattle dung in every field. The Village Naidu has used once chemical fertilisers, supplied by the Panchayat Samithi Block, Araku Valley, five years back for demonstration purposes and the results according to him were satisfactory. Afterwards no household has used the chemical fertilisers. After harvest, each household keeps a little quantity of good corn from year to year for purposes of seed in the succeeding year. As all the households are essentially agriculturists, they mutually help each other in various agricultural operations on reciprocal basis and they either lend or borrow seed from the neighbouring villages on condition to repay the same at the time of harvest. All the agricultural operations are usually attended to by the members of the family and at times with the help of the people of their respective tribes. The men usually attend to ploughing the lands and preparation of hill slopes and *garuvu* lands for broadcasting the seed. The women carry the cattle dung to the agricultural fields, participate in the harvest of crops, and also carry the crop to the home. They occasionally engage hired labour for ploughing the fields and for harvesting the crop. The male and female workers are paid Re. 1 and 0.50 Paise each besides free meals at one time. They neither use improved seed nor improved agricultural implements. Any kind of crop disease is locally known as *chitta*. Whenever a crop is affected by *chitta* (pest), a branch of the plant locally known as *chittadang* is planted on the field bunds with a belief that it protects the fields from the pest trouble. Other than this they are not aware of any chemical pesticides to cure the plant diseases.

Agricultural implements

19. Every household irrespective of the tribe owns a *nagali* (plough), spade, crowbar, axe and knife. The required agricultural implements are prepared by themselves except the axe head, a pointed iron piece of 6″ to 8″ locally known as *nakku*, crowbar and knife which are either purchased in the weekly *shandy* at Araku or get them prepared from the Mettu Kamsali (blacksmith) of Kodipunjulavalasa, a village. The Mettu Kamsali is usually paid annually an agreed quantity of corn during harvest season depending on his services by each household for the implements prepared by him. He exclusively attends to fixing up the *nakku* for the plough besides attending to the repairs of iron agricultural implements.

20. The plough locally known as *nagalipata* is carved out of *tada* wood or *vasangi* wood. It consists of three parts namely *vetakarra*, *medi* and *nagalipata*. A pointed iron blade of 6″ to 8″ in length and 1″ or 1 ½″ width is tacked to *nagalipata* allowing 2″ projection outside. The *medi* is used as a handle by the farmer while ploughing the land. Both the *nagalipata* and *medi* are fixed to *vetakarra* which is made of either *tada*, *maddi* or *karaka* wood, with the help of small wooden pegs. The *pundu* made of either *gali* or *sampenga* wood, is tied to the other end of *vetakarra* with the help of *moku*, a rope prepared with buffaloe's skin. Each *moku* is usually purchased for 0·75 Paise in the weekly *shandy*. The bullocks are tied on either side of *pundu* before ploughing.

21. The crowbar is a pointed iron rod of 4′ to 5′ in length with one inch diameter. It is purchased for Rs. 8 or 10 from the *shandy* at Araku. It is used for lifting heavy stones, to make big earthen trenches and to remove the roots of any large sized tree.

22. The spade, locally known as *para*, is used to turn the earth in flat lands and to construct bunds in the fields. It is also used to turn the earth on hill slopes before sowing the seed. It is an iron blade, as shown in Fig. 21 fixed to a wooden handle of three feet length. The wooden handle is locally prepared with *tada* wood while the iron blade is purchased for Rs. 4 from the weekly *shandy*.

23. The axe is locally known as *krali*. It is an iron blade fixed to wooden handle to *tada* wood of 2½′ to 3′ length. Its cost varies from Rs. 2 to 6 depending on the size and weight of the axe head. It is used to cut the trees and small shrubs. Every adult Kondh carries this implement wherever he goes as a measure of security. It is also used to cut fire-wood in the forest.

24. The knife, locally known as *yarga doveli* is used for cutting small plants, bamboos and thin wooden beams. It is usually purchased from Mettu Kamsali for Re. 1 or Rs. 1.50 and a wooden handle of 1½′ length is fixed to it. Figure 21 shows the above implements.

Marketing of produce

25. Table 24 gives the particulars of total agricultural production and its disposal. During the year under survey, the total agricultural produce in the village is 100 *puttis* of *chodi*, 82 *puttis* of *samai*, 38 *puttis* of redgram, 15 *puttis* of castor seed, 14 *puttis niger* seed and 1 *putti* each of *katinglu* and *mustard* (one *putti*=10 maunds). The total quantity of *chodi* and samai grain, produced in the village and a portion of redgram, castor seed and *timmerlu* are consumed in the village. The other agricultural produce namely niger, *katinglu* and mustard produced in the village have been sold for cash, in the weekly *shandy* at Araku and an amount of Rs. 1,242·50 has been realised. The agricultural produce is sold both to the Primary Co-operative Marketing Society and the *sowcars*. Reliable enquiries reveal that 14 out of 15 households are selling their minor forest produce to the Co-operative Marketing Society and the remaining one household to the *sowcar* towards the repayment of loan. In all, only three Kondh households have become the members of the Primary Co-operative Marketing Society at Araku while the one household has not become the member for the reason that the society does not offer fair prices to the commodities, compared to the *sowcar*. The remaining eleven households have not become the members for unspecified reasons. All the three Kondh members in the Co-operative Marketing Society are illiterates and only two members have got the land holdings of two *yeru* and one *yeru* respectively. Since the inception of the Andhra Scheduled Tribes Co-operative Finance and Developement Corporation in this agency area, the tribals are selling their minor forest produce to the Primary Co-operative Marketing Society. The present survey reveals that all the fifteen households in the village have realised an annual amount of Rs. 1,214·50 by selling the minor forest produce namely *adda* leaf and myrobalam to the Co-operative Marketing Society in the weekly *shandy* at Araku.

Cattle wealth

26. The entire *bovine* wealth is owned by six households whereas eight households own the *ovine* wealth of the village. The pigs are exclusively reared by Kondh households as they eat pork. Only three households own ten fowls. All the animals of this village are of country breed which are not only short in stature but also poor in physique. No attempts have been so far made to improve the local breed by these tribes. The cattle are usually taken for grazing by one among the Kondhs locally known as Goḍḍu. He is paid an agreed quantity of corn by each household for his services depending on the heads of cattle that each household possesses. Besides he is also served with food both in the morning and in the evening by the households whose cattle are taken by him for grazing. At the time of survey, each household is looking after its own cattle as the Goḍḍu had by then left the village for better living in some other village. The tribal men are not habituated to feed the cattle at home. The goats are tied to small pegs fixed in the ground in the frontyard of each household due to lack of accommodation in the cattle sheds. They do not milk the cattle, considering it as sin to deprive the calf from its mother's milk. Irrespective of the sex, the cattle are not only used to plough the lands but also used for transporting corn to the weekly *shandies*.

Cattle diseases and cure

27. The cattle of this hill region are generally attacked with foot and mouth and rinderpest diseases. There are no indigenous methods to treat or protect the cattle against diseases in this village. Majority of the diseased animals are left to themselves without any treatment. Under the rinderpest campaign of the Animal Husbandry Department, Government of Andhra Pradesh, all the cattle have been inoculated four years back (1960–61). Even though the animal is dead, it is not a loss for Kondhs as they eat dead animals. The owner of the dead animal gets not only the sale proceeds of the skin but also a little more quantity of meat compared to other shareholders. Whenever the cattle are attacked with any type of disease, a fowl is offered to Kondadevathalu (Hill-Gods) with a belief that the latter would protect the cattle from diseases.

Village industries and commerce

28. The village has no industrial base to supplement their incomes. The commercial activities in the village are import of domestic requirements such as kerosene, liquor, salt, tobacco, clothing and other miscellaneous services. There are no shops in this village or in the neighbourhood. Every household purchases its domestic requirements whenever needed in the weekly *shandy* at Araku Valley.

Quantitative assessment of imports and exports in the village

29. It is not possible to assess the accurate value of the imports due to non-availability of authentic records. But the domestic requirements worth about Rs. 1,587 were imported during the year under survey. The surplus agricultural commodities have been sold both to the Co-operative Marketing Society and the *sowcars* in the weekly *shandy* and thereby they have realised an amount of Rs. 1,332 besides retaining a major portion of the foodgrains for households consumption by various households in the village. The tribals annually sell the minor forest produce like *adda* leaf, myrobalam, tamarind, *sheekai* (acacia-amara), *etc.*, worth Rs. 1,214·50 to the Andhra Scheduled Co-operative Finance and Development Corporation (Table 24). Thus the total exports of the surplus agricultural produce and the minor forest produce works out to Rs. 2,546·50. An annual quantitative assessment of imports and exports of various commodities through different channels is not possible due to lack of any sort of recorded data.

Main occupation, per capita annual household income and family type

30. This is dealt with in Table 23. Of the 6 households with agriculture as main occupation there are four joint, and one each of intermediate and other types of families. The incomewise distribution is that one joint type of family is in the annual income range of Rs. 1 to 50; three joint and one other type of families are in the income range of Rs. 51–100 while only one intermediate type of family is in the income range of Rs. 101–200. *Kondapodu* is the main occupation for 9 households *viz*, 4 simple, 3 intermediate and 2 joint type of families. No household is earning less than Rs. 50 per annum. Two simple and one each of intermediate and joint type of families are earning an annual income of more than Rs. 51 and less than Rs. 101. In the next income range of Rs. 101–200, there are one each of simple and joint and two of intermediate type of families whereas only one simple type of family is there in the income group of Rs. 201–300.

Annual household income by main occupation and source

31. The total village income *i.e.*, of the 15 households through agriculture, the main occupation for 6 households and *kondapodu* the main occupation for 9 households, is Rs. 7,938. All the 6 households with the main occupation of agriculture have earned a total income of Rs. 2,601·25 through agriculture alone while 6 households have earned a total sum of Rs. 509·50 through forestry, *i.e.*, minor forest produce, the subsidiary occupation. One among them has earned Rs. 42·50 through wages–may be from casual labour. Two households among these six have also sold assets worth Rs. 162. Nine households with *kondapodu* as main occupation have contributed a total amount of Rs, 4,622·75 to the total village income of Rs. 7,938. Of the total of Rs. 4,622·75 as much as Rs.3,895·75 is earned by 9 households through *kondapodu* only. And all these 9 households have earned a total amount of Rs. 705 through forestry (*i.e.*, minor forest produce) also. Only one of them has earned a paltry sum of Rs. 22 through wages (Table 31).

32. No household engaged in *kondapodu* is earning less than Rs. 51 per annum and also there is none earning more than Rs. 900 per annum. That is, all 9 households engaged in *kondapodu* are in the income groups of Rs. 301–600 and Rs. 601–900 only. But this is not the case with the 6 households who are engaged in cultivation as main occupation. There are two households in the income group of Rs. 901–1,200 also.

Average annual expenditure

33. Table 32 shows the average annual expenditure per household of different occupations and income groups. The village as a whole incurred an annual expenditure of Rs. 8,032·89 P. as against an annual income of Rs. 7,938. Thus the village budget shows an annual deficit of Rs. 94·89 P. A careful scrutiny of Table 32 reveals that the main items af expenditure are food, clothing, tobacco and drinks. Of the total annual expenditure of Rs. 8,032·89, 77·66% is on food, 7·34% is on clothing, 6·23% is on tobacco, 2·22% is on liquor and the remaining 6·55% covers the expenditure on lighting, house repairs, travelling, and other miscellaneous services. There is neither an appreciable change among the different tribes in the expenditure pattern nor saving habit among these tribes. Irrespective of the annual household incomes the expenditure on tobacco and clothing are almost the same among different households but the expenditure on food remarkably varies with the variation in the annual income of different households. Irrespective of the income groups no household is spending any amount on education.

