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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI–VILLAGE SURVEY MONOGRAPHS

SERIAL No. 5

A MONOGRAPH

ON

Gadabavalasa

(PARVATHIPURAM TALUK, SRIKAKULAM DISTRICT)

EDITOR

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OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh



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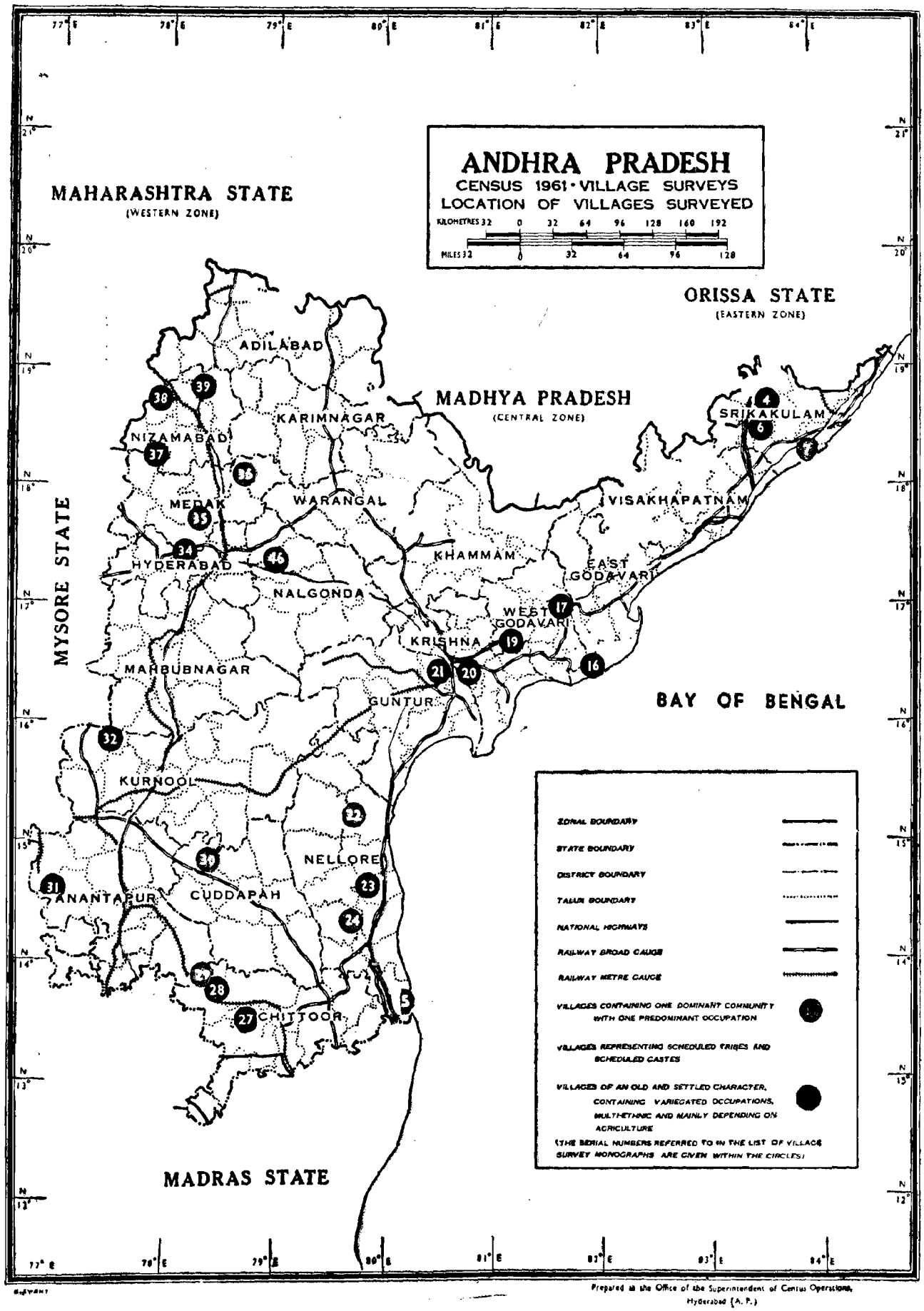

Prepared in the Office of the Superintendent of Census Operations, Hyderabad (A. P.)

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

Name of District	Name of Taluk	Sl. No.	Name of village	Brief details of what the village represents
(1)	(2)	(3)	(4)	(5)
Srikakulam	Pathapatnam	1	Kallata	Kapu Savaras—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 Doras—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 Shri 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 (27th) ‡ Monographs so far published

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

(All the Census Publications of this State bear Vol. No. II)

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PART I-A (ii)	...	General Report (Chapters VI to IX)
PART I-A (iii)	...	General Report (Chapters X to XII)
PART I-B	...	Report on Vital Statistics
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PART II-B (i)	...	Economic Tables [B-I to B-IV]
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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 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 anthropolgy 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 village 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 foot-wear; 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 t raits 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, 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 Village Monograph (Sl. No. 39).

New Delhi
July 30, 1964

ASOK MITRA
Registrar General, India

PREFACE

In the Foreword, the Registrar General, India has kindly explained the scope and philosophy of the Village Surveys taken up as one of the important ancillary studies to the 1961 Census.

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 Doras and Mathuras and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages each of fair size, of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Gadabavalasa (No. 5 in the State Map before the Inner Title page gives the location of the village) covered by the present monograph falls under the second category representing the Scheduled Tribe, Gadaba.

The selection of 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 was selected for survey. Similarly some interior tribal villages that were selected were necessarily smaller than the optimum population size prescribed. The villages were selected carefuly 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 according to 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 day's 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 Gadabavalasa covered by this monograph was one such village surveyed in 1960 itself canvassing this old skeleton schedules, a set of which is given as Appendix II to the Monograph 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, Gadabavalasa 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 to achieve this ambitious task may have to be recognised. While the Investigators who were put on the job of canvassing the schedules were not specialists in any particular field, they were carefully chosen for their academic qualifications, experience in Community Development

Organisation or their ability and aptitude to move closely with the rural and tribal folk, to find out facts and record truthfully the first hand information. It is open to the specialists in a particular field to scan the material presented here and formulate their own hypotheses for further refined investigation.

Gadabavalasa, hamlet of Gumma is a tiny tribal village in Parvathipuram Taluk of Srikakulam District. Only 19 households belonging to Gadaba and Savara(Scheduled Tribes), Paidi (Scheduled Caste) and Sundi caste are there in the village. Gadaba, a Scheduled Tribe is the predominant tribe in the village. The present monograph deals with the socio-religious and economic life of the Gadabas along with a general study of the socio-economic conditions of the other communities.

The village was first surveyed by Sarvasri K.S.S. Raju and M. V. S. Rai, Economic Investigators in December 1960. Later in June 1965 this village was resurveyed by canvassing the enlarged schedule by Sarvasri V. D. Chary, Economic Investigator and V. Radhakrishna, Research Assistant. First draft of the report was prepared by Sri V.D. Chary, Economic Investigator. The scrutiny of the report and the preparation of the tables were attended to by an efficient team led by Sri P. Pattayya, Tabulation Officer, assisted by Sarvasri V. Radhakrishna, Research Assistant, K.S. S. Raju, Economic Investigator, A. Chandrasekhara Reddy, Upper Division Clerk, P. Simhachalam and T. Lokanadham, Assistant Compilers under the supervision and guidance of the Deputy Superintendent of Census Operations, Sri K.V.N. Gowd. The credit for the preparation of maps and line drawings goes to Sarvasri M. Krishnaswamy, N. Govindaswamy, P. Subba Rao and S. Prabhakar, Artists - Draughtsmen. The printing was ably supervised by Sri N. C. Hanumantha Reddy, Proof Reader.

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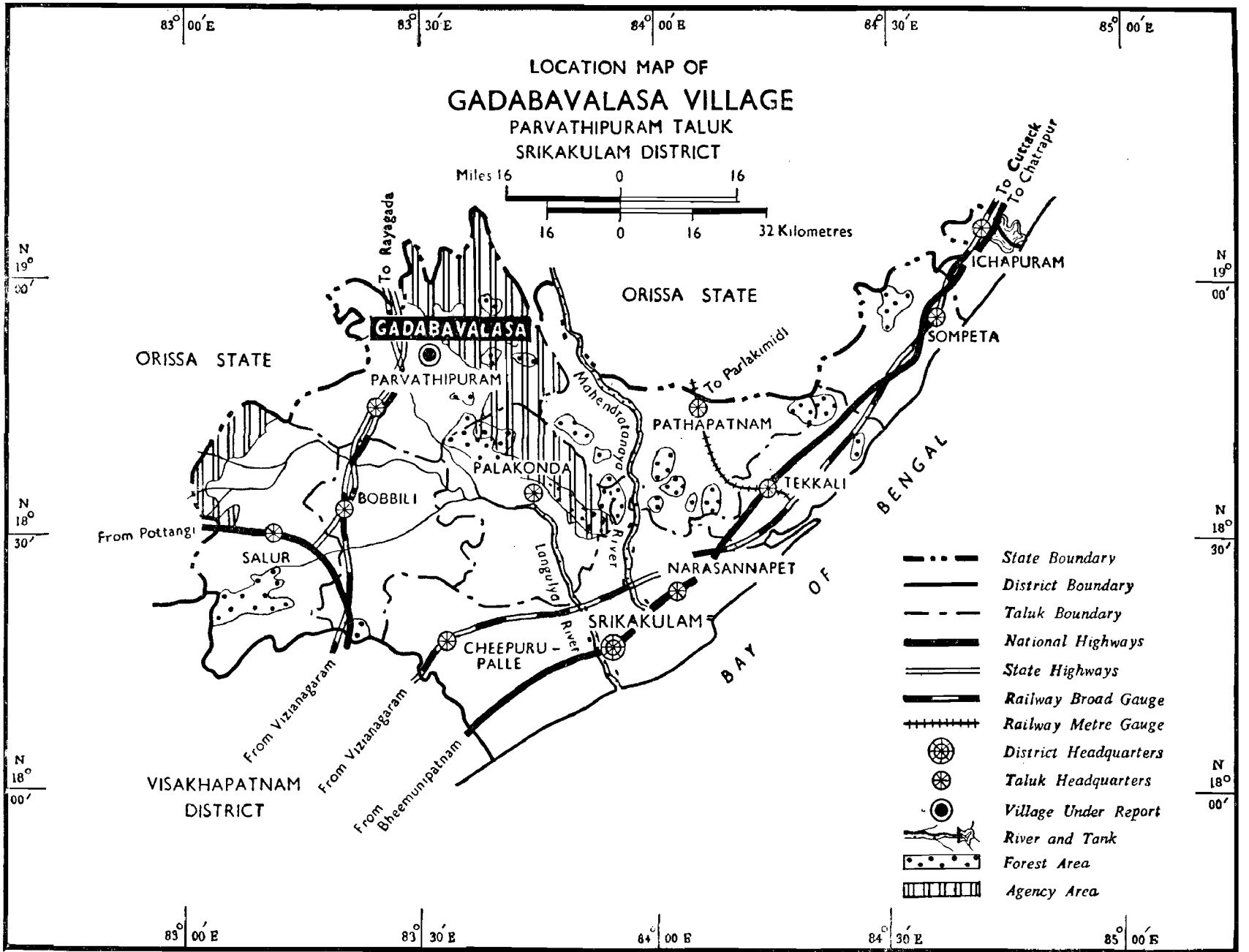
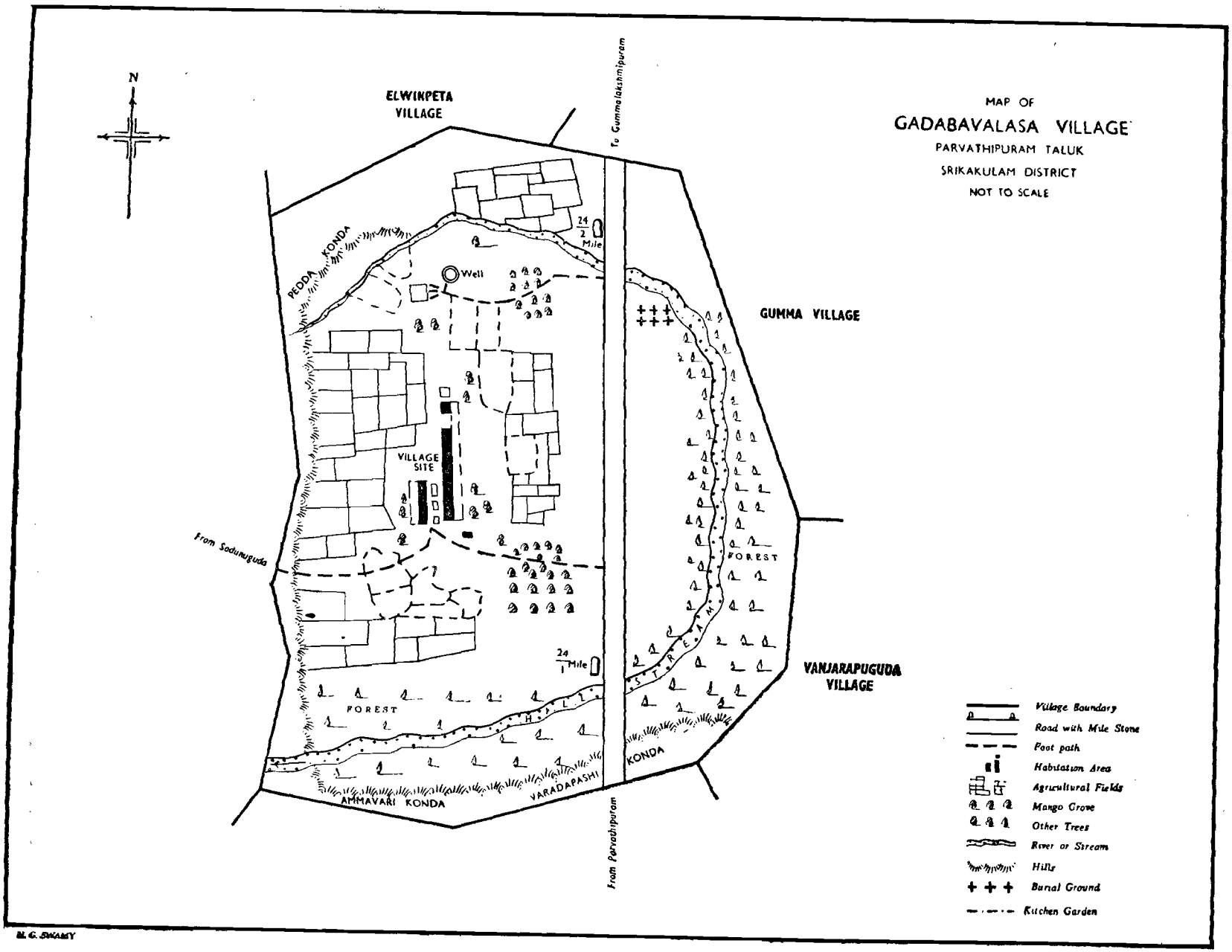
75	Caste/Tribal Panchayat—Existence and Attitude by Number of Informants	[28]

MAP I

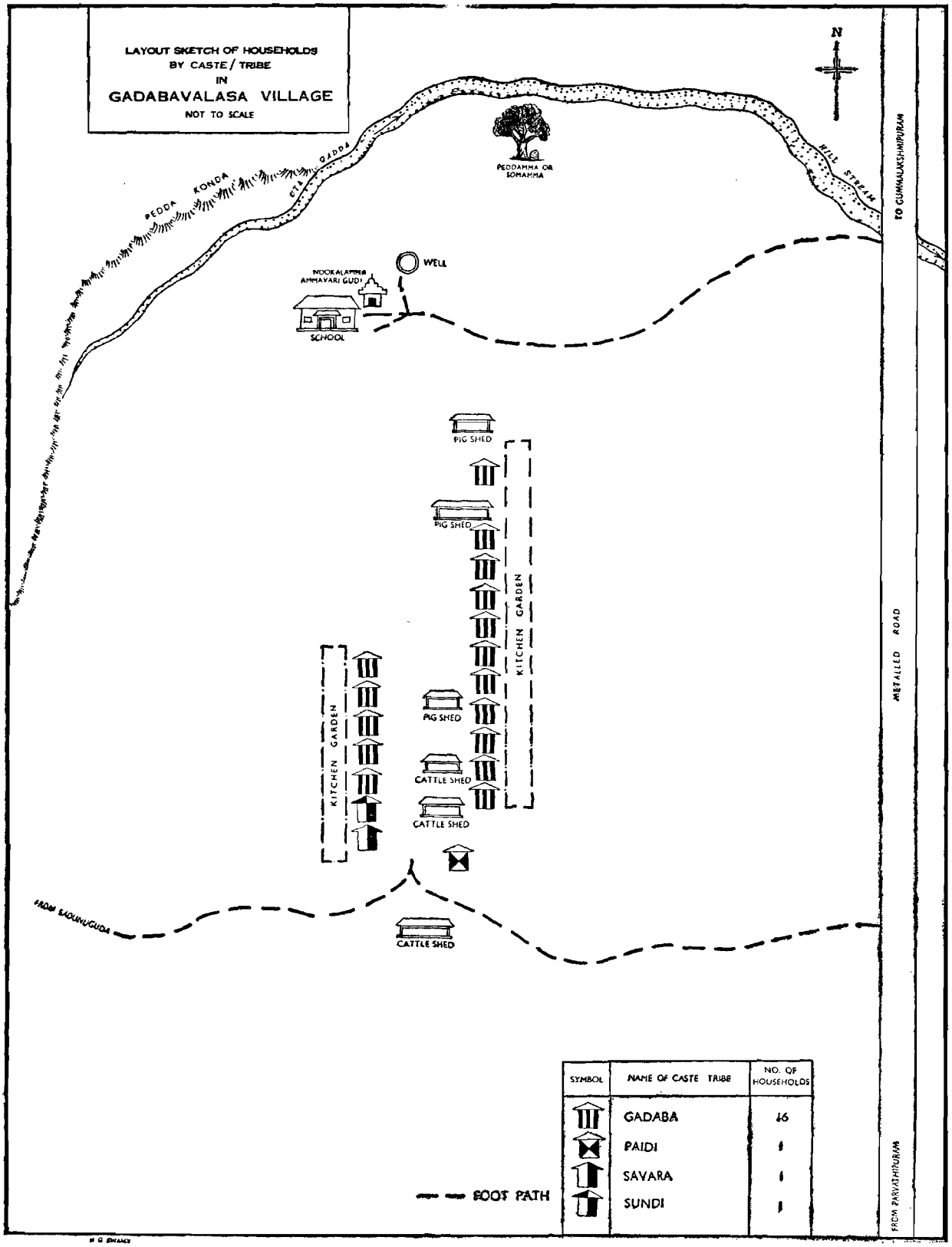


N. G SWAMY

MAP II


N
ELWINPETA VILLAGE
To Gummalakshmipuram
MAP OF
GADABAVALASA VILLAGE
PARVATHIPURAM TALUK
SRIKAKULAM DISTRICT
NOT TO SCALE
PEDDA KONDA
24/2 Mile
Well
GUMMA VILLAGE
VILLAGE SITE
From Sodumuguda
FOREST
STREAM
24/1 Mile
VANJARAPUGUDA VILLAGE
FOREST
HILL
KONDA
AMMAVARI KONDA
VARADAPASHI
From Parvathipuram
Village Boundary
Road with Mile Stone
Foot path
Habitation Area
Agricultural Fields
Mango Grove
Other Trees
River or Stream
Hills
Burial Ground
Kitchen Garden
M. G. SWAMY

MAP III


LAYOUT SKETCH OF HOUSEHOLDS
BY CASTE / TRIBE
IN
GADABAVALASA VILLAGE
NOT TO SCALE
N
PEDDA KONDA
UTA GADDA
PEDDAMMA OR SOMAMMA
HILL STREAM
TO GUMMALAKSHMIPURAM
WELL
NOOKALAMMA AMMAVARI GUDI
SCHOOL
PIG SHED
PIG SHED
KITCHEN GARDEN
KITCHEN GARDEN
PIG SHED
CATTLE SHED
CATTLE SHED
CATTLE SHED
METALLED ROAD
FROM SADUNUGUDA
FROM PARVATHIPURAM
SYMBOL
NAME OF CASTE TRIBE
NO. OF HOUSEHOLDS
GADABA 16
PAIDI 1
SAVARA 1
SUNDI 1
FOOT PATH

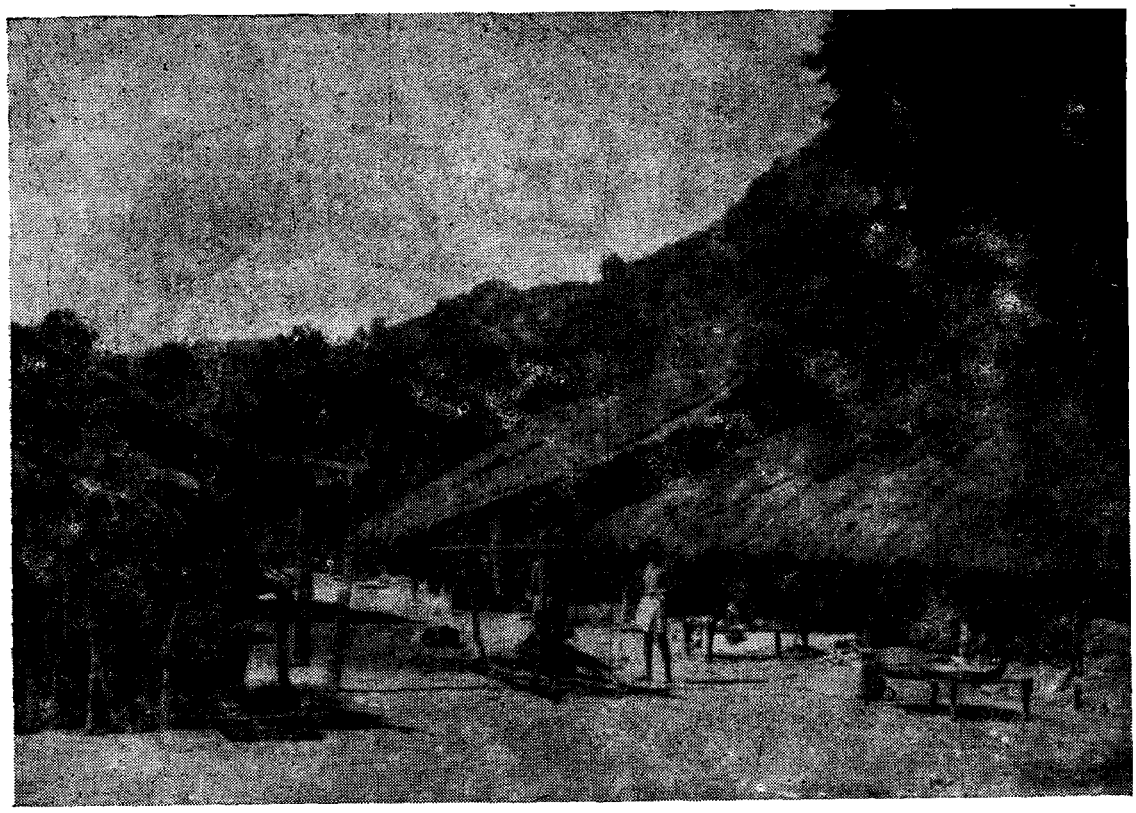


Fig. 1—A close view of the village. (*Chapter I—Para 2*)

