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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI-VILLAGE SURVEY MONOGRAPHS

SERIAL No. 11

A MONOGRAPH

ON

ANNAVARAM

(CHINTAPALLE TALUK, VISAKHAPATNAM DISTRICT)

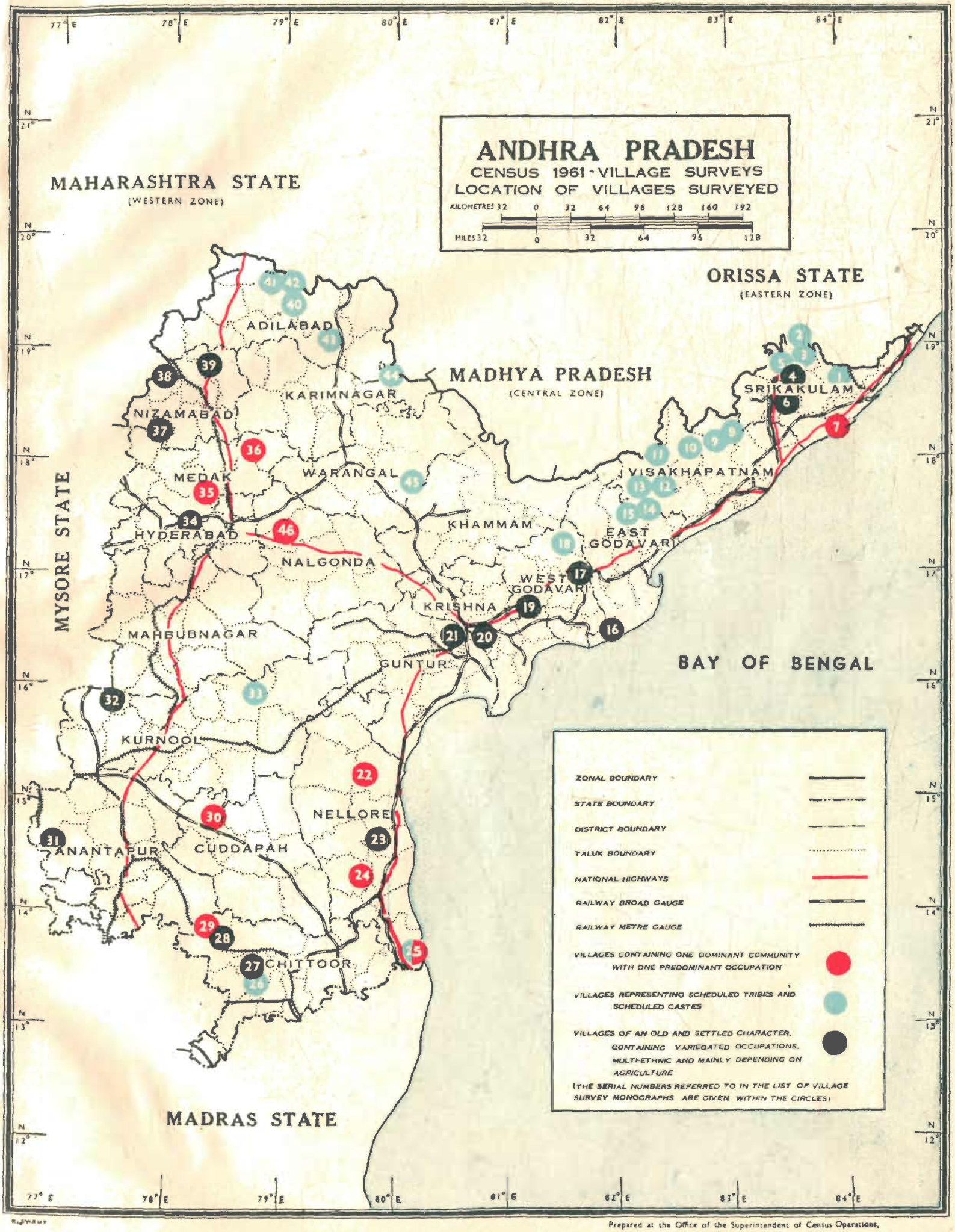
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Superintendent of Census Operations, Andhra Pradesh

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Name of District (1)	Name of Taluk (2)	Sl. No. (3)	Name of village (4)	Brief details of what the village represents (5)
Srikakulam	Pathapatnam	1	Kallata	Kapu Savaras–A Scheduled Tribe
	Parvathipuram	2	Kalliti	Savaras–A Scheduled Tribe
		3	Lakkaguda	Jatapus–A Scheduled Tribe
		4	Kannapudoravalasa	A village in jute growing area
		5	Gadabavalasa, hamlet of Gumma	Gadabas–A Scheduled Tribe
	Bobbili	6	Karada	A Bobbili Samsthanam village
	Srikakulam	7	Mofusbandar	A fishermen's village
Visakhapatnam	Srungavarapukota	8	Kondiba	Dombs–A Scheduled Caste
	Paderu	9	Gandha	Konda Dhoras–A Scheduled Tribe
		10	Lamthampadu	Kondhs–A Scheduled Tribe
	Chintapalle	11	Annavaram†	Samanthus–A Tribe
		12	Makavaram	Kammaras *alias* Ojas–A Scheduled Tribe
		13	Jerrela	Bagatas–A Scheduled Tribe
East Godavari	Yellavaram	14	Kondapalle	Koya Dhoras–A Tribe
		15	Kovilapalem	Konda Reddis–A Scheduled Tribe
	Razole	16	Pasarlapudilanka	A typical East Godavari delta village
West Godavari	Kovvur	17	Unagatla*	A dry agricultural village surveyed in 1916 & 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	Palempalle	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

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PART II-B (i)	...	Economic Tables [B-I to B-IV]
PART II-B (ii)	...	Economic Tables [B-V to B-IX]
PART II-C	...	Cultural and Migration Tables
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PART VIII-A	...	Administration Report—Enumeration (*Not for sale*)
PART VIII-B	...	Administration Report—Tabulation (*Not for sale*)
PART IX	...	State Atlas
PART X	...	Special Report on Hyderabad City

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FOREWORD

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

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

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types, diet, dress, ornaments and 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 traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind

in March 1961, a series of three regional seminars in Trivendrum (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 II to Mattewada village (Monograph No. 45).

NEW DELHI
July 30, 1964.

ASOK MITRA
Registrar General, India.

PREFACE

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

It has been mentioned in the Preface to *A monograph on Kotha Armur*, the first to be published in the Village Survey Monographs Series, that in this State 47 villages were selected for the survey of which 9 villages fell under the category of villages each with one predominant occupation, 22 villages contained numerically predominant Scheduled Tribes (two of the villages have been combined into one monograph) and 16 villages were villages of fair size of an old and well settled character containing variegated occupations and multi-ethnic in composition. Of the 47 villages, 2 villages, *viz*, Keslapur and Bhurnur were proposed to be covered in one monograph as both of them represented the Gonds and the Pradhans. But subsequently it was considered adequate if Bhurnur village alone was studied in detail incorporating the importance and role of the tribal *jatara* (annual fair) which is held at Keslapur village, in the cultural life of the Gonds and the Pradhans. The net result is that Keslapur is omitted from the scope of village survey as such. This brings the total number of villages covered in the State to 46 reducing the second category of villages, *i.e.*, those predominantly populated by a Scheduled Tribe taken up for survey from 22 to 21 (17 villages with Scheduled Tribes, 3 villages with tribes not Scheduled *viz*, Samanthus, Koya Dhoras and Mathuras and 1 village with a Scheduled Caste, Dombs). The village Annavaram (No. 11 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 Tribe, Samanthus.

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

In this State, we started off with our Village Surveys under the original scheme of things under which it was expected that one Investigator should be able to cover a village in about a week or 10 days' time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. We covered quite a few villages under this old scheme and one such village surveyed is Annavaram. A set of skeleton schedules used in this village 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 Delhi in December 1961 a very detailed Village Survey Schedule was drawn up. When we started canvassing this formidable schedule, 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 under

the older scheme 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 Kotha Armur Village (Monograph No. 39). An attempt, however, was made to resurvey a good number of villages already covered so as to bring them under the new method. But the limitation of time made it difficult to resurvey all of them as proposed. I will not be able to say how many villages will be covered or resurveyed ultimately making use of the revised enlarged schedule. So far 10 villages have been covered under the new schedule. 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 schedules giving very much more detailed statistical information. We have to be content in studying Annavaram village under the old method with limited data.

Certain limitations to our efforts to achieve this ambitious task of a comprehensive socio-economic survey of villages may have to be, however, recognised. While the Investigators who were put on the job of canvassing the schedules were carefully chosen for their academic qualifications or experience in Community Development Organisation, their ability and aptitude to move closely with the rural and tribal folk, live with them, gain their confidence and evoke positive response, to observe things first hand and record their observations truthfully, they were not specialists. They had no special technical training in anthropological, sociological and demographic investigations except the knowledge and fund of experience they acquired after surveying a few villages at the present Census under the informed guidance and direction from the Officers in charge of Village Surveys. Some of their observations may not stand the minute scrutiny of an expert in a particular field but they can certainly claim to have truthfully recorded all the information they gathered first hand, and it is open to the experts to draw their own conclusion on the statistical data presented. The purpose of the present survey will be served if it has helped to give an authentic picture of the life and conditions of the people as is observed now.

The present monograph deals with Annavaram, hitherto an inaccessible far off forest village in Chintapalle Taluk of Visakhapatnam District, solely inhabited by Samanthu and Bagata tribal population numbering 215 persons (1961 Census). Situated in a valley, it has been touched very recently with a newly laid all-weather road connecting Chintapalle–Gangarajumadugula–Paderu. However, no regular public conveyances ply on this road. Developmental activities through the agencies like the Andhra Scheduled Tribes Co-operative Finance and Development Corporation, Community Development Blocks and other regular Government Departments are slowly rippling into the life of this village. The main purpose of this village study was focussed on the social and economic conditions of the Samanthu tribe which was numerically dominant in the village. The Samanthus having a long tradition of living mostly on hill tops show some distinct socio-economic characteristics which have their correlates in the ecological, linguistic and racial factors. It is of great interest to study how a community by slow changes in the physical and social environments, develops a social and economic pattern that serves the needs of the changing times surviving the winds of change. In this dynamic process it may also be possible to discover certain vital elements of culture which sternly refuse to be eroded away whatever might be the direction and magnitude of social and economic change. This village though on a hill slope is topographically somewhat a flat area surrounded by forests and cultivable lands and is quite in contrast to a hill top village like Lamthampadu (Monograph No. 10) of the same tract in Paderu Taluk, Visakhapatnam District, where we find solely Kondhs, a similar tribe but in a different socio-physical environment. These two tribes of Andhra Pradesh, *viz*, Kondhs and Samanthus are very often treated as two different ethnic groups. But the present study reveals some interesting features and facts in the life and culture of these people which positively suggest that Kondhs and Samanthus are linguistically and culturally one and the same and difference is only one of nomenclature which has probably arisen due to regional, linguistic and administrative reasons. Annavaram village was originally surveyed in May 1961 on the pre-study camp model when the Survey was heavily loaded with the limited purpose of studying

the particular tribe for which the village was selected. Subsequent stress on wider scope of the Survey to treat the social and economic changes as inter-related processes within the framework of village, neighbourhood, inter-hamlet, inter-village and inter-caste relations and the useful review comments by Dr. B.K. Roy Burman, Officer on Special Duty, Registrar General's Office, on the first draft of this monograph, made it possible to study this village a little more comprehensively by a revisit to the village in May, 1963.

The Village Survey Investigators who conducted the field survey in May 1961 are Sarvashri M. V. S. Rai and K. S. S. Raju. Again in May 1963, the village was revisited for purpose of consanguineous marriages survey and collecting some more information by Shri M. V. S. Rai with the assistance of Shri A. Chandrasekhara Reddy. The preparation of tables and finalisation of the draft report was done under the able guidance and supervision of Shri K.V.N. Gowd, the Deputy Superintendent of Census Operations and was mainly the handiwork of Shri M. Sreeramulu, the Tabulation Officer and Shri P. Pattayya, Section Head assisted by Shri V. Radhakrishna, the Research Assistant. The main credit for the maps and sketches goes to Shri M. Krishnaswamy, the Office Artist. The printing was ably supervised by Shri A. V. Krishna Reddy, Proof Reader.

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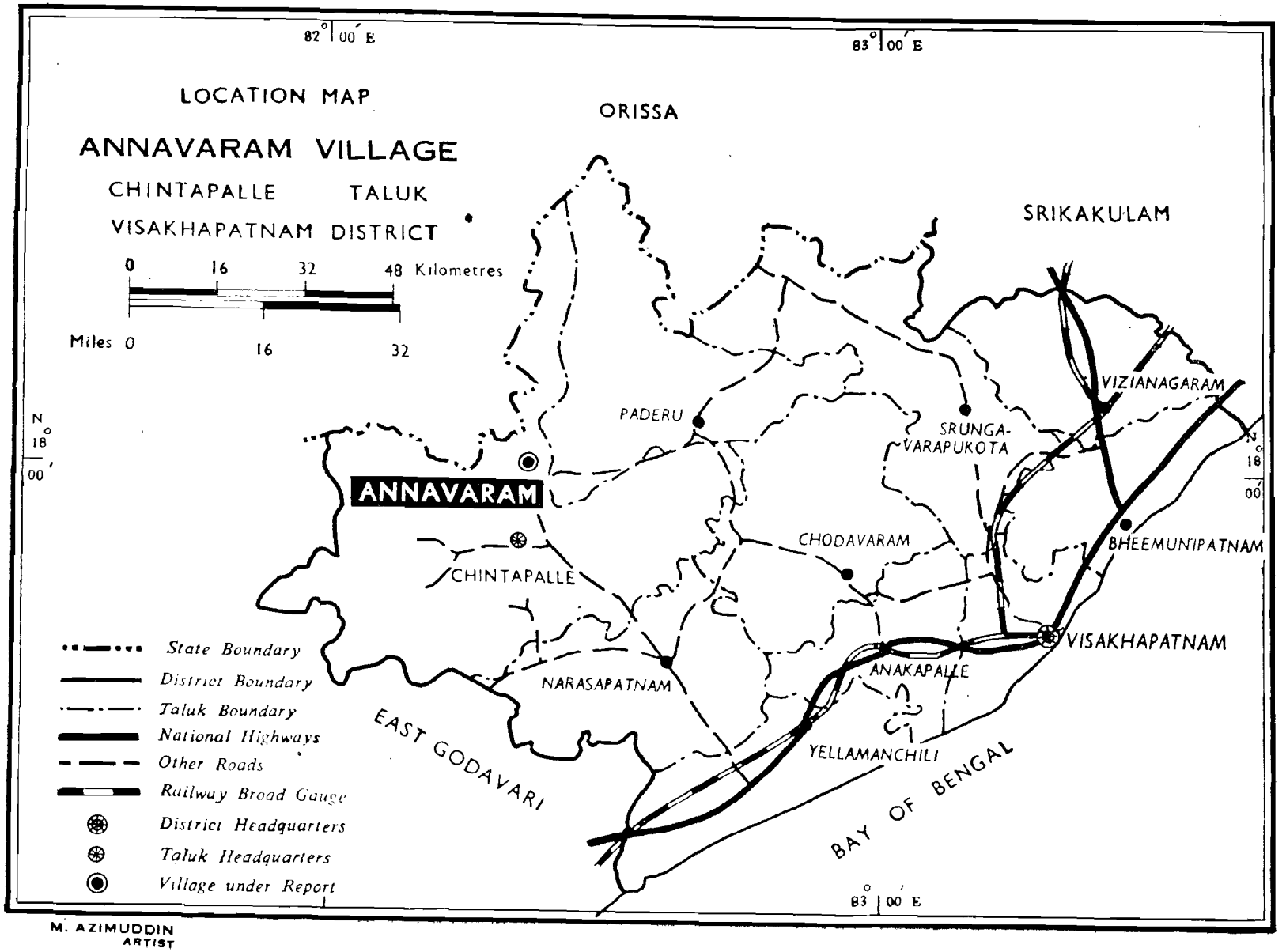
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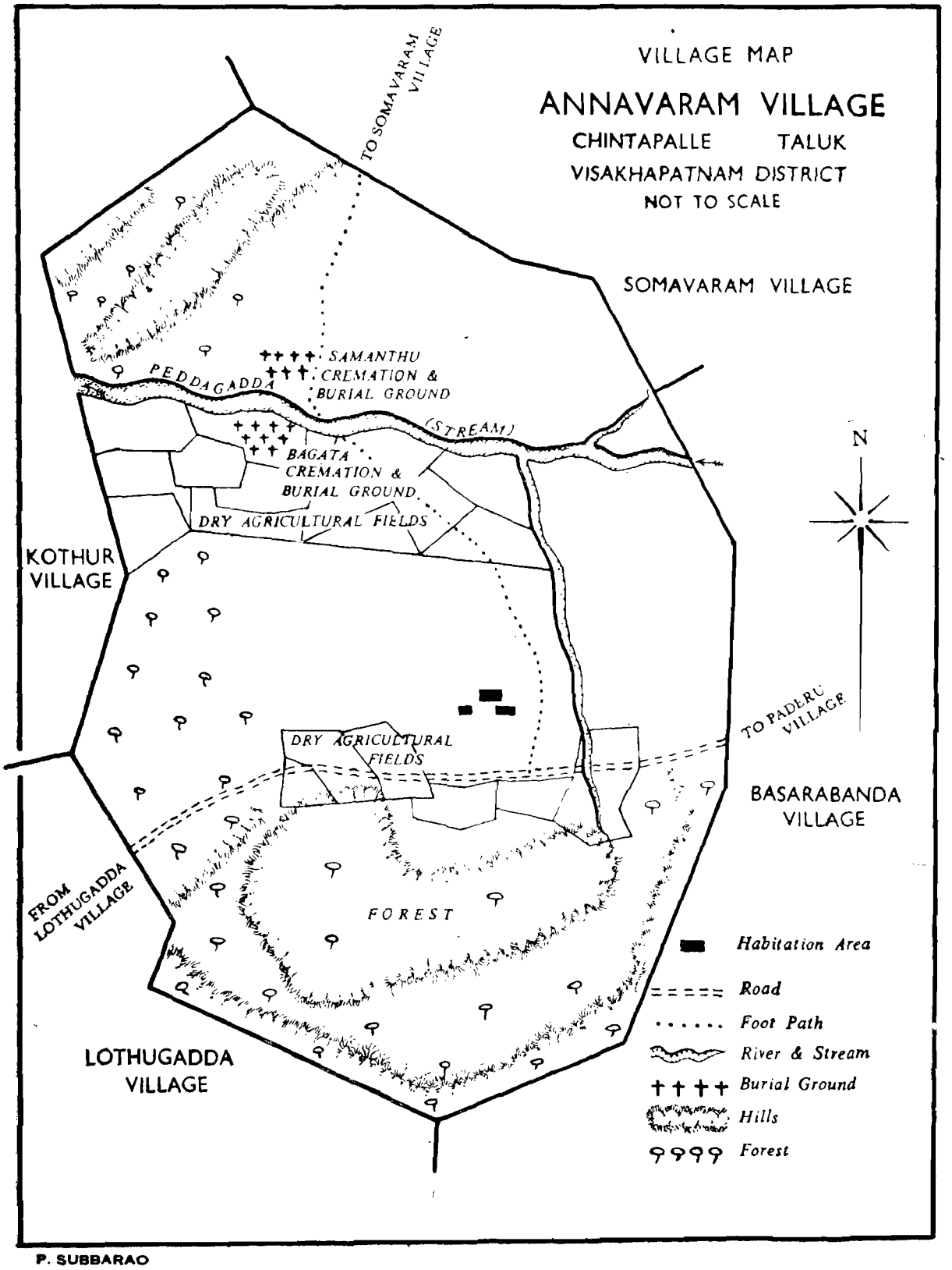
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MAP I



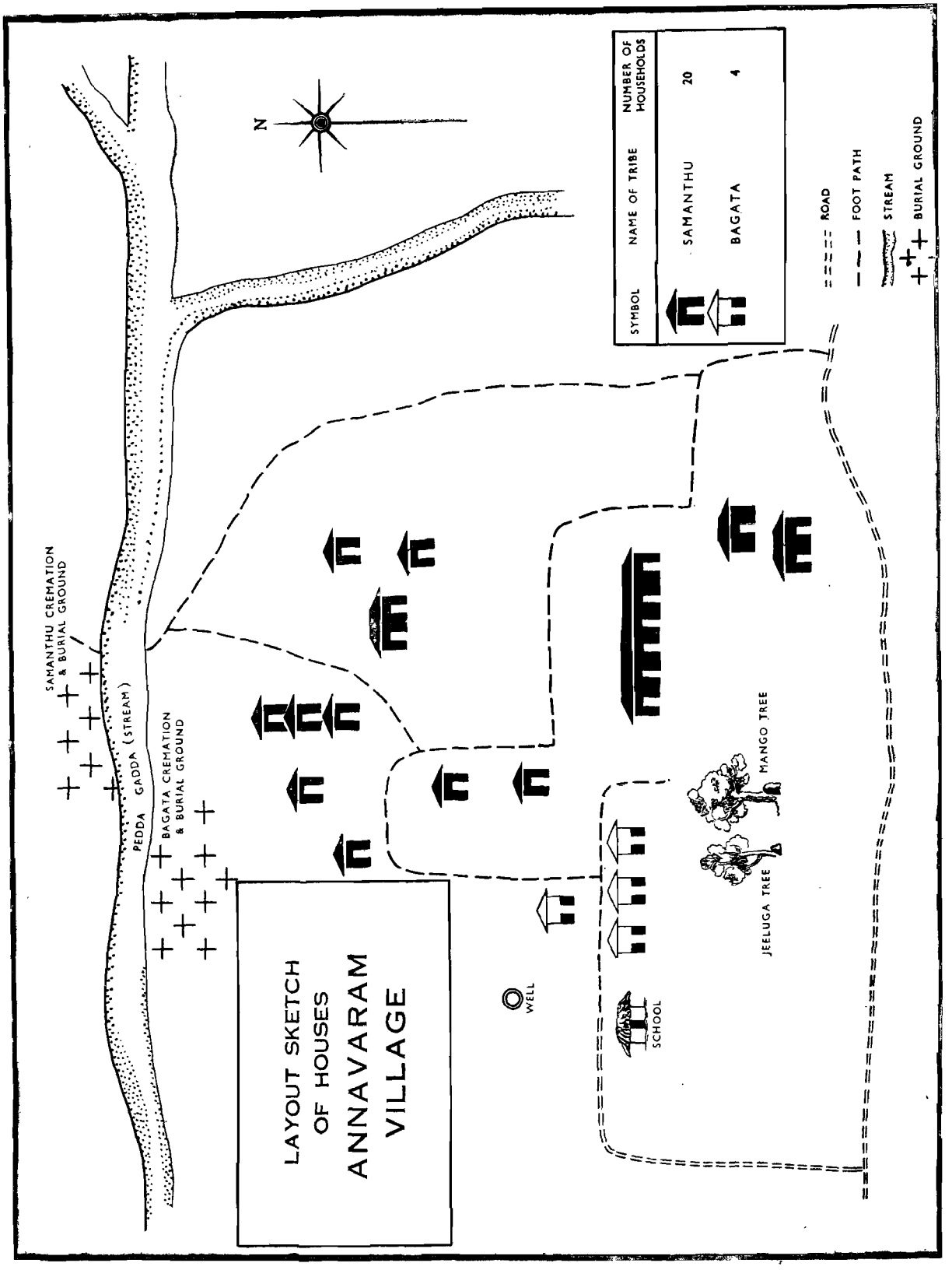
M. AZIMUDDIN
ARTIST

MAP II



P. SUBBARAO

MAP III


LAYOUT SKETCH
OF HOUSES
ANNAVARAM
VILLAGE
SAMANTHU CREMATION
& BURIAL GROUND
BAGATA CREMATION
& BURIAL GROUND
PEDDA GADDA (STREAM)
N
WELL
SCHOOL
JEELUGA TREE
MANGO TREE
SYMBOL
NAME OF TRIBE
NUMBER OF HOUSEHOLDS
SAMANTHU
20
BAGATA
4
ROAD
FOOT PATH
STREAM
BURIAL GROUND

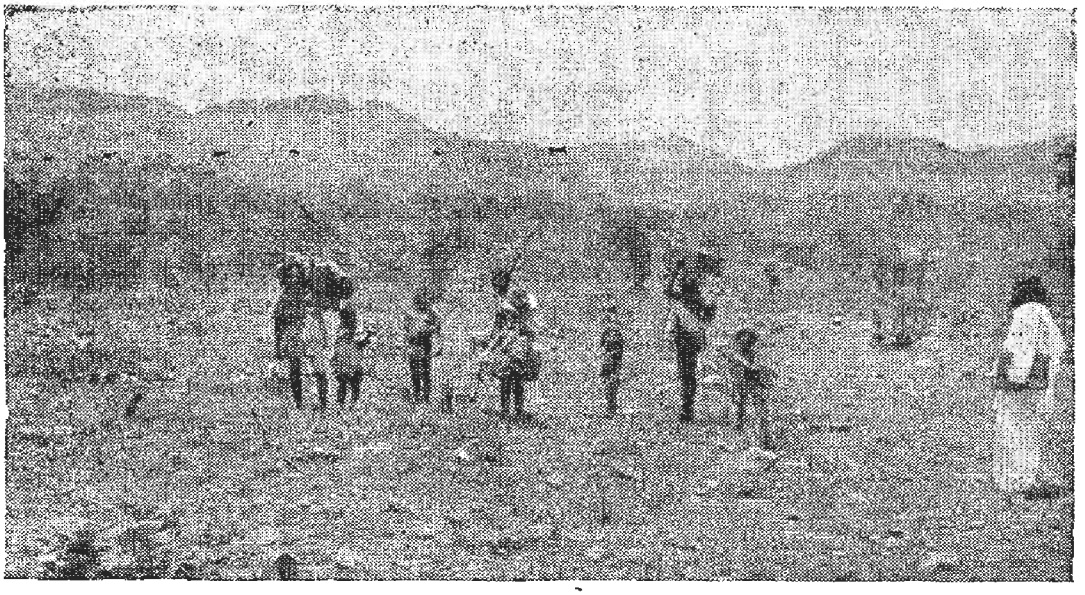


Fig. 1—Distant view of the village.
An Investigator approaches the village with the tribals carrying the baggage.
(Chapter I—Para 1)



Fig. 2—Source of water. *(Chapter I—Para 13)*

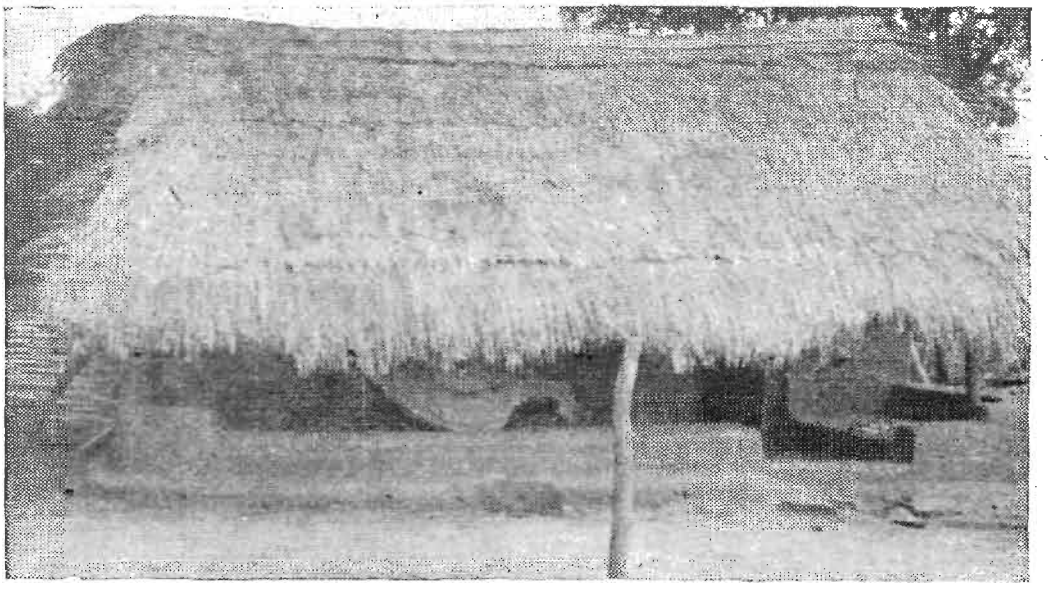
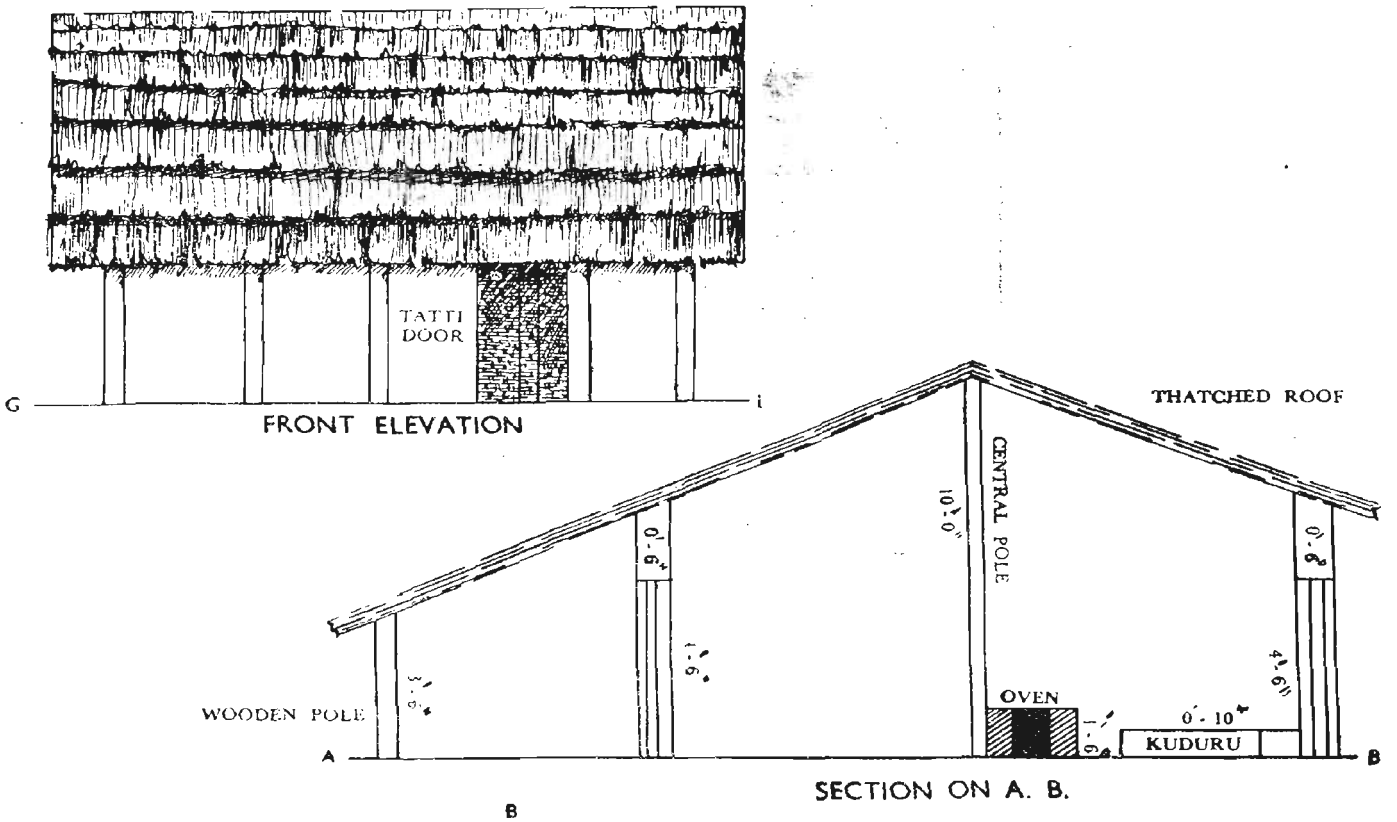