Family budgets

34. The overall household income and expenditure position of various tribes as shown in Table 33 reveals that nine out of fifteen households are having surplus budgets, varying from Rs. 5–10 to Rs. 101–200 each. The two Nooka Dora households are in deficit, one in the range of Rs. 101–200 and another in the range of Rs. 201–500 whereas the solitary Kotia household is having a deficit of less than ten rupees. One Kondh household each is found in the deficit range of Rs. 5–10, Rs. 11–25 and Rs. 26–50 respectively. All the remaining nine Kondh households have shown a surplus account varying from Rs. 5–10 to Rs. 101–200. The two Nooka Dora households with an annual household income of below Rs. 300 are reluctant to give any truthful explanation for their heavy deficit accounts. Out of the nine Kondh households with surplus budgets seven households belong to annual household income range of Rs. 301–600 while one household each is found in the annual income of Rs. 601–900 and Rs. 901–1,200 respectively (Table 33).

Indebtedness

35. The total debt of Rs. 210 in the village is taken by three households belonging to annual household income range of less than Rs. 300, 301–600 and 601–900 solely for casual needs (Table 34). Thus 20% of the households are indebted to a tune of Rs. 210 and no repayment is so far made by any one of the three households (Table 35). There are no money lenders in this village but one debtor each is found among the three tribes. The Kondh is indebted to an amount of Rs. 100 even prior to 1951, whereas the Nooka Dora and Kotia have taken a loan of Rs. 60 and 50 during the year 1961–62 and 1962–63 respectively (Table 36). In all these three cases the rate of interest varies from 25% to 100% (Table 37). These loans are taken from the private money lenders, who are invariably the *sowcars* from Srungavarapukota or Dharmavaram villages connected with these tribals from generations in the purchase of minor forest produce and agriculture produce (Table 37). Moreover these money lenders advance second loan even though the first one is not fully repaid. The tribals have not approached any Co-operative Society with a fear that the loan may not be obtained by them at the required time to serve their needs.

Sale of assets

36. Besides this indebtedness, two Nooka Dora households have sold their cattle for Rs. 162 during the year 1961–62 to meet the household expenses. The probable reasons for the indebtedness and sale of livestock are some unforeseen events.

Capital formation

37. On the whole, nine Kondh households have made a capital formation of Rs. 68 by purchasing tools required for agriculture while one Nooka Dora household has invested Rs. 30 for the purchase of land. Over the last decade, ten out of fifteen households (66.7%) have contributed an amount of Rs. 98 for the purchase of agriculture tools and land (Table 40).

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

Language

All the men and women irrespective of the tribe speak colloquial Oriya. Men while negotiating with *sowcars* and other plainsmen converse exclusively in colloquial Telugu. The Kondhs, who are numerically strong with 82 persons or 83.6% of the total population report KUE dialect as their mother tongue while all the Nooka Dora households and the solitary Kotia household speak Telugu and Oriya langauages respectively. The Oriya as spoken by Kotia household is an admixture of many indigenous words and phrases of different dialects. The Kondhs speak their KUE dialect at home and with their own tribesmen. Besides their respective mother tongues, twenty-six persons speak Telugu whereas thirty-six persons speak a corrupted form of Oriya. It is significant to note that only four and nine women speak Telugu and a corrupted form of Oriya respectively as their secondary languages (Table 42). A few words and phrases of KUE language are furnished below to give an idea of the dialect.

KUE	ENGLISH
(a) RELATIONS	
Abba	Father
Ya	Mother
Akke	Wife
Ammi	Sister
Nana	Elder sister
Adaya	Younger brother
Akku	Father's elder brother
Pabu	Father's younger brother
Amma	Father's younger or elder sister
Mama	Father-in-law or maternal uncle
(b) ORGANS	
Kirlyu	Ear
Kannu	Eye
Manjali	Nose
Pallu	Teeth
Vendoru	Tongue
Khodda	Leg
(c) ANIMALS	
Koyyu	Fowl
Gori	Goat
Menda	Sheep
Ghahanja koyyu	Cock
Bokada gori	Ram
Talli khodi	Cow
Uddikki khodi	Bullock
(d) FRUITS	
Jurakaya	A kind of fruit
Mahakaya	Mango
Panahakaya	Jack fruit
(e) A FEW WORDS AND PHRASES	
Va	Come
Halam	Go
Khadda	Hill stream
Yethaka	Bring water
Jada haja hava skatham	Bring fuel from the hill
Ne doru yeni doru	What is your name?
Ne doru yannathi ke venji manjadi	Why are you asking my name?
Ne abba doru yeni doru	What is your father's name?
Jurang hiyyam	Serve the gruel
Pangatha hathava	Go to the street
Ankasara	Generation
Yachora ankasara ahi manji emba kugaha	From how many generations are you living in this village?

Me akkunga emba macheri	Where is your ancestral, home?
Me putti purvami yeni kamma khee machhere	What is your traditional occupation?
Neti yeni kamma khi manjari	What is your present occupation?

(f) NUMERICALS

Ekw	One	*Yagaro*	Eleven
Dui	Two	*Baro*	Twelve
Thee	Three	*Tero*	Thirteen
Chari	Four	*Chowdo*	Fourteen
Panch	Five	*Pandro*	Fifteen
Chaho	Six	*Solo*	Sixteen
Saih	Seven	*Satro*	Seventeen
Hatt	Eight	*Hatro*	Eighteen
Now	Nine	*Unnis*	Nineteen
Dosu	Ten	*Salaga*	Twenty

2. Thus the Kondhs, like Samanthus of Annavaram and Konda Doras of Gandha in the Visakhapatnam Agency areas count up to twenty only. Unlike Konda Doras of this region the cycle of months starts with March–April and ends by February–March among Kondhs as shown below:

1	*Heeralenji*	March—April
2	*Besikalenji*	April—may
3	*Landilenji*	May—June
4	*Ashadalenji*	June—July
5	*Banda Pournimalenji*	July—August
6	*Barsilenji*	August—September
7	*Dasaralenji*	September—October
8	*Diwalilenji*	October—November
9	*Phandlenji*	November—December
10	*Puslenji*	December—January
11	*Maghalenji*	January—February
12	*Gandilenji*	February—March

3. Like Kondhs, the other two tribes also enumerate the months and numericals. There are no literates in this village. The elementary school at Siragam, the main village of which Lamthampadu is a hamlet under the management of Panchayat Samithi Block, Araku, provides education facilities upto primary standard to the children of this region. As this institution is four miles away from Lamthampadu no child from this place goes there. An elementary school with a single teacher can be opened in this village as the required number of childern of school-going age are available in this village. A few children from Dibbaguda, a village one mile away, can also attend the school during all seasons. Reliable enquiries reveal that the adult tribals are desirous of having an elementary school opened in this village for educating their childern. It is too early to assess the effects of the social legislation relating to free and compulsory primary education as it is very recently introduced in this scheduled area.

Trends of changes in family type

4. A family is a well-knit compact unit in which every member irrespective of the sex enjoys equal social status but for the share of property by women. Besides attending to household work, the women actively participate along with their menfolk in all the economic pursuits. No sufficient data is available to indicate the trend of changes in the family structure. Of the 15 households, there are 6 joint, 4 each of simple and intermediate, and one of other type of families. The tribewise distribution is that the 12 Kondh households consist of 4 simple, 3 intermediate and 5 joint type of families. The two Nooka Dora households are — one joint and one other type of families while the solitary Kotia household is of intermediate type (Table 41). All the tribals mutually help each other in the house construction and in agricultural operations. All the village festivals are jointly celebrated by all the tribes without any distinction. Thus all the villagers lead a corporate life of a well-knit community.

Leisure and recreation

5. The tribals do not have any stipulated leisure months in a year or any particular leisure hours in a day. Both men and women, except the old and infirm and little children work all through the day to make both ends meet either in the agricultural fields during the season or in collecting seasonal edible roots and tubers from the nearby forest. All the adult tribals rise in the early hours of the morning before first call of the cock (4-30 a. m., or 5 a. m.). The women usually rise betimes to pound the corn and to prepare the flour required for the day's consumption while smoking a cheroot. The men fondle the children for a while, while smoking cigar and then attend to agricultural work during the season. Otherwise he takes care of the children till the housewife completes her domestic work. The women go to the nearby shrubby area on the outskirts while men go to a

little further to answer the calls of nature. Afterwards the women sweep the frontyard of the house and sprinkle cow dung water. All the uncleaned utensils are then taken to the hill stream. While cleaning the utensils, she brushes her teeth with *kanuga* (pongamia glabra) or any other fresh green wooden stick and also attends to her personal ablutions. She cleans the ornaments of the nose, ear, rings and other brass ornaments with the bed sand of the hill stream. She then returns home carrying water in pots and with the cleaned utensils. In the meantime the infants are looked after by the old persons or elderly children. Immediately on her return from the hill stream, she attends to preparing the lunch locally known as *layasighonu.*

6. The able-bodied Kondh man attends to plough the land while enjoying the cigar, from day break till 9 a. m., or 10 a. m. During this time the woman attends to the cleaning of the cattle sheds, carrying the cattle dung to the agricultural fields soon after the cattle are left for grazing. Afterwards the mothers give bath to the infant babies during the morning hours. Soon after returning from the fields, the men brush their teeth and wash their face, hands and feet with hot water supplied by their women. All the family members both male and female, sit together and enjoy the lunch. Afterwards, the housewife covers the pots with the lids and closes the main entrance of the house in order to make it secure. All able-bodied men and women leave for agriculture work, collection of seasonal edible roots, tubers, *adda* leaf and minor forest produce and also fuel for domestic use, leaving the small children to the care of elderly children or old persons. Thus the village looks deserted except for a few children, old and infirm persons, young calves and dogs.

7. In the evening a little earlier than men, the women return home to attend to household work. In the evening hours, the houses including the frontyards are again swept. They again fetch water from the hill stream for domestic use. As the sun sets, the men return home with bundles of firewood or with seasonal edible roots or tubers and the cattle also return home by that time. Thus the village comes again to life by about 6 p. m. Soon after their return, the men take hot water bath (Fig. 22). The *sheekai,* or *pottadi* fibre is used to clean the body and the scalp. A few tribals are now-a-days using toilet soap. The children are also given bath. Afterwards, the men wear washed *gochis* and relax with a smoke while fondling the younger children. The parents offer smoke occasionally out of affection which at a later stage becomes a habit with the children. Afterwards all the members of the family enjoy dinner locally known as *milloda* between 8 p. m., and 8–30 p. m. Then the adult members enjoy smoke for a while. During summer nights, a little fire is made in front of their houses and all the members sit around the fire to warm themselves. During rainy and winter evenings, the fire is kept burning all through the night by the side of their cots both in the living room and also on the pials to keep themselves warm. Thus the day's life comes to a close by 9 p. m., and the stillness of the night prevails.

8. The men attend to the minor repairs of the roof and rethatching, if necessary, whereas women attend to the plastering of walls with mud and dung during *Heeralenji* (March–April) month when they have leisure. The daily life of other tribesmen do not appreciably vary with that of Kondhs.