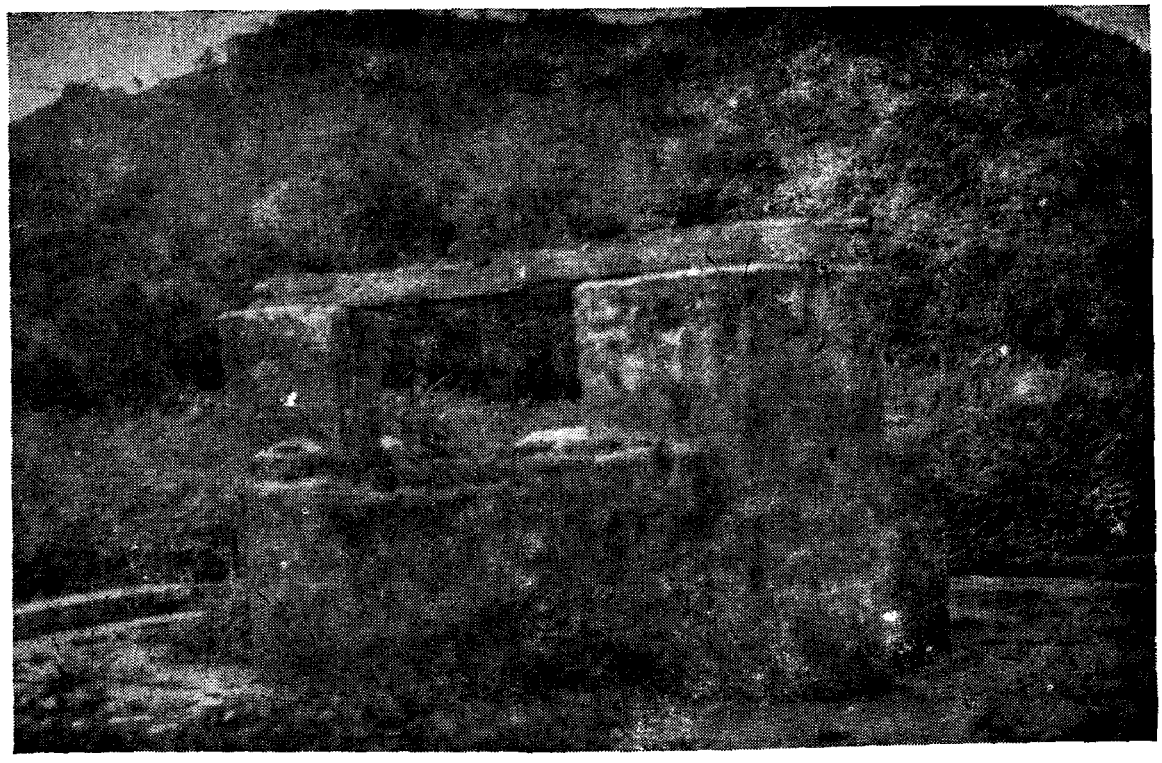


Fig. 2— A drinking water well. (*Chapter I—Para 12*)



Fig. 3—Old men of Gadaba tribe. (*Chapter II—Para 6*)



Fig. 4—Housing pattern. (*Chapter II—Para 15*)



Fig. 5—Gadaba man wearing *gochi*. (*Chapter II—Para 29*)

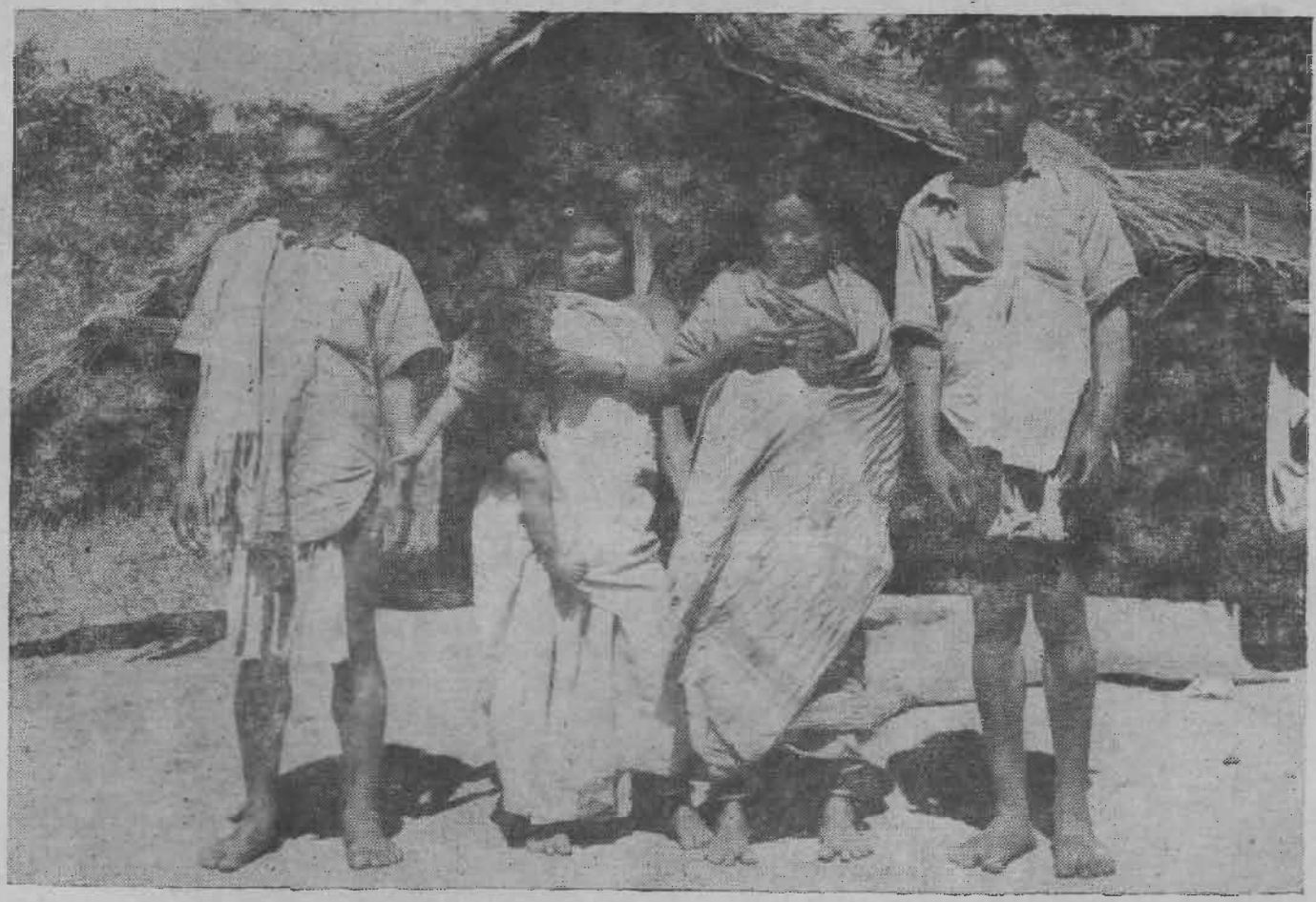


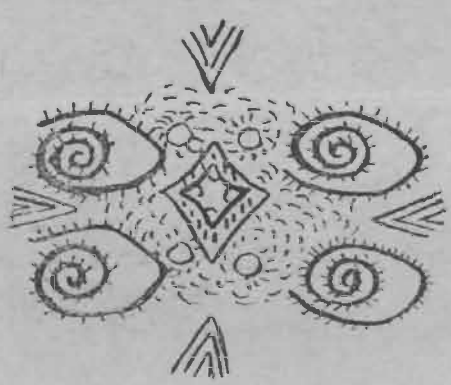
Fig. 6—Present day dress of Gadaba men and women. (*Chapter II—Para 29*)



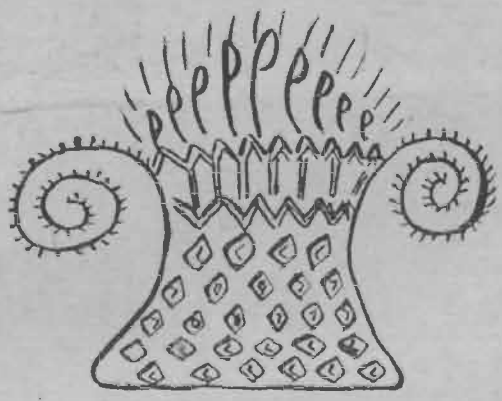
Fig. 7—Dress of Gadaba women. (*Chapter II—Para 30*)



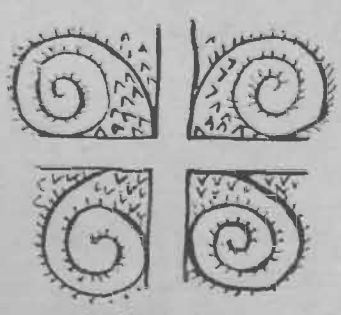
Fig. 8—Children's dress—(Some of them are naked). *(Chapter II—Para 30)*



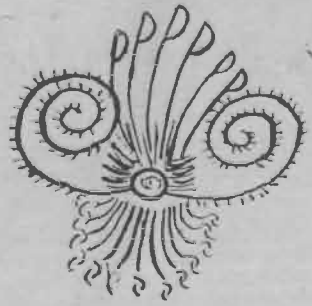
RAILU BANDI



GUBBA GODUGU



GADULA PETTE



NIMMA GUTTI

Fig. 9—Tottoo designs. *(Chapter II—Para 33)*



Fig. 10—Domestic utensils. (*Chapter II—Para 35*)



Fig. 11—*Sottamma*—Village deity. (*Chapter V—Para 7*)



Fig. 12—*Nookalamma*—Village deity. (*Chapter V—Para 10*)



Fig. 13—Temple of Neelakanteswara at Gumma. (*Chapter V—Para 1*

Chapter I

THE VILLAGE

General

Gadabavalasa, a hamlet of Gumma, in Parvathipuram Taluk of Srikakulam District is situated on 18°-50'-41" north latitude and 83°-31'-42" east longitude in the lower ranges of eastern ghats. These eastern ghats are the abode of many a hill tribe like Savaras, Jatapus, Gadabas, etc. Administratively these hilly tracts are designated as the Agency area of Andhra Pradesh. This hamlet falls within the jurisdiction of Parvathipuram Taluk Agency area bordering Orissa State. Except one or two households, it is predominantly inhabited by Gadabas, a Scheduled Tribe. It is surrounded by Varadapashikonda in the south, Ammavarikonda in the south-west, Peddakonda in the north. The main village Gumma is to the east while Vanjarapuguda another hamlet of Gumma is to the south-east. This hamlet is hidden in the mango groves which have a thick growth near its entrance. An earthen road of one furlong towards the east of the village joins at 24/1 milestone of the metalled road which runs from south to north connecting Parvathipuram and Gummalaxmipuram. An efficient private bus transport service provides easy communication between Parvathipuram and Gummalaxmipuram.

2. This village is selected to study the socio-economic conditions of Gadabas, a Scheduled Tribe in the Andhra area of Andhra Pradesh. Prior to the abolition of the Estates, this area was under the estate of the erstwhile Kurupam Raja. He belongs to Konda Dhora tribe. With the abolition of Estates, this area has become a part of Parvathipuram Taluk and a sub-taluk is formed with headquarters at Kurupam. Fig. 1 gives a close view of the village.

Location

3. The village Gumma including its hamlets Gadabavalasa and Vanjarapuguda falls under the jurisdiction of Elwinpeta Police Station, four miles away towards the north of the village. The nearest railway station is Parvathipuram, the Taluk as well as the Revenue Divisional headquarters, 23 miles away towards the south. Both Post and Telegraph facilities are available at Gummalaxmipuram. It comes under the Bhadragiri Panchayat Samithi with its headquarters at Gummalaxmipuram. This Samithi is popularly known as Gummalaxmipuram. Very near to Gummalaxmipuram a new locality which goes by the name Elwinpeta after Mr. Elwin who was the Sub-Collector at Parvathipuram has grown up. Mr. Elwin was responsible for the construction of the Inspection Bungalow and the Police Station in the new locality. The Tribal Development Block (Panchayat Samithi) was opened on 4-6-1958 and from the date of its inauguration, it is renamed as Bhadragiri after the name of the late Vaisicherla Veerabhadrasen, the great grand-father of the present Raja of Kurupam. It falls under the Gummalaxmipuram Panchayat. There is a Government aided school in Gadabavalasa with two teachers. A Government High School is located at Gummalaxmipuram.

4. Medical facilities are available at Gummalaxmipuram. The dispensary at Gummalaxmipuram is under the additional charge of the Medical Officer of the Primary Health Centre at Dubbangi. The inhabitants of this hamlet rarely avail themselves of this opportunity. They mostly depend upon their indigenous methods only. The nearest urban centre is Parvathipuram which they seldom visit. Gummalaxmipuram is the only marketing centre to the tribals. On every Tuesday, there will be a *shandy*. There is a Primary Marketing Society of the Andhra Scheduled Tribes Co-operative Finance and Development Corporation. It is said that the tribals of this area sell the forest produce *i.e.*, *adda* leaves and tamarind to this organisation. There are no shops in the village.

Flora

5. The village is surrounded by forest. There is a heavy growth of mango trees near the entrance of the village. There are no big shade giving trees in the habitation area. There are, however, some tamarind trees and also one or two cocoanut trees in the backyard of a few households. In the surrounding forest, *guggilam* (boswellia glabra) timber is available in plenty. In addition to this, timber of *maddi* (terminalia alata), *mamidi* (mango), tamarind, *chiri* (conocarpus latifolia) and *chennangi* (lagerstroemia parviflora) is also available. The tribals of

this area mostly collect the tamarind and *adda* leaves from the forest.

Fauna

6. The surrounding forest is the abode of several varieties of wild animals such as samburs, boars, mules, bears, cheetahs, peacocks and wild goats, etc. Various kinds of birds are also found in this village. Wood fowls and rabbits are found frequently. Buffaloes, cows, sheep and goats form the domesticated livestock but they do not belong to any good breed.

Size

7. There are 19 households in the hamlet. Of this 16 are of Gadabas and the remaining 3 households belong one each to Paidi (Scheduled Caste), Savara (Scheduled Tribe) and Sundi Caste. The total population of the hamlet is 78 (42 males and 36 females). Thus the average size of the household is 4.1 persons. Table 2 gives the details of the size and composition of the households in the village. Of the 19 households, one is having a single member; 5 households are having two or three members and 13 households are having four to six members each.

Residential pattern

8. The houses in the hamlet (hereinafter referred to as village) are not scattered in different directions. They are in two rows facing each other. There are no lanes and by-lanes except the lane between these two rows of houses. Except the house of the Paidi caste man which is a bit aloof, the houses of all the others are quite adjacent to each other in a row. The Savara and Sundi houses are within the row of Gadabas.

Communications

9. This village, being on the roadside, is well served by bus service and can be reached during all seasons. To reach the village from Hyderabad one has to get down at Waltair Railway Station. From there one has to travel upto Parvathipuram, a taluk headquarters town of Srikakulam District on Waltair-Rayagada railway line. Private buses plying from Parvathipuram to Gummalaxmipuram, pass by the side of this village. After getting down at the road point one has to walk a distance of one furlong to reach the habitation area.

Public institutions and places of worship

10. There are no important public places and historical monuments worth mentioning in the hamlet. The Elementary school is the only public institution. There are two worshipping places—one in the eastern side and the second in the western side. There is one Neelakanteswara temple at Gumma village where an annual Jatara is held. Detailed description of this temple is dealt with in Chapter V of this monogragh. All the caste Hindus worship the deity. It is told that devotees from far off places visit this place during the annual ceremony.

Crematorium

11. No particular place is set apart for crematorium. The villagers generally bury or cremate the dead towards the east of the village in the nearby forest at the foot hills.

Source of water

12. Some five to six years back a well was constructed by the government in the hamlet and it is the only source of water for all the people (Fig.2). However, the Paidi, a Scheduled Caste, is not allowed to draw water from the well. Some one pours water in his or her pot, and mostly they fetch water from the nearby hill-stream locally known as *gadda*. Prior to the construction of this well the inhabitants used to take water from the *gadda* only.

Markets

13. The nearest market place is Gummalaxmipuram. A few households, however, visit Kurupam now and then. Most of the people dispose of their surplus produce, if any, at Gummalaxmipuram and purchase all their requirements from there.

History of the village

14. There is no legend about the origin of the village. *Valasa* is a Telugu word and it means migration. It is told that about a century back, the Gadabas migrated to this place from the hilly area and settled down and hence it is named as Gadabavalasa. None in the village is aware as to where from they have come, though they are all migrants.

15. Table 64 gives the details of the duration of residence. Of the 19 households, one household is residing from 5 generations, two households from four to five generations, while 10 households are residing since two or three generations. Only one household is residing since one generation while five households belong to the present generation.

It is evident from the above analysis that it is an old settlement.

Immigration

16. Generally, the tribals migrate from one place to another, though this habit has decreased to a considerable extent. Yet, they continue to go from place to place for various reasons. There are about 6 households who have migrated to this village. Five of them belong to the present generation (Table 63). Of these 6 houscholds, one is from outside the State and the remaining five are from the same taluk (Table 66). None from this village has emigrated to other places.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

General

The ethnic composition of the village consists of Gadabas, Paidis, Savaras and Sundis. Paidi is a Scheduled Caste; Sundi is a Hindu Caste while Gadaba and Savara are Scheduled Tribes.

Statement I

DISTRIBUTION OF POPULATION BY CASTE/TRIBE AND HOUSEHOLDS

Name of Caste/Tribe	No. of house-holds	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
1 Gadaba (S. T.)	16	68	37	31
2 Paidi (S. C.)	1	4	2	2
3 Savara (S. T.)	1	3	1	2
4 Sundi	1	3	2	1
Total	**19**	**78**	**42**	**36**

Gadaba

2. It is evident from the above that the Gadaba is the dominant tribe in the hamlet. According to Thurston –

> "There is a tradition that the tribe owes its name to the fact that its ancestors emigrated from the banks of the Godabari (Godavari) river, and settled at Nandapur, the former capital of the Raja of Jeypore." 1

> "The tribe is apparently divided into five sections, called Bodo (big) or Gutob, Parenga, Olaro, and Kathrhiri or Kaththara, and Kapu. Of these, the last two are settled in the plains, and say that they are Bodo and Olaro Gadabas who migrated thither from the hills. As among the Gadabas, so among the Savaras, there is a Section which has settled on the plains, and adopted Kapu as its name. In the Madras Census Report, 1891, nearly a thousand Gadabas are returned as belonging to the Chenchu sub-division.....

> In the Madras Census Report, 1871, Mr. H. G. Turner states that 'very much akin to the Gadabas are a class called Kerang Kapus. They will not admit any connection with them; but, as their language is almost identical, such gainsaying cannot be permitted them. They are called Kerang Kapu from the circumstance of their women weaving cloths, which they weave from the fibre of a jungle shrub called Kerang (calotropis gigantea)..." 2

3. Among the Bodo and Olaro sections, the following septs are there: Kora (Sun), Nag (cobra), Bhag (tiger), Kera (parrot) and Gollari (Monkey). The Gadabas who have settled in the plains seem to have forgotten the names of their septs but even today they do not kill the cobra as it represents one of their septs.

4. The Gadabas of this village could say the names of two sub-divisions *e.g.*, Kaththara and Parenga. It is also said there is no inter-dining or inter-marriage among these sub-divisions. All the local Gadabas belong to Kaththara sub-division and it is said that the people belonging to this sub-division are considered superior to the other sub-divisions. Again each sub-division has got a number of *intiperlu* (surnames). People belonging to the same *intiperu* are considered brothers. The following *intiperlu* are found among Gadabas of this hamlet.

Statement II

NUMBER OF HOUSEHOLDS OF GADABAS BY INTIPERU

Intiperu	Duvv-uri	Burli	Palla	Yedla	Allu	Pilli	Thota	Gorli
No. of households	2	2	5	3	1	1	1	1

The one household each of Paidi, Savara and Sundi belongs to Palaka, Mandangi and Shankar *intiperu* respectively.

5. The Gadabas are also known as Mudli in these parts. But they do not know much about their origin. A few elderly Gadabas in the village have, however, reported that some 40 years ago they were engaged by the then Raja of Kurupam as *boyeelu* (palanquin bearers). In return to their services, the Raja has granted some land popularly known as Dandenaukari Inam. The Gadabas were allowed to enjoy the benefits of the land and no tax was levied on this land. As years rolled on, the palanquin went out of use. Consequently, the Dandenaukari Inam lands were converted into Zirayati lands by levying land revenue. These tribals who

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1. E. Thurston, *Castes and Tribes of Southern India*, Vol. II (Madras: 1909), p. 243
2. E. Thurston, *op. cit.*, Vol. II, pp. 243-244

were habituated to spending money extravagantly on drink and meat, became victims of heavy debt, and could not pay land revenue to the Zamindar. In order to repay debt to *sowcars* and pay the land revenue to the Zamindar, they have mortgaged their lands, to the local land lords or *sowcars* and have practically become landless. Today they are both agriculturists and agricultural labourers.

Social status

6. Gadabas are considered to be superior among the Scheduled Tribes. They do not take food and water from the hands of Paidi (Scheduled Caste), and Savara (Scheduled Tribe). They take food from Sundis. Fig. 3 shows two old Gadaba men.