Fig. 3—Independent Bagata house. *(Chapter II—Paras 10 & 47)*



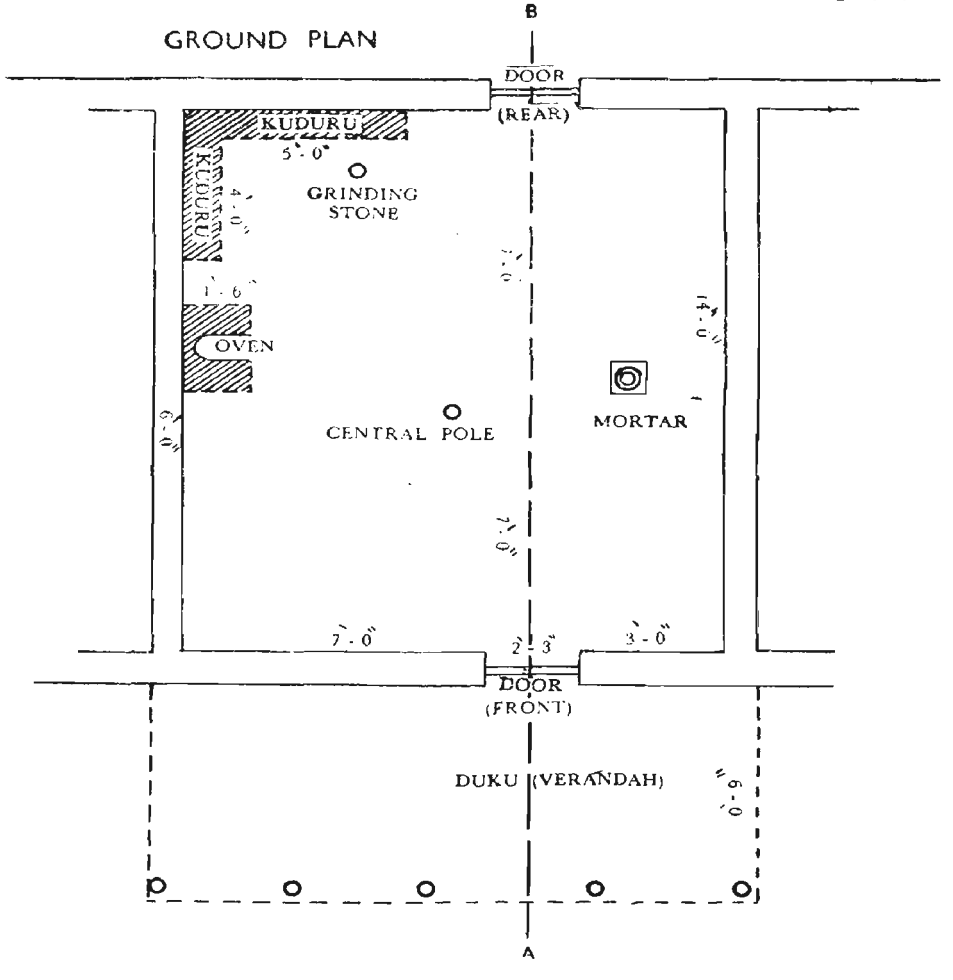


Fig. 4—House plan. *(Chapter II—Para 10)*



Fig. 5—Man's dress. *(Chapter II—Para 20)*



Fig. 6—Woman's dress. *(Chapter II Para 21)*



Fig. 7—Children's dress. *(Chapter II Para 22)*



Fig. 8—Hair style of Samanthu man and woman. *(Chapter II—Para 23)*



Fig. 9—*Suja* and *kuppa*—hair pins.
(Chapter II—Paras 23 & 24)



Fig. 10—Ornaments of feet and legs. *(Chapter II—Paras 24 & 25)*



Fig. 11—Ornaments of hands, fingers, neck, ears and nose. *(Chapter II—Paras 26 to 28)*

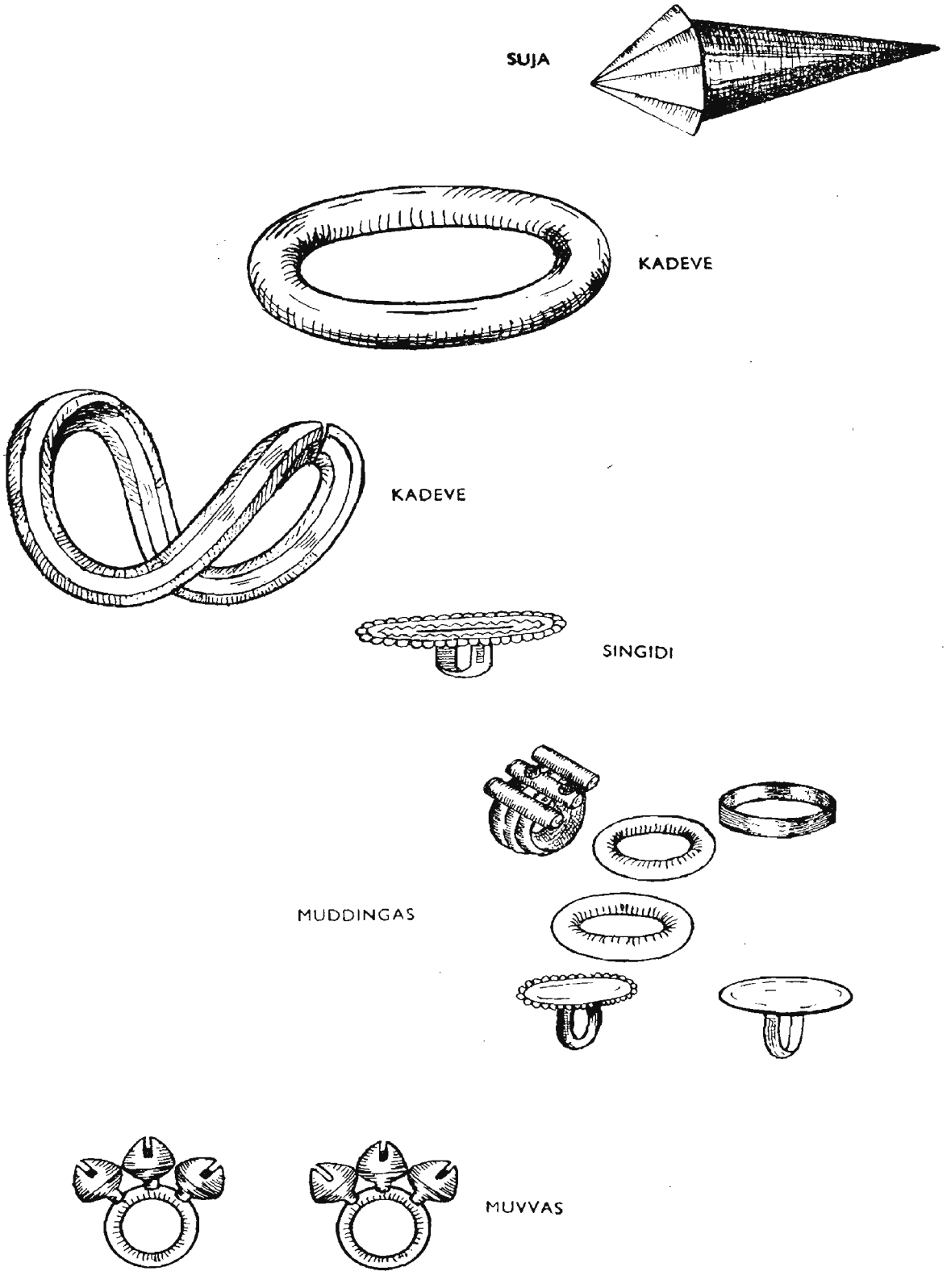


Fig. 12—Ornaments. *(Chapter II—Paras 25 to 27)*

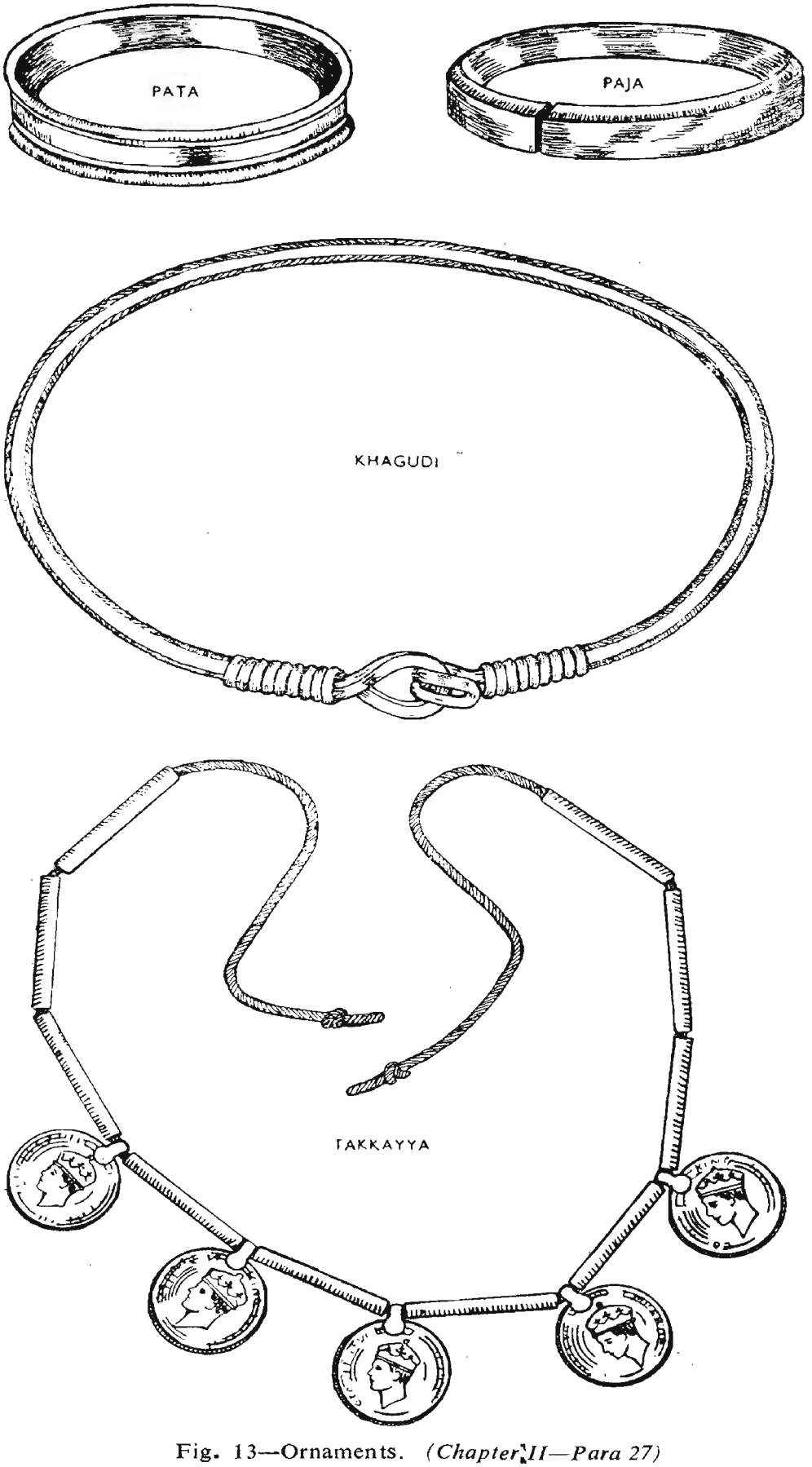


Fig. 13—Ornaments. *(Chapter II—Para 27)*

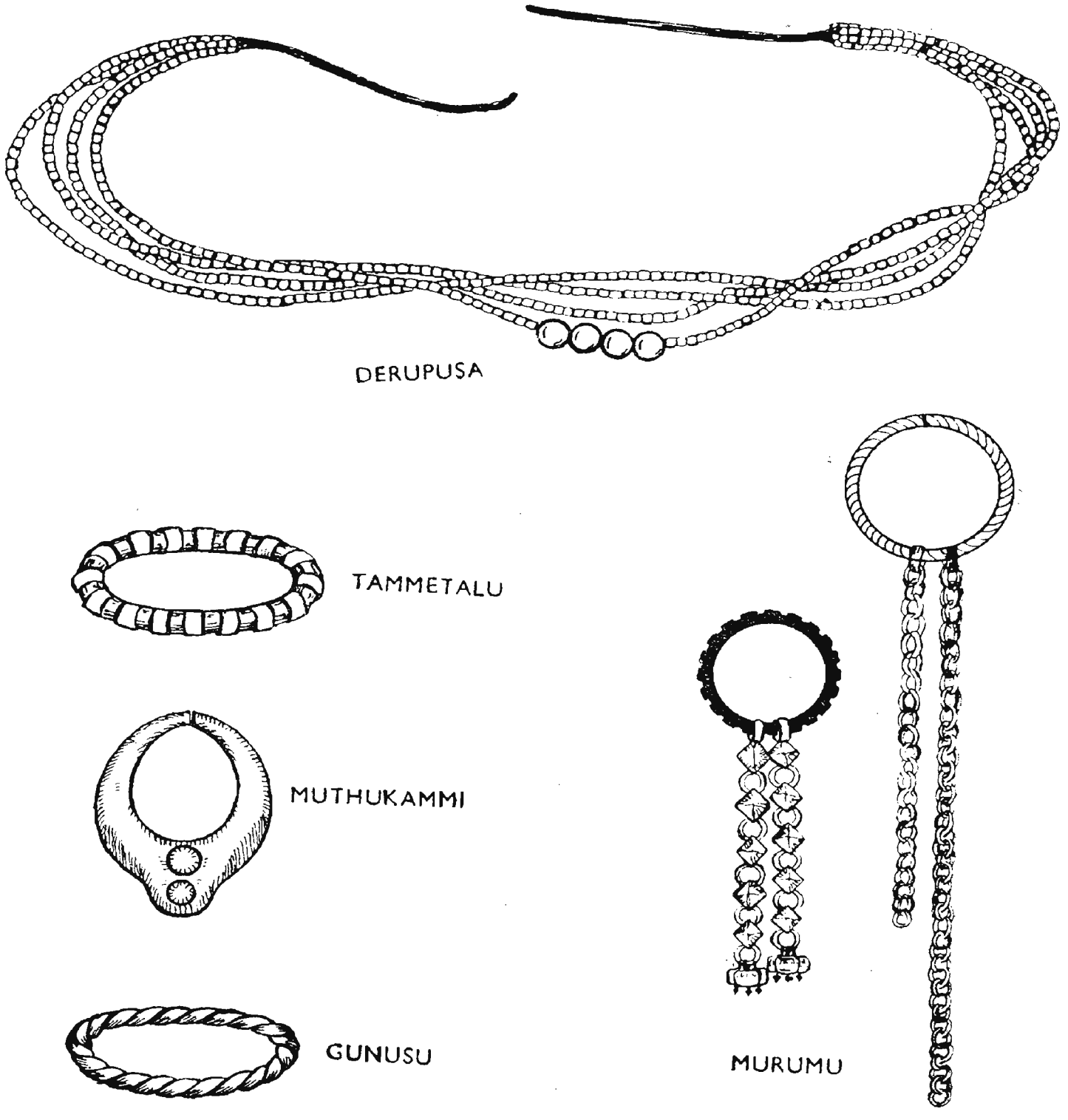


Fig. 14—Ornaments. *(Chapter II—Paras 27 & 28)*

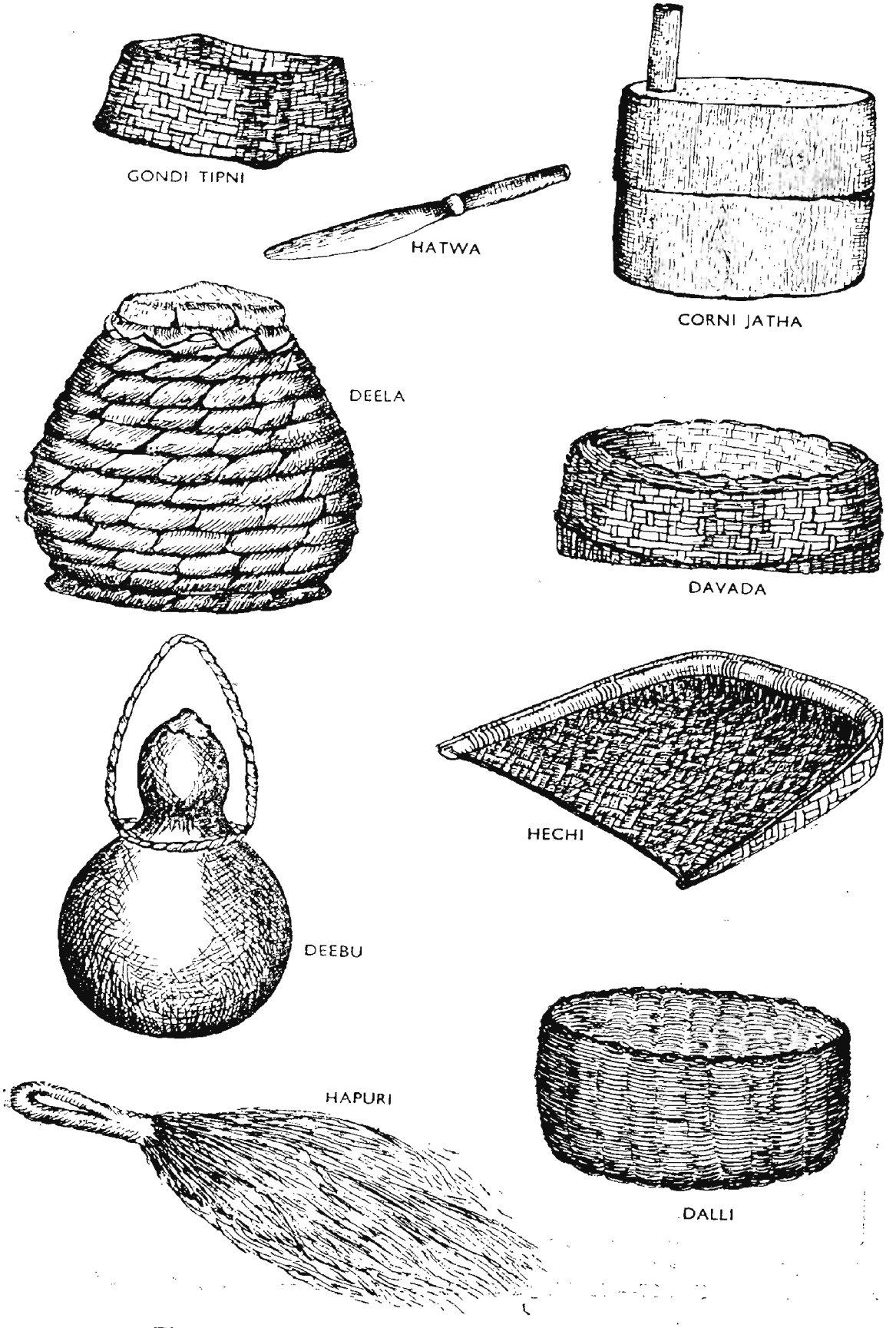


Fig. 15—Domestic articles. (*Chapter II—Para 34*)

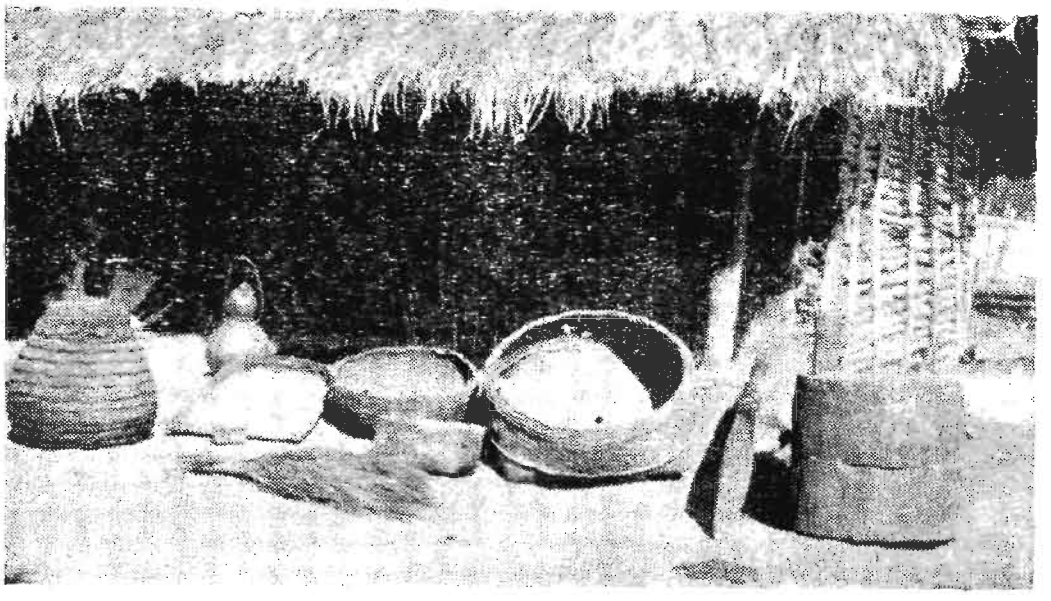


Fig. 16—Domestic articles. *(Chapter II—Para 34)*



Fig. 17—Cooking utensils. *(Chapter II—Para 35)*

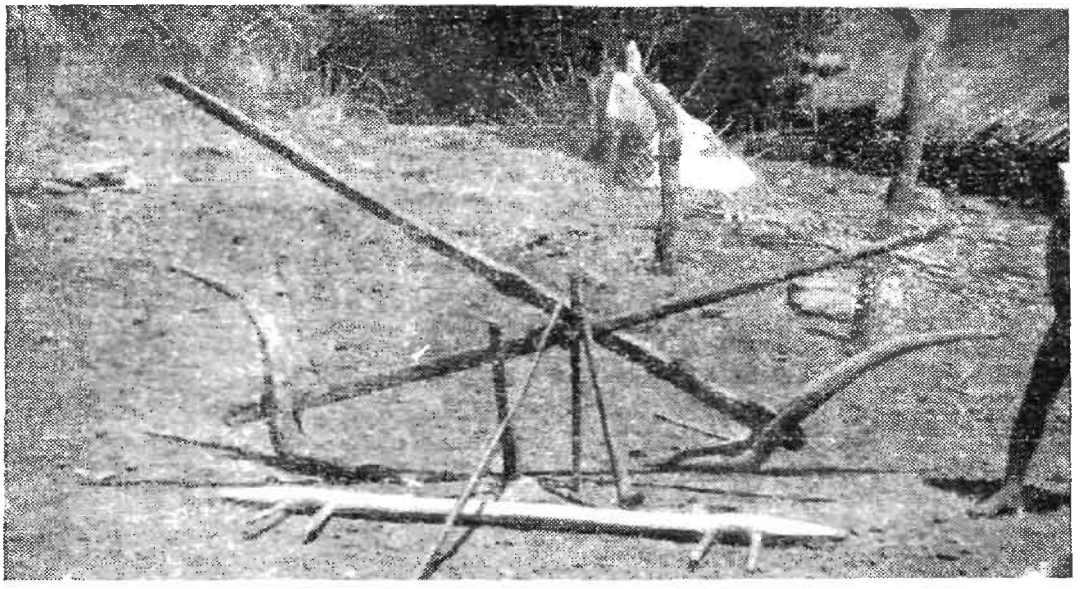


Fig. 18—Agricultural implements. (*Chapter IV—Para 31*)

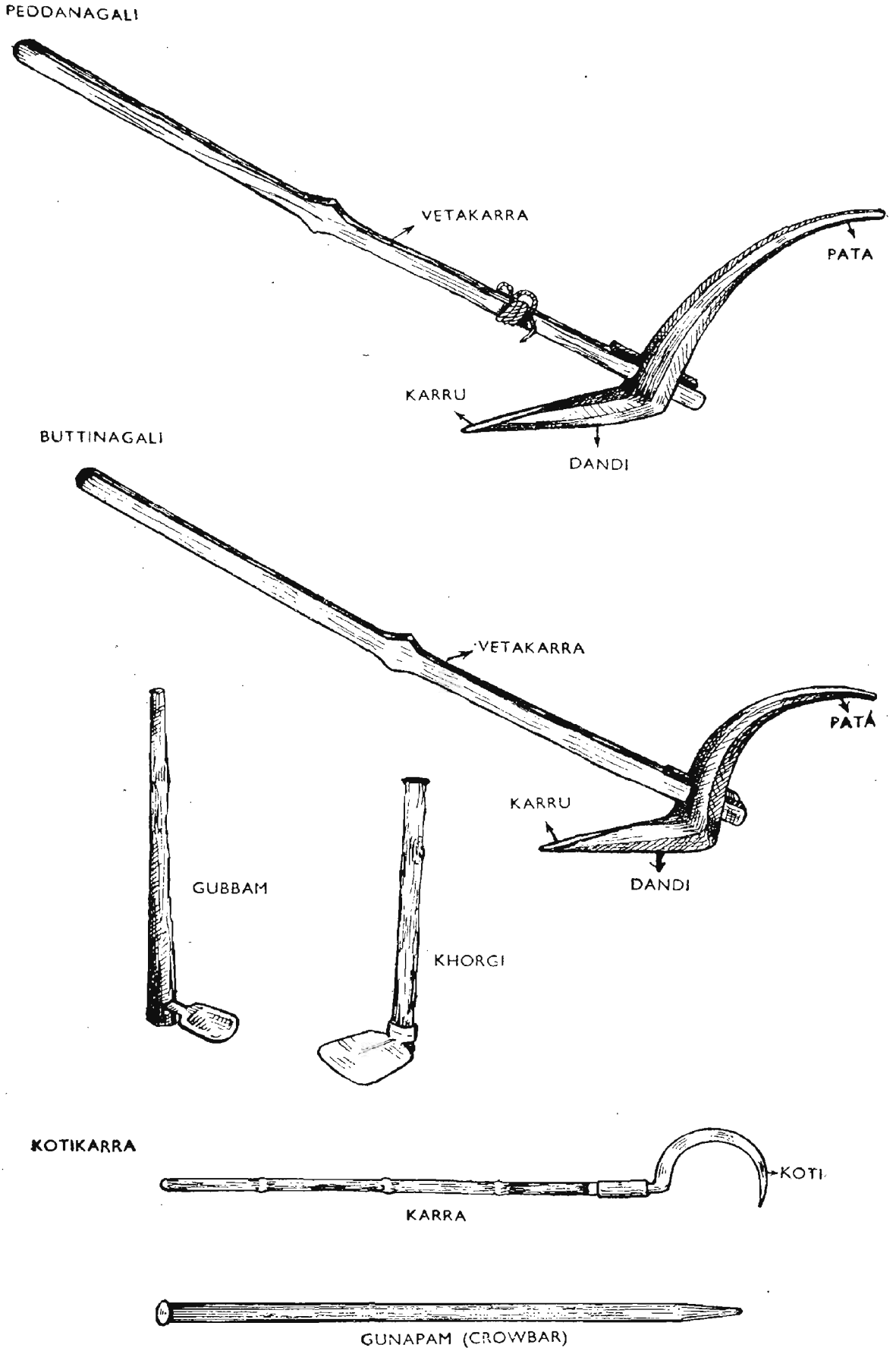


Fig. 19—Agricultural implements. (*Chapter IV—Para 31*)