9. The traditional *dimsa* dance is the only occasion for recreation for the tribals of this village. The *dimsa* dance is performed both by men and women during the Chaitra festival in the month of April and on other festive days. The youth at present are taught *sosisena,* the Oriya drama, during the nights by the *guru* (teacher) belonging to Valmiki tribe of Gukkudu village. It is learnt from *guru* that he is paid Rs. 80 besides two meals a day till the tuition is completed. The period of tuition will be generally one year as the youth have to learn it by mouth daily with all the accomplishments. It is further reported by *guru* that the youth are learning the drama enthusiastically. The required dress and other make up material for this drama are purchased from the funds, contributed by each participant. This informal dramatic association owns a few musical instruments, namely, *dolak, talalu* (cymbals) and *gajjalu* (brass bells). The musical instruments like *tudumu, kiridi, dappu* and *mori* are also owned by them which are played at the time of *dimsa* dance.

Hunting

10. The tribals particularly go for ceremonial hunting during the Chaitra festival with bows, arrows and axes. They generally hunt sambur, *kondameka* (hill goat), rabbits and occasionally cheetahs. The hunting weapons are made by

themselves. The pointed iron tips are fixed to the arrow stick by the blacksmith. The blunt wooded arrow is used to hunt the birds. There are no particular games for children except to roam about or look after the younger children.

Hunting weapons

11. The indigenous hunting weapons are bow, arrow, *mitta* and an axe. The bow is made of a thick bamboo strip of one inch width with pointed ends. It is bent a little in a circular way and the ends are tied with *vintinara*, a thin bamboo strip. This is used for hunting animals.

12. Arrow is a thin bamboo stick of 2½′ to 3′ length which is tucked with a pointed iron piece of 6″ or 8″ length. The other end of this arrow is not only provided with a ridge to hold the *vintinara* but also decorated with cock feathers.

13. *Mitta* is a type of arrow, attached with a blunt wooden piece to the striking end which is used for shooting birds.

14. Axe is also taken along with them as a measure of security while hunting the wild animals.

Religion and worship of deities.

15. All tribes without any distinction worship the village deities, namely, Sankudemudu, Jakarademudu and Kondademudu in order to have a good harvest and to be free from disease and other misfortunes. They also celebrate the Hindu festival like Sivaratri and Sankuramanam besides the annual worship of the ancestors. All the village deities are symbolised in conical shaped stones. In this hill region each village has got a few village deities and animal sacrifice is a must to propitiate them. During the harvest season every household cooks the new corn and offers to the ancestors and Kondademudu what is locally known as Kottakalavadam as a token of reverence before it is consumed. These minor festivals are known as Mamidikotta, Kandikotta, Gummadikotta, Samakotta, *etc.* The village festivals are always associated with the worship of some deity or other. Besides the worship of the above village deities, all the tribes of this hamlet participate in the worship of Peddademudu along with other tribes of the neighbouring hamlets at Siragam, the main village. None of the tribals have so far visited any shrine or pilgrim centre. The festivals of this village are usually associated with the worship of the village deities. Thus the religion of these tribes is Hinduism.

16. There are no temples either in this village or anywhere in this hill region. The priesthood of Desari and Gurumai are not heriditary among Kondhs unlike among Kotia and Nooka Doras. Any Kondh man and woman can attain the office of the priest by learning the sacred verses. The details of these sacred verses as recited by the village priests could not be collected as revealing them to others is considered a sin. It is quite befitting to know a few details about the auspiciousness of a particular time as narrated by Desari. As reported by Desari all the stars are known as *chukka* and the month as *talli* (meaning mother). According to him, there are 27 stars but the counting of stars starts with Hastha and ends with Uttara as given below, unlike in plains area where it starts with Aswini and ends with Revati.

1 Hastha	15 Dasi
2 Chitra	16 Asini
3 Soda	17 Bharani
4 Besanda	18 Karthi
5 Lodda	19 Rohini
6 Jatti	20 Medisira
7 Suda	21 Adara
8 Muda	22 Brathai
9 Makidi	23 Pushibilli
10 Danasanna	24 Sarpa
11 Sathabishi	25 Maga
12 Bamji	26 Randa
13 Samada	27 Uttara
14 Reti	

17. When consulted for fixing up a *muhurtham* (auspicious time) the Desari looks at the sky and declares the day as auspicious if the *talli* (month) and *chukka* (the star of the day) are united. It is a belief that the union of *talli* and *chukka* can only be seen by Desari.

18. It is customary among Kondhs to worship the Goddess Ammathalli on every Tuesday before celebrating any festival whereas it is not a custom among Kotia and Nooka Dora tribes. There are no annual fairs in this village or in this hill region.

Jakarademudu

19. The worship of Jakarademudu the village deity, otherwise known as Sivaratri Panduga, is usually performed on any Monday, Wednesday

or Friday in the month of *Maghalenji* (January-February). This deity symbolised by a conical shaped stone is located on the eastern side under a *sampenga* tree. On the day of worship the Gurumai, after taking bath in the early hours of the morning, cleans the premises of this deity and decorates it with *rangavalli* (a decoration) by using turmeric powder. The women clean the houses with dung and decorate with *rangavalli*. Each household contributes a little quantity of various types of corn raised in the village and the same is kept in a bamboo basket. Besides this basket of collected corn, a small basket of rice also kept over which an earthen lamp is lit by the Gurumai with castor oil. Gurumai then sprinkles a little of this mixed corn over the *rangavalli* while reciting a few sacred verses and feeds the fowl. Afterwards the fowl is sacrificed to invoke the blessings of the deity. A little quantity of mixed corn is kept in a small pit, which is dug in front of the deity. In this connection a pig is sacrificed and a community feast is arranged with the meat of this sacrificed animal in the premises of this deity. Afterwards, all of them take bath before they return to their respective homes. It is a privilege of the Village Naidu (Headman) to retain the remaining mixed seed after the worship of the deity which is used for broadcasting in his fields during the sowing season. Afterwards, the other villagers broadcast the seed in their fields. It is a popular belief among these tribes that the crops yield better results if this deity is worshipped.

Peddademudu

20. Peddademudu, one of the important deities of this region is situated at Siragam, the main village. This deity is worshipped on any Sunday in the month of *Landilenji* (May-June). All the tribals of the main village including six other hamlets, participate actively in this function. In the early hours of the day, the Janni, the traditional priest of Kotia tribe takes bath and cleans the premises of the deity. He offers cooked rice locally known as *bhuvanam* while reciting a few sacred verses. In this connection sixteen fowls and one goat and one he-buffalo are offered as sacrifice to invoke the blessings of this deity. The cost of these animals is equally shared by all the tribals of the main village and its hamlets. The musical instruments are also played on this occasion. It is a custom to distribute the meat of the fowl equally among all the men who played the musical instruments. The meat of the goat is distributed among Kotia and Nooka Dora households whereas the meat of the he-buffalo is distributed among Konda Dora and Kondh households. This deity is annually worshipped with a staunch belief that they and their cattle will be protected from the menace of the wild animals.

Kondademudu

21. The tribals believe that Kondademudu, the village deity, is located on *bodparvatham* (big hill) which is to the south of the village. The Gurumai the traditional female priest of Kondhs, worships this deity on any Wednesday in the month of *Ashadalenji* (June-July). The women bedaub their houses with dung and mud and all the tribals take bath on this day. A small pandal is erected at the foot of Bodparvatham with *neredi* twigs. The place covered by this pandal is cleaned and smeared with dung and mud. Then a small mango and a plantain plant are planted in the centre of this pandal. The pandal is decorated with *rangavalli* by using the turmeric powder and rice flour. A new pot filled with water is kept over this *rangavalli* and it is covered with an earthen lamp besides keeping a little basket of rice. While reciting the sacred verses, the Gurumai offers *nirkalu* (rice corn) by throwing them towards the pandal. In this connection the incense is also burnt. The goat proposed for the sacrifice is fed with a little quantity of rice by the Gurumai. Afterwards the animal is decapitated by any tribal, present on the occasion. A community feast is thereafter arranged with a portion of the meat of this sacrificed animal. The remaining meat is equally shared by all the households. Before returning home they take bath in the hill stream. This deity is worshipped to protect their men and cattle against wild animals as they eke out their livelihood from the forest.

Sankudemudu

22. Sankudemudu, the village deity is worshipped on any Wednesday in the month of *Ashadalenji* (June-July). It is symbolised in a conical shaped stone and situated in the east of the village under a *neredi* tree. The Gurumai cleans the premises of this deity and decorates with turmeric powder. The cooked *kotta jonna* (new jowar) and *gummadi* (a kind of tree) leaves are offered to this deity before it is consumed by them. In this connection, a fowl and a pig are also sacrificed to this deity. The meat of the sacrificed pig is equally shared by all the Kondh households whereas the meat of the fowl is shared by Nooka Dora and

Kotia households as they do not eat pork. The worship of this deity is believed to protect them against any disease.

Festivals

Vitting festival

23. The Vitting festival or Chaitra festival is celebrated on any Sunday in the month of *Heeralenji* (March–April). Prior to the actual celebration of this festival, one Gurumai worships the goddess Ammatalli and another Gurumai cleans a little place in the centre of the village and decorates with *rangavalli* by using rice flour. Afterwards she keeps an egg over the *rangavalli.* Then she faces east and worships this Goddess by reciting the sacred verses with occasional sprinkling of rice. A few minutes later both the Gurumais go to the suburbs in the east of the village and then draw four parallel lines with the rice flour. Afterwards a little of rice corn is sprinkled and again she recites the sacred verses while facing east. The egg is then offered to the deity by pouring the white substance on the parallel lines, drawn with rice flour and the remaining substance of this sacrificed egg is taken by both the Gurumais or it may even be thrown out on the outskirts of the village. This festival is celebrated with the belief that it gives them protection from cough, cold and epidemic diseases.

24. On the day of celebration of this festival all men and women take bath in the early hours of the day. The houses are smeared with dung and earth. The Gurumai draws the *rangavalli* with turmeric powder by the side of oven in her house. A small basket with rice is kept over this *rangavalli* and then a clay lamp is kept over the basket. While sprinkling a little quantity of rice occasionally, the Gurumai recites the sacred verses and then a fowl is sacrificed to the ancestors who are locally known as Dumbas. In this connection, every household offers a fowl to their respective Dumbas. The cooked feasty food-stuffs are collected from each household by the Gurumais in a small basket made of *adda* leaves. All the food thus collected in the village is offered to Dumbas by Gurumais on the outskirts in the east of the village and a little quantity of it is distributed to children who followed them to the outskirts of the village. In this connection, all the men go to the forest for hunting continuously for eight days and the women assume the role of the head of the family. It is customary that men should hunt some animal or the other during this festive period. If any man passes through the village particularly during this festive period the women demand fine locally known as *sunkam* from him. If the man fails to pay the *sunkam* for any reason turmeric water is sprinkled on him. The menfolk are honoured for the successful hunt and happy return to house. The man responsible for bagging the animal is treated as the hero of the day. The meat of this animal is distributed equally among all the households in the village. Irrespective of the result of this ceremonial hunt, the festival concludes on the eighth day.

Kulimaraka

25. This is another festival performed on any of the three days, namely, Monday, Thursday and Friday of any week, in the month of *Banda Pournima* (July–August).

Poushyaporob and other festivals

26. Poushyaporob festival is celebrated on any Tuesday in the month of *Puslenji* (December–January). The houses are smeared with dung and mud and all the tribals take bath in the early hours of the day. On this occasion *ariselu* a sweet preparation is prepared with chodi flour, jaggery and vegetable oil (groundnut or gingelly oil). All these cooked feast foodstuffs and the new clothes are kept in a new winnow and offered to their respective ancestors. Dressed in new clothes, both men and women play *dimsa* dance out of joy and excitement on all the festive days.