Paidi

7. Paidi is a Scheduled Caste. Those belonging to this caste are treated as untouchables. They take food and water from all the castes in the village. These people are not allowed to take water from the common well. They are beef eaters. They have taken to casual and agricultural labour. There is in this village only one household which is a migrant one. The house of this household is secluded from the houses of other tribes and castes.

Savara

8. The head of the only household of Savara tribe living in the village is a migrant from a neighbouring village. Details regarding this tribe are given in Kalliti Village Survey Monograph (Serial No. 2).

Sundi

9. There is only one household of Sundi caste in this hamlet. Traditionally, they seem to belong to business community. The present household migrated to this place a few years back and is engaged in casual labour. Sundis are not beef eaters.

Demographic features

10. Table 4 gives the details of population by age group and sex. There are 78 persons—42 males and 36 females. Of them 35 persons *i. e.*, 20 males and 15 females fall in the age group of 0-14 years. Most of the persons in this age group are of school going age. There are 11 persons in the age group of 15-24 years. Thirty persons—14 males and 16 females—are there in the age group of 25-59 years while there are only 2 males aged 60 years and above.

11. Table 5 gives the details of population by age group and marital status. Of the 78 persons, 38 are never married, 33 are married while 7 are widowed. It can be inferred from this Table that the child marriage is not common among these people. There are 11 persons in the age group of 15-24 years and of them 4 are never married and 7 are married. In the age group of 25-59 years, there are 30 persons; out of them 25 are married and 5 are widowed. In the age group of 60 years and above, there are two males and they are widowers. It is thus evident from the above analysis that both boys and girls are married only after 15 years of age.

12. Table 6 shows the communitywise age, sex, and educational break up of the population. Sixty-eight out of 78 are Gadabas. Of these sixty-eight Gadabas, 53 are illiterates, 4 are literates without educational standard and 11 persons are possessing Primary or Junior Basic standard. Another break up based on the age group gives interesting details. In the age group of 0-14 years there are 34 Gadabas and of them 19 are males and 15 are females. Of them again 20 persons are illiterates, 3 are literates without educational standard and 11 are possessing Primary or Junior Basic standard. All these persons are of the school going age. Similarly among Paidi (Scheduled Caste) there are 4 persons and 3 of them are illiterates while the remaining one person is a literate with Primary standard. There is no single literate in Savara tribe and Sundi caste. It can be seen that the standard of literacy among all communities in the village is negligible. Generally persons in the age group of 0-14 years are sent to school and that also is absent to a great extent which shows the disinterest of the people towards education.

13. Table 7 gives a picture of the general level of literacy in the hamlet as a whole among different age groups. Of the total 78 persons, 62 are illiterates and only 16 are literates. Among the literates 4 persons are without any educational standard and 12 persons are having Primary standard. Again among the 16 literates, as many as 14 are in the age group of 0-14 years while one each is in the age group of 15-24 years and of 25-59 years. Even in the age group of 0-14 years, there are only 5 females. The standard of literacy can be

improved provided the teachers evince proper interest in running the school.

14. Table 8 gives the details of the household heads according to sex and education. Of the 19 household heads, 16 are males and 3 are females. There are three household heads in the age group of 15–24 years and all of them are illiterates. As many as 14 household heads are there in the age group of 25-59 years and of them 13 are from Gadaba tribe and one is of Paidi (Scheduled Caste). Of these 24, only 2 are literates. In the age group of 60 years and above, there are only two male household heads belonging to Gadaba tribe and both of them are illiterates.

House types

15. The houses are locally classified as *middillu* and *purillu*. The construction of mud plastered roof is the major distinction between *middillu* and *purillu*. In *middillu* type the whole roof is covered with leaves over which mud is plastered. Over this mud plastered roof a *dharba* grass roof is erected. In *purillu* type the whole roof is covered with *dharba* grass. All the houses except one are having mud walls only. They are constructed in two opposite rows having a partition of either mud wall or wattled wall in between two residential portions. Fig. 4 shows a row of houses.

16. The wood commonly used is *guggilam* (boswelia glabra), *neredu* (eugenia jambolane) for posts and beams, and bamboo and *serva* (casuarina equisitifolia) as rafters for roofing. In both the house types, the roof is supported by two poles which rest on two or more wooden beams placed on the walls either breadthwise or lengthwise. Over these beams, an *ataka* (loft) is constructed in both the house types at a height of 6′ from the ground level. They leave an entrance to the loft at one of the corners or at the centre. It is a place of security to keep the grain, washed clothes, implements and domestic utensils which are not in daily use.

17. Besides the living portion, the front portion of the house is called *gadapa* and the rear portion is known as *pancha* where they cook their food. Each house has got two gates facing each other. Houses are illventilated and low roofed. There are no windows to both the types of houses. Out of 18 houses only three have wooden doors while the remaining 15 houses have wattled doors. They do not have any locking arrangement. Mutual trust and confidence is prevalent to such an extent that it alone acts as a key to their house and safety to their property.

18. Except one house, where there are two rooms, all the remaining 17 houses are single-roomed only. Nineteen households are living in 18 houses. One Gadaba is not owning a house and he is residing in one of his relative's house (Table 67). Except one *middillu* all the rest are two sloped (Table 68). Except one house with brick walls, the remaining 17 houses are having mud walls only (Table 69). All the houses are being used for residential purposes and one house has an attached cattle shed (Table 70).

19. The required construction material is procured locally. The grass and the timber are brought from the local forest. For the manufacture of doors etc., they use the services of a carpenter of Jatapu tribe of Lakkaguda village. Generally the services of skilled labour are used only for the construction of brick houses. For the thatched houses, no hired labour is engaged. The villagers themselves construct with the community help.

Selection of house site

20. Almost all the houses were constructed by the forefathers of the present informants. Except one or two householders who have selected the house site and constructed their houses, the remaining have no knowledge about the selections of house site. As a matter of fact, they do not attach much importance for the selection of the site. The common practice among the Gadaba tribe is that they generally consult the Desari of Jatapu tribe of Gumma village for selecting a suitable house site.

21. Generally Sundays are considered auspicious though some times other days are also selected by Desari for selecting the house site. On the day fixed by Desari a preliminary test is conducted on the proposed site before fixing it up for the construction of the house. The housebuilder cleans the central portion of the site before he actually administers the test. At the appointed time, under the direction of Desari, the housebuilder, keeps 9 pointed paddy grains in a circular form touching each other. The circle thus formed will be covered with a utensil and mud is pasted over it to keep it firm to the ground. After this he walks 7 feet away and returns and then lifts the utensil placed over the circle. If the circle remains intact, the site will be selected in all good faith for the construction of the house. This method, now-a-days, is not followed by all the households. Only two households of Gadaba tribe reported that

they had observed this ceremony when they first constructed their houses. To this extent it is a deviation from their traditional custom.

House construction

22. Helping each other in all the ceremonial and religious functions is the common feature among all the tribal communities and so is the case among the tribes of this village. Even to this day the same custom is prevailing. The community helps the house-builder in bringing the required wood from the forest and also in the construction of the roof. They also take active part in the construction of mud walls. Besides this the family labour is also contributed in the construction work. In gratitude to the help rendered in the construction of house, the owner of the house offers a vegetarian feast to all the participants after the completion of the construction of the house.

23. Generally they take up the construction of houses in the month of February *i.e.*, after Sivaratri festival. For starting the construction work, Fridays and Sundays are considered auspicious. On the day fixed, the owner of the house fixes a post in the central portion of the selected site. From that day, they start digging foundations. Regarding the measurements of the house, they are very particular in respect of breadth. Generally, the area of the house will be 20′× 16′. Of course, sometimes, it will be more also depending upon the availability of space. The period of construction of both the types of houses varies from two months to three months depending upon the availability of the community labour. If more number of people are readily available in the village the work will generally be completed in a short period.

Cost of construction

24. The cost of construction varies from Rs. 150 to Rs. 200 in case of *middillu* whereas it may vary from Rs. 100 to Rs. 150 in the case of *purillu*. Again if the walls are of brick, the cost may go up to Rs. 500 to Rs. 800. There is only one brick walled house constructed by a well-to-do Gadaba household. The following description of the house will give a clear picture of the various arrangements inside the house and usage, etc.

25. Generally all the houses in the village are of the same dimension. The plinth area of the house is about 14′× 12′ which consists of a room and a front and a rear verandah. The front verandah about 8′ in length is known as *gadapa* or *gidiyence* which is used for chit-chating and it also serves as a drawing room. Through the verandah one enters into the main room known as *gadi* which is the main living room where all the personal belongings of the household are kept. This room also serves as kitchen. The hearth is located in north-western corner. During summer season, they cook in rear verandah. After crossing the main room, one enters into the rear verandah which is also known as *gadapa*. Every household in the village has invariably the open backyard where they raise maize and some vegetables. The backyards are enclosed with *kampa*. The *midde* type of houses have more than one room. In the backyard a small earthen platform is raised near the wall where the vessels filled with water and other utensils are kept. A few households have a small partition in the main living room for keeping their household goods. In the same living room, they also have a grinding stone for dehusking the paddy or grinding the other food-stuffs.

26. Generally, for *midde* type of houses, the repairs are taken up once in three years. Repairs for thatched houses are, however, taken up every year. The common repair to such type of houses is replacement of grass and spoiled bamboos in the roofing which may cost about Rs. 50. Generally the bamboos are not replaced every year. Every year before the monsoon sets in, thatching is done with new grass. On this sort of ordinary repairs much may not be spent. During the months of March, April and May, the villagers attend to this sort of work when the grass is available in the local forest. For repairing houses also family and community labour is contributed. Those who have participated in the work are fed with meals.

Dress

27. Regarding dress of the Gadabas Thurston writes—

> "Some Gadaba women wear a bustle or dress improver, called irre or kitte. This article of attire is accounted for by the following tradition. 'A goddess visited a Gadaba village *incognito*, and asked leave of one of the women to rest on a cot. She was brusquely told that the proper seat for beggars was the floor, and she consequently decreed that thenceforth all Gadaba women should wear a bustle to remind them to avoid churlishness. The Gadaba female cloths are manufactured by themselves from cotton thread and the fibre of silloluvada or ankudi chettu *(hollarrhena anti-dysenterica)* and boda luvada or bodda chettu (*ficus glomerata*). The fibre is carefully dried, and dyed blue or reddish brown. The edges of

the cloth are white, a blue strip comes next, while the middle portion is reddish-brown with narrow stripes of white or blue at regular intervals. The Gadabas account for the dress of their women by the following legend. When Rama, during his banishment, was wandering in the forests of Dandaka, his wife Sita accompanied him in spite of his entreaties to the contrary. It was one of the cruel terms of his stepmother Kaika that Rama should wear only clothing made from jungle fibre, before leaving the capital. According to the Hindu religion, a virtuous wife must share both the sorrows and joys of her lord. Consequently Sita followed the example of Rama and wore the same kind of clothing. They then left the capital amidst the loud lamentation of the citizens. During their wanderings, they met some Cadaba women, who mocked and laughed at Sita. Whereupon she cursed them, and condemned them to wear no other dress but the cloth made of fibre. In a note on the Gadabas Mr. L. Lakshminarayana writes that, 'although mill-prepared cloths are fast replacing house-spun cloths in all communities, yet, in the case of Gadabas, there is a strong superstition which prevents the use of cloths prepared outside, particularly in regard to the cloths worn by their women. The legend (about Sita) is fully believed by the Gadabas, and hence their religious adherence to their particular cloth ...' 1

28. Many factors have been responsible to bring about the change in their mode of dress. Today no Gadaba woman is wearing fibre-woven sarees, etc. When asked about the fact, the local Gadabas said that they have not worn or woven the fibre dresses in their generation. It is, however, admitted by them that their forefathers used to wear the old fashioned dress. But now it is almost a legend to them. None in the village knows weaving. They are using the same cloth that is used by other people of the area. They purchase the dress from the market.

29. Adult males commonly wear *gochi* or *gamancha* (*gamsa*) and a thick upper cloth known as *puthiyu* to cover the body. The *gochi* or *gamancha* (*gamsa*) is a piece of cloth of 14" width and 48" length worn in between the two legs. Fig. 5 shows a Gadaba man wearing *gochi*. Now-a-days a few who can afford are also wearing dhotis and shirts. It is not a taboo to wear a dhoti. Only one or two persons are using dhotis and banians. Figure 6 shows the present day pattern of dress among Gadabas. They purchase their dress in the weekly *shandies* either on Wednesday at Gummalaxmipuram or on Thursday at Kurupam. The cost of *puthiya* varies from Rs. 4 to Rs. 6 while that of a *gamsa* varies from 0.75 paise to 0.87 paise. An ordinary shirt costs Rs. 3 to 5. A poor man ordinarily spends about Rs. 10 on dress per annum.

1. E. Thurston, *op. cit.*, Vol. II, pp. 245-246

30. The Gadaba women of the present day generally wear white sarees. They do not wear coloured sarees though it is not a taboo. Of course, the young women do wear coloured sarees in these days. The sarees are of two types viz., one is *madipanchi* and the other is *peeda*. One end of the saree will be tied to waist as loin cloth which falls down a little below the knees. The remaining portion of the saree will be taken over on the right shoulder covering the breasts. Figure 7 shows the women's dress. Women do not wear jackets. The minimum cost of the female dress per annum is about Rs. 14 or so while the maximum depends upon the economic condition of the household. They use mostly handloom clothes. Children do not have a particular dress as such. Most of them are found without clothes. The grown up children will have a *gochi*. The school-going children are now-a-days being provided with clothes. The male children dressed in shirts and shorts while the female children use petticoats, etc. Figure 8 shows the dress of the children.

31. The annual requirements of the clothes are purchased whenever they have money preferably at the time of festivals.

Footwear

32. Using footwear is not a taboo but it is not a common habit. There are some geographical and climatic conditions which prohibit the use of footwear. Perhaps, one reason may be that they have to trek the hilly areas and hence they do not use footwear as they are likely to slip down. Added to this, they are too poor to have footwear.

Tattooing

33. It is a common habit among the Hindu married women to have a vermilion mark on their forehead but it is not so with the Gadaba women. They do not have any such mark. Instead, majority of women have tattoo marks. It is a belief among them that no earthly belongings will accompany them except the tattoo marks and thus they all have these marks on different parts of their body. The tattooing marks are found on both the hands including upper portion of the palm. Every woman will invariably have a vertical line in the middle of the forehead. Tattooing is locally known as *pachabottu*. The people, that attend on tattooing are known as *pachabottollu* who visit the village annually. They commonly have tattooing at the age of 10 to 14 years. The charges for tattooing

varies from one anna to three annas depending upon the design. Figure 9 shows types of tattoo designs popular in the village. A few men also have taken to it on the forearm for decorative purposes. It is said that tattooing is done on the joints to get rid of the pain.

Household goods

34. In the possession of material culture, the Gadabas are very poor. They use earthenware for cooking as also for fetching and preserving water. They purchase these articles from the weekly *shandy* at Gummalaxmipuram. Aluminium plates and tumblers are used for eating and drinking purpose respectively. They have their own names for various articles used for different purposes. The earthenware used for cooking rice is known as *idiaku*. *Madaka*, the earthen pot, is used for cooking vegetables. Big earthen pots known as *kui* are used both for fetching and preserving water. Wooden spoons are used for serving food and vegetables which in their language are called *masatain* and *idivasatain* respectively. The pestle used for grinding the paddy and jowar is known as *thikiyu*. Almost all the storing vessels are made of earth and are known as *gunalu*. The winnow is prepared by themselves and is called *kincho*. These are the household goods they possess. They cannot afford to purchase brass or stainless steel vessels because of poverty.

35. Table 28 gives the details of the households who are possessing furniture and consumer goods. All the 16 Gadaba households are using earthen utensils. Ten households are possessing both German silver and earthen vessels. Only four households are using brass tumblers. One household each of Paidi (Scheduled Caste), Savara (Scheduled Tribe) and Sundi caste are possessing earthen and German silver vessels. They use the earthen utensils very carefully as the frequent breakage may put burden on their slender economic condition. The cost of the earthenware ranges from 12 paise to Re. 1 depending upon the size. The different kinds of utensils are shown in Figure 10.

Fuel

36. All the people in the village irrespective of caste and community use the locally available fuel. It is the duty of the womenfolk to attend to all the kitchen duties including the collection of fuel. Generally the womenfolk both grown up and young while returning from their day's labour collect a head load of fuel from the surrounding forest. The common wood which is used as fuel by these people is *ankudi, udiki, pandabilla, somidikana*, and *guggilam* (boswelia glabra). These trees are in abundance in the local forest.

Lighting

37. During nights, they do have lighting in their tiny huts. Every household in the village is having a kerosene *buddi* for this purpose. But all of them do not use it regularly for want of a few paise to purchase kerosene. Even when they use, they keep it for a while at the time of taking their meal and put it out later. Only very few people keep the light burning throughout the night. They purchase kerosene once in a week from the *shandy* and the expenditure per week may not exceed 25 paise in most of the families. Only one Gadaba household is in possession of a lantern which is used occasionally.

38. Among other consumer goods, only one Gadaba household falling in the annual income group of Rs. 601-900 is using both the toilet and washing soaps. They wash their clothes with *chavudu* (saline earth) and oven ash. Only five Gadaba households have reported to have been using the services of a washerman at Gumma (Table 29). They pay in cash whenever they give their clothes to him at six paise per cloth. Even this they do once in six months or so or on some festive occasions.

Food

39. The diet of the people is simple. For days together the menu is the same and they have special dishes only on festive occasions. The staple food of the villagers is rice. Generally, they take food thrice a day. The morning meal known as *pakali* is taken between 8 and 9 a. m. The dinner known as *challamidi* is taken between 12 noon and 1 p. m. The supper known as *idiya pinla* is taken at about 8 p. m.

40. *Pakali* consists of a little cooked rice and more of *kanji* (gruel) which is the food brought over from that of the previous night. This is taken along with dry chillies. For the midday meal, that is *challamidi, ambali* is taken in the form of gruel prepared out of cholam flour. They also take any one of the locally available vegetables boiled with chillies and salt. Most of the vegetables and greens are grown by them in their backyards. Of course

some of the greens are also available in plenty in the local forest during the rainy season. Those who can afford do take a little quantity of cooked rice along with *cholam* gruel. The night meal generally consists of cooked rice and boiled vegetables and also dal.

41. All the inhabitants in the village are non-vegetarians. Except beef, they eat the flesh of all kinds of animals. Taking meat is not a regular feature. On festive occasions they generally purchase a pig by raising subscriptions and enjoy its flesh. On other occasions also they take meat as and when they have money. Some people who can afford do buy the meat from the *shandy*. The common animals the flesh of which they eat are pig, goat, fowl, hill goat and wild boar, etc. They either use the *ippa* (bassia latifolia) oil or groundnut oil for preparing the curries. It is also used as hair oil. The *ippa* oil is locally extracted by Gadabas themselves. The groundnut oil is purchased from *shandy*. It is also reported that they sometimes cook vegetables without using oil.

42. Of the 19 households, 8 have reported to be in the habit of taking two time meals a day, 2 households have reported that they take breakfast, midday meal and supper with coffee or tea alone at any time. There are 8 households which take breakfast, midday meal and supper. Only one household reported that it takes meals two times a day with coffee or tea at any time (Table 41).

43. They extract oil from *ippa* (bassia latifolia) *kaya* (fruit) with the aid of oil mill at Gummalaxmipuram. The *ippa kayalu* are collected from the forest. The process of breaking the *ippa kaya* is locally known as *anpadam* or *ippa sohaddam*. After this the stuff is dried in the sun which is known as *ippa pappu nediya basur*. They then pound this dried *ippa pappu* before taking this for extracting oil at the ghani. Often they sell this to local *sowcars*.

44. Though the usage of milk and milk products is not a taboo they do not use them regularly because of their poverty. As a matter of fact the Gadabas do not rear cattle. On festive occasions, they do take delicious dishes depending upon their economic condition. Generally on such occasions, food is taken at about 12 O' clock. On every festive occasion, they invariably decapitate a pig collectively and prepare non - vegetarian dishes. Among other dishes, they prepare *agvelu*, a savoury, on such occasions. Considerable quantity of liquor is also consumed on such occasions.

45. April, May and June are the months when these people do not get any employment. As this is, however, the season of mangoes, they collect mangoes and edible roots from the nearby forest and live on them. Mango fruits are consumed in the month of April. In the remaining two months *i. e.*, May and June, they depend upon the mango nuts. The seed material is taken out from the mango nut and is pounded. Later this pounded stuff is collected in a basket and is kept in a nearby running hill stream for a day or two till the bitterness is washed off. It is dried up in the sun and ground into finer particles. The stuff thus gathered is preserved carefully and used for preparing *tenka ambali*. Again sometimes, they also prepare *tenka pita* by mixing the fried stuff with salt or jaggery as the case may be and then fry it.

Drink

46. Taking coffee and tea is not common among the people of the hamlet. The number of households who are accustomed to taking these drinks is quite negligible. Liquor is the common drink of these people though this is a prohibited area. It seems one of the householders in the hamlet was actually distilling and selling liquor in the surrounding villages with the co-operation of some plainsmen. They used to distill in the hills which give them protection from the raids of the prohibition staff. This person has left this business after he was caught by the prohibition staff. But he has not left the habit of drinking. He says he can live without food but not without drink. Illicit liquor is available in plenty and is also sold at cheaper rates. Everyone in the village including women drink liquor. The major portion of their earnings go for it. It is a must in all the social functions among this tribe. One can easily gain their favour by way of offering a glass of liquor. In addition to this they also drink toddy. They tap the toddy from *sagu* trees. As many as 13 out of 19 households have reported that they do not have any stigma to accept any drink.

47. Regarding the habit of taking tea, of the 19 households, only 3 households — 2 Gadabas and one Sundi—have reported that they take tea once in a day regularly and they fall in the annual income range of Rs. 601-900. Income is not the criteria for

this habit. It is only the liking. There are households in the higher income group which can afford to take tea but are not having the regular habit of taking it (Table 43).

Smoking

48. The habit of smoking among the inhabitants of the village is almost universal. Even the non-tribals also smoke irrespective of sex. But man and woman including small children not only smoke but also chew tobacco. They prepare cigars out of tobacco leaf the length of which varies from 6 to 8 inches. One cigar lasts for two days. Due to this habit, they spit indiscriminately at any place. Tobacco is purchased from the local *shandy*. Perhaps, the expenditure on this item stands next to food. A few households are also growing tobacco in their backyards. The parents encourage the habit of smoking among their kids out of affection. It is common for the children in this area to take the cigar from their parents and enjoy smoking for a while.