Fig. 20—Mother giving bath to the child.
(*Chapter V—Para 5*)



Fig. 21—Woman returning home with head load of tubers etc.
(*Chapter V—Para 6*)

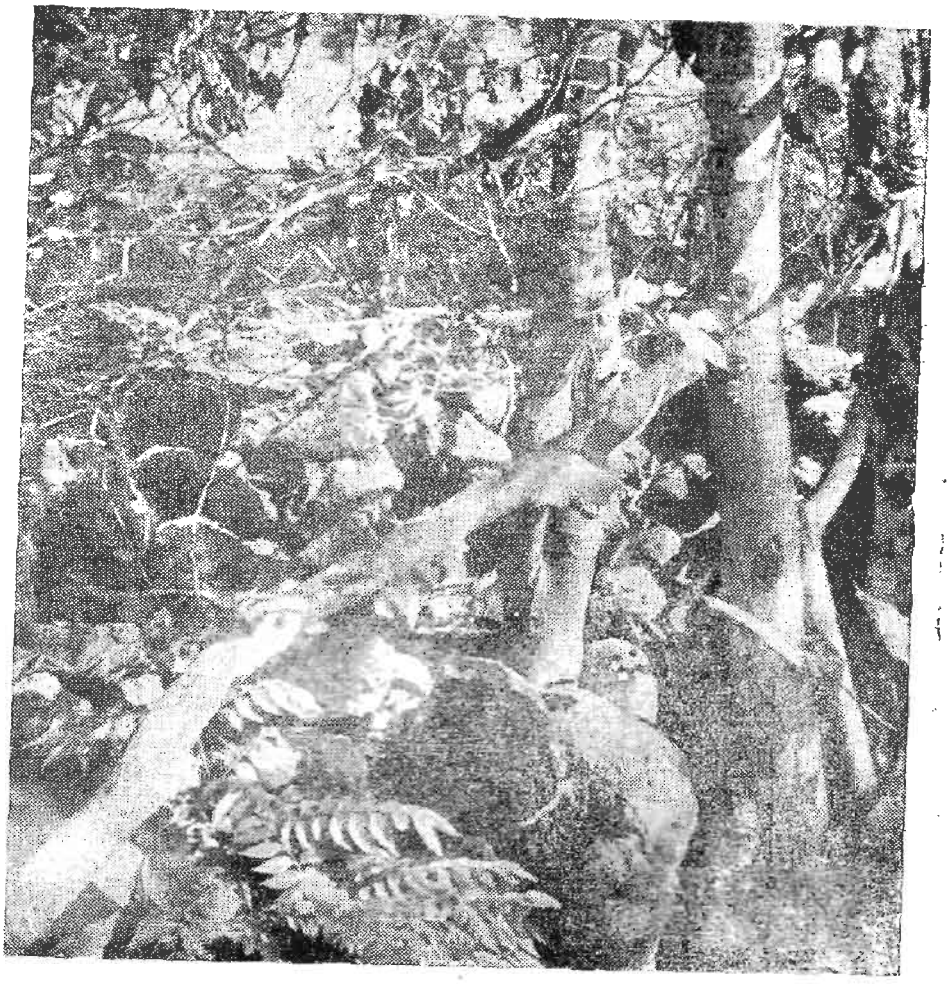


Fig. 22—Sankudemudu. (*Chapter V—Para 15*)



Fig. 23—Gurumais beginning the propitiation of Ammathalli.
(*Chapter V—Para 17*)

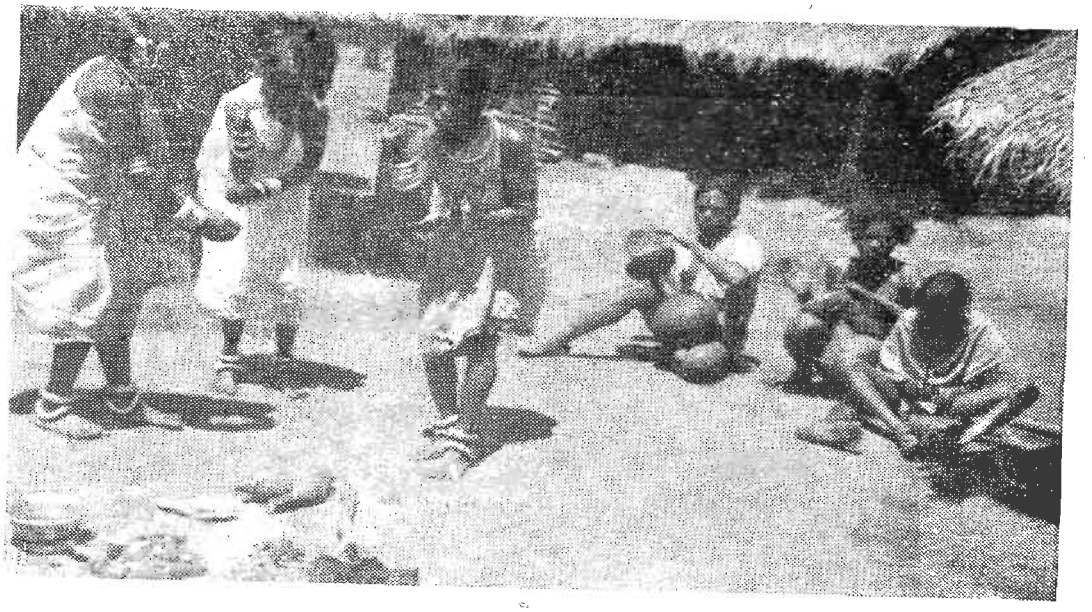


Fig. 24—Gurumais playing *Domalata*. (*Chapter V—Para 17*)



Fig. 25 – Gurumais playing *Bhajniata*. (*Chapter V – Para 17*)

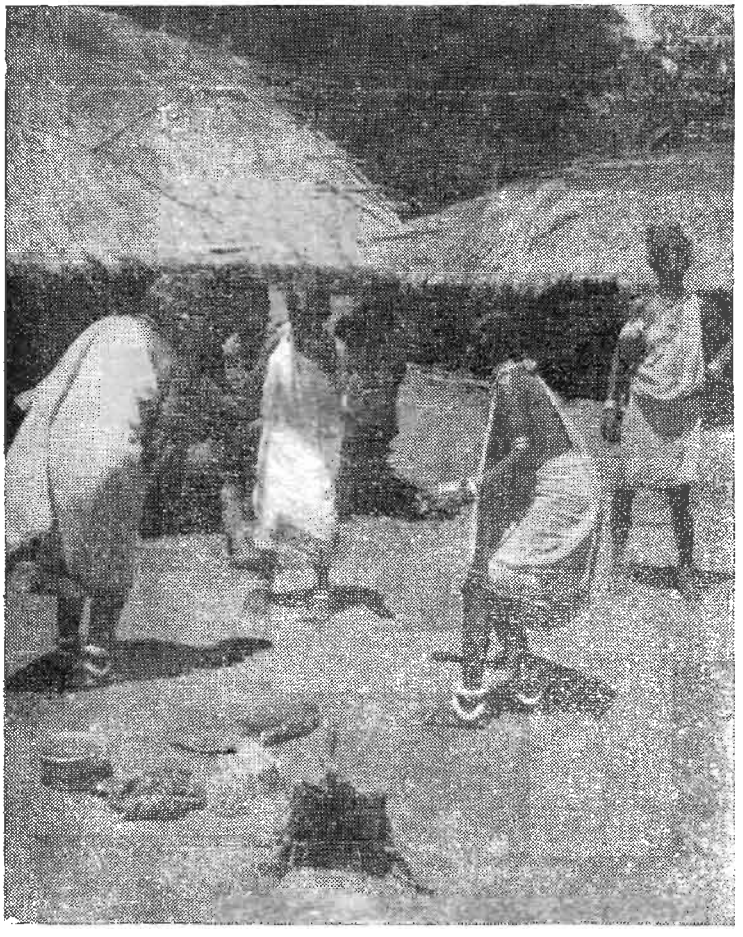


Fig. 26—Gurumais playing *Adivirajulata*.
(*Chapter V—Para 17*)



Fig. 27 Gurumais playing *Kondadevathalata*.
(*Chapter V – Para 17*)



Fig. 28—Gurumais sacrificing a fowl. *(Chapter V—Para 17)*



Fig. 29—The final stage of worshipping Ammathalli.
(Chapter V—Para 17)

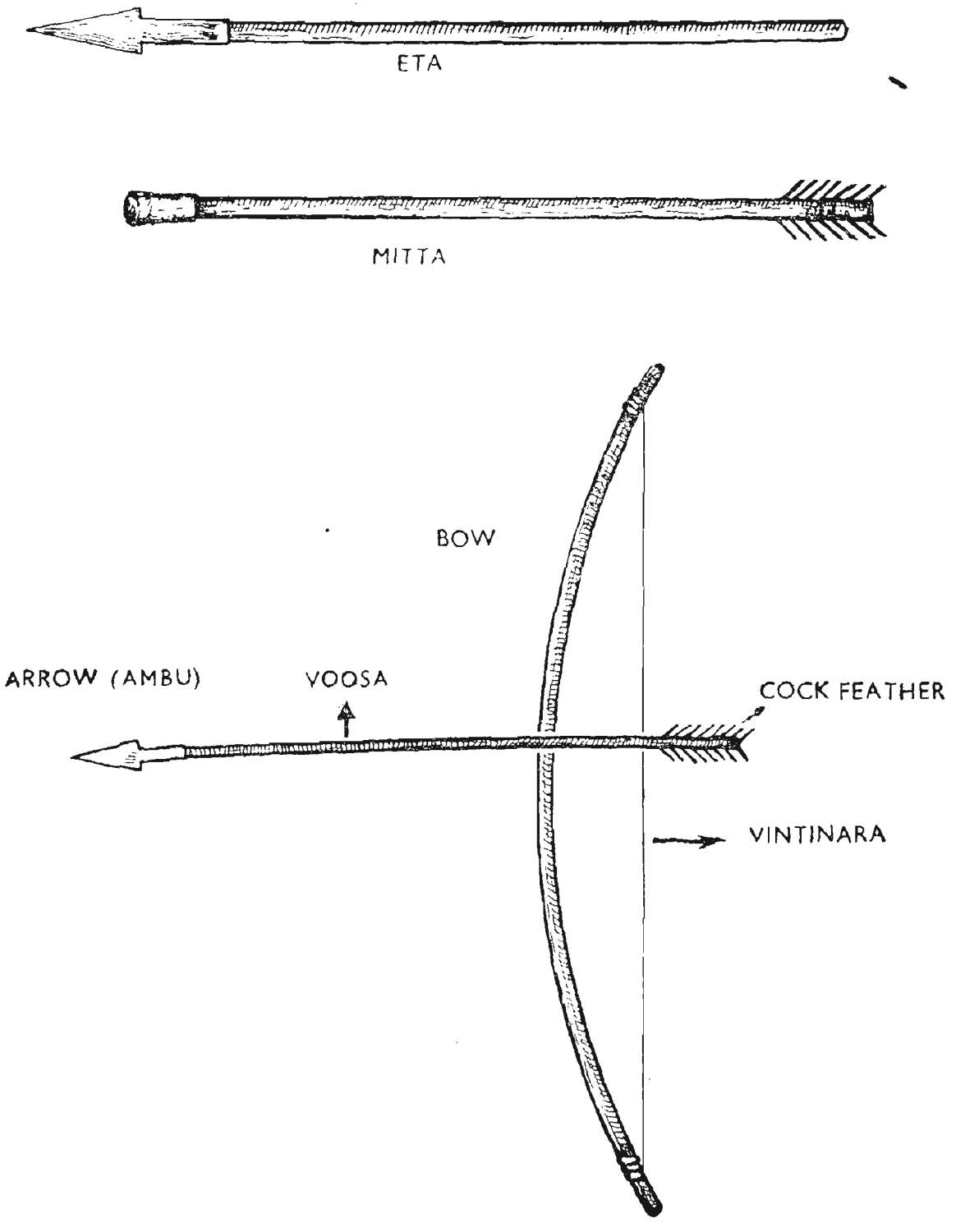


Fig. 30—Hunting implements. (*Chapter V—Para 11*)

Chapter I

THE VILLAGE

Introduction

1. Annavaram, a tribal village, which lies amidst the higher ranges of Eastern Ghats at 2000 feet above Mean Sea Level in Visakhapatnam District of Andhra Pradesh is selected for a study of the socio-economic life of Samanthus, a hill tribe, inhabiting the village about whom very little was known in the past. This tribe generally lives amidst the rolling hills of wild nature which are isolated and inaccessible. Fig. 1 shows an Investigator (of the office) approaching the village.

Location

2. The village Annavaram lies on 17°-46'-53" north latitude and 82°-11'-38" east longitude in the Agency tract of Visakhapatnam District at a distance of about 22 miles towards north-east of Chintapalle, the Agency taluk headquarters. The village is bounded by Panasalapadu village (one mile) in the east, Regada village (3 miles) in the south, Galipadu village in the west and Somavaram village (1½ miles) in the north. It is situated amidst thick forests and on the slope of a hillock to the north of Lothugadda-Gangarajumadugula-Paderu road which joins the all weather Narasipatnam-Chintapalle road at 24th mile (Location Map). Chintapalle is connected by a meandering ghat road with Narasipatnam, at a distance of about 30 miles in the plains area, which is not only the headquarters of a Revenue Division of its name but also an important commercial centre. Private owned motor buses ply between Narasipatnam and Chintapalle. The nearest Railway Station is Narasipatnam Road which lies on the Madras-Howrah broad gauge line, and is at a distance of 18 miles from Narasipatnam town. This distance too has to be covered by a private operated transport bus. The alternative route is to travel by any bus (private operated) plying between Visakhapatnam and Narasipatnam to reach the latter. From thence one has to take a bus plying to Chintapalle and get down at 24th mile on the Narasipatnam-Chintapalle road and walk a distance of about 13 miles on Lothugadda-Gangarajumadugula-Paderu road amidst thick hill ranges to reach this village.

Medical, administrative and other facilities

3. The nearest Government Hospital, Veterinary Hospital, Police Station, Taluk Office and Offices of the Agricultural Demonstrator and of Post and Telegraph are located at Chintapalle at a distance of about 22 miles from the village as already stated. One elementary school has been recently started in the village by the Chintapalle Panchayat Samithi. A Government Middle School with an attached hostel for the tribal children to prosecute further studies is located at Chintapalle. A dairy farm run by the Animal Husbandry Department of the State Government to breed suitable pedigree animals and poultry (livestock suitable to the agency area) in order to supply them to tribals at a minimum cost is also at Chintapalle. The Panchayat Samithi Block is also located here to implement the Community Development Programme in this Agency area. Chintapalle, the taluk headquarters, is thus the key centre of several Agency developmental activities.

4. An Inspection Bungalow (P.W.D.) and a Rest House of the Revenue Department are at Chintapalle where a brief stay is possible on prior reservation. The weekly *shandy* on Wednesday at Chintapalle is the biggest tribal *shandy* in this hill tract.

Flora and fauna

5. Broadly speaking, the flora in this area mostly consists of mango, jack, tamarind, teak, *nallamaddi* (terminalia tomentosa), *tellamaddi* (terminalia arjuna) and a variety of other plants. Besides these huge trees, there is a thick growth of scrub jungle and dry thorny plants. The fauna contains barking deer, spotted deer, wild pig, sambhar, cheetah, bear and tiger, the last two are frequently found in this area. A number of birds including peacocks, jungle fowl are also found.

Climate and rainfall

6. The average annual temperature varies from 40° - 45° F. in the months of November and December to the maximum of 98° - 102° F. in the months of April and May. The pre-monsoon showers are quite common in the months of April and May. The south-west monsoon that breaks in the month of June lasts upto September and is followed by the north-east monsoon (October to January). The average annual rainfall is 56″. Due to these heavy rains, thick foliage develops and the forest tract presents a green landscape of an enchanting and pleasing appearance to the eye. The nights are usually cool all through the year though in the winter months *i.e.*, from October to February they are very cold. Both the mornings and evenings of December are unpleasantly chill whereas the nights are bitingly cold.

Population

7. Being an unsurveyed village, the density of population could not be given. During the 1961 Census there were 38 households with a population of 215 (males 105 and females 110) living in 22 houses (Table 1). At the time of the survey in May, 1961 there were only 24 households with a population of 122 (males 69 and females 53) belonging to only two Scheduled Tribes *viz.*, Samanthu and Bagata. On the whole, the average size of the household works out to 5.1 while it is 3.5 among the Bagatas and 5.4 among the Samanthus (Tables 3 and 37). During the consanguineous marriages survey conducted in May 1963 there were only sixteen households: Samanthu (8), Bagata (5), Gadaba (2) and Valmiki (1). This steady decline within a period of two years from February - March 1961 to May 1963 shows the migratory nature of these tribes. It is natural with the Samanthus to desert the village when the surrounding hills become infertile as they mostly depend on *kondapodu* (cultivation of hill slopes). The emigration may be rightly attributed to the lack of fertile hill slopes, the only source of livelihood.

8. Majority of the households *i.e.*, 15 out of 24 households or 62.5% are having four to six members. Next to it are the 7 households with 2 to 3 members whereas 2 households are clustered with 7 to 9 and 10 and more persons respectively. There are no single-member households (Table 2).

Selection of village site, layout and residential pattern

9. The tribals generally select an open site, sufficient both for habitation and cultivation in a valley or at the foot of a hill. The Samanthus, in particular, settle at the foot of a hill where extensive *kondapodu* (cultivation of hill slopes) is possible to enable them to eke out their livelihood. A perennial water source at a commandable distance is another factor in the choice of a site for settlement as their women generally take bath in such places. The dwellings are, however, constructed a little away from the water source, for fear of wild animals frequenting the spot. The Bagatas abandon the village site and rebuild their houses in another place, should an epidemic break out or many deaths occur while the Samanthus leave the village site if the surrounding mountains become infertile.

10. The two tribes inhabiting the village have separate settlements. All the Samanthu households have occupied the eastern part of the village. The Bagatas are living a little away from the households of the Samanthus who are considered locally backward as they eat beef, pork and dead animals. The Bagata households are located to the west of the Samanthu habitation area. One Valmiki household has settled recently close to the habitation area of the Bagatas whereas the two Gadaba households are living amidst the Samanthus. The Bagata houses are independent structures. The Samanthus construct unbroken linear type of houses. There are no planned village streets. An approach road connecting Lothugadda-Gangarajumadugula-Paderu road is recently laid to this village.

Village deity

11. Sankudemudu who is worshipped separately by the Samanthus and the Bagatas is symbolised in two conical shaped stones one located under a mango tree and another under *jeeluga* tree respectively.

Crematoria

12. The crematoria of the Bagatas and the Samanthus lie on the northern side of the village on either side of a big hill stream locally known as Peddagadda.

Sources of water supply

13. The Peddagadda flows from east to west at a little distance on the northern side of the village. There are two other small streams near this village which flow from south-east and join the Peddagadda in the north. The Peddagadda is the main source of water supply for all purposes throughout the year (Fig 2). A drinking water well is constructed in the west of the village, near the Bagata habitation area, by the Panchayat Samithi Block, Chintapalle.

School

14. The Panchayat Samithi primary school located in the village provides educational facilities upto V Class.

Local administration

15. Annavaram village along with five other villages namely Somavaram, Vantharapadu, Panasalapadu, Veduripalle and Joharu was constituted into the Annavaram Panchayat. The age old local *Muttadari* system continues to administer the civil life though the statutory Panchayats are functioning.

Marketing

16. The tribals attend weekly *shandy* on Wednesdays at Chintapalle and Lambasingi on Mondays both for the sale of minor forest produce and purchase of the domestic requirements. Besides they also purchase their domestic requirements from the sales depot of Andhra Scheduled Tribes Co-operative Finance and Development Corporation located at Lothugadda.

History of the village

17. The tribals could neither give the etymological meaning of the village name nor could say anything about the history of the village.

Settlement history

18. One Sri Velecheru Lashmayya, the grandfather of Sri Velecheru Balanna, the present Village Munsif belonging to Bagata tribe, was considered to be the first settler in this village. Late Velecheru Lashmayya took permission from the then Muttadar of Lothugadda, the grandfather of Sri Thaggi Valisayya Dora, the present Muttadar and settled in Panasalapadu village. As the village was later on affected by cholera he left for Kommangi in Peddavalasa Mutha where he lost all the cattle. Considering this as inauspicious, late Lashmayya with the permission of the then Muttadar of Lothugadda constructed a house to the west of Panasalapadu village where the present village grew up and he named it as Annavaram.

19. Among the Samanthus the first settlers are Sri Vanthala Ramanna, the present Pettandar of the village and late Sri Korra Gurubuddadu. The son of late Sri Korra Gurubuddadu migrated after marriage to his father-in-law's place to eke out his livelihood. Hence there is no representation of Korra family among the Samanthus in this village.

20. Late Sri Vanthala Ramayya, father of Sri Vanthala Ramanna, came to Kotagunna village of Lothugadda Mutha from Nandapur in Orissa State to eke out his livelihood along with his father and brother. As late Sri Vanthala Ramayya lost both his father and brother a few years later, he feared that he might also die if he continued to live in Kotagunna village and, therefore, migrated to this village thirty years back. As years rolled on, all his relatives also migrated to this village to eke out their livelihood and thereby the Samanthus became the predominant residents of this village. The Bagatas are the first settlers of this village and the Samanthus joined much later.

21. Table 31 throws light on the settlement history of the village. Nineteen out of 24 households are of the present generation while 2 Bagata households have been residing since 4 to 5 generations, one household each of the Samanthu and the Bagata has reported to have been staying here between 2 and 3 generations and one could not specify the period of stay. It is thus clear from Table 32 that the first settlers of this village are the Bagatas who are reported to have been residing since 4 to 5 generations.

22. As regards the places from which these 24 households immigrated, 15 Samanthu households have come from outside the taluk but within the same district and 2 households each of the Samanthu and the Bagata have immigrated from the neighbouring villages of the same taluk but 5 households could not specify the places wherefrom their forefathers had immigrated.



Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

1. The population of the village is made up of two Tribes namely, Bagatas and Samanthus. Twenty out of 24 households (83.3%) with 108 persons (88.52%) of the total population are Samanthus and the rest 4 households with a strength of 14 persons are Bagatas. Among the Bagatas the females outnumber the males (Table 3).

Bagatas

2. According to the *Vizagapatam* District Gazetteer of 1907,

> "The Bagatas (Bhaktas) who number 30,000 (more than in any other district), are a branch of the Kapus who chiefly reside in the Madgole and Golgonda hills and form the aristocracy there. The Golgonda Muttadars were usually of this caste. The Bagata *inti perulu* are in several cases the same as those in the Kapu and Telaga castes and their marriage customs resemble generally those of the Nagaralu. They are both Vaishnavites and Saivites, but members of the two sects intermarry and dine together. The former own allegiance to, and are often branded with the Vaishnavite chank and chakram emblems, by a guru who lives in Godavari; and the latter bury their dead in the usual sitting posture instead of burning them."[1]

A Similar mention about the origin of this tribe is also made by E. Thurston as follows :

> "The Bagatas, Bhaktas, or Baktas are a class of Telugu fresh-water fishermen, who are said to be very expert at catching fish with a long spear. It is noted, in the Madras Census Report, 1901, that 'on the Dasara day they worship the fishing baskets, and also (for some obscure reason) a kind of trident.' The trident is probably the fishing spear. Some of the Bagatas are hill cultivators in the Agency tracts of Vizagapatam. They account for their name by the tradition that they served with great devotion (bhakti) the former rulers of Golgonda and Madugula, who made grants of land to them in mokhasa tenure. Some of them are heads of hill villages.....It is recorded in the Census Report, 1871, that "in the low country the Bhaktas consider themselves to take the rank of soldiery, and rather disdain the occupation of ryots (cultivators). Here, however (in hill Madugulu in the Vizagapatam District), necessity has divested them of such prejudices, and they are compelled to delve for their daily bread. They generally, nevertheless, manage to get the Kapus to work for them, for they make poor farmers, and are unskilled in husbandry."[2]

3. A few Bagata elders reported that their forefathers were engaged as Muttadars by the Raja of Golgonda. Even today the Muttadars of this hilly area belong to Bagata tribe who predominantly reside in Paderu, Madugula and Golgonda hills. They were at one time a martial community and appear to have been the devoted soldiers of Golgonda estate (not to be mistaken for Golconda near Hyderabad, Andhra Pradesh) who in appreciation of their loyalty called them as *bhaktulu* meaning devotees. As regards their occupation they were never fishermen and they were eking out their livelihood as cultivators (cultivation of flat lands and hill slopes locally known as *garuvu* and *kondapodu* respectively) from their forefathers' time.

Samanthus

4. Sri Vanthala Ramanna, the first settler among the Samanthus, reports that they have immigrated to these parts from Jeypore, Koraput and Nandapuram of Orissa State. Little information could be given by any Samanthu informant about their origin. However, a mention made in the District Gazetteer, *Vizagapatam* (1907) at page 271 is as follows: "In Khond villages the headman is called the majji or samanto and in Savara villages the gomango." The name Samanthu, once a title indicating headship status of some persons among the Khonds might have gradually assumed the significance of a group name and reference to the name Khond might have been lost. Behind these apparently different names, there are common ethnic characteristics between Khonds and Samanthus. Investigation of Khonds in Lamthampadu[3] village in Paderu Taluk, and of Samanthus with whom this village monograph is concerned show that Khonds and Samanthus are almost identical in their physical appearance, dress and social customs. They speak KUE, the common dialect and eke out their livelihood by cultivating the hill slopes. It may thus be inferred that the Samanthu might be the regional name and they might originally belong to the Khond tribe.

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1. Madras District Gazetteers, *Vizagapatam* (1907), p.79
2. E. Thurston, *Castes and Tribes of Southern India*, Vol. I, (Madras, 1909), p. 128
3. *A Monograph on Lamthampadu*, Census of India, Vol. II, Andhra Pradesh, Part VI. Serial No. 10

5. No tribe has reported about their *gotras* or sub-sects.

Social status

6. The Bagatas are considered superior by other tribes. The post of Village Munsif, the chief village official is usually occupied by the Bagata tribe, whereas the Bariki, a village servant is generally a Valmiki, another tribe and the Samanthus hold the post of Pettandar, an intermediary functionary assisting the Village Munsif in the villages where they are either in a minority or recent settlers. Thus the Valmikis are traditionally the weaker class among these tribes. Beef and pork eating is prohibited among the Bagatas, whereas it is not prohibited among the other tribes *viz.*, Samanthu and Valmiki. In the social ladder, the Samanthus occupy a position inferior to the Bagatas but superior to the Valmikis. The Samanthu and the Valmiki dine in the house of the Bagata whereas the latter does not dine in the houses of the former two.

Age-groups

7. It is evident from Table 4 that 56 persons or 45.5% of the total population represent children aged 14 years and below whereas 52 persons or 43% are in the age-group of 25-59 years. There is only one male of the Samanthu tribe aged above 59 years. The females outnumber the males in the age-groups of 15-24 only. But it is strange that no male member is reported among the Bagatas in 15-24 age-group. Table 8 shows that all the 24 household heads *i.e.*, 20 Samanthus and 4 Bagatas are males and except one aged about 60 years, the rest are found in the age-group of 25-59 years.

Marital status

8. Table 5 shows the marital status of the total population by age-groups. Out of 122 total population, 59 are never married. Under this category there are only 3 persons-2 males and 1 female in the age-group of 15-24. All the 56 children in the age-group of 0-14 are not married. Among the married who numbered 59, majority numbering 50 are found in the age-group of 25-59. According to the village elders women are usually married after puberty and therefore the child marriages are not prevalent. Two cases of divorce in 15-24 age-group are reported.

Literacy

9. There are no literates in this village as on May 1961 (Tables 6 and 7). A few children are attending the Panchayat Samithi school which has been opened only very recently in this village after May 1961.

House types

10. It is common among the tribes of this area to construct two types of houses namely *purillu* and *middillu*. Many Samanthus of this village live in the *purillu* type of houses. All the four houses of the Bagatas are independent structures, whereas the 13 out of 20 Samanthu houses are of a long construction with a continuous roof, with mud partition walls separating one another, providing an independent access to each household from outside, the remaining seven being independent structures. There is only one *middillu* type of house constructed by a Samanthu, while the remaining are *purillu* type of houses. The tribals do not have any sentimental objection to live in pucca houses but for their economic inability to construct such a one. Fig. 3 shows an independent Bagata house. Fig. 4 gives the plan of the house.

Selection of house site

11. It is customary among the Samanthus to conduct a preliminary test known as *koti* on any Wednesday evening in the month of *Heeratenji* (March-April) before selecting the site for house construction. The house builder cleans and bedaubs the central portion of the proposed site with cow dung and facing each keeps seven pointed rice grains in a group, locally known as *manjinga* and draws a circle round this group. Likewise he makes another *manjinga* separately. One group of rice grains represents Ammathalli, the Goddess whereas the other one represents his ancestors. Both these together are known as *koti*. Each *manjinga* is covered with an *adda* leaf (banninia vahi) or *neredi* (eugenia jambolane) leaves and a stone is placed over it to prevent them from being blown off. He offers prayers to the Ammathalli and his ancestors to protect the *koti* from any disturbance till the following morning. He will adhere to the house site if the *koti* remains undisturbed. It is a popular belief that the family and cattle would prosper and flourish if the house is constructed on such a site. Usually the first settler in the row of houses conducts the test for the selection of the house site. Afterwards persons of the extended kinship

group or of the same tribe join together to live in by extending the construction. When the entire Samanthu locality was gutted by fire five years ago, the houses were rebuilt in the same place adopting the customary unbroken linear type without, however, conducting the test for the selection of house site. The house of the Pettandar is usually located in the centre of one of the rows. He has, however, constructed his house separately, but near the people of his own tribe after the fire accident.