27. The Kondhs as well as other tribes of this village consider Sun, Moon and star as *Devathalu* (village deities) but they do not worship them.

28. Makara Sankranti, an important festival in Andhra Pradesh is locally known as Sankuramanam and is performed by all these tribes though the method of celebration and the significance attached to the festival differs a little to these tribals.

The Sivaratri and other Hindu festivals are mostly performed by all the tribes of this village.

Village organisation

29. The traditional Tribal Panchayat consists of Village Naidu and a few tribal elders of the village, represented by each tribe. In this village, the Village Naidu assists the revenue authorities in the collection of land revenue and also organises all the religious festivals. He also reports matters of death and cases of murder to the nearest Police

Station, at Araku village. The disputes relating to land and minor civil fights are mostly settled by this council and a fine is imposed on the accused depending on his/her economic status. A portion of the fine is enjoyed by the members of the tribal council and other people who attended the settlement of the disputes. This age-old tribal council thus administers social, economic and religious life of the village. The jurisdiction of this village tribal council extends to every household irrespective of the tribe in the village and all the adults in the village are the members in this council. Besides this council, each tribe has got its own Panchayat (Kula Panchayat) which settles all types of complaints that arise within its fold. Such disputes as *maganali* (divorce) and other social matters are settled by this Tribal Panchayat constituted by the respective tribal elders of the village including some from the neighbouring villages also. This Tribal Panchayat exercises a right over intra-family and inter-family disputes relating to the division of property and other social disputes. That this Tribal Panchayat has not so far settled any type of disputes speaks of the harmonious and secure social life that the various tribes in this village live.

Jajmani relationship

30. The *jajmani* system of customary services is essentially the socio-economic relationship among different tribes of the village. In this system the annual payments or exchange of services on reciprocal basis are the essential requisites to maintain the self-sufficiency of the village as a whole. The Desari fixes the auspicious time for the selection of the site and construction of the house, for the marriage and any other social function while the Gurumais, the female traditional priests worship the deities for the welfare of the community. Unlike the priests in the plains area the traditional tribal priests are not paid for their services. Moreover, for generations they have deemed it to be obligatory on their part to conduct these religious duties. The Mettu Kamasali (blacksmith) of Kappalagondi village serves not only Lamthampadu but also other hamlets including the main village by supplying the minor indigenous agricultural implements. He also attends to the repairs and sharpening of these implements whenever the tribal ryots approach him. In turn he is paid an agreed quantity of corn annually during the harvest season. They also engage one person among their own tribe who is locally called as Goudu to graze the cattle. He is served with two meals a day both in the morning and in the evening by each household in rotation whose cattle are looked after by him. Besides, he is paid an agreed quantity of any corn, depending on the cattle heads of each household annually during the harvest season.

31. There are no voluntary organisations in this village except an informal dramatic association. It enacts *sosisena*, an Oriya drama, on festive occasions. The participants in the drama contribute equally to purchase dramatic requirements.

Other important aspects of social and cultural life.

32. The tribal society is so well organised that it offers complete social security to orphans and widows. Above all there are no beggars among these tribes. If because of old age and infirmity a person leaves the land uncultivated, anyone among the villagers attends to all the agricultural operations and gives half of the harvested crop to the owner of the land. Mutual help and assistance thus forms the cornerstone of the corporate life of these tribes. The tribals are little influenced in their attitude of worship of deities and other ceremonial functions. Due to the frequent contracts with the plains people in the weekly *shandies* and the Government Officials of the Welfare Departments who carry with them new ideas, and values of life a change is however slowly setting in their external life, social behaviour and manners.

Chapter VI

AWARENESS AND ATTITUDE

Inheritance of property, Hindu laws of succession and adoption

As regards inheritance of property the sons irrespective of their marital status share equally the entire property of the father (Table 57). In case the cultivable land is not sufficient for any person, he prepares a new hill slope for cultivation to meet his domestic requirements. The aged father, if alive, is maintained by anyone of the sons or a portion of the land is given to him for his maintenance. As regards their attitude towards inheritance of property by daughters equally with sons, all the tribals are quite reluctant about the sharing of porperty by daughters as the latter would be given away in marriage to others. According to their tradition the sons are the only rightful heirs of the property. Other reform measures like Hindu laws of succession and adoption are not known to these tribals.

2. Before the Pachipenta Estate was taken over by the Government on 20-6-1955 under the Estate Abolition Act, 1948, the then local administration was called *muttadari* system. Several villages were grouped to form a *mutta* under this system and the head of the *mutta* was called Muttadar. The Village Naidus used to collect the land revenue on behalf of Muttadar and in turn the Muttadar was responsible to the Estate for the full payment of the land revenue. Though this system has lost its offieial recognition with the abolition of the Estate, it is being continued for all practical purposes of local administration, the tribals having been accustomed to this administration from times immemorial. Now-a-days the Revenue Inspector is collecting the land revenue from each village with the assistance of the concerned traditional Village Naidu (Headman).

3. The Panchayat Samithi started functioning from 1-4-1962 in this area, which is the first of its kind, under the statutory provisions of Panchayat Raj Act. As the village panchayats have started functioning in this area only from 1-4-1962, it is too early to assess the reactions of these tribals to the Panchayat Raj. However, reliable enquiries reveal that none of the tribals are aware of the functions of either a Panchayat or a Panchayat Samithi except that they know a few Panchayat members. As the Panchayat President frequently visits this village all the villagers however know him by name. The heads of three out of twelve Kondh households and one out of two Nooka Dora households have reported the correct period of existence of the Village Statutory Panchayat. The different households in the village are not aware of the functions of the Village Panchayat, Panchayat Samithi and Zilla Parishad. As seen from Table 69, one Kondh person, who is the head of the village, reports that Panchayat is functioning satisfactorily. On further enquiry it is found that no amenities have so far been provided in the village by the Village Panchayat. Table 70 shows the existence of the traditional Tribal Panchayat and the attitude of the tribals. Eight out of twelve Kondh households and the solitary Kotia household are quite aware of their respective Tribal Panchayats and their functions. On further enquiry about the need of the Tribal Panchayats in view of the functioning of the Statutory Panchayat, only the Village Headman expressed an opinion that the Kula Panchayats should continue to function to decide the disputes arising within the fold of the tribe. According to eight Kondh households, the Kula Panchayat settles the disputes relating to *maganali* (divorce or separation) and minor civil disputes. Since the inception of the Statutory Panchayat, no village disputes have been settled in this village.

Family planning

4. As regards family planning measures, the tribals are not aware that conception can be prevented by deliberate measures. Very many tribals have expressed a surprise about these modern methods for the prevention of child birth as they believe that the children are born out of the benevolence of God. When explained about the various difficulties to maintain large families only one Nooka Dora and three Kondh households have approved the family planning (Table 52). One Kondh household each in the age groups of 31-40 years and 41-50 years and one Nooka Dora

household in the age group of more than 50 years have expressed willingness to adopt family planning after three children (Table 53). One Kondh household in the age group of 21–30 years prefers to have four children before adopting family planning measures. Table 54 shows the attitude towards family planning with reference to the age of child bearing woman. One Kondh woman each in the age group of 31–35 and 36–40 years respectively prefer three children while the other Kondh woman in the age group of 26–30 years desires to have four children, before taking up any family planning measures.

5. Taking the annual household incomes into consideration five households in the income range of Rs. 301–600 (41·7%) are for more children whereas one household in the annual income range of Rs. 901–1,200 is not in favour of having more children. One household each with the annual income of less than Rs. 300 is found in either of these two categories. Two households in the annual income range of Rs. 301–600 want no more children and two households in the annual household income range of Rs. 601–900 want more children. In all, three out of fifteen households have not expressed any attitude as two of them are widows and one is a widower (Table 56).

Dowry payments and Hindu Marriages Act

6. The payment of dowry is not in practice among these tribes but the bride price locally known as *voli* is paid to the bride's father (Table 51). It is a traditional payment when a girl is brought in marriage. Other than this custom, they have neither any idea about the dowry payment nor any knowledge about the Hindu Marriages Act.

Awareness of untouchability

7. Untouchability is not known to these tribes though some of them do not take food from a few other tribes as detailed below. All tribes move freely in the festivals and take water from a common hill stream. The touch of any tribe is not considered as pollution. All these tribes dine together but keep a little distance away as a mark of respect to each other. In this village the Kotia and Nooka Dora do not dine in the house of Kondh as the latter eats pork and beef. As Nooka Dora is the superior tribe to Kotia, the food in the latter's house is not accepted by the former.

Awareness of Prohibition Act

8. The liquor is a 'must' among these tribes for any social function. It should be served at all ceremonial functions starting from the birth day function till the obsequies day in human life. The non-serving of liquor in communal functions is considered as dishonour. The tribals are not aware of the Prohibition Act.

Public opinion about survey

9. In the beginning they were suspicious and hence were reluctant to give out specific and detailed information about the economic, social and cultural aspects of their life. In addition to this, this is the first occasion when a tribal has been interrogated in detail about his life. They are quite shy and at a loss to know the purpose of this survey. At the same time they are quite interested to know a little of this survey. A few are under the impression that agricultural loans would be given to them and a few others thought that the land would be surveyed so as to issue *pattas*. A few others thought that this survey is meant to recruit some people to the army as the collection of the National Defence Fund programme was in full swing in this area at the time of survey.

Chapter VII

CONCLUSION

Lamthampadu, a tribal village in Paderu Taluk of Visakhapatnam District, inhabited by 15 households situated in the remotest hills of the Agency tract at an altitude of 4,500 ft. can only be reached by foot from the nearby urban centre, Araku Valley. The undulating terrain with unusual climatic conditions, the variegated resources of living like *kondapodu* cultivation of *garuvu* lands, selling of *adda* leaves, collection of seasonal edible roots and tubers and the deep rooted religious beliefs and healthy social practices all blend to mould the character of the tribal residents of the village who live an adjusted community life in a spirit of harmony free from any tensions. All the households are engaged basically in cultivation of hill slope lands or *garuvu* lands. Both men and women including grown-up children work hand in hand to earn their livelihood. The tribals have neither adopted improved practices of agriculture nor have used improved seeds and implements. All the households own their lands. Even though the Panchayat Samithi Block, Agricultural Farm attached with a small Dairy Farm and Sericulture Farm are located at Araku Valley, the tribals of Lamthampadu have been little influenced in their occupational pattern. Besides participating actively in all the economic pursuits, the women not only attend to household work but also carry the cow dung to the agricultural fields which is the principal manure to the fields. The use of chemical fertilisers are not known to them.

2. The religion of these tribes is Hinduism. The tribals worship the village deities namely Peddademudu, Jakarademudu, Kondademudu and the Goddess Ammathalli besides performing Sankuramanam, Sivaratri and Chaitra festivals. The offering of fruits, animal sacrifice and burning of incense are also in practice among these tribes. The tribals worship their ancestors annually on Sankuramanam (Makara Sankranti) festive day by offering new clothes. The village has got its own deities to protect them against ill-luck and misfortune.

3. Lamthampadu is in the jurisdiction of Siragam Panchayat which is functioning from 1-4-62. The traditional Tribal Panchayats are still functioning, deciding the disputes arising within the fold of the tribe. The Village Tribal Council decides all the disputes relating to *maganali* and minor civil rights in the village without being referred to the Statutory Panchayat. Thus Lamthampadu has got its own traditional political organisation though new ideas are on the move and the new forces are also at work.