49. They normally keep the burning end of the cigar in the mouth to enjoy the intensity of heat produced out of the cigar. Some people said by keeping the cigar in such a way they get relief from the pain in the teeth. All the 51 persons interviewed are in the habit of smoking (Table 45).

Daily routine

50. The people of the village get up at the first call of the cock (4-30 a. m. or 5-00 a. m.) and enjoy over a cigar sitting and fondling the children or sitting by the side of the fire during the winter season. The man then attends to nature's call and washes his teeth with a mango twig or any other available green twig. Afterwards he takes his *pakali* (breakfast). He goes to the field and works till 12 noon or 1 p. m. and returns home for *ambali* (lunch). Sometimes when he is busy during sowing season, the housewife takes the lunch to the field. Soon after finishing the midday meal, he relaxes over a cigar for a while and then attends to his work till 6 p. m. He helps his wife by supplying fuel or by looking after the children during leisure hours of the day. He takes his night meal between 8 p. m. and 9 p. m. Then he enjoys a smoke and goes to bed by about 9-30 p. m.

51. Besides the normal household duties both in the morning and evening the woman attends to agricultural labour during the season and collects fuel and minor forest produce during other seasons. Thus the woman works hand in hand with the man in eking out the livelihood of the family.

Chapter III

SOCIAL CUSTOMS

General

The social customs of the Gadabas differ significantly from those of the other tribes.

Birth

2. Method of ascertaining pregnancy is associated with the stopping of the monthly menstrual course. During the course of the second and third months her tastes and likings for food and other items of consumption show a characteristic change. It may be that she longs to eat more sweets and savouries or expresses her preference and fondness for sour fruits, etc. No special food is offered to the pregnant woman. No particular ceremony is observed among these people till the delivery takes place. Generally, for the first delivery the parents of the girl if they can afford, take her to their house in the ninth month of pregnancy. The pregnant woman usually attends to all her duties until the pangs of the child birth forbid her from doing so. There is a belief among them that the delivery becomes difficult if she sits idle.

3. The delivery among Gadaba woman is conducted by an elderly woman of their tribe in the village. There is no particular woman as such as in the case of other communities to attend on the delivery cases. Any elderly woman will take the responsibility and she is paid Re. 1 and one *adda* of paddy in case of male issue and only 0. 50 paise and a meal on the day in case of female issue. A partition in the main living room either with a cloth or *thatti* is made where delivery is conducted. Soon after delivery the umbilical cord is cut with a country knife. The placenta and the umbilical cord are thrown in a place unfrequented by the human beings. After this the child and the mother are given hot water bath after applying turmeric mixed with *ippa* oil. Sometimes they also use castor oil or groundnut oil. Pollution among all the castes in the village lasts for 9 days. During this period, she is not allowed to enter into the kitchen. Generally she is fed with rice and chilly powder for about a week or so. Those who can afford give balls prepared with pepper, cumin and jaggery. These three articles are ground into powder, and a little quantity of oil is mixed in it to make it in the shape of balls. These balls are given daily three times. On the day of delivery, she is not given any food except a little quantity of liquor. From the next day onwards she is given food. The child is fed on the mother's breast milk from the second day of delivery. On the first day some other woman feeds the new born. There is no ceremony on the day of delivery.

Naming ceremony

4. It seems in the olden days, the Gadabas like the other hill-tribes, used to name their new born on the second day after birth. But as it stands today they name the child on the third day. They do not see whether it is an auspicious day or not. On this day, the house is cleaned and *rangavalli* is drawn with *cholam* flour. After applying *ippa* oil and turmeric to the body of the mother and child, hot water bath is given to them. Then the mother is served with a cup of water mixed with *gabbasam*, a kind of medicinal root, to protect her from the attack of any disease. A fowl is also sacrificed after giving a name to the new born. Generally, the child is named after its ancestors. The name is decided in consultation with a few elders. The selected name is announced slowly by the midwife who attends on the delivery in the ear of the new born thrice. Then all the elderly people follow the same. A few people are entertained to a feast.

5. Mother and the child are given bath only on 3rd, 5th, 7th, 9th and 12th days. From the 13th day onwards she attends to her normal household duties. Though there is no pollution after 9th day, she does not attend to the kitchen duties. In case she does not have sufficient milk, she is fed with dry fish. No first feeding ceremony is observed among this tribe.

Tonsure

6. Tonsure ceremony is done among Gadabas also as in the case of the other communities in the village. This ceremony is known as *puritikoppu theeyuta*. Generally this is conducted when the

child starts walking. No elaborate function as such is arranged. Normally this function is held on any Friday. They do not invite the relatives. In case they have *mokkubadi* (votive offering) they go to the Neelakanteswaraswamy temple at Gumma, half-a-mile from the hamlet where they remove the hair. Any local person of their tribe is requested to officiate over the function. No barber is invited for this function. The person who is called upon to attend to this function is paid 2 seers of rice and 6 paise for his services. The mother or the father holds the child and the man who officiates will remove the hair. In case the maternal uncle is readily available, he will be invited. But there is no hard and fast rule that he should be necessarily invited. No feast is arranged to their community people. Of course, when they go to Neelakanteswara deity, they engage a local barber whom they pay 25 paise. The hair is mixed in the nearby stream.

Initiation to learning

7. They are reported to have never initiated their children in olden days to learning. In the present generation they have learnt from the local teacher to initiate their children for education. On the day of initiation all the school children including the boy who is to be initiated pray Vighneswara. On this occasion a picture of Vighneswara brought by the teacher is worshipped by offering one seer of rice and six paise. After the prayer is over, the rice and the six paise are taken away by the teacher. From the next day onwards, the boy or girl attends the school daily.

Attainment of puberty

8. When the girl attains puberty, the pollution lasts for seven days among all the communities in the village. During this period she is kept in a separate place set apart in the same living room. She is not allowed to touch anything or move freely. A *dadi* (fence) with a bamboo mat is constructed in the front portion of the house where she is made to spend her days and nights till the pollution ends. She is not allowed to be seen by the menfolk. Food is served to her in a separate vessel. She is given bath daily with hot water mixed with turmeric powder. Bath is given to her in the backyard of their house. She washes her clothes daily in the nearby stream. If it is too far, some woman accompanies her. No elaborate function is arranged on the first day as in the case of other plains people. But during these seven days women of their community and also others visit her and give a little quantity of rice, cholam, samai, turmeric and one or two paise according to their will.

9. The final bath is given on the seventh day. No washerman attends to clean the clothes. She herself washes all the clothes and also cleans the utensils with cow-dung. On this day nearest relatives visit and also get *ariselu*, a sweet dish prepared out of rice flour and jaggery. Their community people are fed with a vegetarian meal. The rice or cholam received by the girl during the seven days is sold and the amount thus secured is used only for purchase of bangles and vegetable oil to the women. Further if any friend or relative gives money as a gift that also is used for purchase of bangles.

10. For regular mensus, the pollution lasts for five days. During these five days she attends to all other work except the work in the kitchen. She takes final bath on the sixth day. Generally during this period, the womenfolk take bath in the nearby hill stream. They clean their clothes, etc. They apply turmeric paste to their faces before taking final bath.

Marriage

11. Three types of marriage are prevalent among this tribe, viz., negotiations, elopement and by service. Girls are generally married after puberty. The marital age among the males varies between 18 and 25 years. The surname locally known as *intiperu* plays an important role in the marriage alliance. *Menarikam* (marrying mother's own brother's daughter) and *edurumenarikam* (marrying father's own sister's daughter) are in vogue. Marrying one's own and cousin sister's daughter is also permitted. Elder brother's widow can be married by the younger brother but not vice versa. Widow marriage is allowed.

12. Table No. 51 gives the details of the age at which the persons are married. It shows the marriageable age among the males and females of the different communities in the village. There is no married person in the age groups of 0-4 and 5-9 years and this evidently speaks that the child marriages are not common among these people. There are only two females married in the age group of 10-14 years. No male is married within this age group.

There are 4 males and 8 females in the age group of 15-19 years. The number of married females are more in this age group when compared to males and this is the suitable age for the females to marry. In the age group of 20-24 years, there are 8 males and 5 females. The number of married women in this age group is less than the males. This shows that the common marriageable age for the males is above 20 years. Similarly there are 5 males and 3 females in the age group of 25-29 years. The number of persons married in the remaining age groups is quite insignificant.

Permissible partners

13. Consanguineous marriages are permissible in all the four ethnic groups found in the hamlet. *Intiperu* (surname) plays an important role in contracting marriages. Persons of the same surname are considered as brothers and sisters and as such contracting them is prohibited. Generally the tribals do not like intertribal marriage and any violation is viewed severely and dealt with firmly. There is, however, one such case where one Gadaba man had married a Jatapu woman. All the community people in the hamlet have shown their disapproval for the inter-caste or inter-tribal marriages.

Consanguinity

14. When the consanguineous marriage survey was conducted by the end of December 1962, there were only 17 households. Again during June 1965 when a resurvey was conducted there were 19 households. Hence there was an increase of two households by June 1965. Out of the 20 marriages that had taken place in the 17 households, 5 are consanguineous and the remaining 15 are non-consanguineous. Of the 5 consanguineous marriages, one is contracted with mother's own brother's daughter and four are contracted with father's own sister's daughter. Though polygymy is allowed among all ethnic groups, there are no such cases in the village. All the 20 marriages are of monogamous type only (Tables 46 and 49).

15. The main factor influencing the consanguineous marriages is the hope of the parents that if they choose their daughters-in-law from among their nearest relatives, they can be assured of being looked after well in their old age. Even so, the proportion of consanguineous marriages is small when compared to the non-consanguineous marriages in the village. Among 20 marriages 7 were contracted within the village, 13 were contracted outside the village but within the taluk (Table 50).

Negotiations

16. In this type of marriage, the initiative is always from the boy's side. After having decided upon a particular girl, the parents of the boy consult Desari — the village priest — for an auspicious day to visit the girl's house. The Desari tells about the auspicious day taking into consideration the constellation of stars. The marriages among the Gadabas generally take place during the months of March' April and May. On the appointed day the father of the boy followed by *janni* and a few community elders repairs to the home of the proposed girl. They informally tell the girl's father that they have come for *pappukudu*, meaning marriage alliance. At the outset the girl's father out of modesty negatives the proposal by saying that he does not have it. He fixes another day on the plea that he has to inform about this to the girl's uncle and other nearest relatives. Sometime later he informs the parents of the young man regarding the amount of gold to be given to the girl. Payment of *voli* (bride price) is prevailing among the tribes and other castes inhabiting in this hamlet. Generally it is demanded by the girl's parents and that is decided upon by the people gathered at the time of betrothal. If the amount demanded by the girl's party is acceptable to the bridegroom's party, the latter, *i. e.*, the groom's party consisting of the boy and a few community elders goes to the house of the girl on the day fixed by Desari to pay the *voli*. After this is over a community feast known as *volibhoj* is given by the father of the girl to the entire party. Then they return home.

17. A *muhurtham* (auspicious time) for the wedding ceremony is fixed in consultation with Desari and it will be intimated to the father of the girl. The venue of the marriage is invariably the groom's house. It is, however, open to have the marriage performed in the bride's house but such instances are very rare. On the day fixed by the Desari, the bridegroom, community elders and other relatives go to the village of the girl accompanied by *melam* (local musical instruments) played by Paidis. In this village, they engaged the services of Paidis of Lakkaguda village. After reaching the bride's village, the Desari again fixes another *muhurtham* for the welfare of the couple. On this appointed time the girl and the boy are made to sit in a one lace facing east. Later cow's milk is

sprinkled on their heads by their respective parents. There is a belief among the Gadabas that by doing so, the newly married couple live for a long time and lead a harmonious and happy married life. At that time *kankanam* (sacred wrist badge) is prepared by Desari with the *neredi* (eugenia jambolane) leaf, turmeric root and *garika* (grass). These three articles are tied with a thread soaked in turmerie water and is then tied to the left wrist of the girl and to the right wrist of the boy. While this ceremony is in progress the musical instrument are played by the Paidis. For this a feast is given by the father of the girl and considerable quantity of liquor is also served. This is the ceremony of handing over the bride to the groom's party. On the following day, the groom's party returns to its village along with the girl. Three or four women in married status belonging to the bride's party accompany the girl on this occasion. Her parents do not generally accompany her. Her sisters or brothers can accompany her.

18. The marriage pandal is erected by the groom's party before they had left for the bride's village. This pandal consists of five posts. Four bamboo posts are fixed in four corners and the remaining one is fixed in the centre and then it is covered with green leaves. The newly wed couple on their arrival is conducted to the pandal where a grinding stone is already kept. The bride is made to sit over it facing east while the groom sits on her thighs. This time the females assembled there throw turmeric powder over the couple. It is reported that in the olden days, the womenfolk used to sing *dampulla* songs at this stage. This practice is almost extinct since none of the women now in this village knows these songs. Later on the couple is given bath with turmeric mixed water kept ready in a new pot. They are then given new clothes. After wearing them, they are again made to sit and their hands are joined together by the officiating Desari. The *kankanalu* (sacred badges) which were tied to the hands of the couple at the bride's residence are then removed by the Desari and the marriage badge is tied to the neck of the bride by the groom. This marks the happy ending of the marriage ceremony. Later a feast with much drinking follows and the day's proceedings conclude with a dance. After having tied the marriage badge, the couple is conducted into the house. Till such time they are only made to sit under the pandal only.

Consummation

19. No separate day as such is fixed for the consummation ceremony among this tribe. This takes place on the same night of the marriage or on the following day at the groom's residence. A community vegetarian feast is arranged to all the people.

20. The expenditure for marriage always depends on the economic condition of the particular household. The minimum expenditure for the marriage is about Rs. 200 and the maximum may go even upto Rs. 600. Generally the expenditure is met by borrowing or pledging either gold, cattle or any other asset. If a person cannot secure money for the marriage, he elopes with a girl and thus pays the *thappu* (fine) of Rs. 30 or Rs. 40 as fixed by the tribal elders.

Marriage by elopement

21. Marriage by elopement is socially recognised among Gadabas. This type of marriage generally takes place when a boy and girl want to marry each other but their elders disapprove it. Sometimes the boy's incapacity to pay the *voli* and meet the marriage expenditure may also makes him to resort to this method. Both men and women have ample opportunities to meet one other either in the forest or in the farm and during their visits from village to village. In this type of marriages, generally, some old woman agreeable to both the parties mediates. This mediator informs the youngman about the place where the girl comes on the appointed day. On the appointed day and time, he carries her away by force to his village and starts living with her. Sometimes no mediator's assistance is taken. The girl and the boy who have the acquaintance with each other run away from the village. The parents who cannot meet the marriage expenditure also encourage their children to have themselves involved in such type of marriages. Also where the girl's parents dislike the match, she often elopes with the youth whom she loves. Even in this type of marriage they take into consideration the *intiperu*. In case they belong to the same *intiperu* they dispense with that idea. The amount of fine that is imposed by the community elders is paid to parents of the girl. Later a vegetarian feast is given by the bridegroom to their community people and thus ends the marriage. All the marriage proceedings are dispensed with in this type of marriage.

Marriage by service

22. Marriage by service is popularly known as *ghorojavai* according to which a man works for an

accepted period for his would be father-in-law. It seems a few years ago cash payment is said to have been substituted for service. If the youngman takes the girl, he asks for her and agrees upon to work for a specific period *i.e.*, 3 years or so in the would be father-in-law's house. On an auspicious day he comes and stays in the girl's house and does service as per the agreement. He stays as one of the family members of the house. It is not necessary that he should work for the agreed period. During the course of his stay, if the girl accepts, he can take her away. In this type of marriage the question of *voli* does not arise and all the usual proceedings are dispensed with.

Widow marriage

23. Widow marriage is popularly known as *marumanuvu*. In this case also, they avoid marriages among the persons of the same surname. The children of the deceased husband continue to live with her and with her new husband, retaining the surname of her first husband even though she marries another person. The children born to the second husband will have his own surname. This practice is socially accepted. The man who marries her allows the children born to her first husband also to be with him. After having finalised the alliance, on some auspicious day, the man takes the widow to his house and gives her new saree and also throws a feast to his community people which solemnizes the marriage.

Divorce or separation

24. Divorce or separation is an accepted social institution. Separation generally leads to divorce in the final stage. Divorce can be initiated both by woman and man. Generally a woman initiates the divorce when she castes an eye on another person and develops illicit contacts with him. Sometimes, if this is known to her husband, he starts teasing her and this ultimately ends in divorce. In case the woman initiates the divorce she has to pay certain amount as decided by the community elders. The payment depends upon the economic condition of the man who takes her. It varies from Rs. 50 to Rs. 200. A portion of the amount paid is spent for drinking and feasting the community elders. In case she does not wish to remarry and wants to live separately, her husband whom she divorces simply takes away the ornaments presented by him at the time of their marriage. She need not pay anything.

25. If the man initiates the divorce he has to pay a fine locally known as *tappu*, ranging from Rs. 5 to Rs. 10 as decided by the community elders. In this case the jewellery, if any, is retained by his wife. A portion of the amount collected in the form of *tappu* from the husband is enjoyed by the community elders present on this occasion. In both the cases, right on the children rests with the father. Generally men do not initiate divorce on their own accord.

Death customs

26. Both cremation and burial are in vogue among the Gadaba tribe and among the other communities in this village. Those who die due to accidents and women who die in pregnancy are cremated. Those who are killed by a tiger, snake bite or by a fall from a tree are also cremated.

27. When any death occurs, the near and dear ones and friends assemble irrespective of age and sex. No one attends to work. All remain in the village and help the bereaved family in different ways. After a while a few adult male members of the tribe go to the forest to collect the required fuel in case of cremation and dig a burial pit in case of burial. By the time the funeral procession reaches the cremation place, the people who had been there earlier keep the pyre ready.

28. The corpse is removed from the dwelling and is brought outside the house and placed on a wooden plank in a sitting posture with a support facing east. Then it is given bath with hot water. Later turmeric paste mixed in *ippa* oil is applied to the entire body. On the forehead *sindhur* (red paste) is applied and is dressed either with a new or washed dhoti and a head gear in case of a male and a saree in case of a female. Generally those who can afford purchase new clothes for the dead on this occasion. After this, the corpse is carried along with the cot on which he breathed his last. When death occurs due to dreadful diseases like cholera, smallpox, etc., the corpse is carried on the bier prepared out of bamboos or thin wooden posts. The funeral procession is led by the chief mourner who may be either a son or any other nearest relative, carrying a potful of cinders in his hand. All the male members follow the procession and women are

not allowed to follow the corpse to the cremation ground. No trumpets or drums are engaged by the Gadabas. The corpse is placed on the pyre with its head pointing towards south. Before the pyre is lit by the chief mourner, all the people assembled sprinkle sacred rice on it. All the people remain there till the corpse is consumed by the fire and then go to a nearby hill stream, take bath and return. After returning, a little quantity of liquor is served to all the participants by the chief mourner. Thus ends the cremation ceremony. Expenditure on this day may come to Rs. 5.

29. E. Thurston and other writers have remarked that only the males are cremated and the women and children are buried and that stone slabs are erected as memorials to the dead. But the survey revealed that such custom was never in practice among the Gadabas of this village and is also now not in vogue. That of erecting stone slabs too is not in vogue among the Gadabas of this village. These customs as reported by E. Thurston may be prevailing among Gadabas of other areas.

Obsequies

30. The pollution among this tribe lasts for three days. The obsequies among the Gadaba tribe are very simple and are performed on the 3rd day and on the 12th day. The ceremony that is observed on the 3rd day is known *chinna divasam* while that on the 12th day is known as *pedda divasam*. On the third day the members of the deceased's family visit the cremation ground and collect the ash in a heap and draw the figure of human being with it. A little quantity of food is prepared and is kept on the four sides of the figure, drawn with the ash. A bird is also prepared with rice flour mixed with jaggery and is left at the cremation place. Thus ends the 3rd day's ceremony. Except the agnates no relatives or community men are invited.

31. On the 3rd day, the wife of the deceased s made a widow. A widow of their tribe takes the wife of the deceased person to the cremation ground where her bangles and black beads are removed. Then she is taken to a nearby stream where she takes bath and wears a white saree generally presented by her parents. It is also said that now-a-days they are also using the same old clothes irrespective of colour. Many people do not even purchase new clothes.

32. Sometimes, the final obsequies are postponed from the 12th day to a later date in case the household is not in a position to bear the expenditure. On this day, a non - vegetarian feast is given to all the relatives and their tribesmen of the village and with this the ceremony of obsequies ends.

33. No monthly or annual ceremony is observed by Gadabas in the name of the dead. On every Sankaramanam (Sankranti) festival, they offer a little quantity of all the dishes in the name of the departed souls. There is no custom of changing the house if the death occurs on an inauspicious day. The expenditure on the obsequies is about Rs. 25 to Rs. 30 which is generally secured by raising loans.

Beliefs and practices

34. The people have faith in luck and superstition. There are, however, a few households who do not seem to have belief in evil eye and use of mascots for protection from illness. Those who are superstitious consider sneezing when one is about to start, or cat crossing the path, or a man or woman coming across with fuel or empty pots as bad omens while going on some work or starting on some new venture. Likewise a woman carrying a potful of water, two men or a corpse coming across one's way or the sight of an elephant are considered good omens. A few households have also reported that the domestication of cows and dogs is lucky. To rear horses is considered a taboo by the Gadabas. Even today, if anyone rears a horse, he is looked down upon. It is also said by a few elderly Gadabas that they do not touch the horse. They are, however, not observing it so rigidly now-a-days. The reason for their abhorence of the horse is that they consider it as their rival because they were palanquin bearers while the horse used to carry man at a greater speed than themselves. It may be said that the horse has replaced the palanquin. Hence their dislike.

35. Gadabas consider that hearing the howling of a *sakuna pakshi* in early hours of the day is a sure sign of death of an ailing person in the habitat. Similarly while going out for work, if a fox is seen on the left side it is considered to be a bad omen. If the fox passes from left to right it is a good omen

and if it passes from right to left it is a bad men.