12. The Bagatas also conduct a preliminary test known as *pati* for the selection of a house site. In order to conduct this test, a *muhurtham* (an auspicious day) is fixed in consultation with the Muhurthagadu (one who fixes the auspicious day) of their own tribe. The house builder cleans the central portion of the proposed house site and it is smeared over with mud and dung, and then decorated with *chodi* (eleusine coracana) or lime flour. The *muhurtham* (auspicious time) is usually fixed during evening hours of the day. He stands facing east and keeps the plantain leaf or an *adda* leaf plate over the cleaned place at the auspicious time. Then half-a-seer of rice is kept over this leaf and is covered with a bamboo basket. In the early hours of the following day he again measures the rice and if it is equal or more, the site is considered to be prosperous and his livestock and family will be happy and he will adhere to it.

Sankusthapana

13. After the selection of house site the Samanthu fixes the central pole on any Wednesday in the same month of *Heeratenji* (March-April) which is locally known as *pun bhumitha munda muska hanno*. The Bagatas also erect the central pole in the house site on an auspicious day fixed in consultation with Muhurthagadu. This ceremony is locally known as *sankusthapana*. The actual construction of the house among these two tribes is usually taken up from *Eesikalenji* (April - May) to *Landilenji* (May - June) which is the most convenient period as the agricultural operations would have been over by then and there would be no rains during that period. In the meantime the house builder, assisted by his family members, collects the required wood and other necessary articles from the forest. All the village community people irrespective of the tribe assist in the construction of the house. In turn, the house owner offers food to all the participants in this co-operative effort once in a day during the period of construction. If the participants belong to superior caste/tribe to that of the house owner, he offers them *battem i.e.*, uncooked articles of food. The women are exclusively engaged in the construction of mud or wattled walls.

Construction of two types of houses

14. All the houses are built of mud walls, locally known as *kartikudu*, while the wattled walls are known as *dirukudu*. In the case of mud walls, a foundation of two feet is dug. The wattled walls are constructed with thin beams of *maddi* (terminalia alata) or *tada* (grewia tiliaefolia) or *neredi* (eugenia jambolane) fixed at an interval of 4" or 6" and are plastered with mud and cow dung on either side. The wattled walls are 6' in height all round with a thickness of 4" to 6". Over these wattled walls, three or four beams are kept to support the loft which is constructed over them with the wooden rafters or planks. An entrance of 4' x 4' is made to the loft either in the centre or in the corner. A bamboo ladder is used to gain access to the loft where corn, seed and agricultural implements are stored.

15. The roof is supported by a central pole of about eleven feet in height from the ground. The *darbha* grass locally known as *vikka* is used for roofing, which slopes down on the front and rear side of the house. Bagata houses are independent structures with four slopes. The roofing is constructed with bamboos and thin long wooden beams of *tada* (grewia tiliaefolia) *maddi* (terminalia alata) and *neredi* (eugenia jambolane). All the houses are single roomed with one entrance (Table 33). A few houses are provided with an entrance and an exit facing each other. The Samanthus who have a tradition of living amidst narrow valleys and on hill tops construct their houses more as a protection from wild animals, inclement weather, gales and heavy rains than any thing else. Most of their active time barring the rainy season is spent outside their houses working on their fields. When they come back home they are only too anxious to keep themselves warm and keep away from light and wind of which they had too much in the open where they went out for work. For them it is not a question of how much light or air should be allowed inside their habitations but how

best they can keep out even for sometime from the free weather. They do not have any special ventilators as such and the entrance itself serves the purpose. Only one household of the Samanthus is having a wooden door prepared by a carpenter of Narasipatnam with locally available wood, who is paid Rs. 30 towards making charges. All the remaining households are provided with bamboo doors, prepared locally with thin bamboo strips. A mud plastered platform known as *kuduru* of one foot height and one and a half feet width and with a length of 4′ or 5′ within the kitchen is used for keeping water pots, cooked food, vessels etc. A wooden plank of 3′ x 1′ with three mortars is fixed to the ground which is used for pounding corn. A bamboo mat of 3½′ x 3½′ known as *jolu* is hung over the oven from the loft for drying corn.

16. The *middilu* type of house is invariably provided with mud walls and thatched roof. Sri Vanthala Sethu (a Samanthu) the only owner of *middilu* type of house narrates the construction of the house as follows. In *middillu* type the whole roof is plastered with mud and cow dung over rafters of *maadi* or *taua* or *neredi* which are of 15′ to 20′ length and 4′ or 6″ width (Table 34). Over this mud plastered roof there is again a thatched roof supported by bamboos and thin long wooden beams. The *purillu* type has merely the thatched roof without the inner mud plastered roof. Thus the difference is only in the construction of the roof and walls. The *middillu* is preferred, as the household goods cannot be easily destroyed, though susceptible to fire accidents. Besides, it is a sign of economic prosperity as its construction involves more money. The existence of one *middillu* amongst the Samanthu houses indicates the tendency of the Samanthus to change their house types from traditional pattern. This change may possibly be related to their changing over from shifting cultivation to settled agriculture. The other internal arrangements of the house do not vary much from the *purillu* type.

17. The main doorway of the Bagata houses faces either to the north or the east, the significance of which is not known to the constructors. In the case of Samanthus, the main gate of most of the houses faces north while in a few it faces either west or east also. The Samanthus take particular care about the breadth of the house while the length can be of any extent depending on the availability of the land. The breadth of the house must be either 9 cubits (13½′), 6 cubits (9′) or 3 cubits (4½′). But the Bagatas construct the houses to the size according to the availability of the site. All houses in this village are owned by the occupants and exclusively used for residential purposes (Tables 35 and 36).

18. Occasionally, hired labour for the construction of mud walls is also engaged. The construction costs of a *middillu* varies from Rs. 300 to Rs. 400 whereas a *purillu* costs Rs. 75 to Rs. 100. The repairs to the houses are taken up once in three years. The expenditure on construction or repairs of the house is usually met either by selling the corn, minor forest produce, bulls or by pledging the land. They also take loan from the *sowcar* (plains merchant) at an abnormal rate of interest which is always repaid in kind.

House-warming ceremony

19. The completion of house construction is followed by a house-warming ceremony locally known as *punji ijjo hamjino* on any Wednesday of any month depending on the economic position of the householder. On this day the Gurumai, the female traditional, priest of their own tribe worships the ancestors at one corner of the new house and offers a fowl. In this connection, a non-vegetarian feast is arranged to his own tribal people wherein the sacrificed fowl is cooked and served. The house-warming ceremony among the Bagatas is known as *illudigadam i.e.*, entering the house. An auspicious day is fixed by Muhurthagadu of their own tribe. The house builder entertains all the community people who helped him in the construction including friends and relatives with a non-vegetarian feast.

Dress

20. The tribals of this village clad themselves in handloom clothes purchased from the weekly *shandies*. *Shandy* at Narasipatnam was serving the needs of the tribals. The coming in of the new *shandy* centres at Chintapalle on Wednesday at Gangarajumadugula on Tuesday and the opening of the Sales Depot of the Andhra Scheduled Tribes Co-operative Finance and Development Corporation at Lothugadda have enabled them to procure their domestic requirements including clothing without having to trek a long distance. The everyday dress of

a tribal male consists of a waist string and a small piece of cloth, known as *gochi*. He wears the *gochi* in between the two legs in such a way that the ends loosely fall both to the front and to the back, thus covering the nakedness (Fig. 5). During the winter and rainy season every one wraps himself in cotton blanket locally known as *gonda*. He also wears *badi* (banian), shirt and *dhovati* whenever he visits the relatives' house and on festive occasions. The average annual cost of an adult male dress is as follows :

	Rs. P.
Gochi (*kohdi*) @ Rs. 1.50 x 2 ...	3.00
Shirt (*chokka*) @ Rs. 3.00 x 2 ...	6.00
Dhovati (*pancha*) @ Rs. 2.50 x 2 ...	5.00
Cotton blanket (*gonda*) @ Rs. 8.00 x 1	8.00
Total ...	22.00

21. The Samanthu women both young and old are not habituated to wear *choli* (jacket). A *cheera* (saree) of 12 cubits (18 feet) length is purchased from the *shandy* which is made into four equal pieces and each piece is known as *chehali*. The *chehali* is worn on the waist which falls upto knees and a *tuvvalu panchiya* (a long piece of cloth used as upper garment) covers the breasts. The two corners of one end of the *tuvvalu pancha* are knotted either on the right shoulder or on the back of the neck and the other end falls upto the knees (Fig. 6). They also wear a piece of unsewn cloth (an undergarment) which is passed between the legs and tied to the waist string both at the front and back. Any piece of old cloth is used for this purpose. The average annual cost of an adult female dress is given below:

	Rs. P.
Cheera (saree) @ Rs. 6.00 x 1 ... (each one is made into four equal pieces. The length of the sarees is 18')	6.00
Tuvvalu pancha @ Rs. 1.50 x 3 ... (used as upper garment)	4 50
Gonda (cotton blancket) @ Rs. 6.00 x 1	6.00
Total ...	16.50

The Samanthu women wrap themselves in a *gonda*, a coarse thick handloom cotton cloth during the winter and rainy seasons to protect themselves from cold winds. Unlike the Samanthus the Bagata women wear sarees like the women of the plains though the style of wearing it differs slightly from plains in the sense that Bagata women keep the end of the saree on the right shoulder while it is on the left in the plains. The saree is worn in such a way that it covers both the lower and upper portion of the body. The present generation, of late, has taken to the habit of wearing jackets (blouses) while the older women are still respecting the age old custom of not wearing it. An adult Bagata female requires three sarees and two jackets per year. Hence the average annual cost of a Bagata female attire costs Rs. 10 to Rs. 15 more than that of a Samanthu female.

22. The male and female children wear any torn cloth as *gochi* in between the legs. Besides this, the male children wear a shirt. Two or three shirts are required for a year and each costs Rs. 1.50 to Rs. 2. Both boys and girls start wearing adult dress at the age of thirteen (Fig. 7). Footwear is not used by any tribe in this village though it is not a taboo.

Hair styles

23. The hair style of a Bagata and a Samanthu male is known as *juda* and *sikha* respectively. The hair style of a Samanthu woman is known as *kubbe* while that of a Bagata woman is called a *koppu*. The young girls among the Bagata are adopting the plains way of dressing the hair known at *jada i.e.*, plait. *Dola* oil (oil of Jetropha seed) is used both for the body and the head after bath. The hair is dressed with *paniya* (comb) which is locally prepared or purchased for one anna from the *shandy*. While dressing the hair the woman uses *savari* prepared with a piece of an old gunny bag. After combing the hair, it is wound up with *savari*. The hair pins locally known as *suja* and *kuppa* of a peculiar conical shape made of aluminium are exclusively used by the Samanthu women. Each hair pin costs 0.25 P. Figure 8 shows the hair style of the Samanthu man and woman and Fig. 9 shows the *suja* and *kuppa* hair pins. Every man and woman carries a *paniya* (comb) with them to dress the hair. The men keep the *paniya* in *juda* or *sikha* whereas the women tie it to an ornament worn on the neck or keep in the hair over the helix of the right ear.

Ornaments

24. Figures 9 to 14 illustrate the ornaments worn by the Samanthus. The ornaments of a Samanthu woman are more varied than those of any other tribal woman in these parts. Though the ornaments are not valuable in terms of money as they are only

made of brass and aluminium, they are exquisite in design and shape. Even the poorest girl decorates herself profusely with these ornaments. All the Samanthu women wear necklaces of multi-coloured beads. A few of these necklaces are closely tied round the neck and a few of them hang down over the breasts. The Samanthu woman can easily be spotted out at any place as she is the only woman who so gorgeously bedecks herself with all the ornaments among the women of this hilly country. They are very shy and move in groups in the weekly *shandies* led by a man of their tribe. They wear small brass bells or jingles on the toes and glass bangles on the wrists. The varied ornaments of the Samanthu woman are detailed below:

Ornaments of feet and legs

25. *Kadeve* are the anklets made of aluminium or German silver. The cost per pair varies from Rs. 3 to Rs. 5 depending on the size and weight of the metal. A pair of *kadeve* are worn on each anklet. *Singidi* is an ornamental brass toe ring worn on the third and fourth toe of the feet. Each one costs 0.12 P. and are secured from the weekly *shandy* at Gangarajumadugula on Tuesdays. *Muddi*, a circular plain brass ring is worn in pairs on the toes. Each pair costs 0.50 P. *Muvvas* are also another peculiar type of toe rings with small brass bells attached. Each *muvva* consisting of three or four bells costs 0.12 P. These are worn on the third and fourth toe of the feet. They produce rhythmic musical sounds while walking. The jingle of these bells mark out the Samanthu woman as they walk.

Ornaments of hands, fingers and neck

26. *Muddingas* are worn on the fingers of both the hands. These are brass rings fixed to rupee, or half rupee, or four anna or coper coins (quarter anna piece). Besides supplying the coins, they pay the making charges to the goldsmith at Chintapalle. Sometimes they purchase them from itinerary merchants of Narasipatnam and Yelamanchili who visit this place once in a year. The costs of a *muddinga* is one and a half times the cost of the coins fixed to the ring. In case of rings prepared with copper coin they pay two annas.

27. There are various types of rings with or without coins attached, worn on the fingers. All these rings are mostly made of brass. Sometimes the *muddinga* consists of a mere brass wire wound up three or four times in a circular form. Each one costs two annas. *Pata* are brass bands, worn above the elbows of both the hands. Each one costs two rupees. *Paja* are plain wristlets, circular in shape made of aluminium. *Khogudi* is worn on the neck. It is circular in shape and made of aluminium and costs one rupee. *Takkayya* is a necklace prepared with rupee coins worn on the neck. (*Taka* is a hook provided to a rupee coin). It is prepared with 15 to 30 rupee coins with aluminium tubes in between. The goldsmiths of Narasipatnam prepare this for Rs. 1.50 or Rs. 2. *Derupusa* are worn both by men and women tightly round the neck above the throat. These are made of thin slender bamboo pieces with a red glass bead in the centre. This is purchased from the *shandy* for one anna each. Besides these, the women wear a number of necklaces of multi-coloured beads. The glass beads of various colours are purchased at the rate of 0.25 P. per hundred from the *shandy* at Gangarajumadugula held on Tuesdays.

Ornaments of ear and nose

28. They have their ears and nostrils pierced with a pointed iron needle at the age of one year or even earlier. This is done by Gurumai, the traditional woman priest on an auspicious day which is usually Wednesday. The children are dressed with ornaments even from the childhood. *Murumu* are ring-like ornaments made of brass. Three or four are worn in the helix. Each one costs 0.12 P. *Tammetalu* are worn in the lobe of the ears. They are studded with red stones. A brass one costs 0.50 P. to Re. 1.00, whereas the price of a gold one varies from Rs. 10 to Rs. 30. These are purchased from the weekly *shandy* at Chintapalle or Gangarajumadugula. Sometimes they are also prepared by a goldsmith of Narasipatnam. *Gunusu* are also made of brass. Two to four are worn in the lobe and helix of the ear. Each one costs 0.12 P. *Muthukammi* is worn at the centre of the nose which hangs over the upper lip. This is also studded with red stone. It is made of brass and the cost varies from 0.25 P. to 0.37 P.

29. A few men of the Bagata and the Samanthu wear *gundujatha* (*jatha* means pair) in place of *tammetalu* in the lobe of the ear. The *gundujatha* is in a circular shape made of either gold or brass. The brass one costs 0.12 P. to 0.25 P. whereas the gold one costs from Rs. 10 to Rs. 25.

30. Besides the above, a few other ornaments are also in use: *Pagadi* is in the shape of a coiled snake, the hood projecting in the end and the body rolled up passing through the lobe of the ear. It is about half an inch in length and prepared out of brass. Each one costs 0.50 P. *Soki* is another ornament worn on the helix of the ear. It is in the shape of a ring made of either gold or brass studded with a red stone. The brass one costs 0.12 P. to 0.25. P. and the gold one costs Rs. 30. A few men wear gold *soki*. *Kammi* is made of gold or brass. This is worn on the nostrils. The brass one costs 0.12 P. to 0.25 P.

Ornaments of waist

31. *Tedalimada* (waist-string) is a cotton thread worn on the waist. Both men and women wear this from the age of two years.

32. The ornaments worn by a Bagata woman on the anklet, wrist, ear, nose and neck are same as that of the Samanthu woman but the former does not wear so profusely as the Samanthus.

33. The tribals generally purchase their ornaments from *Mangalavaram santha* (Tuesday *shandy*) at Gangarajumadugula. A few people purchase at Chintapalle *shandy* or from the goldsmith at Chintapalle and Narasipatnam.

Domestic articles

34. Every tribal household generally possesses a few cots, *adda* leaf baskets and bamboo baskets. The wooden cot known as *katteli* is prepared locally by every household with *tada* (grewia tiliaefolia) wood and is knitted with *pahar dori* (in KUE dialect) or *sivali dori* (in Oriya language) both meaning *adda* fibre. Figures 15 and 16 show the domestic articles generally in use. The common domestic articles found in every household are *gondi tipni* a small basket prepared out of thin bamboo ribs, used for carrying provisions, *corni jatha*, a wooden grinder and is used to dehusk *sama* (a type of grain). This grinder is made of *gummadi* (gmelina arborea) wood. Each household prepares it for itself. It is purchased for two annas from the weekly *shandy* at Chintapalle. *Deela*, a basket prepared out of *adda* leaves by every household to store ten *kunchams* of corn or seed. Every household possesses three or four *deelas* depending on their requirements. *Dawada* is a shallow basket prepared out of a little thick bamboo ribs used for carrying the dung from the cattle sheds to the fields. *Deebu* is an improvised vessel prepared out of ripe water-gourd which is dried and made hollow. It is used for carrying gruel to work spots. *Hechi* is a winnowing fan used for separating corn from sand particles. This is made up of thin bamboo veneers. It is purchased in the village from itinerary merchants. *Hapuri* is a typical hill broom used for sweeping the house. Both men and women collect the broomsticks from the forest and make the *hapuri*. It is both strong and convenient. *Dalli* is a basket, prepared with bamboo ribs, used for storing corn. They are generally sold by a hill tribe called Gadaba for ten *kunchams* of any corn. The capacity of each *dalli* varies from 3 bags to 5 bags. The *dalli* is plastered on both sides by mud and dung. Gunny bags are also used for storing corn. *Deru taddi* is a big container prepared out of bamboo strips for storing 10 to 15 bags of corn. Each household possesses two or three such *taddis*, depending on the harvest. *Hanguni* prepared out of bamboo ribs is used for storing *chodi* flour. *Jatha* is a granite grinding stone used for preparing *chodi* flour, etc. This is prepared locally. *Kolu* is a kind of pestle used to pound corn. It is made of *tada* wood. An iron ring known as *ponnu* is fixed to one end of this *kolu*. *Dovali* is a knife used for cutting small plants. The axe is known as *rali*. The axe head made of iron is fixed to a three feet long handle of *tada* wood.

Cooking utensils and accessaries

35. Figure 17 shows the cooking utensils generally in use. Some of the earthenware utensils used for cooking are : *jurum doka*, a medium sized earthen pot used for preparing gruel, *onda vajin doka* a large pot (earthen or aluminium) used for cooking either rice or *sama*. The latter is the biggest of all the earthen utensils. *Pidatha* is a small shallow earthen pot used for preparing curry and *pulusu*. *Ginni* is an aluminium vessel used for taking meals. *Hatwa* is a spoonlike wooden rod prepared out of *gummadi* wood, used for stirring *chodi* gruel during preparation so that *chodi* flour and water may mix thoroughly. It is purchased for two annas from the weekly *shandy* at Chintapalle. *Jathu* is an improvised ladle prepared out of fully ripe water-gourd which is dried and an opening made and the inner pulp removed.

36. Every household uses the earthen pots described in the preceding para for cooking purposes which are purchased at a cost of 0.25 P. to Rs. 3.00 depending upon the size, from the weekly *shandy* at

Chintapalle and Gangarajumadugula. A few well-to-do households among the Bagatas and the Samanthus are using aluminium utensils also for cooking food and brass *bindi* (vessel) for fetching and storing water. The aluminium and brass tumblers or glasses also are used for drinking water. These cost from 0.75 P. to Rs. 5.00 depending upon the size of the articles.

Some consumption habits

37. Any dried wood available in the forest is used without any taboo for fuel purposes. They generally use kerosene locally known as *mattichikon* for lighting purposes. A few households use the burning stick as candle. Table 17 reveals that the two sample households selected for intensive socio-economic survey use soap and wooden cots and kerosene. Table 18 shows that these two households are in the annual income group of Rs. 301 to Rs. 600 and Rs. 901 to Rs. 1,200 respectively.

Food

38. The staple food of the Samanthus as also of the Bagatas in the village is *chodi* (*ragi*). *Chodi* is consumed in the following forms.

(a) *Chodi topa* : The dry *chodi* flour is boiled in water and stirred thoroughly to form a semi-liquid which is locally known as *chodi topa.*

(b) *Chodi jurang* : This is otherwise known as *chodi ambali* or *chodi* gruel. The *chodi* flour is soaked in water a day earlier to the actual preparation of *jurang*. The soaked *chodi* flour is mixed in the boiling water and stirred thoroughly to prepare *jurang*. Other grains like *sama* and rice are consumed by cooking in water. The cooked *sama* is known as *khoda unda* whereas the cooked rice is known as *kuli unda* or *vari annam*. Besides, they prepare and consume *taku jurang* with the kernel of mango nuts in June and July. The mango nuts are broken and the kernel is pounded into small particles. The pounded stuff is collected in a bamboo basket and kept in a running stream to wash off the bitterness. Afterwards this *taku gunda* is mixed in boiling water and stirred thoroughly. Thus *taku jurang* is prepared. The mango fruits in the month of *Rakıalengi* (June-July) and jack fruits in the month of *Bandapournimalenji* (July-August) are also consumed.

39. They consume vegetables like brinjals, pumpkin (*purla*), unriped plantains, *kumada* (cucurbatacea). Vegetable greens like *gummadikura*, *sorakura*, *totakura* (amaranthus blitune), *sarasakura* are also consumed.

40. Castor oil is used both in ceremonial and ordinary meals by the Samanthus whereas the Bagatas and occasionally Samanthus also use groundnut or gingelly oil which is purchased from the Sales Depot at Lothugadda or from weekly *shandies*. The Samanthus extract castor oil by the following method. The castor seed is fried and then pounded. The pounded stuff is boiled in water and stirred thoroughly. The oil that floats on the water is collected in a separate pot and boiled until the water evaporates.

41. The tribals are not habituated to milk the cattle but it does not mean that there is any taboo against the use of milk or milk products.

42. Both the Bagatas and the Samanthus are non-vegetarians. Eggs, flesh of fowl, sheep or goat, pork and beef are taken by the Samanthus whereas the last two items are prohibited among the Bagatas. The Samanthus consume the flesh of the dead cattle also. Game meat, such as that of wild goat, barking deer, spotted deer, wild pig and rabbits is also eaten by both the tribes. The common method of preparing a meat dish is to boil the meat and add salt and chillies. Occasionally meat is cooked in castor oil or vegetable oil (Table 26).

43. They take food thrice in a day *viz*, breakfast known as *chalava*, lunch and dinner. The breakfast is taken between 8 a.m., and 9 a.m., consisting of *chodi* gruel with salt (*koru*) and dried green chillies (*mirchinga*). Occasionally thick tamarind juice added with salt and chillies is also taken to enhance the taste (Table 25). The lunch known as *jurang gohono* is taken between 1 p.m., and 2 p.m., consisting of *chodi topa* or gruel (*ambali*) with *kuccha* (curry) depending on the season, adding salt and tamarind juice. The dinner known as *jurang gohono* consisting of *chodi* gruel and a little of cooked *sama* or rice is taken along with some vegetable curry and boiled dhal. They take a little quantity of cooked *sama* or rice in lunch and dinner. They exclusively take *chodi topa* or *chodi* gruel from June to December.

44. There is seasonal variation in the food articles collected by the tribals. In the month of December and January *veduru kommulu*, locally known as

diraka or *kommula kura*, are boiled in water and added with salt and chillies before consumption. This is used as side dish at lunch or dinner. Besides, the leafy vegetables namely *kumada kuccha, garisa kuccha* available from November to December, *totakura* from May to July and *sarasakura* from June to August are boiled in water and added with salt and chillies before they are consumed. Such edible tubers as *pindidumpa, tegalu, vymudumpalu* which are available in plenty from February to May are consumed after being boiled in water, added with salt and chillies. The tribals consider themselves exceptionally fortunate if they could eat bamboo rice at least once in their life time as the bamboo rice are available only once in sixty years. The mother bamboo plant is said to die immediately after the delivery of the rice once in sixty years. Afterwards the bamboo forest begins to grow afresh.

Smoking

45. Both men and women irrespective of economic status, drink tea in the weekly *shandies* but it is not a regular habit. They smoke tobacco in the form of a cigar of 6" to 8" length. The pieces of dried tobacco are wrapped in a tender *adda* leaf for smoking. Both men and women of any tribe do not chew tobacco or *pan*. Men smoke cigarettes and *beedis* occasionally. The purpose of smoking seems to be to avoid foul odour of the mouth and also to stimulate them to work. They even prefer to forego their meals for a day or two but not the smoking. Their addiction to smoking is so much that they complain of pain in their jaws and teeth if they do not smoke and relief is found only in smoking. The parents offer smoke even to children of 4 to 6 years of age either to silence a problem child or as a token of affection. Thus smoking becomes a habit with the young ones too. Likewise the children develop the habit of taking intoxicated liquors too.

Drinking

46. No woman in this village is addicted to drink but all men drink *sara*, a type of indigenous liquor during their visit to weekly *shandies*. The drink is essentially served on social and religious functions namely, birth of a child, marriage, death, worship of deities and on festive days. The serving of drink marks the happy culmination of any social function. Though the sale of liquor is prohibited, illicit sale of liquor forms the main source of livelihood to quite a few middle class people. The *sara* is manufactured surreptitiously on the inaccessible hill tops by the plains' merchants and transported to the *shandy* places in big earthen pots. The rubber tubes of pneumatic vehicles are filled with *sara* and transported unnoticingly by lorry along with the other domestic requirements to the weekly *shandy* places. The liquor shops are opened a little away from the *shandy* place either under a tree or a small shrub or by the side of a hill stream located on the usual way of the tribals to the *shandy*. The merchants offer the drink on credit as they are confident about the tribals' honesty in repaying the dues. The transactions are usually carried out in terms of cash.

Sanitation

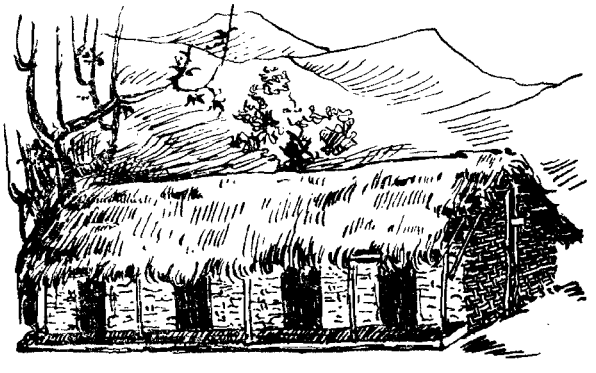
47. Though the general surroundings of the village look clean as the cattle dung is stored in cultivable lands, away from the habitation area, the immediate environmental sanitation of the habitation is somewhat unsatisfactory due to close proximity of cattlesheds constructed amidst the dwellings on one hand, and the nearness of the pigsty and open air defecating habits of the people, besides the daily rubbish being stored in heaps close to the residential houses on the other. The dwellings and homesteads are daily swept by women and dung water is sprinkled in the homesteads, which give them a neat and clean appearance. The tidiness of a homestead is clearly illustrated in Fig. 3. Afterwards the woman goes to the nearby hill stream with uncleaned utensils and along with the cleaning of utensils she also brushes her teeth with *kanuga* (pongamia glabra) or any other fresh green wooden stick and attends to her personal oblations. She also cleans and polishes the ornaments with the sand that is found in the bed of the hill stream. The men brush their teeth while returning from the fields. They wash their faces, hands and feet at home before taking breakfast. Both men and children take hot water bath daily in the evening hours whereas the women take bath near the hill streams once in three days or at times once in a week. Both men and children apply *dola* oil prepared out of Jetropha seed, to the body and head after bath. The *dola* oil is extracted out of ripe Jetropha fruits just like castor oil. The women also apply this oil, whenever they take bath, to the body and dress their hair regularly in the evening hours. Thus the Samanthu man and woman look clean. The Bagatas also use *dola* oil as it softens the body and protects it against the blisters caused due to chill bite. Both

men and women take bath regularly in the evening hours. After bath they generally wear washed clothes. The tribals spit most unwittingly anywhere and everywhere. The clothes are washed by women once in a week, by boiling them in water mixed with oven ash locally known as *sara* or *daubu*. The soiled clothes are first boiled in water mixed with oven ash and are then washed in pure water. The two houses selected for intensive survey are found using soap (Table 18). They take head bath with *sheekai* or *pottadi* fibre (used to clean the hair) whenever they feel the itching sensation.