4. The tribals of Lamthampadu and of the neighbourhood help each other in all the agricultural operations, house construction, and in other social functions. They also lend and borrow seed whenever required. In the village, all tribes help each other in all the socio-economic activities. Both men and women enjoy equal status. The division of labour is such that they supplement and complement each other in all their joint ventures for the production of food.

5. As the village is situated on the top of a hill with a natural gradient, the village appears neat and clean though no sanitary measures have been taken up in the village. The houses are however ill ventilated due to the absence of windows. They are however kept neat and clean.

6. They are not aware of any social legislations enacted for the welfare of the Scheduled Tribes. In all, only four households knew about the Village Panchayat and the solitary Village Headman knows where the Panchayat Samithi is situated.

7. The Tribals of this village seem to lead a happy, contented life of their own.

APPENDIX

TABLES

The Tables presented herein are based on the data collected in respect of 15 households inhabiting Lamthampadu village at the time of survey done in April–May 1963.

TABLE 1

Area, Houses and Population

Year	Area		Density per Sq. mile	Number of houses	Number of house-holds	Population		
	Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1961	+	+	+	22	22	86	44	42

SOURCE : *Primary Census Abstract, 1961*

+ Figures not available as this village is not surveyed by the Survey and Settlement Department

TABLE 2

Size and Composition of Households

Total No. of house-holds	Single member			Two or three members			Four to six members			Seven to nine members			Ten members and above		
	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females	No. of house-holds	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
15	...	...	...	1	1	1	8	18	20	4	18	12	2	15	13

TABLE 3

Households and Population by Religion, Sect, Sub-sect and Tribe

Religion	Sect	Sub-sect	Not belonging to any sect or sub-sect	Total number of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
HINDU							
Kondh (S. T.)	...	...	...	12	82	44	38
Kotia (S. T.)	...	...	...	1	5	3	2
Nooka Dora (S. T.)	...	...	...	2	11	5	6
Total	...	...	...	15	98	52	46

S. T. : Scheduled Tribe

TABLE 4

Population by Tribe, Age Group and Sex

Tribe	Total of all ages			Age group (in years)							
				0 – 14		15 – 24		25 – 59		60 & above	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Kondh	82	44	38	22	15	8	6	14	17	...	...
Kotia	5	3	2	1	1	...	...	1	1	1	...
Nooka Dora	11	5	6	1	2	3	3	1	1	...	...
Total	98	52	46	24	18	11	9	16	19	1	...

TABLE 5

Population by Age Group and Marital Status

Age group (in years)	Total population			Never married		Married		Widowed	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0– 4	16	10	6	10	6	...	...	...	...
5– 9	17	8	9	8	9	...	...	...	...
10—14	9	6	3	6	3	...	...	...	...
15—19	11	5	6	2	1	3	5	...	...
20—24	9	6	3	1	...	5	3	...	...
25– 29	9	2	7	...	...	2	7	...	...
30—34	8	5	3	...	...	5	2	...	1
35—44	10	5	5	...	...	5	5	...	...
45—59	8	4	4	...	...	3	3	1	1
60 & above	1	1	...	...	...	...	...	1	...
Total	98	52	46	27	19	23	25	2	2

TABLE 6

Population by Age Group, Tribe, Education and Sex

Age group (in years)	KONDH				KOTIA				NOOKA DORA				Total		
	Illiterate		Literate		Illiterate		Literate		Illiterate		Literate				
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
0— 4	8	6	...	...	1	...	...	...	1	...	...	...	16	10	6
5— 9	8	7	...	...	...	1	...	...	...	1	...	...	17	8	9
10—14	6	2	...	...	...	...	...	...	...	1	...	...	9	6	3
15—19	4	5	...	...	...	...	...	...	1	1	...	...	11	5	6
20—24	4	1	...	...	...	...	...	...	2	2	...	...	9	6	3
25—29	2	6	...	...	...	1	...	...	...	...	...	...	9	2	7
30—34	4	3	...	...	1	...	...	...	...	...	...	...	8	5	3
35—44	5	5	...	...	...	...	...	...	...	...	...	...	10	5	5
45—59	3	3	...	...	...	...	...	...	1	1	...	...	8	4	4
60 & above	...	...	...	...	1	...	...	...	...	...	...	...	1	1	...
Total	44	38	...	...	3	2	...	...	5	6	...	...	98	52	46

TABLE 7

Population by Age Group, Sex and Education

Age group (in years)	Total			Illiterate			Literate without educational standard		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0—14	42	24	18	42	24	18	...	...	...
15—24	20	11	9	20	11	9	...	...	...
25—59	35	16	19	35	16	19	...	...	...
60 & above	1	1	...	1	1	...	...	...	...
Total	98	52	46	98	52	46	...	...	...

TABLE 8

Household Heads by Tribe, Literacy, Age Group and Sex

Tribe	Literate		Illiterate							
			Age group (in years)							
	All ages		0-14		15-24		25-59		60 & above	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Kondh	...	...	...	...	...	...	10	2	...	...
Kotia	...	...	...	...	...	...	1	...	...	...
Nooka Dora	...	...	...	...	1	...	1	...	...	...
Total	...	...	...	...	1	...	12	2	...	...

TABLE 9

Deaths by Tribe, Marital Status, Sex and Age Group during the last Five Years

Tribe	Marital status	Males				Females			
		Age group (in years)				Age group (in years)			
		0-14	15-24	25-59	60 & above	0-14	15-24	25-59	60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Kondh	Never married	...	...	...	...	5	...	...	...
	Married	...	...	...	...	...	...	...	1
Nooka Dora	Never married	...	...	...	...	2	...	...	...
	Married	...	...	1	...	...	...	...	...
	Total	...	...	1	...	7	...	...	1

TABLE 10

Livelihood Classes

Location code number and name of village	Area in square miles	Occupied houses: Number of houses	Occupied houses: Number of households	Total number of persons enumerated (including inmates of institutions and houseless persons): P	M	F	Inmates of institutions and houseless persons: M	F	Literates: M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1951 CENSUS*										
610 Siragam	...	4	8	104	49	55	...	...	...	...
1963 SURVEY										
1517-C Lamthampadu	...	15	15	98	52	46	...	...	...	...

TABLE 10—*Contd.*

Livelihood Classes

Location code number and name of village	Agricultural classes: I–Cultivators of land wholly or mainly owned and their dependents: M	F	II–Cultivators of land wholly or mainly unowned and their dependents: M	F	III–Cultivating labourers and their dependents: M	F	IV–Non-cultivating owners of land, agricultural rent receivers and their dependents: M	F
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
1951 CENSUS—*Contd.*								
610 Siragam	49	55	...	...	...	...	...	...
1963 SURVEY—*Contd.*								
1517-C Lamthampadu	52	46	...	...	...	...	...	...

TABLE 10—*Concld.*

Livelihood Classes

Location code number and name of village	Non-agricultural classes: Persons (including dependents) who derive their principal means of livelihood from: V–Production other than cultivation: M	F	VI–Commerce: M	F	VII–Transport: M	F	VIII–Other services and miscellaneous sources: M	F
(1)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
1951 CENSUS—*Concld.*								
610 Siragam	...	...	...	...	...	...	...	...
1963 SURVEY—*Concld.*								
1517-C Lamthampadu	...	...	...	...	...	...	...	...

* SOURCE:—*1951 District Census Handbook, Visakhapatnam*

P: Persons M: Males F: Females

TABLE 11

1961 Primary Census Abstract

Location Code No.	Name of village	Area of village (in Sq. miles)	Occupied residential houses		Total No. of persons enumerated (including inmates of institutions and houseless persons)			Scheduled Castes		Scheduled Tribes		Houseless population	
			No. of houses	No. of households	P	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
1517-C	Lamthampadu	...	22	22	86	44	42	...	...	44	42	...	...

TABLE 11—*Contd.*

1961 Primary Census Abstract

Location Code No.	Name of village	Institutional population		Literate & educated persons		Workers: Total workers (I-IX)		I As cultivator		II As agricultural labourer		III In mining, quarrying, livestock, forestry, fishing, hunting & plantations, orchards and allied activities		IV At household industry	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
1517-C	Lamthampadu	...	...	...	...	34	28	26	20	8	8	...	...	...	...

TABLE 11—*Concld.*

1961 Primary Census Abstract

Location Code No.	Name of village	Workers: V In manufacturing other than household industry		VI In construction		VII In trade and commerce		VIII In transport, storage and communications		IX In other services		X Non-workers	
		M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
1517-C	Lamthampadu	...	...	...	...	...	...	...	...	...	...	10	14

P: Persons M: Males F: Females

TABLE 12

Workers and Non-workers by Age Group and Sex

Age group (in years)	Total			Total workers			Total non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0—14	42	24	18	5	3	2	37	21	16
15—34	37	18	19	28	18	10	9	...	9
35—59	18	9	9	16	9	7	2	...	2
60 & above	1	1	...	...	...	...	1	1	...
Total	98	52	46	49	30	19	49	22	27

TABLE 13

Workers by Age Group, Occupation and Sex

Age group (in years)	Cultivator			*Podu* cultivator		
	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
0—14	5	3	2	...	...	...
15—34	17	10	7	11	8	3
35—59	10	5	5	6	4	2
60 & above	...	...	...	...	...	...
Total	32	18	14	17	12	5

TABLE 14

Workers by Age Group, Sex, Industry, Business and Cultivation belonging to Household

Age group (in years)	Total			Working in industry belonging to household			Working in business belonging to household			Working in cultivation belonging to household		
	P	M	F	P	M	F	P	M	F	P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
0—14	5	3	2	...	...	...	...	...	...	5	3	2
15—34	28	18	10	...	...	...	...	...	...	28	18	10
35—59	16	9	7	...	...	...	...	...	...	16	9	7
60 & above	...	...	...	...	...	...	...	...	...	...	...	...
Total	49	30	19	...	...	...	...	...	...	49	30	19

P: Persons M: Males F: Females.

TABLE 15

Non-workers by Age Group, Sex and Nature of Activity

Age group (in years)	Total No. of non-workers			Persons engaged in household duties only			Full time students or children attending school			Dependents		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
0—14	37	21	16	...	...	...	...	...	...	37	21	16
15—34	9	...	9	9	...	9	...	...	...	...	...	...
35—59	2	...	2	2	...	2	...	...	...	...	...	...
60 & above	1	1	...	...	...	...	...	...	...	1	1	...
Total	49	22	27	11	...	11	...	...	...	38	22	16

TABLE 16

Households engaged in Cultivation, Industry and Business belonging to the Household

Total No. of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household
(1)	(2)	(3)	(4)
15	15	...	...

TABLE 17

Traditional Occupation by Households

Traditional occupation	Number of households in each traditional occupation
(1)	(2)
Cultivator	3
Podu cultivator	12

TABLE 18

Place of Occupation

Place of occupation	Cultivator		*Podu* cultivator	
	No. of workers		No. of workers	
	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)
Lamthampadu	13	14	12	5

TABLE 19

Occupational Mobility, Cause of Change and Contentment during 1962–63 by Tribe

Tribe	From traditional occupation	Number of households changing over	To contemporary main occupation	Number of households changing traditional occupation		
				Voluntarily	*Forced* by circumstances	*Other* reasons (unspecified)
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kondh	*Podu* cultivator	2	Cultivator	...	...	2
Nooka Dora	*Podu* cultivator	1	Cultivator	...	...	1
Total ...		3		...	...	3

TABLE 20

Occupational Mobility—Nature of Aspiration

Occupation	Number of persons in the occupation	Number of persons who want their sons to be		
		In the same occupation as in column (1) (*i.e.*, his own)	Cultivator	Cultivator (settled & *podu* lands)
(1)	(2)	(3)	(4)	(5)
Cultivator	6	4	...	2
Podu cultivator	9	7	1	...
Total	15	11	1	2

Note:— One informant has no sons.