36. The number of households who believe in evil eye is negligible. People use mascots mostly for protection against illness. Those who believe in evil eye protect themselves by burning a sickle and taking it three times round the head of the person suffering from the effect of the evil eye. Secondly oven ash is taken down from head to toe three times and thrown in the dust bin. Monday, Thursday and Friday are considered lucky and generally during these days they start on a journey or undertake any new business.

Chapter IV

ECONOMY

General

The economy of the hillfolk depends mostly upon nature as reflected in the surroundings and the environment in which they live. The economy of the tribal people in general is simple and almost intertwined with their social phenomena. But the economy of Gadabas may rightly be considered as nothing other than living on their sweat and toil.

2. In 1951 Census, the livelihood classes for this hamlet were not separately shown and hence it is not possible to study the changing pattern in the livelihood classes. The data collected during the survey reveals that of 78 persons, 9 are wholly or mainly depending on agriculture, 18 persons are depending on agricultural labour and 51 persons are depending on other miscellaneous avocations (Table 11).

Basic economic activity

3. The basic economic activity of the people of the village is casual and agricultural labour. There is only one Gadaba family owning land and eking out its livelihood through this source. Next to this is collection of minor produce in the nearby forest. Except these two economic activities, there is nothing worth mentioning. According to the particulars provided by the Revenue authorities all the 16 Gadaba families of this village have patta lands. It is said that the Raja of Kurupam in the bygone days gave lands in lieu of their services to them. They were depending on agriculture only. All of them have lost their lands some years back due to debts to the local money lenders. They actually do not know as to how they have lost possession of their lands. Even today the pattas are in the name of tribals but they are actually being enjoyed by non-tribals.

4. A large portion of Srikakulam Agency area is unsurveyed and so is the village Gumma. No authentic land records are maintained either by the Muttadar or by the Revenue authorities. In the absence of such authentic records, correct area of the village and the area under cultivation cannot be given. Of course the data are collected during the survey from the households directly and if it is taken as the basis it may be quite speculative since most of the informants are illiterate and do not have any documentary records to produce. The acreage is locally denoted in terms of *kunchams*, as it is popularly believed that one *kuncham* of seed is sufficient to cultivate ten cents of land and hence ten *kunchams* of land make one acre.

Ownership of land

5. Of the 19 households in the village, only one Gadaba is owning land of 10 acres or so. There is one Sundi household who has taken land on lease from others. The extent of land taken is about 1.1 to 2.4 acres (Table 25). Except these two households who live on agriculture as main occupation, the remaining households live either on agricultural labour or on casual labour. A few Gadabas are also working as attached agricultural labourers with non-tribal landlords of Gumma village.

A word about the past

6. As already said, the Gadabas are traditionally palanquin bearers. Forty years ago the Gadabas of this village were palanquin bearers to the Raja of Kurupam. In recognition of their services the Raja of Kurupam has granted them Inam lands which were exempted from all the taxes. Introduction of modern communication system has dismissed the palanquin. As a result the Inam lands have been converted into zirayati lands and regular taxes are levied. To these tribals who were not in the habit of paying the land tax since centuries, this is quite a strange phenomina. From the beginning, they were in the habit of drinking liquor. Next to food, they give importance to the drink. Due to this habit of excessive drinking, the returns from the land are hardly sufficient. They could not even pay the nominal land taxes. Pork is their favourite dish. Not only for feasts, even on any ordinary days they purchase it and enjoy it along with drink. The

arrears of taxes increased year by year and when there was pressure from the Raja, they naturally approached the local money lenders who were waiting for the opportunity and readily agreed to pay money for the payment of taxes as well as for meeting their domestic requirements. They have mortgaged their lands and taken money. Naturally the money lender gave money at a very abnormal rate of interest against their lands. The *sowcars* of nearby villages have rightly exploited the situation. All these Gadabas who were once agriculturists have now become agricultural labourers with the exception of one or two.

Types of land

7. The land in the village can broadly be classified into three categories, viz., *garuvu*, *kondapodu* and wet land. The soil is not much fertile. The *garuvu* or *chilakapodu* type of land is nothing but a flat piece of dry land on which regular cultivation is possible. The cultivation on the hill slopes is known as *kondapodu*. The wet lands are generally on the soft banks of the hill stream which is the only source of irrigation. A few landlords have also dug wells for irrigation. The tribals specially depend upon the *podu* cultivation besides settled cultivation. Most of the households grow chillies, tobacco and vegetables in the vicinity of the residential area. The dry crops are raised in *garuvu* type of lands.

Livestock

8. The livestock position of the village is not encouraging. The cattle wealth of the entire village consists of 8 cows, 4 buffaloes, 4 draught bullocks, 7 goats, 20 pigs and 40 poultry. It is found that every household owns a few poultry. The working animal power mainly belongs to the two agricultural families. It is a common habit among the Gadabas to rear goats, sheep and pigs on *palu* basis. *Palu* is a system of rearing the cattle, goats or pigs for an agreed period after which the owner gives 50% of the calves to the person who rears them. As the village is amidst forests, grazing facilities are quite abundant. Straw is also used for feeding the cattle. Cattle feeds like oil cakes, seeds and oil seeds and salt concentrates are not at all in use. This may perhaps be the reason for the poor health of the cattle in this area. The cattle diseases are locally cured with the help of native roots and herbs. There is a Veterinary Assistant stationed at Gumma who also attends to the cattle diseases.

9. Almost all the animals in this village are of local breed and are quite weak. Cows of this area yield very little milk. Generally milk and milk products are used for the household consumption. There is only one household which sells milk to a samll hotel at Gumma village. Grazers are not employed by the villagers. Grown up boys take the cattle to the local forest for grazing.

Factors influencing the economic life in the village

10. The recent land reforms which have been introduced in the agrarian sphere have very little effect on the economic life of the village. However, the Agency Tracts Interest and Land Transfer Act 1947, protects the Agency people from the exploitation of the plainsmen. This Act prohibits the plainsmen from acquiring lands from the tribals either by purchase or mortgage without the specific permission of the Agent to the Governor. The people of this village are not aware of the various Legislations enacted by the State. This village being very near to the Samithi headquarters, the concerned officials of the Samithis should at least have made known to the tribals the implications of the various enactments made by the State. Even though Law prohibits the mortgage or purchase the land of the tribals to or by the non-tribals, all the tribals, except one in the village have lost their lands. The village has no industrial base. Frequent visits of the plainsmen to these villages and contacts with the people of neighbouring areas have created chances and channels for acculturation among the inhabitants. Though the winds of change are blowing in all directions due to planning and other radical economic changes in the socio-economic set up of the country it is not so felt in these tiny parts and the Gadabas still retain their primitive characteristics. They are unmindful of the techno-economic changes that are taking place in the various parts of the country. They do visit the nearby town but no household has yet migrated to any urban area. None in the village is benefitted under the Land Reclamation and Development Scheme.

Workers and non-workers

11. There are 78 persons - 42 males and 36 females in various age groups in the village. Out of these, 41 persons or 52.6% are workers and the remaining 37 persons or 47.4% are non - workers. Both among workers and non-workers males exceed females, for obviously most of the females are housewives. In the age group of 0 - 14 years, there are 35 persons and of them only three are workers—one male and two females, while the remaining 32 persons are non - workers. Naturally all these

persons who are non - workers are either of tender age on school-going children. The working force is concentrated only in the age groups of 15-34 and 35-59 years. It is evident from statistics that of the 16 persons in the age group of 15–34 years, except two females, the remaining persons are all workers. Similarly out of 25 persons in the age group of 35–59 years, only three are non-workers and the remaining are workers. The two males in the age group of 60 years and above are workers despite their old age. Of the total strength of 41 persons in the age groups of 15–34 and 35–59 years which constitute the working population, except 5 persons the rest are workers (Table 13).

12. The classification of workers by age group, sex and occupation is given in Table 14. Of the 41 workers, there are 22 males and 19 females. Casual labour and attached agricultural labour are the predominant occupational activities followed by the inhabitants of the village. Only two persons in the age group of 35–59 years are working in cultivation. There are no females in this occupation. There are only two fields, *i. e.*, attached agricultural labour and casual labour, which offer employment opportunities to these tribals in the village and naturally all the working population is mainly divided among these occupations. Again of these two occupations, casual labour is the only occupation which offers employment to both the sexes and to a great extent fair sex dominates in this. This is evident from the fact that 19 out of the 34 persons engaged in casual labour are females. All the five attached agricultural labourers are males. Since this occupation demands physical strain, women do not find place in it.

13. The non-workers are mostly dependants. Of the 37 non-workers 20 are males and 17 are females. Among the 17 non-working females, 4 females – two each in the age groups of 15–34 and 35–59 years – are engaged in household duties only. Fourteen are children attending to school and the remaining are dependants. Under dependants there is one male who is unable to work in the age group of 35–59 years (Table 16).

Traditional occupation

14. The present day major occupational activity of the people is casual labour. None of the Gadabas have reported the palanquin bearing as their traditional occupation though they admit that their fore-fathers were engaged in this occupation. This is due to the fact that the people of the present generation have never found themselves engaged in this occupation. According to the survey, 3 households reported cultivation as their traditional occupation while 15 as casual labour and one as attached agricultural labour (Table 18).

Main occupation

15. Table 22 gives communitywise distribution of households by main occupation. Cultivation is the main occupation for one Gadaba and one Sundi household. Attached agricultural labour is followed by 3 Gadaba households and one Savara household as main occupation. Twelve Gadaba households and one Paidi household have casual labour as their main occupation (Table 22). The place of occupation for all these workers is Gadabavalasa and Gumma the main village (Table 19). Among the casual labourers, most of them work as road coolies with the local contractors.

Combination of occupations

16. Usually, the poorer section of the people in the villages have some subsidiary occupation or other besides their main occupation. Sometimes it so happens that the people combine any other occupation and supplement their family income. But in this village except one household with agriculture as main occupation which combined casual labour as subsidiary occupation, the remaining 18 households do not have any subsidiary occupation at all. This is only due to lack of opportunities (Table 23).

Occupational mobility

17. The general causes for the mobility of occupation among the tribals are their migratory character, lack of attachment to traditional occupation. In this village the mobility of occupation is, however, quite negligible. One Savara and two Gadaba households have changed their traditional occupations. The two Gadabas have shifted to attached agricultural labour from casual labour and cultivation respectively while the Savara has changed from casual labour to attached agricultural labour.

18. As every human being has some aspiration or the other, the tribal too has his own. Of the two households now occupied in agriculture, the head of one household wants his son to continue his own occupation while the head of the other household

desires that his son should take up government job. There are four household heads having attached agricultural labour as main occupation and of them one aspires that his son should take up agriculure, 2 want government service while one has no son. Similarly there are 13 households having casual labour as their main occupation and of them four household heads want their sons to take up agriculture while five aspire for government service. Two households have no sons, and the remaining two have not given any opinion (Table 21). It is evident from the above analysis that the tribals too wish for economic welfare but the only obstacle in their way is lack of opportunities. They too desire to have change both in their social and economic set up provided they are given proper place in the society. In these days much ado is made for the tribal development but not even an iota of change has been brought about.

DESCRIPTION OF DIFFERENT OCCUPATIONS

Agriculture

19. Agriculture is not the major occupation of the villagers. Only two households are following agriculture as main occupation. No change has come about in agricultural practices or in the use of agricultural implements. No modern methods of cultivation are employed nor any chemical fertilisers are being used. Cow-dung is the only organic manure used by these agriculturists. This illustrates the backwardness of the agricultural practices and ignorance of the people regarding the use of the chemical fertilisers. It is common practice in the village to extend mutual assistance in all the activities. The spirit of co-operative outlook is still alive in the village.

Wet cultivation

20. Rain water is the only source for wet cultivation. Only paddy is raised in wet lands. Seed beds are prepared in the first week of May. The fields are ploughed and prepared in the month of June and transplantation commences from the beginning of July. The weeding operations are conducted during the month of September or October. The harvest starts from the last week of November and continues upto the end of December. Only one crop is raised in the wet fields.

Dry cultivation

21. Dry and cash crops are grown in the dry fields and in *podu* lands. Samai, chodi, redgram and oil seeds are grown in them. All these crops are sown in the month of June and are harvested in December. These crops are not extensively sown.

Seed preservation

22. The people are ignorant of improved seeds. They depend on the local seeds only. A little corn of different crops is usually kept from year to year as seeds. In case of shortage of seeds, they borrow from the neighbouring villagers or from their relatives, failing which they also buy from the plains people in the weekly *shandies*. They are quite ignorant about the usage of pesticides.

Implements

23. The two agricultural families in the village possess ploughs and necessary accessories for their cultivation.

(i) *Boriga* is an iron blade of 10" to 12" fixed to a wooden handle of 3' or 3-1/2' long. This is used to loosen the soil and dig small mud heaps in the field. It is also used by the tribals to collect edible roots. Every agriculturist commonly carries this with him whenever he goes to the field.

(ii) The knife locally known as *kathi* is used to cut small plants.

(iii) The axe is locally known as *madai*. This is used to cut fuel and logs in the forest.

(iv) Spade is also possessed by them.

These implements are got prepared by the blacksmiths and carpenters at Gumma.

Attached agricultural labour

24. Engaging attached agricultural labourers (Kambaris) is not common among the tribes of the village. But a few tribals of this village are employed by the agriculturists of Gumma village as attached agricultural labourers. The rate of payment varies from person to person. Some people give yearly two *puttis* of paddy or any other grain besides daily meals three times a day. Every day the master gives him a leaf of tobacco also. Those who do not give meals pay yearly about 15 to 20 *puttis* the money value of which comes roughly to Rs. 200 to Rs. 300. During the peak agricultural season they are, however, given food one time daily. At the time of joining the service the labourer demands some loan which the employer generally advances. The loan thus given is either

deducted from the wages to be paid to him or the labourer should pay it back, when he wants to leave the job. Generally they get this money from the new employer and liquidate the old one. The employers use them not only for agricultural work but also for domestic purpose. Since the yield in the land of this area is very much less, the payment is also very low when compared to other parts of the State. Moreover, the people on the whole are not in the habit of employing attached agricultural labourers.

Casual labour

25. Casual labour is followed by more than 80% of the people in the village. Some people work as road labourers, some in the fields in various agricultural seasons. The wages of the casual or rural labourers vary from 50 paise to Rs. 2 per day depending upon the nature of work that one does. Persons who are engaged in ploughing and digging *gatlu* (bunds) in wet lands are paid Re. 1 per day besides one meal in the afternoon. Females mostly participate in operations like transplantation, weeding and harvesting and each woman is paid 50 paise per day. No meal is given to them. An unskilled labourer is paid 50 paise or 75 paise per day. Re. 1 or Re. 1.25 is paid for the road labourers. All the wages are paid in cash except at the time of harvesting where it is paid in kind, *i. e.*, one *kuncham* of paddy or grain of any other crop harvested. During the season the tribals engage themselves in the collection of tamarind and other minor forest produce. There are no business organisations in the village. For all commercial transactions, they depend upon Gummalaxmipuram.

26. As already discussed in the preceding pages the village has neither agricultural nor industrial importance. The inhabitants are purely depending upon the manual labour. There is no large scale production of any crop in the village. The two agricultural households do not have any surplus. What all they produce is hardly sufficient for them for their household consumption itself. The minor forest produce also is not of much value.

27. Table 24 gives particulars of main occupation, annual household income and family type. Of the 19 households, only 2 households have agriculture as main occupation and the remaining fall in two other occupational groups. Both the households engaged in agriculture are of simple type and are in the annual income groups of Rs. 201–300 and Rs. 501 and above. There are 4 households following attached agricultural labour as main occupation and of them 3 are 'simple' type of families while the remaining one is 'other' type of family. Again of these 4 households, one is in the per capita annual income group of Rs. 201–300, 2 are in the income range of Rs. 101–200 while the remaining one household has a per capita annual income of Rs. 51–100. There are 13 households following casual labour as main occupation. Of these 13 households, 6 fall in the per capita annual income range of Rs. 1-50 and of these 3 are of simple type of families and the remaining 3 are of 'other' type. One household in the income group of Rs. 51–100 belongs to 'other' type of family. Among the 3 households falling in this income group of Rs. 101–200, one is a simple type of family and the other two are of the 'other' type. In the annual per capita income group of Rs. 201–300 there are three households and two of them are of simple type families while the remaining one is a joint family.

Village income

28. The total income of the village from various sources is Rs. 12,660 and about 41.31% or Rs. 5,230 is contributed by 13 households following casual labour as the main occupation. Two households with agriculture as main occupation contributed 37.91% (Rs. 4,800). Attached agricultural labour is the main occupation for 4 households who have contributed 20.78% (Rs. 2,630) to the total income of the village (Table 30).

Village expenditure

29. Food, clothing and shelter are the primary necessities of a human being. The pattern of expenditure is quite simple among the tribals. The total expenditure of the village is Rs. 14,818.50 as against income of Rs. 12,660. There is thus deficit of Rs. 2,158.50 (Table 30). To study the pattern of expenditure among the Gadabas, the following family budgets are presented.

Statement III

FAMILY BUDGET OF BENTI JAGGAIAH

Income (1)	Rs.	Expenditure (2)	Rs.
Wages	200		100
		Lighting	9
		House repairs	6
		Clothing	72
		Smoking	43
Total	200		230

LIBRARY

Agricultural labour is the main occupation of this household. There are six members in the household. The net deficit is Rs. 30 per annum which is perhaps met by taking handloans.

Statement IV

FAMILY BUDGET OF YEDLA NOOKAIAH

Income (1)	Rs.	Expenditure (2)	Rs.
Wages from attached agricultural labour	320	Food	720
		Drink	360
Casual labour	720	Lighting	18
		Clothing	100
		Pots	5
		Smoking	96
		Miscellaneous	6
Total	**1,040**		**1,305**

Attached agricultural labour and casual labour are the sources of income for this household having five members. Three of them work as casual labourers while the head of the household Yedla Nookaiah works as attached agricultural labourer. There is a deficit of Rs. 265.

Statement V

FAMILY BUDGET OF PALLA CHANCHAIAH

Income (1)	Rs.	Expenditure (2)	Rs.
Agriculture	4,000	Food	2,000
Borrowing	950	Drink	720
		Lighting	48
		Smoking	48
		Pots	15
		Miscellaneous	29
		Hired labour charges	1,240
		Clothing	60
		Agriculture including payment to the carpenter and blacksmith	900
		Purchase of land	200
Total	**4,950**		**5,260**

Agriculture is the main occupation of this household having five members. There is a deficit of Rs.310.

30. From the above three family budgets it is evident that a major portion of the income is spent on food. Next to this, they spend on drinking which is a common habit among the tribals. Clothing is perhaps next to drink. Equal importance is also given for smoking. The expenditure on recreation and education is almost nil.

Sale and purchase of assets

31. None in the village has sold assets during the last thirty years. As a matter of fact they do not have assets which are worth selling. Similarly except one Gadaba household the main occupation of which is agriculture, none else has purchased assets. This household of Palla Chanchaiah has purchased land worth Rs. 200 and invested Rs. 400 in construction of a house (Table 35).

Capital formation

32. It is evident from Table 36 that of the 19 households, only one Gadaba household has invested Rs. 200 in land and Rs. 400 in house.

Credit facilities

34. Private money lenders are the source of credit both to the agriculturists and non-agriculturists. Loans are also obtained interest free either from their relatives or from the businessmen of the surrounding villages, mostly from Gummalaxmipuram. The rate of interest varies from 10% to 20%. Only the agricultural families have some credit worthiness. The labour class generally do not have the credit facility. The attached agricultural labourers mostly depend upon their employers. Of the 19 households, two households have obtained loans from their relatives and two from the private money lender. These four households are in debt to a tune of Rs.1,100. Of this, Rs.950 was obtained on 20% interest, Rs. 100 on 10% interest while for Rs.60 the interest was not specified. Table 34 shows the details of the credit agency.

Indebtedness

34. Usually some of the villagers try to spend as much as possible to present a good show on social occasions like marriage and thereby run into dedts. Of the 19 households in the village 3 households are in debt. No household in the income group of Rs. 301 and below is having debt. It does not simply mean that they are self-sufficient but they do not have the credit worthiness and also the capacity to repay. As a matter of fact no money lender

advances money for these people. One household in the annual income group of Rs. 300–600 has incurred a debt of Rs. 60. One household in the income group of Rs. 601–900 has raised a loan of Rs. 100. There is only one household in the income group of Rs. 1,201 and above and it has raised a debt of Rs. 950 (Table 31).

35. The loans raised by the people in the village are mostly for productive purpose. 81.08% or Rs. 900 of the total debt was raised for productive purpose, *i.e.*, purchase of land by one Gadaba household. Similarly one Sundi household has raised Rs. 60 to meet his agricultural needs. One household in the income group of Rs. 601–900 made a debt of Rs. 150 to meet his daily needs (Table 32).

36. Of the four households, three are Gadabas and one is a Sundi. Again of these four, one Gadaba raised a loan of Rs. 700 during the years 1951–61 and two during 1964–65 to the tune of Rs. 310. The only Sundi household has raised a loan of Rs. 100 in the year 1964–65 (Table 33).

The Andhra Scheduled Tribes Co-operative Finance and Development Corporation

37. The Andhra Scheduled Tribes Co-operative Finance and Development Corporation, Visakhapatnam, is one of the important institutions commissioned by the Government for the welfare of the tribals. This institution actually started its work on 5th April 1957. There are at present, ten Agency Produce Primary Marketing Co-operative Societies at different centres in the Agency areas of Visakhapatnam, Srikakulam, East and West Godavari districts affiliated to the Corporation for carrying on the business effectively. These Primary Marketing Co-operative Societies are considered to be the limbs of the corporation. The headquarters of the corporation is at Visakhapatnam guided and controlled by a General Manager of the cadre of the Indian Administrative Service. This institution co-ordinates, supervises and controls the activities of the affiliated societies. Each Primary Marketing Co-operative society is managed by a Manager who is equivalent in cadre to a Deputy Tahsildar assisted by other trained staff. The details of working of this corporation are comprehensively dealt with in the Village Survey Monograph No. 12 on Makavaram village.

38. Broadly speaking the main object of establishing this institution is to purchase all the minor forest produce from the tribals at a fair price and eliminate the unscrupulously exploiting local *sowcar* from this field and also supply foodgrains and other commodities at cheaper rates through its sale and purchase depots, to enroll as many members as posssible in the Primary Marketing Co-operative Society and to undertake generally such other activities as are conducive to the promotion of the economic interest and social welfare of the members of the scheduled Tribes. This corporation has acquired monopoly over the purchase of minor forest produce like honey, tamarind, *adda* leaves, etc.