Common ailments

48. The common minor ailment among the Samanthus and the Bagatas is the inflammation of eyes as the houses are ill ventilated and smoky. They also suffer from malaria. However, they are fairly good in their physique when compared to other tribes. They bring water from a hill stream where they wash their utensils, feet, hands and clothes. As mentioned in Chapter I the Panchayat Samithi Block of Chintapalle has dug a well recently to supply protected drinking water but it is not yet opened for use. Any minor illness is treated by offering a fowl to the ancestors. The Gurumai (the traditional woman priest) of the village invokes the spirits and a sacrifice is offered to cure any disease. The tribals are not aware of the principles of positive health.

49. There are no medical and maternity facilities in and near about the village. The nearest Government hospital is located at Chintapalle, 22 miles away from the village. Any minor ailment is treated by offering a fowl to the ancestors. Any experienced old woman locally known as *buddi* attends to the delivery. The birth and death register is not maintained in this village. Any unusual death that occurs due to wild animal attack, or an accident such as a fall from a tree, or a murder is immediately reported to the police.



Chapter III

SOCIAL CUSTOMS

Pregnancy and prenatal care

1. The tribal customs and practices relating to birth are very simple. The stoppage of regular mensus and occurrence of vomitings are the signs of pregnancy. The pregnant woman has a natural craving to take sour things. It is not customary to send the pregnant woman to her parent's house for prenatal care and delivery. But only the parents of sound economic status do take their daughters to their home for confinement. She keeps working till the labour pains start and no special food is served to her during the period of confinement. She cannot enjoy any relaxation from the normal burden of domestic duties or from the collection of edible roots and fuel from the nearby forest.

Delivery

2. The delivery is usually conducted in the main living room and no preparations are made even in the final hours of confinement. An experienced old woman locally known Boddubuddi attends to the delivery. Soon after the birth of the child, both the mother and child are given a hot water bath. The Boddubuddi cuts the umbilical cord with a country knife and applies turmeric powder and castor oil to it and looks after the mother and the new born child for a period of one week. Both the mother and the child are given hot water bath daily during the period of pollution which lasts for one month. The mother is exclusively served with cooked *sama* (panium miliare) added with salt and chillies for one week after delivery and afterwards she takes the normal food. The placenta is collected in an earthen pot and buried by the Boddubuddi who attended on the delivery in a place which is ordinarily inaccessible to men and cattle. Though as a norm the pollution period lasts over a month, the mother however resumes her normal household work from 9th or 10th day after delivery. The whole house is cleaned and the floor is smeared with cow dung on the day when the child completes the first month. The Boddubuddi sacrifices a fowl in the name of the ancestors where the birth has taken place and enjoys the whole of it for herself and thus ends the pollution. In the case of Bagatas, the Boddubuddi renders the midwifery services. The pollution lasts till the dropping of the umbilical cord. There is, however, no difference between the Bagatas and the Samanthus in regard to the other formalities.

Child care

3. The child is fed on mother's milk and continues to suckle for two and a half years and upto three years in rare cases. It is a common practice among these tribes for the mother to carry her child wherever she goes in a sling of cloth which hangs down from the neck to the left like a cradle, till the child begins to walk.

4. No sterile cases have been reported among these tribes and no contraception or abortion are in practice. The tribals consider it a sin to resume normal family life till the child gives up the suckling of mother's breast. Thus the child birth is naturally spaced. This taboo against the man and his wife copulating during pregnancy and considerably long after child birth may perhaps be one of the reasons for polygamous marriages, for, those who cannot resist this long deprivation of family life. Besides, of course, the plurality of wives substantially helps in agricultural pursuits and also signifies the wealth of the person.

Naming ceremony

5. The naming ceremony known as *doruittam* in KUE dialect, is conducted among the Samanthus on any day when the child begins to walk. The Gurumai (the traditional woman priest) sits facing east and recites the names of all the ancestors. The *buddi* removes the hair of the child who is made to face east before giving the name. She draws three or four lines with *chodi* flour on the ground which is cleaned and smeared with cow dung and sprinkles a little rice thereon. Then a small chicken is fed on the sprinkled rice while the names of the ancestors are recited. The child is named after that particular ancestor whose name would have been recited when the chicken picks up the rice grain. On this occasion a vegetarian feast is arranged for friends and relatives. Among the Bagatas, the naming ceremony is performed

on the day the umbilical cord falls. Every woman, participating in this feast, presents one or two annas to the child. The Boddubuddi prepares a small morsel of food known as *pidapa* with all the food stuffs prepared for the day's feast. She continuously recites the names of all the ancestors while keeping this *pidapa* in the palm of the child. That name is given to the child, which is uttered at the time the child grips the *pidapa*. In this connection a vegetarian feast is arranged for friends and relatives. This habit of naming the child among the Bagatas is slowly on the wane. They either refer to a Telugu calendar or Muhurthagadu for fixing an auspicious day for the naming ceremony. On this day a mixture of fried bengalgram, cocoanut pieces and a little of jaggery is distributed to all the community people and the parents call the child by the name liked most.

6. The proper names of individuals are preceded by their surnames such as Vantha, Marri, Muvali, Gammela, Korra and Pangi among the Samanthus and Velacheru and Pothuru among the Bagatas. Typical male names among Samanthus which might have been derived from their popular stories are Piluku, Komulu, Dividu, Jamri, Kunti, Timru, Kangu, Bandi, Bondaru, Sitru, Sundu, Kona, Mari, Soriya, Sikunu, Kadanga, Dassu, Nachha, Sapru, Debru, Gagga, Dombu, Nadipi Muddu, Gari, Sannu, Butiyo, Dili, Naddi, Boldo, Seema, Bangru, Kindo, Setu, Nandu, Seeka and Nappa. Proper names like Ramanna, Linga, Lachanna, Subbaiah, Mulatayya, Poli Nayudu, Chinnayya, Nulayya, and Kitta, resembling the Hindu names are also adopted. The typical tribal names of the females run like – Limbe, Sedo, Jammi, Sindu, Vopa, Guntti, Thalso, Ago, Narango, Kumbo, Vachho, Pude, Salme, Buli, Amma, Arde, Ambe, Lingo, Dasai, Nimme, Dombai, Limmo, Rambo, Swappji, Themmo, Lakmo, Buthe, Jume, Ruppe, Pusha and Harso. Names after Hindu Goddesses like Rami, Seeta, Sundari are in vogue. Jaggamma, Atchamma, Briliyamma, Silukamma, Chelli are some of the local Hindu names also adopted by the tribals. Among the Bagata men the most common names are Mallaiah, Devaiah, Chintalanna and Appalaswamy and resemble the Hindu names. The common names among the Bagata women are Garikamma, Chinnamma, Lachamma, Lingamma and Somamma.

First feeding of child and initiation to learning

7. Neither the Bagatas nor the Samanthus observe any ceremony either at the first feeding of the child or at the initiation to learning.

Tonsure

8. Tonsure ceremony locally known as *travamhin hathum* among the Samanthu is performed among both the tribes for children of either sex. The Boddubuddi is paid for her services depending on the means of the household. Among the Bagatas, the tonsure ceremony popularly known as *keedu ventrukalu teevadam* is performed either in the third or fifth or seventh or ninth month of the child depending on the convenience of the parents. A *muhurtham* (auspicious day) is fixed in consultation with Muhurthagadu to perform this ceremony which is attended to by Boddubuddi or the aunt or uncle of the child. The child is made to sit, facing east, and the hair is formally removed.

Puberty

9. According to a few village elders the tribal girls attain puberty about 13 to 15 years of age. When a Samanthu girl attains puberty she is kept in a separate place without allowing her to touch the utensils and move freely during the period of pollution which lasts for eight days. A *dadi* (fence) is constructed adjoining the house with bamboo strips and *darbha* grass locally known as *vikka* so that she may not be seen by any male member of the village during the period of pollution. Food is served to her in separate utensils and she is not allowed to do any work during this period. On the eighth day she takes hot water bath after applying turmeric to the body and washes all her clothes for herself. On this occasion, an experienced old woman sacrifices a fowl in the name of the ancestors before giving her bath and she is paid half a seer of rice or *sama*, besides the sacrificed fowl for her services. All the community people are entertained with non-vegetarian feast. A fowl or a goat, depending on the economic resources of the person, is cut for the feast. The pollution otherwise known as *mylu* lasts for eight days when a woman is under normal menstruation. She is not allowed to touch the household goods and food is served in separate utensils. On the eighth day she takes bath in the nearby hill stream after applying turmeric to the body and then moves freely.

10. Among the Bagatas the pollution regarding puberty lasts for three days. The other formalities

are the same as in the case of the Samanthus. Every day the girl takes bath and the neighbouring women present flowers and fruits during the period of pollution. On the third day she is given hot water bath. She washes her clothes and then moves freely in the village. The normal menstruation period lasts for five days in the case of Bagata woman. She is not allowed to touch any household articles though she attends to clean the homestead. On the last day she takes bath with hot water mixed with turmeric powder and washes all her clothes near a hill stream.

Marriage

11. The parents are quite indifferent about the marriage till the boys and girls attain maturity. Marriage is an important social function in the life of tribals as the responsibility of leading the life has to be shared by both man and woman alike thereafter. Initially the parents give little thought to the youngsters' marriage. The youths are fairly independent to choose their partners and settle as husband and wife. The living conditions provide wide opportunities to the youthful boys and girls to meet either in the forest, or in the farm where they work for eking out their livelihood. The weekly *shandies* offer ample opportunities to meet their mates, relatives and friends. Most of the marriages are settled only in weekly *shandies* as majority of the tribals in this village are married by elopement. In the rapid survey no attempt was made to collect the statistics relating to the different types of marriages contracted during the last two generations by the geneological method. The tribal girls are usually married only after they attain puberty and child marriages are not common. It has been observed during the field study that only two girls were married between 14 and 18 years of age and that two boys were married between 20 and 28 years. Tables 5 and 30 bear testimony to this statement. The latter Table shows the married persons in the village by their age at first marriage tribe-wise. Of the 63 married persons, only 11 persons, all females, consisting of 9 Samanthus and 2 Bagatas are married between 10 and 14 years of age. No male among the Samanthus was married below 15 years of age while among the Bagatas no male below 20 years of age was married.

12. The premarital sex relations are not encouraged by the parents or the community elders. Neither *gotra* nor sub-sect was reported among these tribes. The marriages are contracted among persons belonging to different surnames. *Intiperu* (surname) is the criterion to settle the marital alliance. No inter-tribal marriages have been reported. The widow remarriage and divorce are permitted among these two tribes. The permissible partners for marriage among these two tribes are *menarikam* (marrying mother's own brother's daughter), *eduru menarikam* (marrying father's own sister's daughter) and wife's sister. Marrying the wife of the deceased elder brother is permitted among the Bagatas while it is not so among the Samanthus. Even in case of widow remarriage particular care is taken to see that the partners do not belong to the same surname. When the consanguineous marriages survey was conducted in this village, during May 1963, there were only 16 households as against 24 at the time of first socio-economic survey of this village in May 1961. The consanguineous marriages survey was confined to these 16 households alone among which 36 marriages have been reported and detailed information was obtained for these 36 marriages. A glance at Table 28 reveals that out of the 36 marriages investigated, as many as 23 marriages are consanguineous and the rest 13 are non-consanguineous. Among consanguineous marriages, *eduru menarikam* (marrying father's own sister's daughter) and *menarikam* (mother's own brother's daughter) appear to be the most favoured ones and they have accounted for 17 and 6 respectively (Table 27). Seven marriages are contracted within the village, 17 outside the village but within the taluk and 9 marriages outside the taluk but within the district. As this village is geographically situated very close to the Orissa State border and as the first immigrant to this village belongs to Nandapur village in Orissa State the remaining three marriages among the Samanthus have been contracted outside the State (Table 29). Among the 36 marriages investigated 28 are monogamous and 4 polygynous. No polyandrous marriages have taken place in this village. The polygynous marriages are socially accepted by those tribes.

Types of marriages

13. Marriages are of three types *viz*, by negotiation, by elopement and by service (locally known as *illarikam*) as detailed below :

Marriage by negotiation

14. In this type, the parents of the young man

and girl gather information about suitable matrimonial alliances from the relatives and the community elders of different villages when they meet either in the weekly *shandy* or during their visits to relatives' houses.

15. The initiative starts from the boy's side. The father of the young man fixes a *muhurtham* (auspicious day) in consultation with Desari, the traditional priest, to start the negotiations. The youngman's party consisting of three or five community elders, visits the village of the girl with one bottle of *sara* (country liquor) on a day when the ruling star is Revati (last of the 27 stars). If the bottle of *sara* is accepted, it is a sign of acceptance of the match. Afterwards the young man's party and the girl's party including her father, consume that bottle of *sara* on the day when the star is Dasi, the ruling star of the day. In honour of the young man's party a non-vegetarian feast is arranged by the father of the girl. Three of their own tribal elders of the bridegroom's village visit the house of the girl once in a month for three months successively on the day when the ruling star is Revati taking three bottles of *sara*. On all these three occasions the girl's father arranges a non-vegetarian feast. Subsequently the bridegroom's party conveys the proposal to the bride's father. Among the Bagatas, the acceptance of *pappubiyyam* consisting of half a seer of rice and half a seer of dhal by the parents of the girl signifies consent for the alliance. Then the girl's parents treat the young man's party with delicious food and a few tribal elders are also invited.

16. The next stage is the fixation of *voli* (bride price). It generally consists of 4 bottles or one tin of *sara*, a goat, one saree and Rs. 10 or Rs. 20. The extent of the *voli* may vary as per the practice of the household of the young man. The *voli* is sent to the girl's house through one of the relatives of the young man on an auspicious day fixed by Desari and the day fixed for marriage is also conveyed to the girl's father through him. The Bagatas on the contrary consult the Muhurthagadu for an auspicious day to fix up the *voli* (bride price) in consultation with the girl's parents and community elders of the village. In any case the *voli* generally consists of one *yenum* rice (20 *kunchams*) and six rupees. On this day also the young man's party is given a treat. While sending the *voli* the bridegroom's father announces the fixing of the marriage through a tribal elder. The *voli i.e.*, bride price is a "must" among these tribes.

17. The wedding ceremony is performed at the bridegroom's residence among both the tribes. On the star day, Uttara which is considered auspicious by these tribals, the young man's party leaves for the bride's village to bring her for marriage. The young man's party, consisting of all his relatives sets out for the bride's house accompanied by *baja* (music played with local musical instruments like *dappu*, *thudumu* and *narigi*) and with twenty *kunchams* (measures) of rice, four to ten pairs of *heera* (a type of sweetmeat called *arisalu*) depending upon convention. Among the Bagatas, the *kallagollu viragudu* (cutting the nails of the toes and fingers), the first formal function, is celebrated at the bride's residence which will be attended by a barber of Narasapatnam or Chintapalle. The bride is made to sit on a wooden plank, placed over the *pendlipeena* facing the main gate of the threshold, under the wedding pandal erected with twelve posts. On this occasion the *khatha petti* consisting of a saree for the bride, 15 pairs of *arisalu*, one seer of rice, one seer of blackgram, sandalwood, *sindhur*, turmeric, a mirror, a comb, 15 *adda* leaf plates, 15 cigars, 15 thin bamboo strips known as *muthas*, a little of cow dung, *yerra mannu pidapa* (a piece of cloth dipped in red soil) surma (*katika*), broom-stick, *pasupu boddu* (turmeric thread) and silver ring, is presented by the bridegroom's party to the parents of the girl in the presence of the tribal elders of both the parties. The bridegroom and his parents do not form part of this party. Afterwards the tribal elders of both the parties throw *achintalu* (rice mixed with turmeric powder) on the bride signifying their blessings. Then the bride is bathed with water locally known as *viditogaru* in which the barks of *neredi* (eugenia jambolane), mango and *ravi* (ficus religiosa) are soaked. A non-vegetarian community feast is also arranged on this occasion. Likewise this function is performed at bridegroom's house but no presents are offered by the girl's party.

18. The marriage pandals are erected at the bride's and the bridegroom's houses among the Samanthu and the Bagata tribes with six and twelve posts respectively. A *pinda* (mud platform) is constructed in the centre of the wedding pandal erected at the bridegroom's residence among both the tribes

but whereas this is called by the Bagatas as *pendlipeena* it is known as *pinda* among the Samanthus. Besides, the Bagatas construct small mud platforms round the posts which are known as *peenas* to keep *avirangi kundalu* covered with lighted *pramidalu* (earthen plates) locally known as *divitilu*. In the case of the Samanthus, a banana plant is fixed in the centre of the *pinda* whereas among the Bagatas three plants namely mango, *neredi* (eugenia jambolane) and banana are fixed in the centre of the marriage pandal *i.e.*, *pendlipeena* opposite to the main entrance of the house.

19. The bride's party consisting of the bride, tribal elders of the village and the nearest relatives follows the bridegroom's party to perform the marriage at the latter's house on the day when the star is Hastha. The parents of the girl do not accompany the party. The bride and the bridegroom are then seated on *pinda* facing east in the centre of the wedding pandal. A turmeric root is tied to a cotton thread which is itself coloured yellow with turmeric. The bride and the bridegroom tie each a turmeric thread to the neck of each other at the time of *muhurtham* (auspicious time) fixed by the Desari. Afterwards both the bride and the bridegroom are given a bath in the pandal. The new couple are then dressed in new clothes. In this connection the bridegroom's party arranges a non-vegetarian feast. On the following day the girl's party leaves back for their village, leaving the bride behind in her husband's house.

20. The marriage ceremony of the Bagatas differs considerably from that of the Samanthus. Either the father or the mother accompanies the marriage party among the Bagatas while neither of them follow in the case of Samanthus. Besides a few customs like wearing *kankanam* (a sacred wrist badge with *neredi* leaves) and other minor ceremonies like *palavindu* (vegetarian feast) and *peddavindu* (non-vegetarian feast) are observed among the Bagatas. The marriage among the Bagatas is solemnized by tying *sathamanam* (marriage badge) while it is not found among the Samanthus. The details of the Bagata marriage have been comprehensively dealt with in the village survey monograph of Jerrela† situated in the same belt of forest.

21. In marriage ceremony of both the tribes every feast is inevitably followed by a heavy drink (intoxicating liquor locally known as *sara*).

22. The marriage expenditure varies from one household to the other, depending on the economic status and also on the capacity to raise loans. Hence this expenditure will not be uniform. The approximate expenditure over a marriage by negotiation varies from Rs. 300 to Rs. 500 among these two tribes. The expenditure is usually met through their savings and sometimes by selling cattle and also by raising loans from the plains merchants at abnormal rates of interest.

Marriage by elopement

23. Marriage by elopement is a socially recognised institution among these tribes. There are ample opportunities for boys and girls to meet either in the forest or at work on the farm. If a young man falls in love with any girl and the same is reciprocated, then he presses his parents to seek the girl of his choice. If the parents of the girl or the boy refuse the proposal, they run away and live by themselves in some relatives' house of any other village until the anger of their parents subsides. The parents of the girl demand *voli*, as decided by the Village Naidu (head of the village) and tribal elders. The *voli* among the Samanthus usually consists of a cow, one tin of *sara* and Rs. 20 while among the Bagatas the parents of the girl demand an amount ranging from Rs. 50 to Rs. 200 as decided by the community elders of the young man's village, depending on the economic status of the young man. A portion of this *voli* is appropriated by the tribal elders who are present at the time of settling the dispute and no elaborate procedure is observed for this marriage. Afterwards the young couple are accepted as married whose status is in no way inferior to that of any other married couple. It is interesting to note that even in these marriages the young man and the girl take particular care to select the partner of a different surname and romances between people belonging to the same surname are particularly avoided as they are considered brothers and sisters.

Marriage by service

24. This type of marriage is usually resorted to by a person who is too poor to meet the expenditure of a formal marriage. This may perhaps be preferred by the father of a girl when he has no sons. In this case the entire property is given away to the

† *A Monograph on Jerrela*, Census of India, 1961, Vol. II, Andhra Pradesh, Part VI, Serial No. 8

son-in-law. In this type of marriage the opinion of the girl mainly prevails in accepting the proposal of the young man. The latter has to assist the would-be-father-in-law for a minimum period of three years. The services rendered by the young man enable him to dispense with the obligation of payment of *voli* and offering marriage feast. During the period of his service in father-in-law's house he is treated as one of the family members. If he likes he can stay away there itself. In case the young man sets up a new family, the father-in-law gives the following articles *viz*, 2 bullocks, 2 spades, 2 knives, 2 *kodavalies* (sickles), 2 axes, and *yenum chodi* (20 *kunchams* of *chodi*). Besides these, he also gives 5 *kunchams* each of *sama*, *chodi* and paddy food grains, one measure each of redgram, dried chillies and castor seed so that the new couple may not face the initial difficulties in setting up the family.

Widow remarriage

25. The widow remarriage is socially recognised and most common among the tribes. The partners, even in this case, take particular care about the surnames before settling down as husband and wife. This marriage is arranged with the consent of the widow and her parents, if alive. Among the Samanthus widow is dressed in new clothes and brought to the man's house on the star day, Hastha or on any auspicious day fixed by the Desari. They dispense with the formalities of marriage and on this occasion a non-vegetarian feast is arranged. Among the Bagatas an auspicious day is fixed in consultation with a Muhurthagadu for this purpose. The Bagata man ties a turmeric root, secured by a cotton thread soaked in turmeric water to the neck of the woman and therefrom the two are recognised as husband and wife. A community feast is arranged on this occasion followed by drink. No social stigma whatsoever, is attached to the remarried couple and they are treated on par with any other married couple. The children through the deceased husband live with the mother even after remarriage. It is significant to note that these children are not looked down upon either by the society or by the new partner. Cordial relations are maintained in the house. The children of the deceased husband retain only their father's surname. In the case of Samanthus the suitor has to pay Rs. 30 and a cow to the widow's father or mother or any of her nearest relative before remarriage. The widow remarries after the obsequies of the deceased husband as it is a belief that the *keedu* (evil effects) of the deceased husband lasts till the obsequies are performed.

Consummation

26. Consummation locally known as *garbhadanam* or *illu istham* is the next important social function. Among the Samanthus it is celebrated on the day when the star is Hastha while among the Bagatas a separate *muhurtham* (auspicious day) is fixed in consultation with a Muhurthagadu. On that day the bride is allowed to touch the cooking pot. The new couple are left in a separate house for one night. They move about freely from the next day as any other couple of the village. Among the Bagatas a vegetarian feast in arranged on this day in which all the community people participate. The new Bagata couple pay respects to all the community elders present on the occasion who sprinkle *achintalu* (rice mixed in turmeric) on the young couple, and from the following day they live freely just as any other couple. In short, consummation completes all forms of marriage and a community dinner followed by a heavy drink (intoxicated liquor) obtains social grant and recognition for any type of union between man and woman.

Marriage expenses

27. In order to meet the expenditure of any type of marriages discussed above, the tribals sell their cattle and raise loans from the merchants of the plains at an abnormal rate of interest. Out of three cases reported among the Samanthus two have sold their agricultural produce and cattle to pay the customary *voli* to perform the marriage. One Samanthu Sri Vanthala Sethu had taken a loan of Rs. 300 on the security of crop from Sri Pusala Setti of Narasapatnam who has been purchasing their agricultural produce since the time of their forefathers. The condition is that the former has to pay one *kuncham* (measure) of any grain for each rupee towards interest if he repays the amount in cash. If the loan is repaid in kind *i.e.*, grain, no interest need be paid. It is, however, gratifying that at the time of survey no one was actually in debt.

Divorce

28. Divorce is resorted to freely when occasion demands it. The tribal woman does not stay long with a person she dislikes. The woman generally

divorces her husband on getting interested in another man and in such cases the latter has to pay some amount locally known as *maganali*, decided by tribal elders to the aggrieved husband. The aggrieved husband takes away all the ornaments. A portion of this *maganali* amount is appropriated by their tribal elders. When a Samanthu man divorces his wife, the wife is allowed to retain her jewellery. In case of the Bagata, the divorced wife demands *bharanam* (maintenance charges) provided she does not remarry any other person. The *bharanam* usually consists of two sarees and one *putti* of paddy per annum (one *putti* = 20 *kunchams*). No cases of the receipt of *bharanam* have been reported. The two persons who divorced their wives, have migrated to Maddulabanda of Paderu Taluk of the same district but reasons for divorce could not be ascertained. After divorce the woman is free to go to any man without any liability. In any case the right on the children always rests with the man.

Death

29. It may be inferred from the procedure and method of the naming ceremony, narrated in an earlier para, that the tribals believe in the rebirth of their ancestors. It is a common belief that the soul never dies but the body alone perishes. Both cremation and burial are in vogue among both the tribes. Among the Samanthus the dead irrespective of sex and age are cremated except children of below two years of age who are buried. The Bagatas cremate the corpse of a pregnant woman and of the person killed by a tiger, snake bite, or by a fall from a tree, while all other types of corpses are buried. The deaths so far caused in this village are due to old age, long standing sickness or accident.

30. When a death occurs the near and dear assemble together irrespective of age and sex to make a mourning group. After a while the adult male members of the tribe go to the forest to collect fuel for cremation purposes.

31. The corpse (*mahani*) irrespective of age and sex is given bath and applied with turmeric and castor oil. The corpse is then covered with a new *panchi* to which is tied an amount of five rupees or so, depending on the economic resources of the deceased person. Among the Bagatas, every household brings a potful or water which is used for giving bath to the corpse which is then applied with turmeric and dressed in a *dhovati*, shirt and a head-gear. The Samanthus carry the corpse to the cremation ground on the cot if the death had occured on the cot, or otherwise on a bier, prepared with bamboos in a procession unaccompanied by any musical instruments whereas the Bagatas carry the corpse on a bier to the cremation ground in a procession accompanied by *dappu* and *melam* (local musical instruments) and women also join the funeral procession. In the meantime, the batch of people that left earlier to collect fuel prepares the pyre at the cremation ground. The son or the nearest relative of the dead carries the fire to the cremation ground. Among the Samanthus the corpse is placed on the pyre keeping its head towards south whereas it is kept pointing towards east among the Bagatas. Any old person among the Samanthus takes the money tied to the new cloth covered over the corpse and keeps one rupee towards the head and a rupee towards the feet before setting fire to the corpse. The balance of the amount is distributed among themselves. Soon after the corpse catches fire, all the people take bath in the nearby hill stream before returning home. However, the Bagatas stay at crematorium till the corpse is fully burnt. The Samanthu men take bath in the hill stream and wear fresh *gochis* brought by their women and throw out old ones. On the following day, the chief mourner and his relatives visit the cremation ground to burn completely the remnants of the pyre.

32. In both these tribes the pollution lasts for three days. On the third day the Bagatas take bath with *thogara neeru* prepared by soaking the bark of *neredi* (eugenia jambolane), peepul and mango in water. Thus the pollution comes to an end. The Samanthus do not take up any work on the third day which is also the last day of pollution. The Gurumai invokes the spirit of the dead person, known as *dumba*, asks the reasons for death and pours water mixed with turmeric locally known as *inga* in the name of the dead. In case the dead are children, the Gurumai pours milk locally known as *paluhara* in the name of the dead.

Obsequies

33. The obsequies are performed whenever they can afford to meet the expenditure. On the obsequies day the Gurumai invokes the spirit of the

dead, and a cow is sacrificed in the name of the departed soul. Afterwards a non-vegetarian feast locally known as *sudhivouda* is arranged for all the community people and relatives. As a custom the obsequies among the Bagatas have to be performed either on the third day or on the fifteenth day. It can also be performed either in the third month or even after three years depending upon the financial convenience. The proceedings of this ceremony are more elaborate and exhaustive and in no way similar to that of the Samanthus. The comprehensive details of this ceremony are furnished in the village monograph on Jerrela. The mourning period and pollution lasts for three days among these two tribes irrespective of propinquity. There is no custom of leaving the house even if death occurs on an inauspicious day. Neither the bones nor the ashes of the departed soul are customarily collected and ceremonially disposed off. No annual ceremony is performed by either of these tribes.

34. On the obsequies day, the wife of the departed soul removes the bangles and ornaments. Besides bangles and ornaments, the Bagata woman removes *sathamanam* (the sacred marital badge) and *sindhur*. The widow will not wear flowers, bangles, ornaments and *sindhur*, till she is remarried. The widows of both the tribes normally wear brass or aluminium wristlets.

Beliefs and practices

35. The Samanthus invariably consult Desari (the traditional male priest) for fixing an auspicious day for marriage and for starting the construction of a house. Similarly the Bagatas also consult Muhurthagadu of their own tribe. The Samanthus consider the sight of an empty vessel carried by a woman as an inauspicious omen for undertaking journey. The star day Hastha (one among the 28 stars) is considered auspicious for performing such functions as marriages, nuptials, sending the bride to her father-in-law's house and entering a new house. The star day Uttara is auspicious for fixing the central pole for the construction of a new house while the star days Pusabilli and Sarpa are auspicious for hunting in the forest. The Bagatas consider sneezing, the sight of fuel or empty vessel carried by a person, of a widow as inauspicious for undertaking any work whereas the sight of the snake and tiger is considered auspicious. Both the tribes do not worship any household diety but the worship of ancestors is in vogue.

36. An account of the fixation of auspicious days by Desari a traditional priest of the tribe will be of interest. Sri Gammela Chinnaiah, the Desari of the Samanthus learnt the sacred *mantras* from his uncle Sri Gammela Subbaiah of Gannelaha in Gangarajumadugula *mutha* which is twelve miles away from this village. The office of the Desari is not traditional and any person among them can act as Desari provided one learns the sacred *mantras* and the names of the ruling stars. These sacred *mantras* have been handed down from generation to generation by word of mouth. While fixing the auspicious time, the Desari looks at the stars and counts them as noted below. The counting of stars starts from Hastha and ends with Uttara instead of Asvini to Revati as per convention.