TABLE 21

Distribution of Households by Main Occupation and Tribe

Main occupation	Number of households among		
	KONDH	KOTIA	NOOKA DORA
(1)	(2)	(3)	(4)
Cultivator	4	...	2
Podu cultivator	8	1	...
Total	12	1	2

TABLE 22

Combination of Occupations

Main occupation	Total No. of house-holds	Number of households: Subsidiary occupation group: Cultivator	*Podu* cultivator	Minor forest produce seller	Railway works labourer
(1)	(2)	(3)	(4)	(5)	(6)
Cultivator	6	...	4	6	1
Podu cultivator	9	1	...	9	...
Total	15	1	4	15	1

TABLE 23

Main Occupation, per capita Annual Household Income and Family Type

Main occupation	Per capita annual household income range (in Rupees): 1–50 S	I	J	O	51–100 S	I	J	O	101–200 S	I	J	O
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
	NUMBER OF HOUSEHOLDS											
Cultivator	...	...	1	...	...	...	3	1	...	1	...	...
Podu cultivator	...	...	...	...	2	1	1	...	1	2	1	...
Total	...	...	1	...	2	1	4	1	1	3	1	...

TABLE 23—*Concld.*

Main Occupation, per capita Annual Household Income and Family Type

Main occupation	Per capita annual household income range (in Rupees): 201–300 S	I	J	O	301 and above S	I	J	O	Total
(1)	(14)	(15)	(16)	(17)	(18)				(19)
	NUMBER OF HOUSEHOLDS								
Cultivator	...	...	...	...	...				6
Podu cultivator	1	...	...	...	...				9
Total	1	...	...	...	...				15

Note:—S = Simple family (Husband, wife and unmarried children)

I = Intermediate family (Married couple and unmarried brother /sister, one of the parents)

J = Joint family (Married couple with married sons/daughters or with married brothers/sisters)

O = Other type of family

TABLE 24

Agricultural Produce and Disposal

Name of agricultural produce	Quantity produced		Quantity consumed by producing households		Quantity available for sale		Quantity sold		Sale amount realised
(1)	(2)		(3)		(4)		(5)		(6)
	Puttis	*Kunchams*	*Puttis*	*Kunchams*	*Puttis*	*Kunchams*	*Puttis*	*Kunchams*	Rs. P.
Ragi (Little millet)	100	...	100	...	...	...	...	...	...
Samai	82	...	82	...	...	...	...	...	...
Redgram	38	...	15	15	22	5	22	5	495·00
Caster	15	15	5	...	10	15	10	15	317.50
Niger	14	10	3	...	11	10	11	10	345.00
Mustard	1	8	...	...	1	8	1	8	55.00
Kathingalu	1	10	...	...	1	10	1	10	30·00

TABLE 25

Area under Cultivation by Tribe and Households

Extent (in *yerus*)	Number of households in	
	KONDH	NOOKA DORA
(1)	(2)	(3)
Below 3 *yerus*	4	2

TABLE 26

Livestock Statistics by Tribe

Tribe	Milch cattle		Drought animals		Goat/Sheep		Pig		Fowl	
	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number	Number of households owning	Total number
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Kondh	4	11	4	18	6	18	5	7	1	3
Kotia	...	...	...	...	...	...	...	...	...	...
Nooka Dora	2	5	2	6	2	6	...	...	2	7
Total	6	16	6	24	8	24	5	7	3	10

TABLE 27

Material Culture—Possession of Bedding Material and Furniture by Tribe and Households

Tribe	Number of households possessing					
	Cot	Mats	Bedsheets	Box (Steel)	Box (Wooden)	Mirror
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kondh	11	...	12	...	7	8
Kotia	...	1	...	...	1	1
Nooka Dora	...	2	2	1	...	2
Total	11	3	14	1	8	11

TABLE 28

Material Culture—Possession and Use of Consumer Goods and Services by Tribe and Households

Particulars	Number of households consuming among		
	KONDH	KOTIA	NOOKA DORA
(1)	(2)	(3)	(4)
I Fuel			
Firewood of			
1 Mango (Mangifera indica)	3	...	1
2 *Neredi* (Eugenia jambolane)	1	...	1
3 *Tada* (Grewia tiliaefolia)	4	...	1
4 *Maddi* (Terminalia alata)	2	...	1
5 Michelia champaca	1	...	...
6 Plamairals	1	...	...
7 Oleander	...	...	1
8 *Karaka* (Terminalia chebula)	...	...	1
9 *Yelama*	1	...	...
10 *Barangi*	3	...	...
11 *Yelangi*	1	...	...
12 *Paridi*	...	...	1
II Lighting			
1 Kerosene oil	12	1	2
III Utensils & storing vessels			
1 Earthen	12	1	1
2 Aluminiumware	12	1	2
3 Brassware	2	...	1
4 Bronzeware	1	...	...
5 Oil bottle	2	...	...
6 *Duba* or *buridi* (prepared with *adda* leaves to store seeds)	...	...	2
IV Other consumer goods & services			
1 Hurricane lantern	3	...	...
2 Torchlight	...	...	1
3 Kerosene *buddi*	1	...	...
4 Washing soap	6	...	2
5 Toilet soap	1	1	1
6 Barber services	3	1	...

TABLE 29

Material Culture—Consumer Goods used in last Five Years by Tribe and Households

Tribe	Number of households which have acquired in last five years	
	Hurricane lantern	Torchlight
(1)	(2)	(3)
Kondh	1	...
Nooka Dora	...	1

TABLE 30

Material Culture—Consumption Habits by Annual Household Income and Households by Tribe

Tribe	Number of households that use mosquito curtain having annual income of				Number of households that do not use mosquito curtain having annual income of				Number of households that use toilet soap/washing soap having annual income of			
	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & below	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & below	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Kondh	...	...	...	...	1	2	9	...	1	1	5	...
Kotia	...	...	...	...	...	...	1	...	...	...	1	...
Nooka Dora	...	...	...	...	...	...	...	2	...	...	...	2
Total	...	...	...	...	1	2	10	2	1	1	6	2

TABLE 30—*Concld.*

Material Culture—Consumption Habits by Annual Household Income and Households by Tribe

Tribe	Number of households that do not use toilet/washing soap having annual income of				Number of households that send clothes to washerman having annual income of				Number of households that do not send clothes to washerman having annual income of			
	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & below	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & below	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & below
(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)
Kondh	...	1	4	...	...	...	...	...	1	2	9	...
Kotia	...	...	...	...	...	...	...	...	...	...	1	...
Nooka Dora	...	...	...	...	...	...	...	...	...	...	...	2
Total	...	1	4	...	...	...	...	...	1	2	10	2

TABLE

Annual Household Income by Main

Main occupation	Number of households	Source of income	Number of households	All households	
				Amount	Percentage
(1)	(2)	(3)	(4)	(5)	(6)
				Rs. P.	
Cultivator	6	Cultivation	6	2,601·25	78·46
		Wages	1	42·50	1·28
		Forestry	6	509·50	15·37
		Sales of assets	2	162·00	4·89
Total				3,315·25	100·00
Podu cultivator	9	Cultivation	9	3,895·75	84·27
		Wages	1	22·00	0·48
		Forestry	9	705·00	15·25
Total				4,622·75	100·00

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Occupation and Source of Income

Annual income (in Rupees) of								
300 & below		301–600		601–900		901–1,200		
Amount	Number of households	Amount	Number of households	Amount	Number of households	Amount	Number of households	Main occupation
(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(1)
Rs. P.		Rs. P.		Rs. P.		Rs. P.		
147.50	2	780.00	2	878.75	1	795.00	1	Cultivator
42.50	1	...	...	...	...	...	...	
113.50	2	168.00	2	20.00	1	208.00	1	
162.00	2	...	...	...	...	...	...	
465.50		948.00		898.75		1,003.00		
...	...	3,330.75	8	565.00	1	...	...	*Podu* cultivator
...	...	22.00	1	...	...	...	...	
...	...	641.00	8	64.00	1	...	...	
...	...	3,993.75		629.00		...	...	

TABLE

Average Annual Expenditure per Household

Tribe	Main occupation	Number of households in main occupation group in col. (2)	Items of expenditure	All households: Number of households	All households: Expenditure per household	All households: Percentage to total expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs. P.	
Kondh	Cultivator	4	1 Food	4	521.25	77.05
			2 Drinks	3	24.00	2.66
			3 Clothing	4	55.75	8.24
			4 House rent & repairs	2	4.00	0.30
			5 Fuel & lighting	4	12.00	1.77
			6 Tobacco	4	51.00	7.54
			7 Travelling	1	5.00	0.18
			8 Recreation	1	0.21	0.01
			9 Remittances	1	24.00	0.89
			10 Other miscellaneous services	3	11.00	1.22
			11 Others	3	1.27	0.14
	Podu cultivator	8	1 Food	8	379.37	79.88
			2 Drinks	8	8.37	1.76
			3 Clothing	8	28.63	6.03
			4 House rent & repairs	2	3.50	0.18
			5 Fuel & lighting	8	10.09	2.12
			6 Tobacco	8	30.80	6.49
			7 Hired labour	4	18.75	1.97
			8 Remittances	4	6.25	0.66
			9 Purchase of assets	1	4.50	0.12
			10 Other miscellaneous services	4	6.70	0.71
			11 Others	6	0.50	0.08

32

of Income Groups and Occupation by Tribe

Annual income group (in Rupees) of							
300 & below		301-600		601-900		901-1,200	
Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture
(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.
...	...	2	390.00	1	495.00	1	810.00
...	...	1	12.00	1	48.00	1	12.00
...	...	2	34.00	1	110.00	1	45.00
...	...	1	3.00	1	5.00	...	...
...	...	2	12.00	1	12.00	1	12.00
...	...	2	30.00	1	48.00	1	96.00
...	...	...	...	1	5.00	...	...
...	...	...	...	1	0.21	...	...
...	...	...	...	1	24.00	...	...
...	...	1	9.00	1	12.00	1	12.00
...	...	2	1.40	...	...	1	1.00
...	...	7	356.42	1	540.00	...	...
...	...	7	10.28	1	3.00	...	...
...	...	7	28.35	1	30.50	...	...
...	...	2	3.50	...	...	...	...
...	...	7	10.25	1	9.00	...	...
...	...	7	29.35	1	36.00	...	...
...	...	3	20.00	1	15.00	...	...
...	...	3	7.00	1	4.00	...	...
...	...	1	4.50	...	...	...	...
...	...	4	6.70	...	...	...	...
...	...	5	0.50	1	0.50	...	...