39. Any person belonging to the Scheduled Tribes of over 18 years of age, residing within the limits of the Agency Produce Primary Marketing Co-operative Society, is eligible for admission as a member on purchasing one or more shares of Re. 1 each. The membership fee is 6 paise. The net profit, if any, is to be distributed among the members according to the bye-laws but so far not even a single pie is distributed to the tribals.

40. The village Gumma including its hamlet Gadabavalasa falls within the jurisdiction of one such Primary Marketing Co-operative Society situated at Gummalaxmipuram. These Primary Marketing Co-operative Societies have their sale depots in all the important *shandy* places to cater to the needs of the tribals of the area. There is one such sales depot at Gummalaxmipuram from where the villagers of this area are supposed to purchase their requirements and also have to sell their minor forest produce.

41. Though a few households know the existence of this organisation, none from this village has become a member of this Primary Marketing Society. It has also been reported that no one from the village has either sold the minor forest produce or regularly purchased domestic goods from the sales depot. The tribals in general do not have a good opinion about the organisation.

42. Table 37 shows the prosperity index of the village. It is evident from the same that there has been no change in the economic set up of the tribals of the village during the last 10 years. Of the 19 households only one household has acquired some property. Since the last two decades, government has initiated very many welfare measures for the socio-economic development of the tribals of the state and yet the people are in the same stage as they were before in all aspects.

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

Language

Gadabas have got their own dialect but there are a few families who have adopted Telugu as their mother tongue. The dominating language of the area is Telugu and to certain extent Oriya is also spoken. The Gadabas speak among themselves in their own dialect but they invariably talk in Telugu while conversing with other people. Out of the 78 persons in Gadabavalasa 57 have reported that Gadaba dialect is their mother tongue while 18 and 3 persons have reported Telugu and Oriya respectively as their mother tongue (Table 39). Thurston wrote that the Gadabas have a language of their own, of which a vocabulary is given in the Vizagapatam Manual. This language is included by G. A. Grievson in the Munda linguistic family. The numerical system of Gadabas as followed by them in the village is recorded below to have an idea of their language.

Gadaba dialect	*English*
Moi	One
Umbar	Two
Igan	Three
Umr	Four
Molai	Five
Tiyyur	Six
Namek sil umbar punji	Seven
Umbar punji	Eight
Umbar punji moi	Nine
Umbar punji umbar	Ten
Umbar punji iagan	Eleven
Igan punji	Twelve
Igan punji moi	Thirteen
Igan punji igan	Fifteen
Un punji	Sixteen
Un punji moi	Seventeen
Un punji umbar	Eighteen
Un punji igan	Nineteen
Molai punji	Twenty
Molai punji moi	Twenty one

2. A close observation of the above numerical list shows that only upto seven they have the names and then onwards, they multiply and add for counting more. A few words of Gadaba language are given below to give an idea of their language. Gadabas follow Telugu names of the days and months.

Gadaba dialect	*English*
Uldangi	Come
Uyyadang	Go
Nagnu miryangi immi	What is your name?
Nagnu miyangi kabadu vivana	What is your work?
Nagnu idiya edena	Have you taken food?
Liyangbo uginamiki ure	Have you gone to work or not?
Ugi dugi	I have gone to field
Oyi voyi payi ugi dugina	Have you gone to cut the crop?

Family type

3. The predominant type of the family in the village is simple type *i. e.*, consisting of husband, wife and unmarried children. Of the 19 households, 11 are simple, one is joint and 7 are of other type. Again if it is analysed according to community, it can be seen from Table 38 that of the 16 Gadaba households, 9 are simple, one is joint and 6 are of other type. The Paidi household is a simple type of family while that of Savara tribe belongs to other type of family. The Sundi household is a simple type of family. There are no intermediate families in the village. A simple family consists of husband, wife and unmarried children if any. An intermediate family is one having married couple and unmarried brother/sister and one of the parents. A family having married couple with married sons/daughters or with married brothers/sisters of joint family type. The rest of the families are treated as others. The joint family system is almost being replaced by the simple type of family. Generally the tribals after having married stay away from their parents or perhaps this is the main reason for the break-up of the joint family system.

Leisure and recreation

4. There are no specific months or hours set apart as such for leisure and recreation. They do not have any dances of their own. Only on festive occasions they have some leisure. They do not go to cinemas regularly. The bulk of population in

the village is economically poor. What all they earn is hardly sufficient for their livelihood. Except drinking whenever they have a few coins, there is no other means of recreation to them.

Religion and worship of deities

5. All the inhabitants of this village belong to Hinduism. The Gadabas of this village mainly worship three deities viz., Sottamma, Jakaramma and Sandidemudu. Besides this they also pray their ancestors every year on *Kartika Purnima* (October–November). On this day they sacrifice a fowl in the name of their ancestors and offer them new clothes which will be later worn by the members of the household. They do not have any household god.

> Mr. H. D. Taylor writes.....'the chief festival is Ittakaparva, or hunting feast, in March and April. On this occasion, the whole male population turns out to hunt, and, if they return unsuccessful, the women pelt them with cowdung on their return to the village; if, however, successful, they have their ravage upon the women in another way. The chief deities (though spoken of generally under the term Devata or Mahaprabhu) are Ganga Devi or Takurani, Iswara or Mouli, Bhairava and Jhankara. It is Ishwara or Mouli who is worshipped at Chaitra. Jhankara is the god of land, rainfall and crops, and a cow is sacrificed to him. There are not, as a rule, temples, but the puja (worship) place consists of a sacred grove surrounded with a circle of stones, which takes the name of Jhankara from the God to whom puja is performed. Ganga Devi, Iswara and Mouli have temples at certain places, but as a rule there is no building and the site of puja is marked by trees and stones. To Iswara a She-buffalo is sacrificed at Chaitra. To the other Devatas cocks and goats are sacrificed. Ganga Devi or Takurani is the goddess of life and health, both of men and cattle; to her pigs, goats, and pigeons are sacrificed. There are one or two curious superstitions. If a member of the caste is supposed to be possessed of a devil, he or she is abused and beaten by other members of the caste until the devil is cast out. In some parts the superstition is that a piece of wild buffalo horn buried in the ground of the village will avert or cure cattle disease'.....
>
> "Mr. G. F. Paddison writes, rather a curious custom in connection with a Village goddess. Close to her shrine a swing is kept. On this swing, once a year at the great village festival, thorns are placed, and the village priest or priestess sits on them without harm. If the pujari is a male, he has been made neuter. But, if the village is not fortunate enough to possess a eunuch, a woman performs the ceremony ..." [1]

What has been observed and recorded by the said authors is not found to-day in this village.

[1] Quoted by E. Thurston, *op. cit.*, Vol. II, pp. 249-251

6. It is observed during the course of investigation that the worship of deities and observance of festivals among the Gadabas will invariably be followed by heavy feast and drink. The deities which the Gadabas of this part worship are detailed below.

Sottamma

7. This deity is situated towards the east, near the school symbolised in a *putta* (ant-hill) (Fig.11). The worship of this deity falls on *Chaitra Suddha Triodasi* (March–April) and this month is locally known as *Itikenela*. On this day all the inhabitants of the village clean their houses by bedaubing the flour with cow-dung and mud decorate them with *rangavalli*. Both men and women take bath. *Janni* the traditional priest of their tribe, performs puja to this deity with flowers and burns incense. He then lits a light with *ippa* oil or groundnut oil in the earthen *pramida*. Later a fowl is sacrificed by each household to this deity. The offering is made only by the Janni. The fowl thus sacrificed is taken away by the respective households which forms the main dish on this day. Till this offering is over, they do not take food. It seems a decade ago, the heads of these fowls so sacrificed were given to Yajjodu the eunuch. This custom is not being observed now as there is no Yajjodu in this village. When questioned about the deviation in their age long rituals, they simply brushed away the issue with a sarcastic remark that in these days many things are being done much against the traditional customs and norms. "Who bothers about such things? We have to go according to the time." This invariably shows the laxity in their traditional norms. The worship of this deity is done especially to protect their village from epidemics. It may thus be observed from the previous records and also from the present system of worship that there has been a change though such a change may not be so far or so significant as in the case of some other societies.

Jakaramma

8. This deity otherwise known as Goddalamma is worshipped before *Pushya Amavasya* (December–January). Generally Sunday is considered as auspicious day for the propitiation of this deity. On this day also they clean their houses and decorate them with *rangavalli*. Subscriptions are raised

from all the villagers and a goat or a pig as decided by the community elders is purchased for the sacrifice. Only men go to propitiate. The females remain in the house and attend to the cooking. Till propitiation is over, none in the village takes meals. The Janni, the traditional priest, offers puja by applying turmeric, vermilion and flowers to the deity and to the goat or pig that is to be sacrificed. A light is also lit with *ippa* oil or groundnut oil in an earthen *pramida*. Later one among the gathering cuts the head of the goat and a little of blood is sprinkled over the deity. The remaining blood is collected in a *douni* prepared out of the bark of a tree. This blood and a little quantity of cooked rice or samai and redgram are offered. All the assembled pray the deity to safeguard them and their cattle from the wild animals. Unless they propitiate this deity and offer redgram they do not use this pulse for their domestic purpose. This is also called *kandikotha* as the offering of new redgram to the deity is involved. When the propitiation is over, the Janni distributes the meat of the sacrificed goat or pig to all the households in the hamlet which contributed for the purchase of the goat or pig. They cook the meat and enjoy it with their family members. On this day none attends to usual work. They all remain in the hamlet, enjoy food and drink.

Sandhi Demudu

9. This deity is also known as Ghativaralu and is worshipped on any Thursday in the month of April. The worship of this deity is not done by Janni. The Yejjodu (eunuch) of Lakkaguda village is invited for the propitiation of this deity. This deity is worshipped to prevent the evil spirits entering the village. A goat is purchased collectively by all the villagers for the sacrifice. On this day, all the old broomsticks and the broken *jibbies* are heaped in a central place of the village by the inhabitants. The Yejjodu starts the puja near the heap. He lits a candle and also burns incense. Later the blood of the goat is sprinkled on this heap. All these collected articles are tied to a rope in the form of *alpana* (festoon) and this will be tied across all the roads leading to the village. The meat of the sacrificed goat is distributed equally among all the households and it is cooked and enjoyed by them.

Nookalamma

10. The Gadabas also worship Nookalamma, a village deity. The goddess is situated in a bush towards the north of the village near the school (Fig.12). It is said that on every Thursday this deity is worshipped though in reality it is not so. The surroundings of this deity are very dirty. It is said that on festive days individual households visit the deity and offer the dishes prepared. There is no special worship as such in the case of other deities.

Festivals

11. The chief festival of Gadabas Itikepanduga falls in *Itikanela i. e.*, April. The chief characteristic of this festival is that the male population of the hamlet in the early hours of the day go to forest for hunting animals. No male member is found in the village on this day except the old and small children. If any able-bodied male is found in the village without going for hunting the women drive him away by throwing dung. The womenfolk gather together and enjoy singing songs till the menfolk return with successful hunt. The women pelt them with dung, if they return unsuccessful in the hunt. If any person goes to the village during the days of this festival, the womenfolk do not leave them till they collect (*sunkam*) fine of one or two annas. This amount of collection is distributed equally among them. The hunt brought by the male members is also distributed equally which forms the main dish of the day.

12. The other festivals they observe are Sankaramanam, Kothamavasya, Kandikotha, Tenkapanduga and Avati. There is no special ritual as such for these festivals. During these festive days they sacrifice pigs and enjoy good dishes. Those who cannot afford do not even perform these festivals. Good number of households reported that they have not observed all these festivals. Of course in the month of April every household observe the Tenkapanduga (Tenkalakotha festival). On this day the gruel prepared is first offered to the village deity. Till they perform this festival, they do not take the *ambali* of mango kernels.

Fairs

13. There is one Neelakanteswara temple in Gumma, the main village where a fair is held on the occasion of *Sivaratri* (February-March). There are arrangements for regular worship of this deity. Fig. 13 shows the temple. The priest, an Oriya Brahmin offers *naivedyam* daily. Every year the annual

fair is held near this temple for 3 days. People from the neighbouring villages who are within a radius of 6 miles irrespective of caste and tribe participate in the fair. The villagers raise funds and make necessary arrangements to provide facilities to the pilgrims. Businessmen from Kurupam and Parvathipuram also attend this fair.

Village organisation

14. Prior to the abolition of Kurupam Zamindari the local administration was known as Muttadar system. Several villages were grouped together to form a Mutta and each village was headed by a Naiko under this system. Under the village Naiko there were two functionaries known as Barika and Janni attending to the works like organising village festivals, reporting on matters of theft, death and other information to the police. Janni used to attend to worshipping of deities and organising village festivals. Barika and Janni were the important members in the village council. In return to their services, the ryots used to give Barika and Janni some grain annually. Even though this system has lost its official recognition due to abolition of estates, it is being continued unofficially for purposes of local administration.

15. As it stands to-day the land revenue is collected by the Revenue Inspector directly from the ryots as there is no Karnam to maintain the land records since this area has not yet been surveyed.

16. There is no formal traditional tribal council functioning in this village to decide the local minor disputes, etc. It is almost defunct since a decade or so. The disputes etc., are decided among themselves in the presence of their community elders–Village Naiko or Barika. Though these people are called by the old names they do not have now any importance. The villagers do not pay heed to them as they used to. In the settlement of disputes the word of a well-to-do man carries weight.

Village Panchayat

17. Under the democratic decentralisation Village Panchayats have been formed throughout the State and accordingly a Panchayat has been formed in Gumma village also in 1962. This Panchayat consists of Gumma, Konaguda, Konapadu, Dubbalaguda and Gadabavalasa and neighbouring villages and hamlets. The functions of the Village Panchayat are to look after the sanitation, to arrange street lighting, to form street roads and to undertake welfare activities. But these functions are hardly being attended to by the Panchayat. Only housetaxes are collected by the Panchayat. All the members of the Panchayat listed below are elected by a show of hands.

Statement VI

PARTICULARS OF PANCHAYAT

	Name of member	Sex	Caste/ Tribe	Designation
	(1)	(2)	(3)	(4)
1	Korise Jagannadham	Male	Kapu	President
2	Vanarasi Gopinadham	Male	Naidu	Vice-President
3	Laluhala Jaggarao	Male	Sundi	Member
4	Limbaka Lashmayya Dora	Male	Jatapu	,,
5	Linbaka Endu Dora	Male	,,	,,
6	Pille Pentaiah	Male	Gadaba	,,
7	Sengu Mahanti	Male	Srishti-karanam	,,
8	Savitramma	Female	;,	,,

18. All the above persons claim to belong to the Congress Party except one member. The President of this Panchayat is a non-tribal. There is only one Gadaba member in this Panchayat who hails from Gadabavalasa and belongs to Communist Party. Since its inception the Panchayat has laid street roads in the villages under its jurisdiction and constructed platforms to the wells. But nothing has so far been done in this village by the Panchayat.

Education

19. The people of this village are backward both educationally and economically. There is one aided elementary school functioning since 1.1.1955 under private management to provide free educational facilities to the tribals. The total strength of the school is 60 – 36 boys and 24 girls. This school caters to the needs of the tribals of three habitats viz., Gadabavalasa, Chinnarayudupeta and Sadunuguda villages. All the pupils belong to tribal communities. Of the 60 students 30 are from this village only. The medium of instruction is Telugu. There are two teachers in this school. School material like slates, pencils and books are provided free by the Panchayat Samithi. But since the last two years these articles are not being supplied for reasons best known to the Samithi personnel

themselves. Arrangements for mid-day meals are also made from the last one year. The children are supplied with a little quantity of *upma* and a glass of milk everyday at mid-day.

20. Though there is a strength of 60 students on the roll one often finds only the teacher sitting in the school. The teachers complain that the parents are not sending their children to school. The tribals usually send their children from the age of 6 years to some work or other so that he or she earns at least half of his or her bread every day. The impact of the school on the educational attainments of the people in the village is negligible even though the school is functioning since last 10 years. The school is housed in a thatched hut and the students are taught upto V class.

Inter-hamlet and inter-village relationship

21. Majority of the inhabitants, being casual and agricultural labourers, depend mainly upon the main village Gumma as well as on neighbouring villages for their employment opportunities. For purchase of provisions etc., they visit to Gummalakshmipuram. The black-smithy and carpentry services are available in Lakkaguda village.

Inter-tribal, inter-caste and inter-household relationship

22. All the festivals and worship of the deities are observed by all the people of the village irrespective of caste and tribe. Each tribe respects the customs and habits of others. Every one takes help from others without any distinction of caste or community. As a matter of fact they also tolerate the inter-tribal marriages. A case study cited below speaks of the cordiality prevailing among different tribes.

Case study

23. Strictly speaking inter-tribal marriages are not allowed but sometimes it so happens that a man and a woman belonging to different tribes come together. Of course this sort of deviation from one's social norm is mainly due to the amorous sex appeal among them.

24. One Sri K., a native of this village belonging to Gadaba tribe, originally married in his own tribe and became a widower. After the death of his wife he went to Pedakharja village to eke out his livelihood. During the course of his stay, he developed intimacy with a Jatapu widow and he has ultimately married her. When this became known to her tribal people of Pedakharja village, they summoned the tribal panchayat and Sri K., was asked to pay Rs. 50 to her first husband's family towards *tappu*. He then brought her along with him to Gadabavalasa. The Jatapus have ex-communicated her from their tribe. But the Gadabas have not placed any sort of social restrictions on Sri K., though he too has deviated from their social norms and instead they have allowed them to be in their social norms and tribal group. After having come to this village he has thrown a community dinner and solemnised the marriage. To-day they follow neither the social customs of Jatapus nor those of the Gadabas. They had one daughter who is given in marriage to a Jatapu who also seems to be a hybrid. Though the Jatapus have ex-communicated her they visit her house but do not accept food from her hands. They cook their food. It is not the case with Gadabas. They eat with them and also permit them to participate in all their social functions. Perhaps, the Gadabas might not have considered this deviation a taboo as the Jatapus are considered superior to them.

25. To sum up, cultural life of the village is very dull. There are no recreation facilities for the villagers. Their economic condition is so poor that they can hardly spare any time for such activities. In recent decades a number of forces and factors have influenced the tribal communities and have brought about many significant modifications. Development of modern means of communications, urban contacts and introducing social reforms and campaign against untouchability are important among the factors that are slowly affecting the life of the tribals.

Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

General

Under the Five Year Plans the Government have launched ambitious Community Development Programme and the National Extension Service, with a view to bring about many sided development of the rural folk. In addition, various social legislations have been enacted by the State for the welfare of people at large and, special privileges have also been provided for the development of tribes in particular. The tribal people are not aware of these privileges sanctioned for their socio-economic advancement. They are least interested in these affairs and have no time and inclination to think about these programmes due to their deteriorating economic condition. They toil from dawn to dusk to keep the pot boiling. Keeping in view this fact an attempt is made to evaluate the impact of these social legislations etc., to the extent possible with particular reference to this village.

Inheritance of property

2. None in the village knows the existence of Hindu Laws of Succession and Adoption and thus the question of their awareness about the changes that have been introduced recently in them does not arise. It has almost been the custom among the tribes of this village for the son to inherit his father's property. If there are more sons, all share their father's property equally irrespective of their marital status. Sometimes, it so happens that the property is divided even when the father is alive and in such case an equal share is also set apart for the livelihood of the aged parents. Generally the former course is commonly followed in these areas. There is no custom of inheriting the property by daughters. They, however, inherit it in the absence of male issues. Almost all the 19 households have expressed that only sons should inherit the property but not daughters (Table 58).

Awareness of the organs of democratic decentralisation

3. Various development works initiated by the Community Development Organisation for the welfare of the people have not made much headway due to lack of enthusiasm on the part of the Government employees at the helm of affairs. The Community Development Organisation with its lofty ideals promise a green picture to the people but it is still a distant dream. There is a popular feeling among the people that the Community Development Organisation has failed to serve any useful purpose and it has not created the expected impact on the people.

4. To-day there are several elements that characterise the village community such as economic inequality, poverty, social backwardness, caste restrictions, lack of education, etc., which split them into various sections. The weaker section constitutes the majority and in fact they are the worst sufferers. Neither the Five Year Plans nor the Community Development Programmes have been able to bring about even an iota of change towards their upliftment, progress and prosperity. To create a feeling among them about the developmental activities a psychological change has to be brought about in the minds of the people. Therefore the weaker sections of the village community to-day feel that the Community Development programme is primarily meant for a few rich. Verily this is true and is the main reason for the loss of faith in it among the majority of rural community. An individual can sacrifice for the community only when he feels that he lives for the community and in turn the community looks after his welfare. The present gulf between the people and government is due to the fact that a majority of people do not feel that they are link of the Government, which is their own creation.

5. The tribals of this hamlet are not aware of the development activities that are taking place in the country nor have they any opportunity to know. It is surprising to note that a good number of the inhabitants are totally ignorant of the independence of the country. Only 3 householders know the taluk headquarters while only one knows the district headquarters. None in the village knows about the Zilla Parishad and Panchayat Samithi. When they do not know about these organs of the democratic decentralisation, the question of giving opinion about their working does not arise at all. It clearly

shows as to how far these people have been influenced by the Community Development Organisation. Ten households have reported that they only know the existence of the Panchayat but they are totally ignorant of its functions (Table 60).

Untouchability

6. Untouchability is prevailing in one form or other. The Paidis (Scheduled Caste) are not allowed to take water from the village well. Of the 19 households, only 6 have reported that untouchability is prohibited by law (Table 61).

Family planning

7. Most of the villagers are still ignorant of Family Planning. None in this village knows about the family planning methods. They do not know the location of the family planning centre. After the methods and benefits of the family planning were explained, only two persons have approved it. Of these two persons one wants to adopt family planning methods after 3 children and the other after 4 children. The remaining households did not approve of it for various reasons. Probably they have not, as yet, understood the implications and difficulties that go with large families. Added to this their illiteracy and ignorance are the main causes for the indifferent attitude towards birth control. The heads of households who have approved of the family planning are in the age group of 31–40 and 41–50 years (Tables 53 and 54). They do not consider children as burden as they assist them in their various economic pursuits. Tables 56 and 57 show the attitude towards family planning with reference to duration of marriage and annual income group.