1	*Hastha*	15	*Dasi*
2	*Chitra*	16	*Aswani*
3	*Soda*	17	*Bharani*
4	*Besanda*	18	*Karthi*
5	*Lodda*	19	*Rohini*
6	*Jatti*	20	*Madigisira*
7	*Suhada*	21	*Dangiri*
8	*Muhada*	22	*Adra*
9	*Makidi*	23	*Bedithi*
10	*Danasana*	24	*Pusubilli*
11	*Satabisi*	25	*Sarpa*
12	*Bandi*	26	*Magha*
13	*Sanda*	27	*Randa*
14	*Reti*	28	*Uttara*

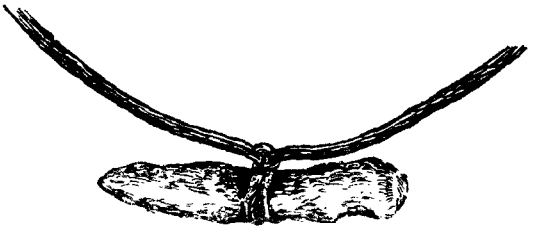
37. The Desari further gives the significance of a few stars as detailed below:

	Name of the Star of the day	*Significance or importance of that day*
1	*Reti and Dasi*	Auspicious to start negotiations for marital alliance
2	*Uttara and Hastha*	,, to perform marriage
3	*Aswani and Bharani*	,, to broadcast seed
4	*Adra and Bedithi*	,, to perform Vitting festival
5	*Pusabilli and Sarpa*	,, for hunting in the forest
6	*Hastha*	,, to perform nuptials and to enter a new house
7	*Uttara*	,, to fix up a central pole for starting the construction of the house
8	*Lodda*	,, for construction of cattle shed
9	*Besanda*	,, to plough the land

38. Names of the months as locally in vogue are the following :

Indigenous names	*Telugu names*	*English names*
1 *Heeralenji*	*Chaitra*	March–April
2 *Besikalenji*	*Vaisakha*	April–May
3 *Landilenji*	*Jyeshta*	May–June
4 *Raktalenji*	*Ashada*	June–July
5 *Bandapour-nimalenji*	*Sravana*	July–August
6 *Barsilenji*	*Bhadrapada*	August–September
7 *Dasayalenji*	*Asviyuja or Asvin*	September–October
8 *Diwalilenji*	*Karthika*	October–November
9 *Phandulenji*	*Margasira*	November–December
10 *Pushyalenji*	*Pushya*	December–January
11 *Maghalenji*	*Magha*	January–February
12 *Gundilenji*	*Phalguna*	February–March

39. The occupation of Muhurthagadu is traditional among the Bagatas and the procedure of fixing an auspicious time is same as that of Samanthus. But the stars are counted from Karthi and end with Bharani. How an auspicious day is fixed among the Bagatas by Muhurthagadu, the traditional priest of their own tribe, is comprehensively dealt with in the monograph on Jerrela village.



Chapter IV

ECONOMY

Introduction

1. The principal sources of livelihood of these tribes are cultivation of *garuvu* (flat lands), *kondapodu* (cultivation of hill slopes), collection and disposal of minor forest produce, and collection of edible roots and tubers. Majority of the tribals, excepting the aged and infirm but including children are engaged in the collection of food. The tribals mainly depend on *kondapodu* for their subsistence. They follow the traditional ways of cultivation without adopting the improved methods of agriculture. The economic life of these primitive people mainly depends on the availability of land, climate, vegetation and possession of cattle. Every tribal possesses a detailed knowledge about the availability of seasonal roots, leafy vegetables, edible tubers and other potentialities of the forest.

Economic resources

Forest

2. The forest plays an important role in the economy of the tribal. As mentioned in Chapter II, the tribals collect from the forests timber, bamboos and *darbha* grass (locally known as *vikka*) for house construction, all types of wood for fuel purposes, Jetropha seed for extracting oil (which is applied to the body so as to soften and protect it against blisters during winter season) and a variety of edible roots, tubers and fruits for food purposes. Other minor forest products like *adda* leaves, *gantibarangi* honey which are collected and sold in the market are a source of monetary income. Besides grazing their cattle in the forests, they also hunt the wild animals especially on such festival days like Vitting.

Land

3. As this village is unsurveyed, by the Land Survey and Settlement Department, particulars relating to the ownership of land and area under cultivation are not available. The nature of land tenure is less substantial than ownership. The *garuvu* (flat lands at the foot of the hills) lands become fit for cultivation after the first fall of the rain in the month of May or June. The tribals measure their land holdings by the quantity of seed used for sowing purposes *i.e.*, 6 *kunchams* per acre of land. The two Samanthu households selected for intensive survey reveal that they got 166 *kunchams* and 3 *kunchams* of seed area respectively. (each *kuncham* is equal to 4 seers or measures). Other than this they cannot say any other measurement of their land holdings (Table 15).

Livestock

4. The cattle wealth of this village consists of cows, bullocks, he-buffaloes, she-buffaloes, pigs, sheep and poultry. Out of the total livestock of 147, 17% or 25 heads of cattle belong to the four Bagata households. All the four Bagata households and 14 out of 20 Samanthu households own poultry. One Bagata household does not own bullocks as he uses the bullocks of the Village Naidu (Headman) to whom he is related and in turn he helps in ploughing the latter's lands. From Table 16, it is clear that 24.5%, 10.2%, and 10.8% of the cattle wealth of the village is represented by bullocks, cows and sheep respectively, buffaloes and pigs comprising a small percentage of the cattle wealth. Eight and fourteen Samanthu households own 43 fowls and 29 bullocks respectively. Eighty-three percent of the cattle wealth is owned by the Samanthus. Pigs are reared exclusively by the Samanthus who eat pork. Cows, bullocks as well as buffaloes are used indiscriminately for farming purposes. They do not milk the cattle due to a belief that it is a sin to deprive the calf of its milk.

5. All the cattle are kept in small cattle sheds which are fenced on all sides with thin long wooden beams. The Samanthus are not habituated to feed the cattle at home. In the morning hours of the day cowherd drives the cattle to the nearby hills for grazing and drives them back home before sun-set. In general, cattle are short, weak and unhealthy.

6. The cattle are used for agricultural operations as well as for transporting corn to the weekly *shandies*.

7. The cattle usually suffer from foot and mouth diseases and rinderpest too. They do not

know how to treat the cattle against such diseases except offering a fowl to *kondadevathalu* (hill Gods). None of the tribals of this village know the Extension Officer for Animal Husbandry of the Panchayat Samithi Block, Chintapalle, though the latter is said to visit this village occasionally. The nearest Veterinary Hospital for this village is located at Chintapalle (22 miles away).

Welfare measures

8. The tribals are not aware of any land reforms. They are familiar with the *muthadari* system. No steps involving improved use of land have been taken in this village. An approach road is laid recently to this village, connecting Lambasingi-Lothugadda-Gangarajumadugula road by the Panchayat Samithi Block, Chintapalle. The tribals know about the functioning of the Andhra Scheduled Tribes Co-operative Finance and Development Corporation which enjoys monopoly rights to purchase the minor forest produce. The Sales Depot of the above Corporation at Lothugadda supplies the domestic requirements of the tribals at moderate prices on all the days except on Wednesday since on that day the tribals invariably attend the weekly *shandy* at Chintapalle.

Livelihood classes

9. It is evident from Table 9 that 23 out of 24 households are engaged in owner-cultivation. The remaining one household is engaged in cattle rearing besides selling *adda* leaves.

Traditional occupation

10. A scrutiny of Table 10 reveals that as many as 22 out of 24 households have reported *kondapodu* as their traditional occupation while one household reported settled agriculture as traditional occupation. The remaining one Samanthu household could not report about its traditional occupation as the head of the household lost his father in his childhood and is not aware of what the traditional occupation of the household was.

Occupational mobility

11. One Samanthu household who could not specify its traditional occupation, and three households of Bagata with *kondapodu* as traditional occupation have changed over to cattle grazing and agriculture respectively (Table 11). When questioned as to why they have shifted from their traditional occupations, they were not able to give the reasons. The most significant feature is that all the 19 Samanthu households are continuing their traditional occupation, *kondapodu* as main occupation while all the 4 Bagata households have shifted to settled agriculture (Table 12).

Combination of occupations

12. As regards the combination of occupations 19 households of the Samanthus are having bamboo coupe labour as subsidiary occupation while 17 households among them are practising cultivation of *garuvu* (flat lands) as subsidiary occupation. While fourteen households consisting of one Bagata household and 13 Samanthu households have reported *adda* leaf selling, twelve Samanthu households have taken up road works labour as their subsidiary occupations. The remaining three Bagata households are not having any subsidiary occupation. The twelve Samanthu households who were engaged in road works labour on the Lothugadda-Gangarajumadugula road that was under formation at the time of survey would have taken up some other occupation after its completion. Agriculture, *adda* leaf selling and bamboo coupe labour are the three other subsidiary occupations of this village (Table 13).

Types of families

13. Most of the tribal families in this village consists of a man, his wife and children. Every newly-married tribal couple sets up a separate family though he and his parents collectively work in their economic pursuits. Hence the tribal families in this area are mostly of the simple type consisting of man, wife and unmarried children. Out of the total 24 households, 83.3 % or 20 are of simple type. One intermediate type family *i.e.*, one made up of man and wife with unmarried brothers or sisters and one of the parents staying is found in each tribe whereas only two joint family type *i.e.*, married couple staying with married sons and daughters or married brothers and sisters are found among the Samanthus exclusively (Table 24). A comparative study of the types of families in this tribal village with those in some plains villages as Pasarlapudilanka, a delta village in Razole Taluk of East Godavari District and Kotha Armur, a well settled agricultural village in Armur Taluk of Nizamabad District (which were also covered under the present scheme of Village Surveys)

reveals that the simple type of families are definitely predominant in the tribal village forming as high a proportion as 83.33% of the total families as against the corresponding percentages of 37% and 36% respectively in the latter two plains villages. The percentage of joint families in Annavaram, Pasarlapudilanka and Kotha Armur villages is 8.33, 28 and 20 respectively. It may thus be inferred that the simple type of family is very predominant in this tribal village while in the plains villages the joint families still have considerable sway, though they may not exceed the number of simple families.

Family type and per capita income

14. As many as 9 households consisting of one joint type and 8 simple type of families, out of 19 Samanthu households with *kondapodu* as main occupation are having *per capita* annual income of Rs. 201 to Rs. 300 while 5 simple type and one each in intermediate and joint type of families are having *per capita* annual income of Rs. 101 to Rs. 200 whereas only three simple type of families are earning a *per capita* annual income of more than Rs. 51 and less than Rs. 100. Among the 4 Bagata households with agriculture as main occupation, there are one intermediate and 3 simple type of families. Except one household which is having a *per capita* annual income of Rs. 51 to Rs. 100, the other 3 are having about Rs. 200 and below Rs. 300. One Samanthu simple type of family with cattle grazing as main occupation is earning between Rs. 51 and Rs. 100 per annum. A glance at Table 14 reveals that 83.3% or 20 simple type of families and two each of intermediate and joint type of families are found in this village. It further indicates that only simple type of families are found in the *per capita* annual household income range of Rs. 51 to Rs. 100 while all the three types of families are found in the remaining two income ranges *viz*, Rs. 101–200 and Rs. 201–300.

15. There are no households engaged in any type of industry in this village.

Main occupation and income

16. Table 21 presents the main occupation together with sources of income during the year 1960–61. Nineteen households with *kondapodu* as main occupation have earned from cultivation alone a total income of Rs. 11,886 or 54.3% of the total village earnings. *Adda* leaf selling is the next source of income for 12 households who earned an amount of Rs. 4,032. For 18 and 12 households the bamboo coupe labour and road works labour, the latter not being a permanent work, are the other two sources of income contributing a total income of Rs. 2,586 and Rs. 690 respectively. Of the 19 households with *kondapodu* as main occupation 6 households each fall under the annual income groups of Rs. 601–900 and Rs. 901–1,200 while 5 households fall in the annual income range of Rs. 301—600. The remaining 2 households are earning an annual household income of more than Rs. 1,200 and no household is found with an annual income of below Rs. 300. An amount of Rs. 2,305 or 10.5% of the total income is earned through cultivation by 4 Bagata households while one household among them has earned an amount of Rs. 128 through the subsidiary occupation of selling *adda* leaves. Out of these 4 households 3 have an annual household income of more than Rs. 600 and less than Rs. 900 while the other household is earning between Rs. 301 and Rs. 600 per annum. Out of the total 24 households the remaining one household with cattle grazing as main occupation is earning an annual household income of less than Rs. 300 with three sources of income namely bamboo coupe labour, *adda* leaf selling and wages for cattle grazing. Thus the main sources of income of the villagers are through cultivation by *kondapodu* (hill slopes) and of *garuvu* (flat) lands which contribute 64.9% or Rs. 14,191 to the total annual village income of Rs. 21,880.

Expenditure pattern

17. The two sample households selected for intensive survey, with the annual income of Rs. 301–600 and Rs. 901–1,200 respectively with *kondapodu* as main occupation, present the average annual expenditure pattern of these tribes among different items. An analysis of Table 22 reveals that an amount of Rs. 610.50 or 88.9% and Rs. 45 or 6.6% out of the total earnings are spent on such items as food and clothing. Thus the tribals essentially spend the major portion of their earnings on food and clothing. Expenditure on such items as lighting, furniture, utensils, soaps, occasional drinking of coffee or tea, agricultural operations and investment in agricultural implements accounts for the rest of their earnings. The amount spent on the last two items is very negligible *i.e.*, about 1.4% of the total expenditure. Out of the two households taken up for

intensive study to know the income and expenditure pattern, one household with an annual income of Rs. 301 to Rs. 600 shows an annual deficit of between Rs. 51 and Rs. 100 whereas the other household with an annual income of Rs. 901 to Rs. 1,200 shows a surplus budget of Rs. 201 to Rs. 500. The deficit and surplus budgets given by the respective households may not be accurate as the ignorant tribals cannot correctly account their income and expenditure (Table 23).

Capital formation

18. Tables 19 and 20 show that the two households selected for intensive economic survey have purchased agricultural implements worth Re. 1 and Rs. 9 respectively during the year 1960.

Sources of income

19. The tribals whose needs are few and simple and which are met from the bounteous nature around them, are self-sufficient. They grow all their food-grains which are supplemented by edible tubers and roots and fruits like mangoes etc., obtained from the forest.

20. The overall economic position of both the Samanthus and Bagatas is given in the following table :

Tribe	Sl. No. of house-holds	Income (in Rs.) of the households derived out of: Cultivation	Bamboo coupe labour	Road works labour	*Adda* leaf selling	Sale of salt	Total
1	2	3	4	5	6	7	8
Samanthus	1	2,153.75	450.00	150.00	1,536.00	...	4,289.75
	2	407.50	90.00	30.00	...	...	527.00
	3	669.00	90.00	30.00	...	...	789.00
	4	856.25	90.00	30.00	..	...	976.25
	5	413.00	270.90	90.00	384.00	...	1,157.00
	6	171.50	90.00	30.00	128.00	...	419.50
	7*	621.25	168.00	90.00	128.00	...	1,007.25
	8	723.00	90.00	30.00	192.00	...	1,035.00
	9	134.25	90.00	..	256.00	...	480.25
	10	623.00	90.00	...	128.00	...	841.00
	11*	621.00	90.00	...	...	...	711.00
	12	98.87	90.00	...	64.00	0.22	253.09
	13	449.50	180.00	60.00	256.00	...	945.50
	14	343.50	90.00	30.00	128.00	...	591.50
	15	209.50	168.00	90.00	..	...	467.50
	16	1,183.00	...	...	...	...	1,183.00
	17	551.50	90.00	30.00	128.00	...	799.50
	18	660.00	180.00	...	640.00	...	1,480.00
	19	498.00	90.00	...	128.00	...	716.00
	20	598.00	180.00	...	...	...	778.00
TOTAL		11,985.37	2,676.00	690.00	4,096.00	0.22	19,447.09
Bagatas	21	620.00	...	..	128 00	...	748.00
	22	620.00	...	..	...	...	620.00
	23	620.00	...	..	...	...	620.00
	24	445.00	...	...	...	...	445.00
TOTAL		2,305.00	...	...	128.00	...	2,433.00

* These two households are doing joint cultivation

21. It can be seen that agriculture is the main occupational activity and source of income for both the tribes. Among the Samanthus agriculture has contributed as much as Rs. 11,364.37 out of the total income of Rs. 19,447.09, from all sources while among the Bagatas except one household earning an income of Rs. 128 through *adda* leaf selling, all the other households derive their income from agriculture. For most of the households in the village *adda* leaf selling is the second major source of income next to agriculture and followed by bamboo coupe labour and road works labour. Table 21 gives the annual household income classified by main occupation and source of income consolidated for both the tribes.

22. A careful scrutiny further reveals that out of 20 Samanthu (two households are doing joint cultivation) and 4 Bagata households, more than 50% or 13 households are earning more than Rs. 500 per annum per household through agriculture. Among the remaining ten households with the exception of one earning less than Rs. 100 per annum, 6 have an income of more than Rs. 300 and less than Rs. 500 and only 3 are earning between Rs. 100 and Rs. 300. The maximum amount earned by one household through agriculture is Rs. 2,153.75 and the minimum is Rs. 98.87.

23. The household that is deriving maximum income from agriculture is also having the maximum from *adda* leaf collection, an economic pursuit mostly followed by the Samanthus since 12 out of 20 Samanthu households have taken to this as subsidiary occupation. Thirdly, though the bamboo coupe labour is a secondary source of income for 17 out of 20 Samanthu households, the income derived from it when compared to the income from *adda* leaf selling is low because of the low rate of wages paid by the contractors. But in *adda* leaf selling they themselves collect and sell these leaves.

24. The road works labour, the last among the four sources of income is followed by 12 Samanthu households only, at the time of survey. On the whole the Samanthus are more prosperous when compared to the Bagatas.

Indebtedness

25. As already mentioned elsewhere it is indeed gratifying to note that at the time of survey none of the tribals of this village has reported as indebted. With effect from March, 1960 the Andhra Pradesh Government have enforced the *Scheduled Tribes Debt Relief Regulation Act, 1960,* in this Agency area. It is not possible to assess its effect or ascertain the reaction of the tribals of this village towards this Act as none of them is indebted.

Agricultural practices

26. *Kondapodu* is practised though settled wet land cultivation is also taken up wherever the irrigation facilities are available and paddy is raised on the banks of the hill stream. None of the tribals has leased out their lands. Thus all are owner-cultivators and agriculture is the main source of living. Chillies and tobacco are grown in the immediate vicinity of the habitation area. These plots are fenced with branches of trees or bamboos, to guard the crop from cattle and wild animals. That their methods of cultivation are primitive is borne out by the following description of the crop pattern and agricultural practices.

27. With the first fall of the rain starts the agricultural activity by ploughing the *garuvu* lands with their primitive plough locally known as *peddanagali* in the month of *Besikalenji* (April-May). Hill slope cultivation otherwise known as shifting cultivation begins with the turning of earth with hand agricultural implements like *oluva* and *boriga* where the cattle cannot be used for ploughing purposes. They broadcast *sama* and *chodi* seeds (ragi) in the months of *Landilenji* (May-June) after ploughing the land twice or thrice after the first fall of the rain. The weeds are removed in the month of *Raktalenji* (June-July) and the crops are protected from birds during *Bandapournimalenji* (July-August) and the *sama* crop is harvested in the month of *Diwalilenji* (October-November) whereas *chodi* is harvested in the month of *Phandulenji* (November-December). The niger seeds are sown either in September or October in the lands where *sama* is harvested in *Pushyalenji* (December-January). After the harvest of niger crop, *chodi* is broadcast. *Gadajonna* (*cholam*) is mixed either with *sama* or *chodi* before the seed is broadcast and *gadajonna* is harvested in December or January. The crops are raised continuously for three years after which the lands are left fallow. In the first year, *chodi*, castor and redgram are raised in the lands brought newly under *kondapodu*. *Sama* alone is grown in the succeeding two years. A new plot on the hill slope contiguous to the earlier one is therefore selected and cleared. Thus the land is changed once in three years. They arrange the cultivation of land in such a way that *kondapodu* is done every year to raise the required quantity of *chodi* for their domestic consumption.

28. On the banks of the hill stream, small plots of land are ploughed with *buttinagali* in the month of May and paddy seed is broadcast in the month of June. The plots are ploughed twice or thrice before broadcasting the seed. The weeds are removed by the family labour or with the assistance

of their own tribe's men in the month of August and September and the crop is harvested in the month of November/December.

29. The threshing operations are carried out by making the cattle to stamp on the harvested crop. Thus the corn is separated from the straw. In the case of the harvest of pulses, knife is used to cut the ear heads. Following is the crop calender of 9 crops raised in this village.

Sl. No.	*Name of the crop*	*Sowing season*	*Harvest season*
1	Paddy	May/June	November/ December or January
2	*Chodi*	May/June	November/ December
3	*Sama*	May/June	October/ November
4	*Gadajonna*	May/June	December/ January
5	*Maize*	April/May	September/ October
6	*Konda kandi* (redgram)	April/May	February/ March
7	Figer	September/October	December/ January
8	Castor	April/May	March/ April
9	Chillies	April/May	March/ April

30. A small quantity of all the produce grown in this village is usually kept from year to year for seed purposes. Not only do the tribals naturally help each other in all agricultural activities but also borrow seed from neighbouring villages on condition of repaying the same at the time of harvest. None of the tribals have used improved seeds, improved implements and chemical fertilizers. Before the plots are sown, the land is ploughed three or four times. Cattle dung is the principal manure for the fields. Everyday women carry the dung to their respective fields and keep it there. It is evenly distributed all over the field after ploughing the land. The two sample households selected for intensive survey revealed that they have not engaged any hired labour for agriculture work but they mutually helped each other irrespective of the tribe they belong to in this village. The women are usually engaged in carrying the organic manure, turning of earth in *kondapodu* lands, removing of weeds, harvesting and transporting of crop.

Agricultural implements

31. Figures 18 and 19 illustrate the various agricultural implements in use. Every household prepares the required agricultural implements for itself except the axe-head, a pointed iron piece of 6" to 8", and *koti* which are purchased from the weekly *shandy*. The required iron implements are got prepared annually by the Kammari (Blacksmith) of Panasalapadu village who is annually paid from 5 to 20 *kunchams* of all types of corn grown in this village during harvest season, depending on his services rendered to each of the households. There are two types of ploughs known as *peddanagali* and *buttinagali*. The *buttinagali* is only used to plough the wet land whereas the *peddanagali* is exclusively used to plough dry lands. The major difference between these two types of ploughs is that the *dandi* is longer in *peddanagali* than that of *buttanagali*. The plough is carved out of *tada* wood. There are three parts in a plough *viz*, *dandi*, *pata* and *vetakarra*. *Karru* an iron piece of 6" to 8" length is so fixed to *dandi*, that only 2" of it would be projecting. The *pata* is used as a handle by the farmer while ploughing. The *vetakarra* is fixed to the plough and the bullocks are tied on either side of the *juvedi* before ploughing. Afterwards the *vetakarra* on the plough is tied to *juvedi*. *Gubbam* is used to turn the earth on hill slopes. An iron blade is fixed to a handle of 2½' or 3' prepared of *tada* wood. The spade is locally known as *khurgi*. The handle is made of *tada* wood of 2½' or 3' length which is fixed to an iron blade. This is used to turn the earth in the flat dry lands and to construct the earthen bunds in the fields. The *kotikarra* is used to spread any corn on the ground for drying purposes. It consists of a thin bamboo handle of four feet length and an iron piece bent in the shape of a sickle. The crowbar, locally known as *gunapam* is a pointed iron piece of 4' to 5' length which is used to dig pits and lift big stones in the fields. Besides knives of different sizes are also used to cut plants, branches of trees and to clear shrub jungle. The axe is invariably carried by the tribal wherever he goes out *i.e.*, for hunting, to weekly *shandy* and to relatives' house.

Cost of cultivation

32. Very little is spent in the form of cash by the tribals on their agricultural operations as the seed, organic manure are not purchased. The members of

the household, irrespective of age and sex actively participate in agricultural activities. A little amount is spent on the purchase of or on minor repairs of agricultural implements. The wherewithal for the purchase of agricultural implements in the weekly *shandies* is usually got from the sale proceeds of minor forest produce. They also take small amounts on loan from the merchants coming from the plains for meeting their domestic and agricultural requirements.

Marketing

33. The tribals sell their surplus agricultural produce and minor forest produce in the weekly *shandies* at Chintapalle on Wednesday and at Lambasingi on Thursday. The corn is transported to the weekly *shandies* by men and women on their heads and also on cattle back. The transactions are mainly carried out in terms of cash. However, the barter system is still prevailing in the village to the extent that the axe-heads, iron arrow tips, bamboo baskets etc., are purchased in the village by offering millet or corn in exchange. The minor forest produce as a rule must be sold to the Andhra Scheduled Tribes Co-operative Finance and Development Corporation in the weekly *shandies* at Chintapalle and Lambasingi and they invariably do so.

The Andhra Scheduled Tribes Co-operative Finance and Development Corporation

34. The Andhra Scheduled Tribes Co-operative Finance and Development Corportion Ltd., Visakhapatnam is sponsored by the Government of Andhra Pradesh for the economic development of the Scheduled Tribes. This was started in the year 1956 by the then Andhra Government. It covers the Agency areas of Srikakulam, Visakhapatnam, East and West Godavari Districts.

35. The object of the Corporation is to prevent the exploitation of the tribal people by the plainsmen, to provide them credit facilities, to procure and supply them their requirements and to arrange for the marketing of the produce-agricultural and minor forest produce. This Corporation has got 10 Primary Marketing Societies which cover the Agency areas of the four districts. Through these Primary Marketing Societies, the Corporation is catering to the needs of the tribals in the three ways *viz*,

(1) To purchase the produce of the tribals (minor forest produce and agriculture produce) by paying them fair prices with reference to the market rates prevailing in the nearest plains' market.

(2) By selling to the hill men their domestic requirements at cheaper rates by making bulk purchases from the producing centres, and by organising a net-work of Sales Depots throughout the Agency area at all important tribal villages and

(3) By granting loans and advances to the tribals at a very low rate of interest through the Primary Marketing Societies.

36. All hill men are eligible to become members of the Primary Marketing Society. The share capital is Re. 1 per share, and the hill men may take any number of shares with reference to their capacity. An amount of Rs. 5 is collected towards admission fees at the time of his enrolment. The Corporation is also a member of the Primary Marketing Society holding a large amount of share capital. Soon after the receipt of the annual audit report, the profits of the Society are distributed to the tribal members at the end of each year. No profits have, however, been so far distributed to the members of the Society.

37. The Corporation transacts all its business through the Primary Marketing Societies which function as agents to the Corporation. The Corporation finances the Societies whenever they are in need of money. It also pays a commission of half percent to the Society on the Agency produce that is purchased by the Society on behalf of the Corporation. Similarly it also pays a commission of half a percent on all the sales of the domestic requirements made on behalf of the Corporation.

38. The tribals are freely allowed to collect and sell the minor forest produce such as *adda* leaf, tamarind, *sheekai*, honey, jack fruits, soapnuts etc. Prior to the inception of this Corporation, the Forest Department used to lease out annually the right of purchase of the minor forest produce at a fixed annual rent to the private merchants who in turn used to purchase the entire minor forest produce at a very cheap rate from the tribals and make huge

profits by selling the same at high prices to the merchants from them. Thus the tribals are exploited ruthlessly by the plains merchants. Under these circumstances the Corporation came into being with a monopoly right to purchase the minor forest produce. This village is served by the Sales Depot of the Corporation at Lothugadda which was established on 13-9-58. None of the tribals from Annavaram has either received any hand loans or become the members of this Corporation. As the Sales Depot at Lothugadda is near to their village they purchase their domestic requirements like salt, dhal, tobacco, clothes, kerosene etc., whenever they have money. The tribals have realised that the prices at the Sales Depot are moderate compared to the exorbitant rates quoted by the merchants in any weekly *shandy*. They, therefore, purchase their domestic requirements from the Sales Depot. Loans if any, taken by a tribal from any *sowcar* is repaid at the prevailing market price of the grains on the day of repayment. The prices offered to the minor forest produce by the Corporation are comparatively more reasonable and fair than the rates offered by plain's merchants. In spite of it, it is found that the Corporation could not impress the tribal mind very much since it cannot offer loans to the tribals freely like the *sowcars* who offer even petty sums of money to the tribals whenever needed so as to win their confidence and thus bringing them into their fold. Having regard to the timely assistance given by the *sowcars*, the tribals surrender the entire produce to them. The *sowcars* being not content with this not only value the produce at a very low price but also weigh or measure with false weights or containers. The tribal requirements *viz*, cloth, salt, kerosene, dried fish etc., are given in exchange to the minor forest produce. No sooner does the tribal reach the market with a heavy load on his head, covering long distances, than the *sowcar* accosts him with a smile and offers him in the first instance one or two annas for tea or tobacco and thus wins the goodwill of the innocent tribal. The innocent and gullible tribals who are mostly guided by instincts and impulses rather than by reason are deceived by these merchants. In view of the hold that the unscrupulous *sowcars* had held from generations, it is very difficult for any organisation to make its impact felt upon the tribals within a short span of four or five years. The articles sold in the Corporation Depot at Lothugadda and their rates as on 29-7-1963 are given here.