TABLE

Average Annual Expenditure per Household

Tribe	Main occupation	Number of households in main occupation group in col. (2)	Items of expenditure	All households		
				Number of households	Expenditure per household	Percentage to total expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs. P.	
Kotia	*Podu* cultivator	1	1 Food	1	480·00	79·34
			2 Drinks	1	10·00	1.65
			3 Clothing	1	40.00	6·61
			4 Fuel & lighting	1	12·00	1·98
			5 Tobacco	1	48·00	7.94
			6 Other miscellaneous services	1	12·00	1·98
			7 Others	1	3·00	0·50
Nooka Dora	Cultivator	2	1 Food	2	319·50	69·52
			2 Drinks	2	11·00	2·39
			3 Clothing	2	49.18	10·70
			4 Fuel & lighting	2	13·50	2·94
			5 Tobacco	2	39·00	8·49
			6 Hired labour	1	40.00	4·35
			7 Travelling	1	3·00	0·33
			8 Remittances	2	4·50	0·98
			9 Recreation	1	0·75	0·08
			10 Others	2	1·00	0·22

32—*Concld.*

of Income Groups and Occupation by Tribe

Annual income group (in Rupees) of							
300 & below		301-600		601-900		901-1,200	
Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture	Number of house-holds	Average expendi-ture
(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.
...	...	1	480.00	...	...	...	...
...	...	1	10.00	...	...	...	...
...	...	1	40.00	...	...	...	...
...	...	1	12.00	...	...	...	...
...	...	1	48.00	...	...	...	...
...	...	1	12.00	...	...	...	...
...	...	1	3.00	...	...	...	...
2	319.50	...	...	...	...	...	...
2	11.00	...	...	...	...	...	...
2	49.18	...	...	...	...	...	...
2	13.50	...	...	...	...	...	...
2	39.00	...	...	...	...	...	...
1	40.00	...	...	...	...	...	...
1	3.00	...	...	...	...	...	...
2	4.50	...	...	...	...	...	...
1	0.75	...	...	...	...	...	...
2	1.00	...	...	...	...	...	...

TABLE

Overall Household Income and Expenditure

Income range (in Rupees)	Number of households with surplus account of (in Rupees)							
	Below Rs. 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
KONDH								
300 & below	...	...	...	...	...	...	...	...
301–600	...	1	1	2	3	...	...	...
601–900	...	...	...	...	...	1	...	...
901–1,200	...	...	1	...	...	...	...	...
KOTIA								
300 & below	...	...	...	...	...	...	...	...
301–600	...	...	...	...	...	...	...	...
601–900	...	...	...	...	...	...	...	...
901–1,200	...	...	...	...	...	...	...	...
NOOKA DORA								
300 & below	...	...	...	...	...	...	...	...
301–600	...	...	...	...	...	...	...	...
601–900	...	...	...	...	...	...	...	...
901–1,200	...	...	...	...	...	...	...	...
Total	...	1	2	2	3	1	...	...

33

Position by Tribe and Households

Number of households with deficit account of (in Rupees)								Income range (in Rupees)
Below Rs. 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & above	
(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	
								KONDH
...	...	...	...	...	...	...	...	300 & below
...	...	1	1	...	...	...	...	301-600
...	1	...	...	...	...	...	...	601-900
...	...	...	...	...	...	...	...	901-1,200
								KOTIA
...	...	...	...	...	...	...	...	300 & below
...	1	...	...	...	...	...	...	301-600
...	...	...	...	...	...	...	...	601-900
...	...	...	...	...	...	...	...	901-1,200
								NOOKA DORA
...	...	..	...	...	1	1	...	300 & below
...	...	...	...	...	...	...	...	301-600
...	...	...	...	...	...	...	...	601-900
...	...	...	...	...	...	...	...	901-1,200
...	2	1	1	...	1	1	...	Total

TABLE 34

Indebtedness by Annual Household Income and Households

Income group	Total number of households	Total		Percentage of col. (3) to col. (2)	Average indebtedness per household in debt
		Number of households in debt	Amount		
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. P.		Rs. P.
Rs. 300 & below	2	1	60.00	50	60.00
Rs. 301—600 .	10	1	50.00	10	50.00
Rs. 601—900 .	2	1	100.00	50	100.00
Rs. 901—1200 .	1	...	...	...	...
Total	15	3	210.00	20	70.00

TABLE 35

Indebtedness by Cause, Amount and Households

Cause	Amount of debt	Number of *households* in debt	Percentage of debt due to cause to the *total amount* of debt
(1)	(2)	(3)	(4)
	Rs. P.		
Ordinary wants	210.00	3	100

TABLE 36

Number of Money Lenders and Debtors by Tribe

Tribe	Period	Money lenders		Debtors	
		Number	Amount lent	Number	Amount borrowed
(1)	(2)	(3)	(4)	(5)	(6)
					Rs. P.
Kondh . .	1951—61	...	...	1	100.00
Kotia . .	1962—63	...	...	1	50.00
Nooka Dora . .	1961—62	...	...	1	60.00
Total .		...	...	3	210.00

TABLE 37

Credit Agency and Rate of Interest by Number of Households and Amount

Agency	Period of borrowing	Number of households	Rate of interest	Amount
(1)	(2)	(3)	(4)	(5)
				Rs. P.
Private money lender	1951—61	1	50%	100·00
Private money lender	1961—62	1	25%	60·00
Private money lender	1963	1	100%	50·00
Total		3		210·00

TABLE 38

Sale Value of Assets by Reasons and Households during 1932–62

Reasons for sale	Number of households selling land valued at			Number of households selling other than land valued at		
	Below Rs. 50	Rs. 51-100	Rs. 101 & above	Below Rs. 50	Rs. 51-100	Rs. 101 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)
To meet the household expenses	...	...	...	...	1	...
Unspecified	...	...	...	...	1	...

TABLE 39

Capital Formation by Tribe and Households

Particulars of capital formation	KONDHS		NOOKA DORA	
	Value of capital formation	Number of house-holds	Value of capital formation	Number of house-holds
(1)	(2)	(3)	(4)	(5)
	Rs. P.		Rs. P.	
Land	...	...	30·00	1
Tools and equipment	68·00	9	...	...
Total	68·00	9	30·00	1

TABLE 40

Prosperity Index during the last Ten Years

1	Number of households which have cleared debts which existed prior to 10 years from the income of the household	...
2	Total extent of debts cleared under Item I by all the households together	...
3	Number of households, which have, during the last 10 years,	
	(a) acquired any property and / or	10
	(b) made any savings in cash and / or	...
	(c) invested capital in any new undertaking or building except where it is wholly from any debt incurred for the purpose and from the proceeds of any sale of property.	...
4	The approximate total money value of items 3(a) to 3(c) of all the households together deducting the portion covered by debts and / or the proceeds of the sale of any property	Rs. 98

TABLE 41

Tribe and Nature of Family

Tribe	Total number of households	*Types of families living in the households			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
Kondh	12	4	3	5	...
Kotia	1	...	1	...	...
Nooka Dora	2	...	...	1	1
Total	15	4	4	6	1

*Simple family consists of husband, wife and unmarried children

Intermediate family consists of married couple and unmarried brother/sister and one of the parents

Joint family consists of married couple with married sons/daughters or with married brothers/sisters

Other type of family consists of families which are not mentioned above

TABLE 42

Mother Tongue and other Languages Spoken

Language		Number of persons		
		Total	Males	Females
(1)		(2)	(3)	(4)
1 MOTHER TONGUE				
Telugu	.	9	4	5
Oriya	.	7	4	3
Kue	.	82	44	38
	Total	98	52	46
2 OTHER LANGUAGES SPOKEN				
Telugu	.	26	22	4
Oriya	.	36	27	9
	Total	62	49	13

TABLE 43

Dietary Habits by Households and Tribe

Tribe	Total No. of households	Households taking	
		Two time meals	Three time meals
(1)	(2)	(3)	(4)
Kondh	12	11	1
Kotia	1	...	1
Nooka Dora	2	2	...
Total	*15*	*13*	2

TABLE 44

Staple Food and Dietary Habits by Tribe and Households

Tribe	Number of households taking		Total number of households
	Coarser grain like bajra, or jowar or maize or *chodi*	Rice and coarser grain	
(1)	(2)	(3)	(4)
Kondh .	8	4	12
Kotia .	1	...	1
Nooka Dora .	2	...	2
Total	11	4	15

TABLE 45

Habit of taking Tea and Coffee by Household Income, Tribe and Households

Tribe	Number of households	Number of households taking tea/coffee with annual income group (in Rs.)				Number of households not taking tea/coffee with annual income group(in Rs.)			
		901–1,200	601–900	301–600	300 & below	901–1,200	601–900	301–600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Kondh	12	...	...	...	...	1	2	9	...
Kotia	1	...	...	...	...	...	...	1	...
Nooka Dora	2	...	...	...	...	...	...	...	2
Total	15	...	...	...	...	1	2	10	2

TABLE 46

Smoking and other Habits by Tribe

Tribe	Tobacco smoking on every day						Chewing
	Cheroot			*Beedi*			
	Persons	Males	Females	Persons	Males	Females	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Kondh	49	25	24	2	2	...	...
Kotia	2	2	...	...	...	...	...
Nooka Dora	8	4	4	...	...	...	...
Total	59	31	28	2	2	...	...

TABLE 47

Marriages by Consanguinity and Tribe

Tribe	Number of marriages with				
	Own sister's daughter (*menakodalu*)	Mother's own brother's daughter (*menarikam*)	Father's own sister's daughter (*eduru menarikam*)	Elder brother's widow	Wife's sister
(1)	(2)	(3)	(4)	(5)	(6)
Kondh	2	4	5	...	1
Kotia	...	...	1	...	...
Nooka Dora	...	...	3	1	...
Total	2	4	9	1	1

TABLE 48

Marriages by Tribe

Tribe	Total No. of households	Total No. of marriages	Consanguineous	
			No. of households	No. of marriages
(1)	(2)	(3)	(4)	(5)
Kondh .	12	29	8	12
Kotia .	1	2	1	1
Nooka Dora .	2	5	2	4
Total	15	36	11	17

TABLE 48—*Concld.*

Marriages by Tribe

Tribe	Non-consanguineous		Monogamous		Polygynous	
	No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages
(1)	(6)	(7)	(8)	(9)	(10)	(11)
Kondh .	11	17	11	25	2	2
Kotia .	1	1	1	2	...	...
Nooka Dora .	1	1	2	5	...	...
Total	13	19	14	32	2	2

TABLE 49

Marriages by Spatial Distribution and Tribe

Tribe	Within the village	Outside the village and within the taluk				Outside the taluk and within the district			
		10 miles & below	11-25 miles	26-100 miles	101 miles & above	10 miles & below	11-25 miles	26-100 miles	101 miles & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Kondh	15	6	2	1	...	...	...	...	...
Kotia	...	1	1	...	...	...	...	...	...
Nooka Dora	...	...	...	...	...	...	...	4	...
Total	15	7	3	1	...	...	...	4	...

TABLE 49—*Concld.*

Marriages by Spatial Distribution and Tribe

Tribe	Outside the district and within the state				Outside the state				
	10 miles & below	11--25 miles	26--100 miles	101 miles & above	10 miles & below	11--25 miles	26--100 miles	101 miles & above	Unspecified
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Kondh	...	...	...	...	...	...	2	...	3
Kotia	...	...	...	...	...	...	...	...	...
Nooka Dora	...	...	...	...	...	...	1	...	...
Total	...	...	...	...	...	...	3	...	3

TABLE 50

Persons by Age at First Marriage and Tribe

Age group (in years)	Tribe						Total of all tribes	
	KONDH		KOTIA		NOOKA DORA			
	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
0– 4	...	...	...	...	...	...	...	...
5– 9	...	1	...	...	...	...	...	1
10–14	...	13	...	...	...	...	...	13
15–19	13	9	...	...	2	3	15	12
20–24	7	...	2	1	1	...	10	1
25–29	...	...	...	...	...	...	...	...
30–34	...	...	...	...	...	...	...	...
35 & above	...	...	...	...	...	...	...	...
Total	20	23	2	1	3	3	25	27

TABLE 51

Marriage Payments

Items of payment	KONDH		KOTIA		NOOKA DORA	
	No. of households making payment	No. of households receiving payment	No. of households making payment	No. of households receiving payment	No. of households making payment	No. of households receiving payment
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Cash	8 (Rs. 1,301)	1 (Rs. 12)	...	...	2 (Rs. 315)	...
Propety	...	...	...	...	...	...
Cow	12	1	...	1	...	...