Hindu Marriages Act

8. No dowry system exists among the tribals. On the other hand the bride's party is paid *voli*. None in the village knows about the Hindu Marriages Act. There are as many as eight households who have made payments to the bride's parents (Table 52).

Opinion about the survey

9. It would be interesting to record the opinion of these simple folk about the present survey. Of the 19 households 3 were indifferent and 16 were co-operative (Table 62). They were remarking throughout the days of investigation that every body comes and asks so many things but ultimately nothing comes out for them materially. Actually the people who were indifferent ran away while asking the questions. Other people though co-operative used to feel quite irksome to give answers to all the questions and also explained that they will be losing their wages if they go on answering the questions for hours together. They used to remark, "if we sit with you answering to all your meaningless questions what about our food? Unless we go for work we do not get wages and your writing do not fetch us a morsel of food". And a few even retorted, "you are doing this job for your belly and in what way I am benefited if I sit with you as long as you like ?"

Chapter VII

CONCLUSION

The study of this tribe is not only of academic interest but also provides the background of their psychological levels, social, economic and cultural institutions which are functioning in these days of planning. Such study is of course, conducive to the understanding of their peculiar life moulds, problems and institutions which in their turn form the nucleus for a proper lead in formulating a programme and plan for their development.

2. Gadabavalasa, the tiny hamlet of Gumma, village looks very dull. Except two households who depend upon agriculture, the remaining 17 households eke out their livelihood through casual and agricultural labour. Definitely there is a considerable change in their social outlook during the last decade due to the frequent contacts with urban people which ultimately resulted in the increase of their wants to some extent. But this social change is not keeping pace with their economic development which on the contrary is deteriorating.

3. Gadabas, once dependent upon agriculture have after losing the lands become agricultural and casual labourers. The habit of heavy drinking and incurring large expenditure on social functions, etc., are the main causes for their coming into the clutches of the money lenders who consequently are driving them to starvation. To-day most of the lands, though they are in the name of Gadabas, are actually in the possession of plains people who could get them alienated in repayment of their debt.

4. The Five Year Plans and other welfare measures introduced by the Government have not made any appreciable progress among the tribals in general and in this village in particular. Methods of programme-planning and implementation need a close scrutiny. There is no doubt that some progress is achieved in the field of tribal welfare but a lot more still remains to be done.

APPENDIX

TABLES

All the Tables presented herein except Tables 1, 11, 12, 46, 49, 50 and 51 are based on the data collected in respect of 19 households inhabiting Gadabavalasa, hamlet of Gumma at the time of survey done in June 1965. Tables 1, 11 and 12 present the data for the entire village of Gumma. The consanguineous marriages survey was conducted in December 1962 in respect of 17 households then inhabiting the village. Tables 47, 50, 51 and 52 present the data for these 17 households.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density per sq. mile	Number of houses	Number of households	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1951	Gumma	N.A.	N.A.	N.A.	120	125	510	247	263
1961	Gumma	N.A.	N.A.	N.A.	213	229	901	440	461

N. A.: Not available

Source: (*i*) 1951 District Census Handbook, Srikakulam

(*ii*) 1961 Primary Census Abstract

Note: Gadabavalasa is a hamlet of Gumma village

TABLE 2

Size and Composition of Households

Total Number of households	Single member			Two or three members			Four to six members		
	No. of households	Males	Females	No. of households	Males	Females	No. of households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
19	1	1	...	5	7	7	13	34	29

APPENDIX

TABLE 3

Population of Surveyed Households by Religion and Caste/Tribe

Religion	Sect	Sect unspecified	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
HINDU						
Gadaba (S. T.)		6	6	23	10	13
	Kattri	...	9	39	23	16
	Mudileelu	...	1	6	4	2
Paidi (S. C.)	...	1	1	4	2	2
Savara (S. T.)	...	1	1	3	1	2
Sundi	Vaddi Sundi	...	1	3	2	1
Total		**8**	**19**	**78**	**42**	**36**

S. C. = Scheduled Caste S. T. = Scheduled Tribe

TABLE 4

Population by Age Group, Sex and Caste/Tribe

Caste/Tribe	Total of 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)
1 Gadaba	37	31	19	15	4	2	12	14	2	...
2 Paidi	2	2	...	...	1	1	1	1	...	...
3 Savara	1	2	...	...	1	1	...	1	...	...
4 Sundi	2	1	1	...	...	1	1	...	...	...
Total	**42**	**36**	**20**	**15**	**6**	**5**	**14**	**16**	**2**	...

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)
0-14	35	20	15	20	14	...	1	...	...
15-24	11	6	5	2	2	4	3	...	...
25-59	30	14	16	...	...	13	12	1	4
60 & above	2	2	...	...	...	...	...	2	...
Total	**78**	**42**	**36**	**22**	**16**	**17**	**16**	**3**	**4**

TABLE 6

Population by Age Group, Sex, Education and Caste/Tribe

Caste/ Tribe	Age group (in years)	Total			Illiterate			Literate without educational standard			Primary or Junior Basic		
		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)	(14)
1 Gadaba	0–14 .	34	19	15	20	10	10	3	1	2	11	8	3
	15–24 .	6	4	2	6	4	2	...	...	...	...	...	...
	25–59 .	26	12	14	25	11	14	1	1	...	...	...	...
	60 & above	2	2	...	2	2	...	...	...	...	...	...	...
	Total	**68**	**37**	**31**	**53**	**27**	**26**	**4**	**2**	**2**	**11**	**8**	**3**
2 Paidi	0–14 .	...	...	...	...	...	...	...	...	...	...	...	...
	15–24 .	2	1	1	1	...	1	...	...	...	1	1	...
	25–59 .	2	1	1	2	1	1	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	**4**	**2**	**2**	**3**	**1**	**2**	...	...	...	**1**	**1**	...
3 Savara	0–14 .	...	...	...	...	...	...	...	...	...	...	...	...
	15–24 .	2	1	1	2	1	1	...	...	...	...	...	...
	25–59 .	1	...	1	1	...	1	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	3	**1**	**2**	**3**	**1**	**2**	...	...	...	...	...	...
4 Sundi	0–14 .	1	1	...	1	1	...	...	...	...	...	...	...
	15–24 .	1	...	1	1	...	1	...	...	...	...	...	...
	25–59 .	1	1	...	1	1	...	...	...	...	...	...	...
	60 & above	...	...	...	...	...	...	...	...	...	...	...	...
	Total	**3**	**2**	**1**	**3**	**2**	**1**	...	...	...	...	...	...
	Grand Total	**78**	**42**	**36**	**62**	**31**	**31**	**4**	**2**	**2**	**12**	**9**	**3**

TABLE 7

Population by Age Group, Sex and Education

Age group (in years)	Total			Illiterate			Literate without educational standard			Primary or Junior Basic		
	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 .	35	20	15	21	11	10	3	1	2	11	8	3
15–24 .	11	6	5	10	5	5	...	...	...	1	1	...
25–59 .	30	14	16	29	13	16	1	1	...	...	...	...
60 & above	2	2	...	2	2	...	...	...	...	...	...	...
Total	**78**	**42**	**36**	**62**	**31**	**31**	**4**	**2**	**2**	**12**	**9**	**3**

APPENDIX

TABLE 8

Household Heads by Age Group, Caste/Tribe, Literacy and Sex

Age group (in years)	Total No. of household heads			Caste/Tribe															
				Gadaba				Paidi				Savara				Sundi			
				Literate		Illiterate		Literate		Illiterate		Literate		Illiterate		Literate		Illiterate	
	Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
0–14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15–24	3	3	...	...	...	1	...	...	...	...	...	...	...	1	...	...	...	1	...
25–59	14	11	3	1	...	9	3	1	...	...	...	...	...	...	...	...	...	...	...
60 & above	2	2	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	**19**	**16**	**3**	**1**	...	**12**	**3**	**1**	...	...	...	...	...	**1**	...	...	...	**1**	...

M : Males F: Females

TABLE 9

Deaths by Marital Status, Caste/Tribe, Sex and Age Group during the last Five Years (1960–65)

Marital status	Gadaba				
	Males				
	0–14	15–24	25–59	60 & above	Females
(1)	(2)	(3)	(4)	(5)	(6)
Never married	...	...	...	...	Nil
Married	...	...	1	...	Nil

TABLE 10

Death by Cause, Caste/Tribe, Sex and Age Group during last Five Years (1960–65)

Cause of death	Gadaba									
	Males					Females				
	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)
Fever	...	...	...	1	...	...	...	...	...	...

TABLE 11

Livelihood Classes

Location Code No. and name of village	Area in sq. miles	Occupied houses: No. of houses	Occupied houses: No. of households	Total No. of persons enumerated (including inmates of institutions and houseless persons): P	M	F	Inmates of institutions and houseless people: P	M	F	Literates: P	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
				1951 CENSUS								
215 Gumma	...	120	125	510	247	263	...	...	...	72	49	23
				1965 SURVEY (for 19 households only)								
152 Gadabavalasa	...	19	19	78	42	36	...	...	...	16	11	5

TABLE 11—*Contd.*

Livelihood Classes

Location Code No. and name of village	Agricultural classes: I-Cultivators of land wholly or mainly owned and their dependants: P	M	F	II-Cultivators of land wholly or mainly unowned and their dependants: P	M	F	III-Cultivating labourers and their dependants: P	M	F	IV-Non-cultivating owners of land, agricultural rent receivers and their dependants: P	M	F
(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)
					1951 CENSUS							
215 Gumma	124	61	63	70	34	36	178	87	91	3	...	3
					1965 SURVEY (for 19 households only)							
152 Gadabavalasa	9	5	4	...	...	...	18	10	8	...	...	...

TABLE 11—*Concld.*

Livelihood Classes

Location Code No. and name of village	Non-agricultural classes (persons including dependants) who derive their principal means of livelihood from: V-Production other than cultivation: P	M	F	VI-Commerce: P	M	F	VII-Transport: P	M	F	VIII-Other services and miscellaneous sources: P	M	F
(1)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)
					1951 CENSUS							
215 Gumma	59	34	25	24	9	15	...	...	...	52	22	30
					1965 SURVEY (for 19 households only)							
152 Gadabavalasa	...	...	...	...	...	...	...	...	...	51	27	24

P: Persons M: Males F: Females

Note:—Gadabavalasa is a hamlet of Gumma village

APPENDIX

TABLE 12

1961 Primary Census Abstract

Location Code No.	Name of village	Area 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)
152	Gumma	...	213	229	901	440	461	48	63	274	269	...	...

TABLE 12—*Contd.*

1961 Primary Census Abstract

Location Code No.	Name of village	Institutional population		Literate and educated persons		Total workers (I-IX)		WORKERS					
								I As cultivator		II As agricultural labour		III In mining, quarrying, livestock, forestry, fishing, hunting & plantations, orchards & allied activities	
		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)
152	Gumma	...	...	111	39	268	259	139	151	50	89	39	...

TABLE 12—*Concld.*

1961 Primary Census Abstract

Location Code No.	Name of village	WORKERS													
		IV At household industry		V In manufacturing other than household industry		VI In construction		VII In trade and commerce		VIII In transport, storage & communications		IX In other services		X Non-workers	
		M	F	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)	(37)	(38)	(39)	(40)
152	Gumma	...	...	5	...	...	...	12	18	...	...	23	1	172	202

P: Persons M: Males F: Females

Note:—Gadabavalasa is a hamlet of Gumma village

TABLE 13

Workers and Non-workers by Sex and Age Group

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	35	20	15	3	1	2	32	19	13
15–34	16	6	10	14	6	8	2	...	2
35–59	25	14	11	22	13	9	3	1	2
60 & above	2	2	...	2	2	...	...	...	...
Total	**78**	**42**	**36**	**41**	**22**	**19**	**37**	**20**	**17**

TABLE 14

Workers by Age Group, Sex and Occupation

Age group (in years)	Total			Cultivator		Attached agricultural labourer		Casual labourer	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
0–14	3	1	2	...	...	1	...	...	2
15–34	14	6	8	...	...	2	...	4	8
35–59	22	13	9	2	...	2	...	9	9
60 & above	2	2	...	...	...	...	...	2	...
Total	**41**	**22**	**19**	**2**	...	**5**	...	**15**	**19**

TABLE 15

Workers engaged in Industry, Business or Cultivation belonging to the Household by Age Group and Sex

Age group (in years)	Total			Working in industry belonging to the household			Working in business belonging to the household			Working in cultivation belonging to the household			Other services		
	Persons	Males	Females	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)	(14)	(15)	(16)
0–14	3	1	2	...	...	...	...	...	...	...	...	...	3	1	2
15–34	14	6	8	...	...	...	...	...	...	...	...	...	14	6	8
35–59	22	13	9	...	...	...	...	...	...	2	2	...	20	11	9
60 & above	2	2	...	...	...	...	...	...	...	...	...	...	2	2	...
Total	**41**	**22**	**19**	...	...	...	...	...	...	**2**	**2**	...	**39**	**20**	**19**

APPENDIX

TABLE 16

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			Dependants		
	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	32	19	13	...	...	...	14	9	5	18	10	8
15—34	2	...	2	2	...	2	...	...	...	...	...	...
35—59	3	1	2	2	...	2	...	...	...	1	1	...
60 & above	...	...	...	...	...	...	...	...	...	...	...	...
Total	**37**	**20**	**17**	**4**	...	**4**	**14**	**9**	**5**	**19**	**11**	**8**

TABLE 17

Households engaged in Cultivation, Industry or 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	Households not running cultivation, industry and business
(1)	(2)	(3)	(4)	(5)
19	2	...	...	17

TABLE 18

Traditional Occupation by Households

	Traditional occupation	Number of households
	(1)	(2)
1	Cultivator	3
2	Attached agricultural labourer	1
3	Casual labourer	15
	Total	**19**

TABLE 19

Place of Occupation

	Place of occupation	Distance from hamlet/ village	Cultivator		Attached agricultural labourer		Casual labourer	
			Males	Females	Males	Females	Males	Females
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Gadabavalasa	...	1	...	2	...	12	17
2	Gumma	6 furlongs	1	...	3	...	3	2
	Total		**2**	...	**5**	...	**15**	**19**

TABLE 20

Occupational Mobility, Cause of Change and Contentment during 1959-60 by Tribe

Tribe	From traditional occupation	Number of households changing over	To contemporary main occupation	Number of households changing traditional occupation		
				Voluntarily	Forced by circum-stances	Other reasons
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Gadaba	Casual labourer	1	Attached agricultural labourer	1	...	...
	Cultivator	1	Attached agricultural labourer	...	1	...
2 Savara	Casual labourer	1	Attached agricultural labourer	1	...	...

TABLE 21

Occupational Mobility—Nature of Aspiration

Occupation	No. of persons in the occupation	Number of persons who want their sons to be				
		In the same occupation as in Col. (1) (*i. e.*, his own)	Cultivator	Government service	Having no sons	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Cultivator	2	1	...	1	...	...
2 Attached agricultural labourer	4	...	1	2	1	...
3 Casual labourer	13	...	4	5	2	2
Total	**19**	**1**	**5**	**8**	**3**	**2**

TABLE 22

Distribution of Households by Main Occupation and Caste/Tribe

Main occupation	Caste/Tribe			
	Gadaba	Paidi	Savara	Sundi
(1)	(2)	(3)	(4)	(5)
	NUMBER OF HOUSEHOLDS			
1 Cultivator	1	...	...	1
2 Attached agricultural labourer	3	...	1	...
3 Casual labourer	12	1	...	...
Total	**16**	**1**	**1**	**1**

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TABLE 23

Combination of Occupations

Main occupation	Total No. of households	Number of households with subsidiary occupation of casual labourer
(1)	(2)	(3)
1 Cultivator	2	1
2 Attached agricultural labourer	4	...
3 Casual labourer	13	...
Total . .	**19**	**1**

TABLE 24

Main Occupation, per capita annual Household Income and Family Type

Main occupation	Per capita annual household income ranges (in rupees)											
	1—50				51—100				101—200			
	S	I	J	O	S	I	J	O	S	I	J	O
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
	NUMBER OF HOUSEHOLDS											
1 Cultivator	...	...	...	...	...	...	...	...	...	...	...	...
2 Attached agricultural labourer	...	...	...	...	1	...	...	...	1	...	...	1
3 Casual labourer	3	...	...	3	...	...	...	1	1	...	...	2
Total	**3**	...	...	3	**1**	...	...	**1**	**2**	...	...	**3**

TABLE 24—*Concld.*

Main Occupation, per capita annual Household Income and Family Type

Main occupation	Per capita annual household income ranges (in rupees)												
	201—300				301—500				501 & above				
	S	I	J	O	S	I	J	O	S	I	J	O	Total
(1)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
	NUMBER OF HOUSEHOLDS												
1 Cultivator	1	...	...	...	...	...	...	...	1	...	...	...	2
2 Attached agricultural labourer	1	...	...	...	...	...	...	...	...	...	...	...	4
3 Casual labourer	2	...	1	...	...	...	...	...	...	...	...	...	13
Total	**4**	...	**1**	...	...	...	...	...	**1**	...	...	...	**19**

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 25

Households owning or possessing Land for Cultivation

	Caste/Tribe	Nature of interest on land	Number of households and extent of land (in acres)				
			1	1.1–2.4	2.5–5	5.1–10	10 & above
	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1	Gadaba	Land owned	...	...	...	...	1
2	Sundi	Land held from private person	...	1	...	...	...

TABLE 26

Area under Cultivation by Caste/Tribe and Households

Extent (in acres)	Number of households in	
	Gadaba	Sundi
(1)	(2)	(3)
3 & below	...	1
3.1– 5	...	...
5.1– 7	...	...
7.1– 9	...	...
9.1–11	...	...
11.1–13	...	...
13.1–15	1	...
Total	**1**	**1**

TABLE 27

Material Culture—Possession of Furniture by Caste/Tribe and Households

	Caste/Tribe	Number of households possessing			
		Cot	Quilt	Mirror	*Bhoshanam*
	(1)	(2)	(3)	(4)	(5)
1	Gadaba	15	...	1	1
2	Paidi	1	...	...	...
3	Savara	1	...	...	...
4	Sundi	1	1	...	...
	Total	**18**	**1**	**1**	**1**

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TABLE 28

Material Culture—Possession and Use of Furniture and Consumer Goods and Service by Caste/Tribe and Households

Particulars	Number of households consuming among			
	Gadaba	Paidi	Savara	Sundi
(1)	(2)	(3)	(4)	(5)
I Fuel and lighting				
Forest fuel	16	1	1	1
Kerosene *buddi*	16	1	...	1
Lantern	1	...	...	...
II Utensils				
Earthen utensils	16	1	1	1
German silver utensils	10	1	1	1
Brass tumblers	4	...	...	1
III Other consumer goods and Serviees				
Toilet/washing soap	1	...	...	...
Washerman services	5	...	...	1

TABLE 29

Material Culture—Consumption Habits by annual Household Income and Households by Caste/Tribe

Caste/Tribe	No. of households that use mosquito curtain having annual income (in Rs.) of	No. of households that do not use mosquito curtain having annual income (in Rs.) of					No. of nouseholds that use toilet/washing soap having annual income (in Rs.) of				
	All income ranges	1201 & above	901–1200	601–900	301–600	300 & less	1201 & above	901–1200	601–900	301–600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1 Gadaba	Nil	1	1	3	3	8	...	...	1	...	...
2 Paidi	Nil	...	...	1	...	...	...	...	...	...	...
3 Savara	Nil	...	...	...	1	...	...	...	...	...	...
4 Sundi	Nil	...	...	1	...	...	...	...	...	...	...
Total	**Nil**	**1**	**1**	**5**	**4**	**8**	...	...	**1**	...	...

—Contd.

TABLE 29—*Concld.*

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

	Caste/Tribe	No. of households that do not use toilet/washing soap having annual income (in Rs.) of					No. of households that send clothes to washerman having annual income (in Rs.) of					No. of households that do not send clothes to washerman having annual income (in Rs.) of				
		1201 & above	901–1200	601–900	301–600	300– & less	1201 & above	901–1200	601–900	301–600	300 & less	1201 & above	901–1200	601–900	301–600	300 & less
	(1)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)
1	Gadaba	1	1	2	3	8	1	...	1	2	1	...	1	2	1	7
2	Paidi	...	...	1	...	...	...	...	...	...	...	...	...	1	...	...
3	Savara	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...
4	Sundi	...	...	1	...	...	...	...	1	...	...	...	...	...	...	...
	Total	**1**	**1**	**4**	**4**	**8**	**1**	...	**2**	**2**	**1**	...	**1**	**3**	**2**	**7**

TABLE 30

Budgetary Position of Households by Main Occupation

	Main occupation	No. of households	No. of persons	Income	Expenditure	No. of households with surplus budget	Amount of surplus	No. of households with balanced budget	No. of households with deficit budget	Amount of deficit	Sale value of assets during current year	Purchase value of assets during current year	Occupational household average income	Occupational household average expenditure
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
				Rs. P.	Rs. P.		Rs. P.			Rs. P.		Rs. P.	Rs. P.	Rs. P.
1	Cultivator	2	8	4,800.00	5,845.00	...	...	...	2	1,045.00	...	200.00	2,400.00	2,922.50
2	Attached agricultural labourer	4	18	2,630.00	3,007.00	...	...	...	4	377.00	...	...	657.50	751.75
3	Casual labourer	13	52	5,230.00	5,966.50	1	15.00	...	12	751.50	...	...	402.31	458.96
	Total	**19**	**78**	**12,660.00**	**14,818.50**	**1**	**15.00**	...	**18**	**2,173.50**	...	**200.00**	**1,153.27**	**1,377.74**

TABLE 31

Indebtedness by Annual Household Income and Households

Annual income group (in Rs.)	Total No. of households	No. of households in debt and total debt (in Rs.)		Percentage of Col. (3) to Col. (2)	Average indebtedness for households in debt
		No. of households	Total debt		
(1)	(2)	(3)	(4)	(5)	(6)
			Rs. P.		Rs. P.
300 & less	8	...	...	...	...
301–600	4	1	60.00	25	60.00
601–900	5	1	100.00	20	100.00
901–1200	1	...	...	...	...
1201 & above	1	1	950.00	100	950.00
Total	**19**	**3**	**1,110.00**	**15.26**	**370.00**

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TABLE 32

Indebtedness by Cause, Amount and Households

	Cause	Amount of debt	No. of households in debt	Percentage of debt due to cause to the total amount of debt
	(1)	(2)	(3)	(4)
		Rs. P.		
1	Purchase of land	900.00	2	81.08
2	Ordinary wants	150.00	1	13.51
3	Household cultivation	60.00	1	5.41
	Total . . .	**1,110.00**	**4**	**100.00**

TABLE 33

Number of Debtors by Caste/Tribe

	Caste/Tribe	Period	Debtors	
			Number	Amount borrowed
	(1)	(2)	(3)	(4)
				Rs. P.
1	Gadaba	1951–61	1	700.00
		1964–65	2	310.00
2	Sundi	1964–65	1	100.00
	Total .		**4**	**1,110.00**

TABLE 34

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

Period	Agency	Rate of interest					
		10%		20%		Unspecified	
		No. of households	Amount	No. of households	Amount	No. of households	Amount
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
			Rs. P.		Rs. P.		Rs. P.
1951–61	Private money lender . .	...	...	1	700.00	...	...
1964–65	Relatives	...	...	1	250.00	...	...
	,, ...	...	...	...	...	1	60.00
1964–65	Private money lender . .	1	100.00	...	...	...	...