Sl. No.	*Name of the commodity*	*Sale price at Sales Depot*	*Sale price in the local market in Chintapalle or Narasapatnam*
1	2	3	4
		Rs. P.	Rs. P.
1	Rice-I variety .	0.62 per seer	0.68 per seer
2	Rice-II variety .	0.56 ,,	0.62 ,,
3	Greengram .	0.75 ,,	0.81 ,,
4	Redgram .	0.80 ,,	0.88 ,,
5	Match box .	0.06 per one	0.06 to 0.08 per one
6	Beedis .	0.15 per *katta* (small packet containing 25)	0.20 to 0.22 per *katta* (small packet containing 25)
7	Jaggery .	0.83 per Kg.	1.20 per Kg.
8	Vegetable oil (refined oil) .	1.81 ,,	2.12 to 2.25 per Kg.
9	Cocoanut oil .	3.50 ,,	3.75 to 4.00 per Kg.
10	Kerosene oil .	0.47 per litre	0.56 to 0.62 per litre
11	Sunlight soap .	0.46 per one	0.53 per one
12	Lux soap .	0.50 ,,	0.56 ,,
13	Lavojee tea packet.	0.47 per packet	0.50 per packet
14	*Talli bidda* tea .	0.35 ,,	0.37 ,,
15	Sample tea packet. (Brook bond)	0.36 per dozen	0.60 or 0.72 per dozen
16	Sugar .	1.18 per Kg.	1.50 per Kg.
17	Chillies (dry) .	2.98 ,,	3.50 ,,
18	Woollen blankets (coarse) .	12.62 per one	15.00 per one
	do. .	10.62 ,,	13.00 ,,
19	Banian (mill made).	1.25 per each	1.50 per each
20	Saree (handloom) .	6.00 ,,	7.50 ,,

From the above price list, it is clear that the prices of the various articles sold in this Depot are definitely cheaper than at Chintapalle or Narasapatnam shops.

39. The sales in this Depot are made to the tribals even in such small amounts as from 6 P. to Rs. 2; many tribals of the Lothugadda *mutha* are thus effectively served by this Sales Depot. During the official Co-operative year (*i.e.*, 1-7-61 to 30-6-62) 1961-62 the domestic requirements worth Rs. 24,849 had been sold to the tribals of this *mutha*, which evidently speaks of the increasing popularity of this Sales Depot. The average profits realised on the sale of the domestic requirements is 6%.

40. It is difficult to arrive at any hypothetical estimate of import and export of various commodities of this village through different channels of marketing

in the absence of any authentic statistics. The tribals of this region mostly attend to the weekly *shandies* at Chintapalle (22 miles away) on Wednesday and Gangarajumadugula (14 miles away) on Monday.

Market as the place of social and cultural contacts

41. These *shandies* are the most attractive centres in this hilly tract where the tribals purchase their needs such as clothes, ornaments etc., and also meet their friends and relatives. In all these transactions, the tribals come into contact with persons who are different in their cultural habits and language and as such a common language is required to effectivise the *shandy* business. As a consequence, they (all males and a few females) have learnt Telugu, the predominant language of these parts. These contacts with plainsmen would inevitably produce reactions in other spheres of life of the tribal. The first perceptible change affecting their material culture observed is the wearing of jackets and using of soap by the tribals just as the plains people do. This type of acculturation may in course of time bring about a change in their ways of life also. Besides, the tribals settle the marital alliances, extend their invitations to relatives and friends by meeting them in *shandies*. The young men meet their beloved ones and elope with them usually from the *shandies*. Thus the *shandy* plays an important role in the social, economic and cultural life of tribals.



Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

Language

1. The Samanthus speak KUE, their own dialect at home and among their own tribesmen. The Samanthu men and the Bagata (men and women) speak Telugu freely with one another and in *shandies* while conducting the business transactions. The Samanthu women do not speak Telugu language but understand the colloquial words used often in the daily life. A few words and phrases of KUE dialect as spoken by the Samanthus are given below:

(a) Kinship terms

Kue language	*Meaning in English*
Abba	Father
Ya	Mother
Akka	Wife
Nana	Elder sister
Ammi or *bopi*	Younger sister
Dada	Elder brother
Kaja abba	Father's elder brother
Pabu	Father's younger brother
Pothilessi	Father-in-law
Amma	Mother-in-law
Aba	Male
Eya	Female
Akku	Old man

(b) Some parts of the body

Kirigu	Ear
Kannu	Eye
Manjali	Nose
Lula	Lips
Pullu	Teeth
Wendoru	Tongue
Khodda	Leg

(c) Animals

Talli kondi	Cow
Udikki khodi	Bullock
Gori	Goat
Bokadagori	Male goat (ram)
Ghahamja koyya	Cock
Koyyu	Fowl
Penna	Frog

(d) Fruits

Maha	Mango
Panaha	Jack fruit
Jurakava	Alm fruit

(e) Food and water

Kue language	*Meaning in English*
Onda	Cooked rice
Khohada	Cooked sama
Yeyu	Water
Nuheyu	Drinking water
Halam	Fuel

(f) Some sentences

Va	Come
Vakalto chena	Come soon
Nedoru yemdoru	What is your name ?
Nedoru yennathiki venti mamjadi	Why do you enquire my name ?
Ne abba doru yeni doru	What is your father's name ?
Me akkunga Ebi mahori	What is your ancestral name ?
Ye chora barsa ahmji	From how many years you are living here ?
Me akkunga yeni kamma puka machari	What is your traditional occupation ?
Neti yeni kamma peki macheni	What is your present occupation ?
Neevu dokri patiki	Are you married ?
Jurunga hiyyaka	Serve the gruel
Hartha halla hada veskaki	Bring fuel from hill
Jeda haja haver kathem	Bring fuel from the forest

(g) Numerals

Yekku	One
Duji	Two
Theen	Three
Char	Four
Panch	Five
Chaho	Six
Sathu	Seven
Horu	Eight
Nowwo	Nine
Dasso	Ten
Yagaro	Eleven
Baro	Twelve
Tero	Thirteen
Saddu	Fourteen
Pandro	Fifteen
Solo	Sixteen
Sotro	Seventeen
Hatro	Eighteen
Unnisi	Nineteen
Salaga	Twenty

2. The Samanthus count only upto twenty whereas the Bagatas count even thousands as well. The Bagatas speak good Telugu but they cannot speak the KUB dialect of the Samanthus. The Samanthus of this village and the Kondhs of Lamthampadu village speak the same dialect. A few of them speak corrupted Oriya due to the close proximity of this tract to Orissa State.

Leisure and recreation

3. The tribals practically do not have any leisure as they have to toil from dawn to dusk to earn their bread and the only recreation is the tribal dance during festive occasions. Hunting is their pastime. The daily routine of the life of the Samanthus changes little with the varying seasons. The simple and unsophisticated life of these tribals is described below.

4. All the adult Samanthus rise betimes at the second call of the cock. The first thing that both men and women do in the morning is to enjoy a smoke. After adding fresh fire wood to the fire which is kept burning throughout the night, the woman goes out to the shrubby area on the outskirts of the village to answer the calls of nature. On her return, while she attends to the pounding of corn or preparing *chodi* flour, the man looks after the children. Afterwards she sweeps the frontyard of the house and sprinkles cow dung water. Then every woman goes to the nearby hill stream with uncleaned utensils and along with the cleaning of the utensils, she also brushes her teeth with *kanuga* (pongamia glabra) or any other fresh green stick from a tree branch and attends to her personal ablutions. She also cleans the ornaments with the bed sand of the hill stream. She then returns home carrying water in a pot and with the cleaned utensils. In the meantime the elderly people look after the younger children, the infant ones having been carried by the mothers to the hill stream on their backs. Immediately on return she attends to prepare *chodi* gruel for breakfast which is known as *chalava*.

5. The able-bodied Samanthu man goes to the field taking his cattle, with a plough on the left shoulder and a cheroot (country cigar) in the mouth, with daybreak. He attends to the agricultural operations till 9.00 a.m., or 10.00 a.m. In the meanwhile the woman attends to the cleaning of cattle shed, carrying the cattle dung to the agricultural fields after the cattle are driven away by herdsman for grazing. The infant babies of one or two years are given hot water bath by mothers in the morning hours (Fig. 20).

6. The men-folk return home from the fields at 9.00 a.m., or 10.00 a.m. On their way they brush their teeth. The women serve water in *jathu* (a vessel) prepared out of dried-up pumpkin to wash face, hands and feet. He then relaxes and fondles the infants and younger children before the woman serves him breakfast-*chalava*. All the family members sit together and enjoy their breakfast. Then all of them irrespective of age and sex enjoy smoking for a while. In the meantime the woman makes her house secure by covering the pots with lids and closing the main entrance of the house. Then both men and women leave for agriculture work or collection of minor forest produce, fuel and *adda* leaf, (*adda* leaf or plate leaf is an important minor forest produce of the area) leaving the small children to the care of elder ones and old people. The village looks as though it is deserted except for children, calves and dogs. The children play about in the dust. The women return home at midday with edible roots and tubers (Fig. 21). The men also return home with edible roots, tubers or any minor forest produce depending on the season. Then all the members of the family enjoy their lunch (which would have been prepared already in the morning) known as *jorang gohono* and smoking follows invariably. The parents offer smoke occasionally to small children out of affection. Thus the children of 8 or 9 years also get habituated to smoking and the parents feel that it is their obligation to provide them. with a cigar.

7. Afterwards the adults leave for the forest to collect fuel or any minor forest produce. The women return home a little earlier than men as they have to attend to household work. The women again sweep their houses and frontyards in the evening hours. They fetch water from the hill stream for domestic use. With the setting of the sun, the men return home with a bundle of fire wood, or with edible roots and tubers from the agricultural fields. The cattle also return home by that time. Thus the village again comes to life by about 7.30 p.m.

8. Then the men-folk take hot water bath. *Sheekai* or *pottadi* fibre is used to clean the body and

the scalp. The children are also given hot water bath. A few of them are now-a-days using soaps bought at the weekly *shandies* or at the Sales Depot of the Corporation at Lothugadda. Afterwards he wears a washed *gochi* and relaxes with a smoke while fondling the young children. All the villagers do not usually congregate in the evening hours except on the occasions of festivals or to discuss any problems of common interest in the village. If the *sagu* or *sara* (indigenous liquor) is available, only the men-folk drink.

9. All the members of the family enjoy dinner between 8.00 and 8.30 p.m. During summer nights a little fire is made in front of the houses and all the members sit round the fire enjoying a smoke. By 9.00 p.m., the activities of the people come to a close whereafter the stillness of the night prevails. During the rainy and winter seasons, they keep the fire burning throughout the night, just by the side of their cots both in the living rooms and in the *duku* (verandah).

10. The daily routine of the Bagatas is same as that of the Samanthus. The Bagata women also actively participate along with their men to earn the livelihood.

Hunting

11. *Heeralenji* (March–April) is the leisure month when both men and women attend to the minor repairs of the house like plastering of the walls with mud and dung etc. It is in this month that celebration of Vitting festival and hunting associated with it absorbs leisure time of the tribals. The tribal men without any distinction go for hunting as a pastime. On other occasions also they go for hunting. They equip themselves with an axe, *eta* (spear) and a knife whenever they go for hunting. Besides, the bow and arrow or *mitta* are also used in hunting but the *mitta* is exclusively used for hunting birds. The details about hunting equipment as used by both the tribes are as follows. (a) *Eta* : This is made by a pointed iron piece known as *eta* being fixed to a thin bamboo of three feet long. (b) The bow is made of a thick bamboo strip. It is bent a little in a circular way and the ends are tied with *vintinara* (a thin bamboo strip). This is used for hunting animals and birds. (c) The arrow consists of a thin bamboo stick of 3′ long locally known as *voosa* fixed with a pointed iron piece of 6″ to 8″ in length. The other end of this is decorated with cock feathers. A ridge is provided to the end of the *voosa* to fit the *vintinara*. The hunting implements *eta* and the arrow are prepared by the Kammari (blacksmith) of Panasalapadu village on supply of raw material. He charges from 0.12 P. to 0.25 P. towards making charges. Figure 30 shows the above implements. (d) *Mitta* is a type of arrow with a blunt wooden piece attached to the striking end instead of a sharp iron piece. It is used exclusively for shooting down birds. To the other end of the arrow is fixed a cock feather and the arrow has a ridge to fit the bow string.

Religion

12. The religion of these tribes is a curious admixture of Hinduism and their primitive notions and traditional beliefs. They have got strong faith in their own local deities and spirits who are invariably worshipped at the time of disease and distress. They also worship their ancestors annually on the Vitting festive day and wear new clothes in the name of their ancestors, and also offer fruits to Lord Veerabhadraswamy at Lothugadda on Sivaratri day. Goddess Ammathalli is invoked and worshipped by Gurumai the traditional woman priest of the Samanthus whenever there is any disease in the village. Such events as the construction of a house, settlement of marital alliance, house-warming ceremony are taken up on an auspicious day fixed, by their respective tribal priests, depending on the star of the day. From the above it can be inferred that from the mode of their worship and celebration of festivals, they are no other than Hindus.

Priesthood

13. The priesthood associated with Desari or Gurumai is not hereditary. Any man or woman among the Samanthu can obtain the office of Desari or Gurumai by learning the sacred *mantras*. Among the Bagatas the priesthood of Muhurthagadu is traditional. It was not possible to obtain the details of the sacred *mantras* as recited by the priests since to reveal them to others is considered as sin.

Worship of deities, festivals and fairs

14. Every tribal village in these parts has got its own deities for protecting the village against ill luck and so is the case with this village. But there are no regular temples in this village. The deities Sankudemudu and Ammathalli are worshipped by

both the tribes and Sundaramma by the Samanthus only. The Sankudemudu deity is located on the southern side symbolised by a stone under a mango tree worshipped by the Samanthus and another deity of the same name under a *jeelugu* tree worshipped by the Bagatas. None of the tribals have got household deities as such. The festivals are usually associated with the deities and their propitiation is invariably followed by sacrifice of a fowl or a goat. Besides these, during the harvest season, every household annually cooks the new corn and offers to the ancestors (and these minor festivals are known as Kotha Kalabadam) as a token of gratitude before it is consumed by them for the first time. Sama Kotta, Mamidi Kotta, Kandi Kotta, Gummidi Kotta are some of the festivals of this nature. The Bagatas exclusively celebrate Nagula Chavithi (worship of Serpent-God), Divali and Sankramanam festivals. There are no dances specifically for any religious and festive occasion except the one performed by the Gurumais among the Samanthus at the time of worshipping Ammathalli. On all these festive occasions both the Samanthus and the Bagatas clean their houses and homestead areas with cow dung and decorate with lime flour. A Sivaratri fair at Lothugadda, once the *mutha* headquarters attracts the village people once in a year.

Worship of Sankudemudu

15. The village deity Sankudemudu is worshipped in the month of *Maghalenji* (January-February) on any Wednesday. It is otherwise known as Dasara festival. As mentioned earlier, Sankudemudu is located under a mango tree on the southern side of the village and is symbolised in a stone (Fig. 22). A stone wall of three feet high is constructed round this deity. The Bagatas too have got a separate Sankudemudu also symbolised in a stone located under a *jeelugu* tree on the southern side of the village. The Gurumai (the traditional woman priest among the Samanthus) cleans the site and decorates it with *rangavalli* (a colourful decoration with *chodi* flour and turmeric). Different grains of corn like *chodi*, *sama*, *kandi* (redgram), paddy and oil seeds like castor are mixed and kept in a small pit which is dug in front of this deity. The Gurumai sprinkles the mixed grains over *rangavalli* and feeds a small chicken, while reciting a few sacred verses and then sacrifices it to the deity in the end. In the case of Bagatas, every one celebrates this festival. It is a belief that the worship of this deity would make the crops yield better.

Worship of Ammathalli

16. The Gurumais worship the Goddess Ammathalli on Tuesday in any month, if any illness or loss occurs in the village. The Investigators had an occasion to witness Gurumais of the village perform *puja* to the Goddess Ammathalli to ward off smallpox which had broken out in this village. The ritual which was very interesting is recorded below.

17. The three Gurumais took bath in the early hours of the day and cleaned the site and sat facing north to invoke the *dumba* (spirits of ancestors) (Fig. 23). One of the Gurumais drew three or four straight lines with *chodi* flour and a little of rice grain was sprinkled over it. Before worshipping Ammathalli, they kept several varieties of corn, a small bamboo umbrella, a small wooden knife, oven ash, a dead rat, cocoanut, *achintalu* (rice coloured with turmeric) and a chicken signifying their supreme devotion towards this Goddess. They decorated their foreheads with rice mixed in turmeric paste besides keeping a little of *achintalu* in their hands and recited *mantras* (verses). While thus reciting a few sacred verses a small chiken occasionally was fed with rice and now and then the chicken was kept on their heads. After some time the Gurumais danced a while reciting the verses. Turmeric water was sprinkled now and then. The local musical instruments namely *gumbra* and *tamiki* were played by their own tribal men. (These musical instruments are prepared by the potters who belong to Kummari caste of Kotturuballu village (11½ miles away) and are used exclusively by the Samanthus). The playing of these instruments is learnt by one of the Samanthus. Whenever the Gurumais worship the ancestors, they perform a dance called Ammathalli *ata*, and stamp on the ground with left leg keeping rythm with the musical instruments. Several types of dances are performed each with a purpose as described below.

(a) *Puliata* (tiger dance): The Gurumais sometimes bend like a tiger and play *puliata* and pray the hill Gods to protect the village from the wild animals.

(b) *Domalata* (mosquito dance): In this dance they show signs as though they are driving away the mosquitos. This dance is apparently meant to protect the people from mosquito bites (Fig. 24).

(c) *Bhajniata* (devotional dance) : It is a dance performed by clapping the hands (Fig. 25).

(d) *Puvata* (flower dance) : It is a dance in which the signs of decorating with flowers are made. The Gurumais move in circles while performing this dance.

(e) *Adivirajulata* (forest kings' dance) : The Gurumais move in a circular form while performing this dance. They pray *Adivirajulu* (forest kings) to protect them when they move in forests (Fig. 26).

(f) *Kondadevathalata* (dance of hill deities) : In this dance one of the three Gurumais holds a small bamboo umbrella and a wooden knife and acts as *Kondadevata* (hill Goddess). The other Gurumai, holding cocoanut and *neredi* twig, dances along with the Gurumai who is possessed by *Kondadevata*. The third Gurumai sits and keeps chanting the verses. *Kondadevatas* are worshipped to protect their crops and bless them with better yield (Fig. 27). On completion of the dance ritual the Gurumais ran to the southern outskirts of the village. A *neredi* twig was fixed to the ground at a spot. A small bit of ground was cleaned and decorated with *chodi* flour. The Gurumai drew parallel straight lines with *chodi* flour and in between these lines, another set of lines were drawn with turmeric powder. They again recited the verses for sometime. The chicken was again fed with *chodi* flour. The cocoanut was broken in the name of Ammathalli and the cocoanut water was poured over the *neredi* twig. Afterwards the chicken was sacrificed to Ammathalli. Fowls that were offered by the households were sacrificed by the Gurumais and a little of blood of each fowl was poured over the decorated place. A dead rat was hung to a branch of a tree. The grain of different varieties, oven ash, bamboo umbrella, wooden knife were thrown away on the outskirts of the village (Figs. 28 and 29). Afterwards the Gurumais cooked the chicken near a hill stream and ate it after taking bath. The cocoanut kernel pieces were distributed to the children who followed them there. On that day a piece of meat of the sacrificed fowl was distributed to every household in the village.

18. The Bagatas too worship Ammathalli and make offerings to ward off smallpox and any minor illness only. It consists of a simple offering of a fowl to the deity by the concerned head of the household unlike the elaborate ritualistic nature of worship of the Samanthus.

Vittingpanduga

19. Vittingpanduga or Tokkipanduga is performed on any Saturday or Tuesday in the month of *Heeralenji* (March-April). The Gurumai worships the deity Sundarammatalli on this day and a cow or a bull is sacrificed on this occasion on the outskirts of the village by any Samanthu man to protect them and their cattle from diseases. There is neither a temple nor an idol to this deity in this village. In this connection all the men go to forest for hunting and the woman take the role of the head of the family. The men-folk have to hunt some animals during the period of this festival. If any person other than the male member of the village passes through the village during the festival days the women collect some money from the person as *sunkam* (duty). This festival lasts for about a week. If the men-folk return home without a successful hunt during this festival period they are humiliated by women by sprinkling dung water and oven ash. In the case of Bagatas they offer a fowl to their ancestors on this festive day.

Vittupanduga

20. The Vittupanduga which literally means seed festival is performed by every household on the day of Asvin or Bharani star during April-May. A small quantity of all varieties of seeds of different crops grown in the village are collected and kept in a corner of the house where the ancestors are usually worshipped and the head of the household offers a fowl as sacrifice to the spirit of the ancestors. Afterwards the sacrificed fowl is enjoyed by the family members. The seed is mixed with other seed and broadcast during the sowing season with the belief that the crops will not be infested.

21. Apart from the above festivals Nagula Chaviti known as Naga Panchami through out India, and Sankramanam known as Makara Sankranti throughout Madras and Andhra Pradesh States, are exclusively celebrated by the Bagatas of this village.

Nagula Chavithi

22. The Nagula Chavithi festival is celebrated on *Karthika Suddha Chaviti* (October-November)

(fourth day in the bright fortnight). This is exclusively celebrated by the Bagatas. On Nagula Chaviti day the women take bath in the morning hours of the day and then dress themselves in washed clothes. They offer eggs and milk to the Serpent-God, locally known as Nagendrudu, by pouring them in the nearby ant-hill with the belief that they will be protected from snake bites.

Sankramana festival

23. This festival popularly known as Sankuramanam is the same as the well known Makara Sankranti usually performed on the 13th or 14th of January every year. Only the Bagatas celebrate this festival. On this day the cattle are cleaned and decorated with turmeric and vermilion before they are worshipped. The special feasty food stuff known as *pappalu* prepared with rice flour are tied to the neck of the cattle. The *pulagam* (prepared with rice and dhal) offered to the deities is given to the cattle and then only it is enjoyed. Cattle are not put to work on this day. The significance of this traditional festival is not known to them.

Sivaratri fair

24. All the tribes of this village along with the other tribes of this region participate in the Sivaratri fair at Lothugadda, the *mutha* headquarters. There is an old dilapidated temple where the stone statue of Lord Veerabhadraswamy is housed. During this festive day it will be cleaned by the Muthadar of Lothugadda with the assistance of the villagers. All the tribals of this *mutha* without any distinction participate in this fair and offer fruits to the God to invoke His blessings for their welfare. The fair generally lasts for three days. Sweetmeat shops and stalls selling brass and aluminium utensils are opened in this fair temporarily. The Samanthu, Bagata and Valmiki tribes attend this fair. Community *bhajans* are organised during the period of this festival. No tribal from this village has so far visited any shrine or pilgrim centre except the ones mentioned above.

25. On all these festive occasions both the Samanthus and Bagatas clean their houses and homestead areas with cow dung and decorate with lime flour.

Village organisation

26. The Village Council, consisting of the Village Munsiff, Pettandar, Barika and a few tribal elders of the village settles the disputes relating to land, *maganali*, marriage disputes and others, and imposes fine locally known as *sunkam* on the wrong doers. Each tribe in this village has got its own tribal panchayat consisting of prominent members of the tribe from the village and from the neighbouring villages. This tribal panchayat settles all the disputes arising within the fold of the tribe and also imposes fine on the accused. A little portion of the fine, thus realised, is appropriated for the use of the tribal elders. The elders congregate at the house of Pettandar to settle the *maganali* dispute and the women do not participate in the deliberations. A case study of a dispute decided by the tribal panchayat is related below.

Case study

27. Sri K., a Samanthu of this village, eloped with a girl from Adrabanda village. The village elders together with the parents of the girl met the Pettandar of this village for settlement. In turn he invited the following Samanthu elders to settle the dispute.

Name of the Samanthu elder participated	*Name of the hamlet*
Sri Vanthala Piluku	Meduru
,, Vanthala Relli	Gochipalli
,, Marri Chinniah	Panasalapadu
,, Marri Sanyasi	Panasalapadu
,, Gurmala Sanyasi	Somavaram

After hearing the complaints made by both the parties they awarded a judgment to the effect that the accused should pay 5 *kunchams* of rice, a pig, a cow and Rs. 400 to the aggrieved party. The economic status of the accused is also taken into consideration by the tribal committee before announcing the judgment which should be complied with by the accused. As per the custom, the tribal elders are paid Rs. 5 and one *buddi* (bottle) of *sara* (intoxicating liquor) for settling the dispute by the accused. Likewise, the Bagatas have got their own Tribal Panchayat, consisting of Sri S. Vencheru Balanna, Village Munsiff and other elders of their own tribe. It is reported that they have not settled any disputes for the last five years. The proceedings of the Bagata Tribal Council are similar to those of the Samanthu Tribal Panchayat. In case the disputes cannot be settled at the Tribal Panchayat level, they are brought before the Village Council, and the

decision is unquestionable and should be complied with. The cases decided by the Village Council have never been challenged. The murder cases are invariably reported to the nearest Police Station at Chintapalle.

Inter-tribal and inter-hamlet relationship

28. The tribals of this village and of the neighbouring hamlets as well help one another in times of need and work hand in hand in all the agricultural operations without any distinction. Among themselves they lend bullocks, agricultural implements and seeds. The inter-tribal and inter-village relations are healthy and cordial.

Muthadari system

29. According to the informants, prior to the abolition of the Golgonda Estate to which this village belonged, the system of local administration that then prevailed was called *muthadari* system. Under this system, the Estate consisted of several *muthas*. Each *mutha* consisted of a few *durgams* and each *durgam* consisted in turn of a few villages. Under each Muthadar there were a few Durgadars aud a few Village Munsiffs under each Durgadar. Some villages consisted of a few hamlets also. Each village had a Village Munsiff as also a Pettandar and Barika. The Pettandar acquainted the visiting officials through the Village Munsiff with the local conditions and developments and looked after their conveniences. The Barika (village servant) was an active member of the village organisation in conducting festivals and fairs and assisted the Munsiff in all his duties. The Land Revenue was being paid to Durgadar who passed it on to Muthadar. The Muthadar, Village Munsiff, Pettandar and Barika were granted lands free of tax for their services to the Estate. The ryots used to offer some grain locally known as *poloi* annually during the harvest season to the Barika. Some villages or groups of villages were known as *mukhasas*. These are a kind of inams granted to some individuals in recognition of their services to the Zamindars and Rajas. When the Government took over these areas prior to their abolition in 1956 the Mokhasadars had to pay some 'quit rent'. Due to the implementation of the Andhra Inams (Abolition and Conversion into Ryotwari) Act, 1956 and The Abolition of Inams (Amendment) Act, 1956 the *mukhasas* have been taken over by the Government and are administered even today through the *muthadari* system. In order to present a comprehensive picture about this *muthadari* system, the *sanad* granted by the agent to the Governor, Vizagpatam District to Sri Taggi Valasaiah Dora, son of late Valasayya Dora, the Muthadar of Lothugadda is reproduced as Appendix I. The *sanad* has a clause which says "no hereditary right to the office of the Muttadar is hereby recognised." The office of Village Munsiff, Pettandar and Barika are hereditary by practice but no hereditary rights as such are recognised.

Democratic decentralisation

30. With the introduction of democratic decentralisation the Village Panchayat was constituted on 1-4-62 bringing in its fold the other neighbouring villages namely Somavaram, Vantharapadu, Panasalapadu, Veduripalle and Joharu. One member from each village is elected to represent in Annavaram Panchayat and out of five members three are Samanthus and two are Bagatas. The Panchayat has laid an approach road to the village Annavaram, opend a school and dug a well. The traditional Village Council plays an important part in regulating the social, economic and religious life of the people in spite of the creation of statutory panchayat. Even the Panchayat members have to act as per the advice given by the Village Munsiff or other tribal elders. Thus the age-old traditional institution still maintains its hold on the tribal population though it is not supported by any statutory law. Needless to say that the traditional Village Council is itself the determining factor for the successful administration of the recently organised statutory panchayat.

Jajmani relations

31. The reciprocal obligations in economic and ceremonial affairs among the tribes have not been influenced much by the modern changes. There is no specific local term which goes to convey this kind of customary inter-relationship of families in the village community. However, some features of the *Jajmani* relations may be perceived. Both the tribes have got their respective tribal religious priests popularly known as Muhurthagadu among the Bagatas and Desari and Gurumai among the Samanthus who attend to all their religious and social functions. The relationship between them is, as usual, a traditional obligation. Shaving is attended to by themselves and there is no professional barber. The blacksmith from Panasalapadu village attends to their annual requirements customarily and he is in turn paid annually depending on the volume of work. The cowherd is

given food twice in a day besides an agreed quantity of corn paid annually per each head of the cattle during the harvest season. The ryots pay ten *kunchams* of corn per year per *eru* (*i.e.*, two bullocks) or 5 *kunchams* of corn per year per each adult cattle.

32. The voluntary organisations like clubs, libraries, etc., are not found in this village. The Bagata women whenever they like, play *ganga chellelu* (a type of group dance) at an appointed place in the village.



Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

1. The village is covered by the Panchayat Samithi Block, Chintapalle. The households in this village seem to be hardly aware of the Gramasevika and her functions though the headquarters of Gramasevika is at Lothugadda. The village is provided with a school, a well, and an approach road of one furlong connecting Lothugadda–Gangarajumadugula road.