TABLE 52

Information and Attitude towards Family Planning by Tribe

Tribe	Number aware of family planning centre	Number aware of family planning	Number approving family planning after being explained	Number liking to adopt family planning methods after	
				3 children	4 children
(1)	(2)	(3)	(4)	(5)	(6)
Kondh	...	...	3	2	1
Nooka Dora	...	...	1	1	...
Total	...	...	4	3	1

TABLE 53

Attitude towards Family Planning with reference to Age of Head of Household by Tribe

Tribe	Number that like to adopt family planning after: 3 children — The age of head of household being: 51 & above	41–50	31–40	21–30	20 & below	4 children — The age of head of household being: 51 & above	41–50	31–40	21–30	20 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Kondh	...	1	1	...	...	...	...	...	1	...
Nooka Dora	1	...	...	...	...	...	...	...	...	...
Total	1	1	1	...	...	...	...	...	1	...

TABLE 54

Attitude towards Family Planning with reference to Age of Child bearing Woman by Tribe

Tribe	Number that like to adopt family planning after: 3 children — The age of the child bearing woman being (in years): 41 & above	36–40	31–35	26–30	21–25	16–20	15 & below	4 children — The age of the child bearing woman being (in years): 41 & above	36–40	31–35	26–30	21–25	16–20	15 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Kondh	...	1	1	...	...	...	...	...	...	...	1	...	...	...
Nooka Dora	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	1	1	1	...	...	...	...	...	...	...	1	...	...	...

TABLE 55

Attitude towards Family Planning with reference to Duration of Marriage by Tribe

Tribe	Number wanting more children, duration of marriage being (in years): 21 & above	16–20	11–15	6–10	5 & below	Number wanting no more children, duration of marriage being (in years): 21 & above	16–20	11–15	6–10	5 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Kondh	4	...	2	...	...	1	1	1	...	...
Kotia	...	...	...	1	...	...	...	...	...	...
Nooka Dora	...	...	1	...	...	1	...	...	...	...
Total	4	...	3	1	...	2	1	1	...	...

Note:— The above information does not include three household heads as two of them are widows and the other is a widower.

TABLE 56

Attitude Towards Family Planning with reference to Annual Income by Tribe

Tribe	Number wanting more children having annual income (in Rs.)				Number wanting no more children having annual income (in Rs.)			
	901–1200	601–900	301–600	300 & below	901–1200	601–900	301–600	300 & below
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Kondh	...	2	4	...	1	...	2	...
Kotia	...	...	1	...	...	...	...	...
Nooka Dora	...	...	...	1	...	...	...	1
Total	...	2	5	1	1	...	2	1

Note:— The above information does not include 3 household heads as 2 of them are widows and the other is a widower

TABLE 57

Inheritance of Property in Practice by Tribe

Tribe	Number of persons interviewed	Number indicating that relations of the following categories are entitled to inherit property in their respective tribes		
		Son	Daughter	Wife
(1)	(2)	(3)	(4)	(5)
Kondh	12	12	...	...
Kotia	1	1	...	...
Nooka Dora	2	2	...	...
Total	15	15	...	...

TABLE 58

Medical Care

Total number of households	Number of households in which maternity cases are attended		Number of households following				Location of hospital	Distance
	By calling unqualified midwife	Without any assistance from outside	Allopathic system of treatment	Ayurvedic system of treatment	Homoeopathic system of treatment	Combination of different systems of treatment		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
15	13	2	...	...	...	...	Araku Valley (Ramalagaram)	12 miles

TABLE 59

Deaths by Causes, Sex, Age Group and Tribe during last Five Years

Tribe	Cause of death	Number of males in age group (in years)					Number of females in age group (In years)				
		0-14	15-24	25-34	35-59	60 & above	0-14	15-24	25-34	35-59	60 & above
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Kondh	Fever	...	...	...	...	...	2	...	...	...	1
	Smallpox	...	...	...	...	...	3	...	...	...	...
Nooka Dora	Fever	...	...	...	...	...	2	...	...	...	...
	Fever & stomachache	...	...	...	1	...	...	...	...	...	...
	Total	...	...	...	1	...	7	...	...	...	1

TABLE 60

General Knowledge of Household Heads by Tribe

Tribe	Total number of households	Number of household heads who know the name of						
		Zilla Parishad head-quarters	Panchayat Samithi headquar-ters	Panchayat headquar-ters	Taluk head-quarters	District headquar-ters	Principal lakes and rivers of the district	Project/dam etc. constructed/under construction/under contemplation with in the district
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Kondh	12	...	1	3	...	...	Pathalagadda (2) Baradigadda (1) Siragamgadda (1)	The dam is under construc-toin on Sira-gamgadda. (1)
Kotia	1	...	...	...	...	...	...	...
Nooka Dora	2	...	...	1	...	...	...	...
Total	15	...	1	4	...	...	4	1

TABLE 61

Period of Settlement of Households by Tribe during Peresent Generation

Tribe	Number of households settled for years		
	3 & below	4-10	11 & above
(1)	(2)	(3)	(4)
Kotia	...	1	...
Nooka Dora	1	1	...
Total	1	2	...

TABLE 62

Settlement History of Households by Tribe

Tribe	Total No. of households	Number of households settled				
		Earlier than 5 generations	Between 4 & 5 generations	Between 2 & 3 generations	One generation	Present generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Kondh	12	...	11	1	...	...
Kotia	1	...	...	...	...	1
Nooka Dora	2	...	...	...	...	2
Total	15	...	11	1	...	3

TABLE 63

Place of Birth

Place of birth	Number of persons		Number of births in the village during					
	First birth	Subsequent birth	1957–58	58–59	59–60	60–61	61–62	62–63
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Inside the village								
In the same household	4	20	3	4	7	1	6	3
Outside the village								
Mother's parent's house	1	...	...	1	...	...	...	...
Total	5	20	3	5	7	1	6	3

TABLE 64

Immigrant Households by Place, Reasons and Tribe

Tribe	Number of households immigrating from								Occupation before the immigration		Reasons for immigration
	Outside the state		Outside the district but within the state		Outside the taluk but within the district		Within the taluk				
	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	*Podu* cultivator	Cultivator	To eke out livelihood
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Kotia	...	...	...	...	...	...	1	...	...	1	1
Nooka Dora	...	...	...	...	2	...	...	...	1	1	2
Total	...	...	...	...	2	...	1	...	1	2	3

TABLE 65

Houses by Number of Rooms and Number of Persons Occupying and Tribe

Tribe	Total No. of houses	Total No. of rooms	Total No. of household members	Houses with no regular room		Houses with one room		Houses with two rooms	
				No. of houses	Total No. of household members	No. of houses	Total No. of household members	No. of houses	Total No. of household members
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Kondh	12	13	82	...	...	11	68	1	14
Kotia	1	2	5	...	...	...	...	1	5
Nooka Dora	2	3	11	...	...	1	4	1	7
Total	15	18	98	...	...	12	72	3	26

TABLE 66

House Type—Roof Material by Tribe

Tribe	Name of house type		Number of houses with straw/grass roof		
	Name	Number	2 sloped	4 sloped	More than 4 sloped
(1)	(2)	(3)	(4)	(5)	(6)
Kondh	*Purillu*	12	12	...	...
Kotia	*Purillu*	1	...	1	...
Nooka Dora	*Purillu*	2	...	2	...
Total		15	12	3	...

TABLE 67

Houses by Wall Material and Tribe

Tribe	Number of houses with	
	Mud wall	Bamboo wattled wall
(1)	(2)	(3)
Kondh	6	6
Kotia	1	...
Nooka Dora	1	1
Total	8	7

TABLE 68

Houses and Use

Number of houses used for			Total
Residence	Shop	Residence-*cum*-shop	
(1)	(2)	(3)	(4)
15	...	...	15

TABLE 69

Opinion on the Functioning of Panchayat, Panchayat Samithi and Zilla Parishad

Tribe	Number of households	Number of persons according to whom			Number of persons according to whom			Number of persons who could not express any opinion
		Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Functioning satisfactorily			Not functioning satisfactorily			
Kondh	12	1	...	...	...	...	...	11
Kotia	1	...	...	...	...	...	...	1
Nooka Dora	2	...	...	...	...	...	...	2
Total	15	1	...	...	...	...	...	14

TABLE 70

Tribal Panchayat–Existence and Attitude by Tribe and Households

Tribe	Total number of households	Number of households according to whom tribal panchayats exist for		Number of households according to whom tribal panchayats should continue
		KONDH	KOTIA	
(1)	(2)	(3)	(4)	(5)
Kondh	12	8	...	1
Kotia	1	...	1	...
Nooka Dora	2	...	...	...
Total	15	8	1	1

TABLE 71

Marketing Facility

Nature of commodities transacted	Number of households who sell			Name of marketing centre, if any, within the village	Distance from village, if any, marketing centre is situated outside the village	Name of marketing society, if any, within the village	Distance from village if the co-operative society is located outside the village
	Direct in open market	To commission agents (*sowcar*)	Co-operative marketing society				
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Adda leaf and myrobalam	...	1	14	...	Araku–14 miles	...	Andhra Seheduled Tribes Co-operative Finance and Development Corporation's headquarters is at Srungavarapukota at a distance of 55 miles.

GLOSSARY

Arugulu . . Pials

Baja . . Local musical instruments

Bindilu . . Brass pitchers to fetch and store water

Bottu . . Tattooing

Damboo . . Oven ash

Derupusunga . . A necklace of bamboo beads

Devathalu . . Deities

Dimsa . . A kind of dance

Dumbas . . Ancestors

Feddelimada . . Waist string

Garuvu . . Flat dry land

Gidugu . . Umbrella made of palmyra leaves

Gochi or Kodi . . A strip of cloth worn in between the legs to cover the nudity

Gondahimbori . . A coarse cotton blanket

Gondillu . . Store room

Gopura piri . . A kind of grass

Gundlajatha . . A pair of ear ornaments

Gurumai . . Woman priest

Illarikam . . Marriage by service

Inillu or Baraillu . Living room

Joru . . Stream

Kammi . . A nose ornament

Kattelu . . Wooden cots

Keedu . . Evil effect

Khajamanimanda . Crematorium

Kondapodu . . Shifting hill slope cultivation

Layasighonu . . Lunch

Maddi . . Terminalia alata

Maddikallu . . A kind of toddy

Mahataku . . Mango kernel

Marumanuvu . . Widow remarriage

Middillu . . A kind of pucca house

Milloda . . Dinner

Mundatappu . . Fine imposed by the Tribal Panchayat for giving social sanction of widow remarriage

Murumu . . An ornament made of brass or gold worn to the helix of the ear

Nakku . . Axe head, an agricultural implement

Neredi . . Eugenia jambolanc

Okkapada . . Rear gate to a house

Pancha . . Side roof of a house

Panchi . . Dhoti worn by men

Peeka . . Cheroot

Pindidumpa . . Edible tuber

Purillu . . Thatched house

Puramasi . . Pregnant woman

Purati travu himu . Tonsure ceremony

Sehaliumbari . . A strip of cloth worn by women

Sowcar . . Money lender or merchant from plains

Sudhi vonda . . Community feast

Tada . . Grewia tiliaefolia

Vikka . . A kind of grass

Voli . . Bride price