TABLE 35

Sale and Purchase Value of Assets during last 30 Years (1935–65)

Particulars	Sale value of assets				Purchase value of assets			
	During 29 years (1935–64)		During current year (1964–65)		During 29 years (1935–64)		During current year (1964–65)	
	House-holds	Amount	House-holds	Amount	House-holds	Amount	House-holds	Amount
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
		Rs. P.		Rs. P.		Rs. P.		Rs. P.
1 Land	...	...	...	...	...	...	1	200.00
2 Buildings	...	...	...	...	1	400.00	...	...

TABLE 36

Capital Formation during last 30 years (1935–65) by Tribe and Households

Particulars of capital formation	Gadaba	
	Value of capital formation	Number of households
(1)	(2)	(3)
	Rs. P.	
1 Land	200.00	1
2 Buildings	400.00	1
Total	**600.00**	**2**

TABLE 37

Prosperity Index during the last 10 Years (1955–65)

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 1 by all the households together	...
3	No. of households which have, during the last 10 years,	
	(a) Acquired any property	1
	(b) Made any savings in cash	...
	(c) Invested capital in any new undertaking or building, except where it is wholly from any debt incurred for the purpose and for the proceeds of any sale of property	1
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. 600.00

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TABLE 38

Caste/Tribe and Nature of Family

Caste/Tribe	Total number of households	Types of families living in the households			
		Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
1 Gadaba . . .	16	9	...	1	6
2 Paidi . . .	1	1	...	...	...
3 Savara . . .	1	...	...	...	1
4 Sundi . . .	1	1	...	...	...
Total . .	**19**	**11**	...	**1**	**7**

Simple family = Husband, wife and unmarried children

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

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

Other family = Families not mentioned above

TABLE 39

Mother Tongue and other Languages Spoken

Language	Persons	Males	Females
(1)	(2)	(3)	(4)
I Mother tongue			
1 Telugu	18	9	9
2 Oriya	3	2	1
3 Gadaba	57	31	26
Total	**78**	**42**	**36**
II Other languages spoken			
Telugu	56	30	26

TABLE 40

Cultural Life of the Village

Tribe	No. of households	No. of households participating in/associating with				
		Bhajana Mandali	Purana, Harikatha & Burrakatha Kalakshepam	Reading newspaper	Listening to Radio	Folk dances and songs
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Gadaba	1	...	...	...	...	1

TABLE 41

Dietary Habits by Households and Caste/Tribe

Caste/Tribe	Total No. of households	Two time meals	Households taking: Breakfast, midday meal and supper, tea or coffee with light dishes between midday meal and supper and tea or coffee at any other time	Breakfast, midday meal and supper with coffee or tea with light dishes between midday meal and supper	Breakfast, midday meal and supper with coffee or tea alone at any time or times	Breakfast, midday meal and supper	Two time meals with coffee or tea at any time or times
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Gadaba . .	16	8	...	...	2	6	...
Paidi . .	1	...	...	...	...	1	...
Savara . .	1	...	...	...	...	1	...
Sundi . .	1	...	...	...	...	...	1
Total . .	**19**	**8**	...	...	**2**	**8**	**1**

TABLE 42

Staple Food and Dietary Habits by Caste/Tribe and Households

Caste/Tribe	Number of households taking: Rice	Wheat	Coarser grain like bajra, millet or jowar or maize	Total No. of households
(1)	(2)	(3)	(4)	(5)
Gadaba	16	...	...	16
Paidi	1	...	...	1
Savara	1	...	...	1
Sundi	1	...	...	1
Total . .	**19**	...	...	**19**

TABLE 43

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

Caste/Tribe	No. of households taking tea/coffee with annual income (in Rs.) of: 1201 & above	901–1200	601–900	301–600	300 & less	No. of households not taking tea/coffee with annual income (in Rs.) of: 1201 & above	901–1200	601–900	301–600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Gadaba	...	...	2	...	...	1	1	1	3	8
2 Paidi	...	...	...	...	...	...	...	1	...	...
3 Savara	...	...	...	...	...	...	...	...	1	...
4 Sundi	...	...	1	...	...	...	...	...	...	...
Total	...	...	**3**	...	...	**1**	**1**	**2**	**4**	**8**

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TABLE 44

Prohibited Foods and Drinks by Caste/Tribe and Households

Caste/Tribe	No. of households reporting as prohibited					
	Food		Drinks		No. that did not report any food to be prohibited	No. that did not report any drink to be prohibited
	Beaf	Pork	Toddy	Liquor		
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Gadaba . .	8	6	4	3	5	12
2 Paidi . .	...	...	...	...	1	1
3 Savara . .	...	...	1	1	1	...
4 Sundi . .	1	1	1	1	...	...
Total . .	**9**	**7**	**6**	**5**	**7**	**13**

TABLE 45

Smoking and other Habits by Caste/Tribe

Caste/Tribe	Particulars of habit	Number of members		
		Every day		
		Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
	Tobacco smoking			
1 Gadaba	*Beedi*	1	1	...
	Cheroot	42	21	21
2 Paidi	Cheroot	4	2	2
3 Savara	Cheroot	3	1	2
4 Sundi	Cheroot	1	1	...
	Total	**51**	**26**	**25**

TABLE 46

Marriages by Consanguinity and Caste/Tribe

Caste/Tribe	Number of marriages with	
	Mother's own brother's daughter (*Menarikam*)	Father's own sister's daughter (*Eduru menarikam*)
(1)	(2)	(3)
Gadaba (S. T.) . .	1	4

TABLE 47

Contravention of Marriage rules by Tribe

Tribe	Number of marriages in contravention of tribal law	Frequencies of each type of contravention: Number of households reporting social attitude		Remarks
		Approved	Disapproved	
(1)	(2)	(3)	(4)	(5)
Gadaba . .	1	1	...	The household head married a Jatapu widow. She is not allowed in her tribe, but she is not having social taboo in Gadaba tribe. They eat with her. Her people, if visit, cook separately.

TABLE 48

Objection to Intercaste Marriages

	Caste/Tribe	Number of persons interviewed	No. of persons who consider it not objectionable to form marital tie with Caste/Tribe/Community shown in Col. (4)	Caste/Tribe/Community in order of preference	Remarks including running note on background of the person giving reply and conditions for no objection (educated young man, panchayat member etc.)
	(1)	(2)	(3)	(4)	(5)
1	Gadaba . . .	16	2	With any other Caste/Tribe/Community	...
2	Paidi . . .	1	...	...	...
3	Savara . . .	1	...	...	...
4	Sundi . . .	1	...	...	...

TABLE 49

Marriages by Relationship and Caste/Tribe

	Caste/Tribe	Total No. of households	Total No. of marriages	Consanguineous		Non-Consanguineous		Monogamous	
				No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Bariki (S. C.)	1	1	...	...	1	1	1	1
2	Gadaba (S. T.)	15	18	5	5	11	13	15	18
3	Savara (S. T.)	1	1	...	...	1	1	1	1
	Total	**17**	**20**	**5**	**5**	**13**	**15**	**17**	**20**

S. C.: Scheduled Caste S. T.: Scheduled Tribe

TABLE 50

Marriages by Spatial Distribution and Caste/Tribe

Caste/Tribe	Number of marriages contracted within the village	Number of marriages contracted outside the village and within the taluk			
		10 miles & below	11–25 miles	26–100 miles	101 & above miles
(1)	(2)	(3)	(4)	(5)	(6)
1 Bariki . .	...	1	...	...	...
2 Gadaba . .	7	4	6	1	...
3 Savara . .	...	1	...	...	...
Total	**7**	**6**	**6**	**1**	...

TABLE 51

Persons by Age at First Marriage

Age group (in years)	Caste/Tribe									
	Gadaba		Paidi		Savara		Sundi		Total	
	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
0– 4 .	...	...	...	...	...	...	...	...	...	...
5– 9 .	...	...	...	...	...	...	...	...	...	...
10–14 .	...	2	...	...	...	...	...	...	...	2
15–19 .	3	6	1	1	...	...	...	1	4	8
20–24 .	7	5	1	...	...	...	...	...	8	5
25–29 .	5	2	...	...	...	1	...	...	5	3
30–34	2	...	...	...	...	...	...	...	2	...
35+ .	...	...	...	...	...	...	1	...	1	...
Unspecified .	...	2	...	...	...	...	...	...	...	2
Total .	**17**	**17**	**2**	**1**	...	**1**	**1**	**1**	**20**	**20**

M : Males F : Females

TABLE 52

Marriage Payments

Items of payment	Gadaba	
	No. of households making payment	No. of households receiving payment
(1)	(2)	(3)
Cash (Rs. 500)	8	...
Ornaments		
Kammalu	1	...

TABLE 53

Information and Attitude towards Family Planning by Tribe

Tribe	No. aware of family planning centre	No. aware of family planning	No. approving family planning	No. approving family planning after being explained	Total	No. liking to adopt family planning methods at 3 children	No. liking to adopt family planning methods at 4 children
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Gadaba	...	...	...	2	2	1	1

TABLE 54

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

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

TABLE 55

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

Tribe	Number that like to adopt family planning at: 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)
Gadaba	...	...	1	...	...	...	...	...	1	...	...	...	...	...

TABLE 56

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

Caste/Tribe	No. wanting more children, duration of marriage being (in years)					No. wanting no more children, duration of marriage being (in years)				
	21 & above	16–20	11–15	6–10	5 & less	21 & above	16–20	11–15	6–10	5 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Gadaba . . .	7	3	1	3	...	...	...	2	...	...
2 Paidi . . .	1	...	...	...	...	...	...	...	...	...
3 Savara . . .	...	1	...	...	...	...	...	...	...	...
4 Sundi . . .	...	...	...	...	1	...	...	...	...	...
Total . . .	**8**	**4**	**1**	**3**	**1**	...	...	**2**	...	...

TABLE 57

Attitude towards Family Planning with reference to Annual Income by Caste/Tribe

Caste/Tribe	No. wanting more children, having annual income (in Rs.) of					No. wanting no more children, having annual income (in Rs.) of				
	1201 & above	901–1200	601–900	301–600	300 & less	1201 & above	901–1200	601–900	301–600	300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Gadaba . .	1	1	2	3	7	...	...	1	...	1
2 Paidi . . .	...	...	1	...	...	...	...	...	...	...
3 Savara . . .	...	...	...	1	...	...	...	...	...	...
4 Sundi . . .	...	...	1	...	...	...	...	...	...	...
Total . . .	**1**	**1**	**4**	**4**	**7**	...	...	**1**	...	**1**

TABLE 58

Inheritance and Share of Property in Practice by Caste/Tribe

Caste/Tribe	Number of persons interviewed	Number indicating that	
		Son inherits	All sons get equal share
(1)	(2)	(3)	(4)
1 Gadaba	16	16	16
2 Paidi	1	1	1
3 Savara	1	1	1
4 Sundi	1	1	1
Total . .	**19**	**19**	**19**

TABLE 59

Medical Care

Total No. of households	No. of households in which maternity cases are attended to by: Taking the women to hospital for confinement	Calling a Doctor at home	Calling a qualified midwife	Calling an unqualified midwife	Without any assistance from outside	No. of households following: Allopathic system of treatment	Ayurvedic system of treatment	Homeopathic system of treatment	Combination of different systems of treatment	Location of Hospital	Distance
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
19	...	...	...	2	...	...	1	...	4	Gumma	6 Furlongs

TABLE 60

General Knowledge of Household Heads by Caste/Tribe

Caste/Tribe	Total number of households	Number of household heads that know the name of: Zilla Parishad headquarters	Panchayat Samithi head quarters	Panchayat headquarters	Taluk headquarters	District headquarters	Names of principal lakes and rivers of the district	Name of project/dam etc., construction/under contemplation within the district
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1 Gadaba . .	16	...	...	8	2	1	...	...
2 Paidi . .	1	...	...	1	1	...	...	...
3 Savara . .	1	...	...	1	...	...	...	...
4 Sundi . .	1	...	...	...	...	...	...	...
Total . .	**19**	...	...	**10**	**3**	**1**	...	...

TABLE 61

Awareness of Untouchability Offences Act

Caste/Tribe	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law
(1)	(2)	(3)
1 Gadaba	16	4
2 Paidi	1	1
3 Savara	1	1
4 Sundi	1	...
Total . . .	**19**	**6**

APPENDIX

TABLE 62

Attitude of Informants towards Survey

Attitude	No. of informants	
	Males	Females
(1)	(2)	(3)
1 Indifferent	3	...
2 Co-operative	13	3
Total . . .	**16**	**3**

TABLE 63

Period of Existence of Immigrant Households during Present Generation by Caste/Tribe

Caste/Tribe	Number of households immigrated			
	3 years & less	4 to 10 years	11 to 20 years	21 years & above
(1)	(2)	(3)	(4)	(5)
1 Gadaba	1	1	1	...
2 Paidi	...	...	...	...
3 Savara	...	...	1	...
4 Sundi	1	...	...	...
Total . . .	**2**	**1**	**2**	...

TABLE 64

Settlement History of Households by Caste/Tribe

Caste/Tribe	Total No. of households	Number of households settled for				
		5 generations	4 to 5 generations	2 to 3 generations	One generation	Present generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Gadaba	16	1	2	9	1	3
2 Paidi	1	...	...	1	...	...
3 Savara	1	...	...	...	...	1
4 Sundi	1	...	...	...	...	1
Total . .	**19**	**1**	**2**	**10**	**1**	**5**

TABLE 65

Place of Birth

Place of birth	Number of persons		Number of births in the village/hamlet during					
	1st birth	Subsequent births	1959–60	60–61	61–62	62–63	63–64	64–65
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Inside the hamlet/village								
In the same household	1	11	2	3	3	1	2	1
Mother's parents house	...	...	...	...	...	...	...	...
Outside the hamlet/village								
Mother's parents house	...	...	...	...	...	...	...	...
Total	**1**	**11**	**2**	**3**	**3**	**1**	**2**	**1**

TABLE 66

Immigrant Households by Caste/Tribe, Place and Reasons

Caste/Tribe	No. of households	No. of households immigrating from								
		Outside the state		Outside the district but within the state		Outside the taluk but within the district		Within the taluk		Unspecified
		Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Gadaba .	16	...	...	...	...	...	...	3	...	13
2 Paidi .	1	...	...	...	...	...	...	...	...	1
3 Savara .	1	...	...	...	...	...	...	1	...	...
4 Sundi .	1	1	...	...	...	...	...	...	...	...
Total .	**19**	**1**	...	...	...	...	...	**4**	...	**14**

—Contd.

TABLE 66—*Concld.*

Immigrant Households by Caste/Tribe, Place and Reasons

Caste/Tribe	Occupation before immigration			Reasons for immigration		
	Casual labourer	Cultivator	Unspecified	To eke out livelihood	To reside with relatives	Unspecified
(1)	(12)	(13)	(14)	(15)	(16)	(17)
1 Gadaba	3	...	13	2	1	13
2 Paidi	...	...	1	...	...	1
3 Savara	...	1	...	1	...	...
4 Sundi	...	1	...	...	1	...
Total . . .	**3**	**2**	**14**	**3**	**2**	**14**

APPENDIX

TABLE 67

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

	Caste/Tribe	Total No. of houses	Total No. of rooms	Total No. of household members	Houses with one room		Houses with two rooms	
					No. of houses	Total No. of household members	No. of houses	Total No. of household members
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Gadaba	15	16	68	14	58	1	10
2	Paidi	1	1	4	1	4	...	...
3	Savara	1	1	3	1	3	...	...
4	Sundi	1	1	3	1	3	...	...
	Total	**18**	**19**	**78**	**17**	**68**	**1**	**10**

Note : One Gadaba household has no house.

TABLE 68

House type by Roof Material and Caste/Tribe

Caste/Tribe	House type		No. of households with straw/grass roof	No. of households with mud roof
	Name	Number	2 sloped	
(1)	(2)	(3)	(4)	(5)
1 Gadaba	*Purillu*	14	14	...
	Middillu	1	...	1
2 Paidi	*Purillu*	1	1	...
3 Savara	*Purillu*	1	1	...
4 Sundi	*Purillu*	1	1	...
	Total	**18**	**17**	**1**

Note : One Gadaba household has no house. He is living in his relative's house.

TABLE 69

Houses by Wall Material and Caste/Tribe

Caste/Tribe	Number of houses with	
	Mud wall	Brick wall
(1)	(2)	(3)
1 Gadaba	14	1
2 Paidi	1	...
3 Savara	1	...
4 Sundi	1	...
Total . . .	**17**	**1**

Note : One Gadaba household has no house.

TABLE 70

Houses and use

Number of houses used for	
Residence	Cattle shed
(1)	(2)
18	1

TABLE 71

Scheduled Castes and Scheduled Tribes by Households and Population

Name of Scheduled Caste/ Scheduled Tribe	Total No. of households	Population		
		Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
Scheduled Caste				
Paidi	1	4	2	2
Scheduled Tribes				
1 Gadaba	16	68	37	31
2 Savara	1	3	1	2
Total	*17*	*71*	*38*	*33*
Grand Total	**18**	**75**	**40**	**35**

TABLE 72

Awareness about the Existence of Panchayat by Households and Caste/Tribe

Caste/Tribe	No. of households	No. that could tell the period of existence of Panchayat correctly	Remarks including a note on the amenities provided by the Panchayat from its inception
(1)	(2)	(3)	(4)
1 Gadaba	16	5	No amenities were provided
2 Paidi	1	1	...
3 Savara	1	1	...
4 Sundi	1	...	...
Total	**19**	**7**	...

APPENDIX

TABLE 73

Political Awareness by Caste/Tribe

Caste/Tribe	No. of informants according to whom main parties are	No. of informants according to whom dominant caste in the Panchayat is
	Congress	Naidu
(1)	(2)	(3)
1 Gadaba	3	3
2 Paidi	...	...
3 Savara	...	...
4 Sundi	...	...
Total	**3**	**3**

TABLE 74

Opinion on Functioning of Panchayat, Panchayat Samithi and Zilla Parishad

Caste/Tribe	No. of households	No. of persons satisfied with functioning of			No. of persons not satisfied with functioning of			No. of persons who could not express any opinion in functioning of		
		Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad	Panchayat	Panchayat Samithi	Zilla Parishad
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Gadaba . .	16	...	...	...	2	2	2	14	14	14
2 Paidi . .	1	...	...	...	...	...	...	1	1	1
3 Savara . .	1	...	...	...	...	...	...	1	1	1
4 Sundi . .	1	...	...	...	...	...	...	1	1	1
Total .	**19**	...	...	...	**2**	**2**	**2**	**17**	**17**	**17**

TABLE 75

Caste/Tribal Panchayat—Existence and Attitude by Number of Informants

Caste/Tribe	No. of households	No. of households according to which caste/tribal panchayat exist for				No. according to whom caste/tribal panchayat should continue	Remarks including a note on the reasons for the continuance of caste/tribal panchayats
		Gadaba	Paidi	Savara	Sundi		
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Gadaba	16	14	...	...	...	14	(i) To consult and finalise the marriage (ii) To settle caste disputes (iii) To settle divorce cases
2 Paidi	1	...	...	...	...	...	...
3 Savara	1	...	...	...	...	...	...
4 Sundi	1	...	...	...	1	...	...
Total	**19**	**14**	...	...	**1**	**14**	...

GLOSSARY

Ariselu . . A kind of sweet dish

Boriga . . Iron blade used to loosen the soil

Challamidi . . Dinner

Chavudu . . Saline earth

Chinna divasam . . Initial obsequies

Dadi . . Fence

Edurumenarikam. . Marrying one's father's own sister's daughter

Gochi . . A strip of cloth worn by men in between the legs to cover nudity

Guna . . Big earthen vessel used to store grain

Intiperu . . Surname

diyapinla . . Supper

Kondapodu . . Hill slope cultivation

Kathi . . Knife

Madai . . Axe

Menarikam . . Marrying one's mother's own brother's daughter

Mokkubadi . . Votive offering

Muhurtham . . Auspicious time

Pachchabottu . . Tattooing

Pakali . . Breakfast

Pedda divasam . . Final obsequies

Pramida . . A small earthen lid

Putta . . Ant-hill

Rangavalli . . Decorative designs drawn on floor with lime or flour

Shandy . . Weekly market

Voli . . Bride price

E R R A T A

Page No. (*1*)	*Column No.* (*2*)	*Para No.* (*3*)	*Particulars* (*4*)	*For* (*5*)	*Read* (*6*)
iii	Foreword	1	Line 6	liable to	liable to be
iii	-do-	3	Line 2	village	villages
7	2	20	Line 5	selections	selection
9	2	30	Line 3 from bottom	dressed	are dressed
14	2	11	Line 1	marriage	marriages
14	2	11	Line 2	negotiations	negotiation
15	1	13	Lines 5-6	contracting them	contracting marriages among them
15	2	Sub-heading	—	*Negotiations*	*Negotiation*
15	2	17	Last line	ıa one lace	at one place
16	1	17	Line 11	instrument	instruments
16	1	18	Last but one line	Delete the word 'only'	
18	1	31	Line 2	s made	is made
23	1	11	Line 2	on	or
24	1	19	Line 4 from bottom	commen	a commen
25	2	29	Line 4 from bottom	deficit	a deficit
29	1	1	Line 4 from bottom	Grievson	Grierson
29	2	3	Line 6 from bottom	of	is of