2. The tribals feel that four children is an optimum number. The tribals generally observe abstinence for a period of 2½ or 3 years till the child gives up the breast feeding. Thus the child birth is naturally well-spaced among these tribes. The use of contraceptives and other family planning methods propagated by the Government are little known to them.

3. The dowry system is not in vogue but the payment of traditional *voli i.e.*, bride price is in practice. The bridegroom pays the bride price to the bride's parents. The system of paying *maganali* in case of divorce or widow marriage is prevalent.

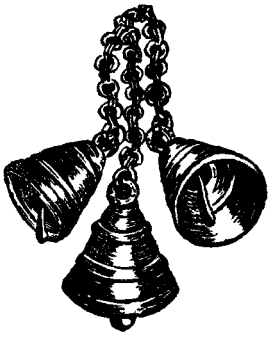
4. As regards the inheritance of property, it is equally distributed among the sons irrespective of marital status. On enquiry the tribals expressed the opinion that the girls are not to be made eligible to inherit the father's property as they will be given away in marriage and thereby do not bear the father's surname.

5. From the time of the abolition of *vetti* (free labour) the tribals came to know about the abolition of Zamindari. Though it is objectionable it is said that a few privileged departments of the State Government like the Police, Forest and Revenue are still extracting free labour from these tribals. However, the tribals feel happy after the abolition of *vetti* system consequent to the abolition of Zamindari.

6. They are not aware of the Untouchability Offences Act, 1955 nor do they rigidly observe any untouchability in this village. The touch of a low caste is not considered as pollution and between the two tribes there is no practice of untouchability. Both the tribes collect water from the same Peddagadda (hill stream) though from different places. However the Bagatas of this Agency area are regarded as superior to other tribes. The Valmikis are considered inferior to other tribes. The Bagatas neither dine nor drink in the house of the Samanthu and the Valmiki as the latter two eat pork and beef. In fact all the tribals irrespective of any distinction participate in all the socio-religious functions.

7. Other social legislations like the Hindu Succession Act, Hindu Marriages Act and Hindu Adoption Act etc., are little known to these tribals. In short, they are not aware of any social legislations.

8. The tribals are not only hard working and resourceful but also receptive to new ideas provided they suit them. The weekly *shandies* bring them in close contact with the plains-folk. Particularly the younger generation is slowly taking to wearing of shirts, using of soap, and to changing their traditional hair style *sikha* to the modern crop etc. With the introduction of the free and compulsory education scheme from 7-3-1963, the tribal boys and girls are slowly attending the school.



Chapter VII

CONCLUSION

1. Annavaram in Chintapalle Taluk of Visakhapatnam District is a remote tribal village inhabited by 24 households, situated amidst the inaccessible hills covered by a dense forest at an altitude of 2,500 feet above M.S.L. The life and economy of the tribal inhabitants of this village are suited to the environments. *Kondapodu i.e.*, shifting cultivation on the hill slopes, as also a non-settled cultivation of flat lands, the collection and sale of minor forest produce are the chief sources of income for the tribals. The forests also provide edible roots to supplement the diet of the hardy tribal. The life of the tribals as is evidenced by the foregoing study seems to present a picture of simplicity, peace and contentment, though their living conditions and beliefs are still very primitive. The co-operative effort of the tribals in all their activities is remarkable. Women enjoy an equal status with man and they work hand in hand in earning the daily livelihood of the family. Every household has a land of its own though their agricultural practices are no doubt backward. They seem to have been hardly affected by the developmental activities.

2. The religion of these tribals is Hinduism as these tribals worship Hindu deities like Veerabhadraswamy. The Bagatas celebrate Hindu festivals like Sankramanam (Makara Sankranti), Deepavali, Nagula Chaviti and Vittupanduga etc. The tribals, of course, have their great faith primarily in their village deities. Every village or hamlet has got its own traditional deities. The offering of fruits and animal sacrifice is also in practice. The Samanthus are slowly learning Telugu language, the predominant language of the area.

3. The Tribal Panchayat has its hold on the normal social and community life of the tribals. The statutory panchayat covering the neighbouring villages, Panasalapadu, Somavaram, Vantarapadu, Joharu and Veduripalle has started to function in this village only from 1-4-1962.

4. Ignorance and superstitious beliefs still govern the traditional life of these backward tribals. Though their contacts with the plainsmen in the weekly markets has been gradually affecting their dress and outward appearance to some extent they can ill afford the amenities and luxuries of modern life. It may take a few more generations for the economy of these tribals to be brought to the level of the more fortunate plainsmen. The Andhra Scheduled Tribes Co-operative Finance & Development Corporation is no doubt founded to improve the economic condition of the tribals considerably and it is playing a significant role. But it should take more effective steps to meet the usurious needs of the tribals and thus win their fullest confidence.

APPENDICES

APPENDIX I

SANAD GRANTED BY THE AGENT TO THE GOVERNOR, VIZAGAPATAM DISTRICT

To

Taggi Valasaiah Dora son of Valasayya Dora

On behalf of His Majesty's Secretary of State for India in Council, I hereby appoint you as Muttadar of Lothugadda *mutta* in the Narasapatnam division in the district of Vizagapatam, comprising the village enumerated in the annexed schedule and confirm you in possession of that office on the following conditions:

I. (a) You shall be responsible for the due execution by the Kondadoras, Valmikis, Bhagatas and Vojulus of their customary services to the Government.

(b) You shall not have any rights in the forests within your *mutta* and you shall obey all rules which may be made by due authority as regards those forests. You shall also, when called upon to do so, render every assistance in preserving the forests from destruction by felling or fire.

(c) You shall collect only such fees and revenues as may be settled and determined from time to time under the orders of Government by the Agent in accordance with the Agency rules. You are allowed to retain as your emoluments one-third of the rents collected from all the Pettandars in your *mutta* subject to the minimum of Rs. 30 which is the difference between the rent of Rs. 192-14-0 collected in Fasli 1327 and the *kist* of Rs. 156-14-0 paid by you to Government in that Fasli and you will remit the remaining two thirds or such other balance as may remain into the Golgonda Sub-Treasury on the dates that may be prescribed for such remittances. If the balance falls short of the amount of the *kist* paid by you to Government in Fasli 1327, your emoluments will be subjected to a corresponding reduction to make up the deficit. You shall endeavour to attract to your *mutta* settlers to take up permanent cultivation and shall take all other steps for the development of your *mutta*. You are not entitled to enhance the rents payable by your Pettandars without the orders of the Agent. You will be permitted to levy additional rents for extensions of cultivation in your *mutta* provided the same is collected subject to the approval of the Agent, in which case you will be allowed to retain, in addition to your remuneration fixed above, one-third of the difference between the total collections and the collections in Fasli 1327 and to remit the remaining two-thirds into the Government Treasury.

(d) You shall conduct yourself loyally and peaceably affording every assistance to the Government in maintaining quiet and order, giving timely information of any disturbance or offence against the laws or any intention or preparation to commit the same and apprehending and delivering up to the authorities, robbers, rebels and other bad characters.

(e) You shall attend regularly with your Munsiff's, Pettandars and village servants at the camp of the Agent or his assistants and whenever called upon by the Agent or his assistants and you shall on these occasions provide the necessary labour, on payment for the conveyance of *saman*, supplies and the like.

(f) You shall assist the authorities as you may be required in keeping in repair the roads and travellers' bungalows in your *mutta* and in carrying out and maintaining other works of public improvement and you shall see that at all times the principal paths in your *mutta* are so cleared from forest as to be always passable to elephants.

(g) You shall not have or exercise any right to revenues from the manufacture and sale of salt or saltpetre; from duties of every description whether by sea or land; from abkari or taxes on the sale of spirituous liquors and intoxicating drugs; from excise, from taxes personal and professional or from markets, fairs and bazars.

(h) You shall have no right to rent from lands exempt from the payment of public revenue or from Inams or other alienated lands.

(i) You shall not alienate your *mutta* by mortgage, sale, gift or otherwise.

II. If you fail in any of these conditions, your *mutta* is liable to be resumed or you will be liable to be punished in such other manner as the Agent may deem appropriate; but so long as you continue faithfully to perform your obligations, you shall be at liberty to hold your *mutta*.

III. By Act XXII of 1871 the civil courts are prohibited from taking cognizance of any claim to your *mutta* without a certificate from the Agent to the Governor, Vizagapatam, and the power to decide on all such claims is reserved to the Agent.

IV. On the occurrence of the vacancy in the office of Muttadar by your death, resignation, dismissal, or removal the succession shall be regulated by rule 4 of the Agency rule sanctioned by the Governor in Council in virtue of the powers vested in him by Section 4 of Act XXIV of 1839 *viz*, "on the death, resignation or removal of any proprietor, the Agent shall personally investigate all claims to the succession to hill Zamindaris or other landed possessions held on feudatory tenures and shall through the Board of Revenue or the Government who, should there be more than one claimant will exercise their inherent right to select as successor, the one among them most acceptable to the people and best qualified to fulfil the duties of the situation." No hereditary right to the office of the Muttadar is hereby recognised.

V. You are empowered to suspend for any period not exceeding twelve months or in aggravated circumstances to dismiss any Munsiff within the limits of your *mutta*, but an appeal from your order shall lie to the Special Assistant Agent within three months. You shall not impose any fines upon any Munsiff.

VI. If so ordered by the Agent, you shall maintain the registers prescribed for the registration of births and deaths and lists of unprotected children in your *mutta* and you shall also be bound to carry out the order of the Agent as regards sanitation of the villages or such other measures of import as may be introduced for the benefit of the Agency people.

APPENDIX II

TABLES

The Tables presented herein are based on the data collected in respect of 24 households (20 Samanthus and 4 Bagatas) in Annavaram village. Two households of Samanthus were selected for intensive socio-economic survey. Tables 15,17,18,19,20,22,23,25,26 and 36 represent these two households only. Tables 27 to 29 represent 16 households as 8 households migrated at the time of consanguineous marriages survey.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density per Sq. mile	No. of houses	No. of households	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Annavaram	*	*	*	22	38	215	105	110

Source : Primary Census Abstract, 1961 Census

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

TABLE 2

Size and Composition of Households

Total No. of households	Single member			Two to three members			Four to six members			Seven to nine members			10 members and over		
	Households	M.	F.	Households	M.	F.	Households	M.	F.	Households	M.	F.	Households	M.	F.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
24	...	...	...	7	11	10	15	43	31	1	4	3	1	11	9

M. = Males. F. = Females.

TABLE 3

Households and Population by Religion, Sect and Tribe

Religion	Tribe	Sect	Sub-sect	Not belonging to any sect or sub-sect	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Hindu	Bagatas (Scheduled Tribe)	...	...	...	4	14	6	8
,,	Samanthus	...	...	...	20	108	63	45
	Total	...	...	...	24	122	69	53

TABLE 4

Population by Age-group and Sex

Tribe	Total of all ages		Age-group (in years) 0–14		15–24		25–59		60 & over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1 Bagatas .	6	8	2	3	...	1	4	4	...	...
2 Samanthus .	63	45	34	17	6	6	22	22	1	...
Total .	69	53	36	20	6	7	26	26	1	...

TABLE 5

Population by Age-group and marital Status

Age-group (in years)	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
All ages .	122	69	53	38	21	29	30	...	2	2	...
0–14 .	56	36	20	36	20	...	...	...	...	...	...
15–24 .	13	6	7	2	1	2	6	...	...	2	...
25–59 .	52	26	26	...	...	26	24	...	2	...	...
60 & over .	1	1	...	...	...	1	...	...	...	...	...

TABLE 6

Population by Age-group, Sex, Education and Tribe

Age-group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic and over	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
BAGATAS									
All ages .	14	6	8	6	8	...	...	...	...
0–14 .	5	2	3	2	3	...	...	...	...
15–24 .	1	...	1	...	1	...	...	...	...
25–59 .	8	4	4	4	4	...	...	...	...
60 & over .	...	...	...	...	...	...	...	...	...
SAMANTHUS									
All ages .	108	63	45	63	45	...	...	...	...
0–14 .	51	34	17	34	17	...	...	...	...
15–24 .	12	6	6	6	6	...	...	...	...
25–59 .	44	22	22	22	22	...	...	...	...
60 & over .	1	1	...	1	...	...	...	...	...

TABLE 7

Population by Age-group, Sex and Education

Age-group (in years)	Total			Illiterate		Literate without educational standard		Primary or Junior Basic and over	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
All ages .	122	69	53	69	53	...	...	...	...
0–14 .	56	36	20	36	20	...	...	...	...
15–24 .	13	6	7	6	7	...	...	...	...
25–59 .	52	26	26	26	26	...	...	...	...
60 & over .	1	1	...	1	...	...	...	...	...

TABLE 8

Household heads by Tribe, Age, Sex and Literacy

Age-group (in years)	Tribe									
	Total number of household heads in the village						Bagatas			
	Persons						Males		Females	
	Literate		Illiterate		Total					
	M.	F.	M.	F.	M.	F.	Literate	Illiterate	Literate	Illiterate
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
0–14 .	...	...	...	...	...	...	...	...	...	...
15–24 .	...	...	...	...	...	...	...	...	...	...
25–59 .	...	...	23	...	23	...	...	4	...	...
60 & over.	...	...	1	...	1	...	...	...	...	...
Total.	...	...	24	...	24	...	...	4	...	...

TABLE 8—*Concld.*

Household heads by Tribe, Age, Sex and Literacy

Age-group (in years)	Tribe									
	Bagatas			Samanthus						
	Persons			Males		Females		Persons		
	Literate	Illiterate	Total	Literate	Illiterate	Literate	Illiterate	Literate	Illiterate	Total
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
0–14 .	...	...	...	...	...	...	...	...	...	...
15–24 .	...	...	...	...	...	...	...	...	...	...
25–59 .	...	4	4	...	19	...	...	...	19	19
60 & over.	...	...	...	...	1	...	...	...	1	1
Total.	...	4	4	...	20	...	...	...	20	20

M.=Males. F.=Females

TABLE 9

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

Total number of households	Households engaged in cultivation run by the households	Households not running cultivation, industry or business
(1)	(2)	(3)
24	23	1

TABLE 10

Traditional Occupation by Households

Traditional occupation	Number of households
(1)	(2)
Settled cultivator*	1
Kondapodu (shifting cultivator)	22
Unspecified	1
Total	24

* A settled cultivator is one who cultivates flat lands and sticks on to it from year to year

TABLE 11

Occupational Mobility and Cause of Change by Tribe

Tribe	From traditional occupation	No. of households changing over	To contemporary main occupation	No. of households changing traditional occupation		
				Voluntarily	Forced by circumstances	Unspecified
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Bagatas	*Kondapodu* (shifting cultivator)	3	Settled cultivator	...	...	3
2 Samanthus	Unspecified	1	Herdsman	...	...	1
	Total	4	...	...	...	4

TABLE 12

Distribution of Households by Main Occupation and Tribe

Main occupation	Number of households among	
	Bagatas	Samanthus
(1)	(2)	(3)
1 Settled cultivator	4	...
2 Herdsman	...	1
3 *Kondapodu* (shifting cultivator)	...	19
Total	4	20

TABLE 13

Combination of Occupations

Main occupation (1)	Total number of households (2)	Number of households: Subsidiary occupation: *Adda* leaf seller (3)	Settled cultivator (4)	Bamboo coupe labourer (5)	Road works labourer (6)
1 Settled cultivator	4	1	...	...	...
2 Herdsman	1	1	...	1	...
3 *Kondapodu* (shifting cultivator)	19	12	17	18	12
Total	24	14	17	19	12

TABLE 14

Main Occupation per capita annual Household Income and Family Type

Main occupation (1)	Number of households: *Per capita* annual household income ranges (in rupees): 1-50 S. (2)	1-50 I. (3)	1-50 J. (4)	1-50 O. (5)	51-100 S. (6)	51-100 I. (7)	51-100 J. (8)	51-100 O. (9)	101-200 S. (10)	101-200 I. (11)	101-200 J. (12)	101-200 O. (13)	201-300 S. (14)	201-300 I. (15)	201-300 J. (16)	201-300 O. (17)
1 Settled cultivator	...	...	...	...	1	...	...	...	...	...	...	...	2	...	...	...
2 Herdsman	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
3 *Kondapodu* (shifting cultivator)	...	...	...	...	3	...	...	...	5	1	1	...	8	...	1	...
Total	...	...	...	...	5	...	...	...	5	1	1	...	10	1	1	...

TABLE 14—*Concld.*

Main Occupation per capita annual Household Income and Family Type

Main occupation (1)	Number of households: *Per capita* annual household income ranges (in rupees): 301-500 S. (18)	301-500 I. (19)	301-500 J. (20)	301-500 O. (21)	501 & above S. (22)	501 & above I. (23)	501 & above J. (24)	501 & above O. (25)	Total S. (26)	Total I. (27)	Total J. (28)	Total O. (29)	Total (30)
1 Settled cultivator	...	...	...	...	...	...	...	...	3	1	...	...	4
2 Herdsman	...	...	...	...	...	...	...	...	1	...	...	...	1
3 *Kondapodu* (shifting cultivator)	...	...	...	...	...	...	...	...	16	1	2	...	19
Total	...	...	...	...	...	...	...	...	20	2	2	...	24

S = Simple family (husband, wife and unmarried children)
I = Intermediate family (married couple and unmarried brother, sister and one of the parents)
J = Joint family (married couple with married sons/daughters or with married brothers/sisters)
O = Others

TABLE 15

Area under Cultivation by Tribe and Households

Extent (*Kuncham* seed area) (1)	No. of households among Samanthus (2)
3	1
166	1
Total	2

TABLE 16

Possession of Livestock and Poultry by Tribe

	Kind of livestock (1)	Tribe: Bagatas — Number of households possessing (2)	Bagatas — Number of heads of cattle (3)	Bagatas — Number of households not possessing (4)	Samanthus — Number of households possessing (5)	Samanthus — Number of heads of cattle (6)	Samanthus — Number of households not possessing (7)	Total number of livestock possessed by all households (8)
1	Bullock	3	7	1	8	29	12	36
2	Cow	2	3	2	4	12	16	15
3	She-buffalloe	...	...	...	1	3	19	3
4	He-buffalloe	...	...	...	1	6	19	6
5	Pig	...	...	...	7	13	13	13
6	Sheep	...	...	...	1	16	19	16
7	Poultry	4	15	...	14	43	6	58
	Total		25			122		147

TABLE 17

Material Culture-Use of Consumer Goods by Tribe and Households

Particulars (1)	Number of households using among Samanthus (2)
I Fuel and lighting	
Any dried wood available in the forest	2
Kerosene oil	2
Kerosene *buddi*	2
II Furniture	
Cot (coir)	2
III Other consumer goods	
Mirror	2
Toilet soap	1
Washing soap	1

TABLE 18

Material Culture—Some Consumption Habits by annual household Income and Households by Tribe

Tribe	Number of households that use toilet soap/washing soap having annual income (in Rs.) of					Number of households that do not use toilet/ washing soap having annual income (in Rs.) of				
	Rs. 1,201 & above	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & less	Rs. 1,201 & above	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Samanthus	...	1	...	1	...	...	...	...	...	...

TABLE 18—*Concld.*

Material Culture—Some Consumption Habits by annual household Income and Households by Tribe

Tribe	Number of households that send clothes to washerman having annual income (in Rs.) of					Number of households that do not send clothes to washerman having annual income (in Rs.) of				
	Rs. 1,201 & above	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & less	Rs. 1,201 & above	Rs. 901 to 1,200	Rs. 601 to 900	Rs. 301 to 600	Rs. 300 & less
(1)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)
Samanthus	...	...	...	...	...	...	1	...	1	...

TABLE 19

Capital Formation by Tribe and Households

Particulars of capital formation	Samanthus	
	Value of capital formation (in Rs.)	Number of households
(1)	(2)	(3)
Agricultural implements	10·00	2

TABLE 20

Capital Formation by household Income and Households

Particulars of capital formation	Annual household income (in Rs.) of									
	300 & below		301-600		601-900		901-1,200		1,201 & above	
	Value of capital formation in rupees	Number of households	Value of capital formation in rupees	Number of households	Value of capital formation in rupees	Number of households	Value of capital formation in rupees	Number of households	Value of capital formation in rupees	Number of households
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Agricultural implements	...	...	1.00	1	...	...	9.00	1	...	...

TAB

Annual household Income by Main

Main occupation	No. of households	Source of Income	No. of households	All households: Amount	All households: % to the total amount	Households 300 & below: Amount	Households 300 & below: No. of households
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 Settled cultivator	4	Cultivation	4	2,305.00	10.53	...	...
		Adda leaf selling	1	128.00	0.59	...	...
		Total		2,433.00	11.12	...	
2 Herdsman	1	Bamboo coupe labour	1	90.00	0.41	90.00	1
		Adda leaf selling	1	64.00	0.29	64.00	1
		Wages for cattle grazing	1	99.09	0.45	99.09	1
		Total		253.09	1.16	253.09	
3 *Kondapodu* (shifting cultivator)	19	Cultivation	19	11,886.00	54.32	...	...
		Road works labour	12	690.00	3.15	...	...
		Bamboo coupe labour	18	2,586.00	11.82	...	...
		Adda leaf selling	12	4,032.00	18.43	...	...
		Total		19,194.00	87.72	...	
		Grand Total		21,880.09	100.00	253.09	

TAB

Average annual Expenditure per Household

Main occupation	No. of households in main occupation group in Col. 1	Items of expenditure	All households: No. of households	All households: Expenditure per household (in Rs.)	All households: % to total expenditure
(1)	(2)	(3)	(4)	(5)	(6)
Kondapodu (shifting cultivator)	2	Food	2	610.50	88.99
		Clothing	2	45.50	6.63
		Fuel and lighting	2	12.00	1.75
		Furniture and utensils	2	0.38	0.05
		Soaps	2	6.00	0.87
		Coffee or tea	1	3.37	0.25
		Expenditure on agricultural operations	1	10.00	0.73
		Investment on agricultural implements	2	5.00	0.73
		Total		692.75	100.00

L E 21

Occupation and Source of Income

with an annual income (in Rs.) of									
301–600		601–900		901–1,200		1,201 & above			
Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Amount	No. of house-holds	Source of Income	Main occupation
(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(3)	(1)
445.00	1	1,860.00	3	...	...	...	...	Cultivation	1 Settled cultivator
...	...	128.00	1	...	...	...	...	*Adda* leaf selling	
445.00		1,988.00		...		...		Total	
...	...	...	...	...	...	...	...	Bamboo coupe labour	2 Herdsman
...	...	...	...	...	...	...	...	*Adda* leaf selling	
...	...	...	...	...	...	...	...	Wages for cattle grazing	
...		...		...		...		Total	
1,265.00	5	3,560.50	6	4,246.00	6	2,813.75	2	Cultivation	3 *Kondapodu* (shifting cultivator)
180.00	4	60.00	2	300.00	5	150.00	1	Road works labour	
528.00	5	630.00	6	798.00	5	630.00	2	Bamboo coupe labour	
512.00	3	384.00	3	960.00	4	2,176.00	2	*Adda* leaf selling	
2,485.75		4,634.50		6,304.00		5,769.75		Total	
2,930.75		6,622.50		6,304.00		5,769.75		Grand Total	

L E 22

by Income Groups and Occupation

Households with an annual income (in Rs.) of										
300 & below		301–600		601–900		901–1,200		1,201 & above		
No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture	Main occupation
(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(1)
...	...	1	720.00	...	...	1	501.00	...	...	*Kondapodu* (shifting cultivator)
...	...	1	58.00	...	...	1	33.00	...	...	
...	...	1	12.00	...	...	1	12.00	...	...	
...	...	1	0.50	...	...	1	0.25	...	...	
...	...	1	6.00	...	...	1	6.00	...	...	
...	...	...	...	...	...	1	3.37	...	...	
...	...	...	...	...	...	1	10.00	...	...	
...	...	1	9.00	...	...	1	1.00	...	...	
	...		805.50		...		566.62		...	Total

TABLE 23

Overall household Income and Expenditure Position by Tribe and Households

Tribe	Number of households with an annual income (in Rs.) of: 300 & below — Balanced account	300 & below — Surplus account	300 & below — Deficit account	301–600 — Balanced account	301–600 — Surplus account	301–600 — Deficit account	601–900 — Balanced account	601–900 — Surplus account	601–900 — Deficit account
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Samanthus	...	...	...	...	...	1	...	...	...

TABLE 23—*Contd.*

Overall household Income and Expenditure Position by Tribe and Households

Tribe	Number of households with an annual income (in Rs.) of: 901–1,200 — Balanced account	901–1,200 — Surplus account	901–1,200 — Deficit account	1,201 & above — Balanced account	1,201 & above — Surplus account	1,201 & above — Deficit account	All households — Balanced account	All households — Surplus account	All households — Deficit account	All households — Total
(1)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)
Samanthus	...	1	...	...	...	...	...	1	1	2

TABLE 23—*Concld.*

Overall household Income and Expenditure Position by Tribe and Households

Tribe	Number of households with surplus account (in Rs.) of: Below Rs. 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & above	Number of households with deficit account (in Rs.) of: Below Rs. 5	5–10	11–25	26–50	51–100	101–200	201–500	501 & above
(1)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)	(34)	(35)	(36)
Samanthus .	...	...	...	...	...	...	1	...	...	...	...	...	1	...	...	...

TABLE 24

Tribe and Nature of Family

Tribe	Total No. of households	Types of families: Simple	Intermediate	Joint	Others
(1)	(2)	(3)	(4)	(5)	(6)
1 Bagatas . .	4	3	1	...	...
2 Samanthus . .	20	17	1	2	...
Total . .	24	20	2	2	...

Note:—SIMPLE : Husband, wife and unmarried children

INTERMEDIATE : Married couple, unmarried brother, sister and one of the parents

JOINT : Married couple with married sons/daughters or with married brothers/sisters

TABLE 25

Dietary Habits by Households and Tribe

Tribe	Total No.of households	Households taking: Two-time meals	Breakfast, midday meals 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 noon meal and supper	Breakfast, midday meal and supper with coffee or tea alone between noon meal and supper	Breakfast, midday meal and supper	Two-time meals with coffee or tea at one time	Other types
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Samanthus	2	...	...	...	...	2	...	...

TABLE 26

Prohibited Foods and Drinks by Tribe and Households

Tribe	Number of households reporting as prohibited meat of: Monkey	Tiger	Bear	Fox	Frog	Dog	Snake	Number of households that did not report any drink to be prohibited
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Samanthus	2	2	2	2	2	1	1	2

TABLE 27

Marriages by Consanguinity and Tribe

	Tribe	Number of marriages with: Mother's own brother's daughter *(menarikam)*	Father's own sister's daughter *(eduru menarikam)*
	(1)	(2)	(3)
1	Bagatas . . .	...	4
2	Gadabas . . .	3	1
3	Samanthus . . .	3	12
	Total . . .	6	17

TABLE 28

Marriages and Tribe

	Tribe	Total No. of households	Total No. of marriages	Consanguineous: No. of households	Consanguineous: No. of marriages	Non-consanguineous: No. of households	Non-consanguineous: No. of marriages	Monogamous: No. of households	Monogamous: No. of marriages
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	Bagatas .	5	11	2	4	3	7	5	9
2	Gadabas .	2	4	2	4	...	...	2	4
3	Samanthus .	8	20	8	15	3	5	7	14
4	Valmikis .	1	1	...	...	1	1	1	1
	Total .	16	36	12	23	7	13	15	28

TABLE 28—*Concld.*

Marriages and Tribe

	Tribe	Polygynous		Polyandrous		Inter-communal in the same religion		Inter-communal with a member of different religion	
		No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages	No. of households	No. of marriages
	(1)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
1	Bagatas	1	1	...	...	...	...	...	...
2	Gadabas	...	...	...	...	...	...	...	...
3	Samanthus	3	3	...	...	...	...	...	...
4	Valmikis	...	...	...	...	...	...	...	...
	Total	4	4	...	...	...	...	...	...

TABLE 29

Marriages by spatial Distribution and Tribe

	Tribe	No. of marriages contracted within the village	Number of marriages contracted outside the village and within the taluk					Number of marriages contracted outside the taluk and within the district				
			10 miles & below	11-25 miles	26-100 miles	101 miles & above	Unspecified	10 miles & below	11-25 miles	26-100 miles	101 miles & above	Unspecified
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
1	Bagatas	...	5	6	...	...	...	...	...	...	...	...
2	Gadabas	4	...	...	...	...	...	...	...	...	...	...
3	Samanthus	3	5	...	...	...	...	2	1	6	...	...
4	Valmikis	...	...	1	...	...	...	...	...	...	...	...
	Total	7	10	7	...	...	...	2	1	6	...	...

TABLE 29—*Concld.*

Marriages by spatial Distribution and Tribe

	Tribe	Number of marriages contracted outside the district and within the State					Number of marriages contracted outside the State				
		10 miles & below	11-25 miles	26-100 miles	101 miles & above	Unspecified	10 miles & below	11-25 miles	26-100 miles	101 miles & above	Unspecified
	(1)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)
1	Bagatas	...	...	...	...	...	...	...	...	...	...
2	Gadabas	...	...	...	...	...	...	...	...	...	...
3	Samanthus	...	...	...	...	...	...	...	3	...	...
4	Valmikis	...	...	...	...	...	...	...	...	...	...
	Total	...	...	...	...	...	...	...	3	...	...

TABLE 30

Persons by Age at first Marriage and Tribe

Age-group (in years) (1)	Tribe: Bagatas Males (2)	Bagatas Females (3)	Samanthus Males (4)	Samanthus Females (5)	Total of both tribes Males (6)	Total of both tribes Females (7)
0- 4	...	...	...	...	...	...
5- 9	...	...	...	...	...	...
10-14	...	2	...	9	...	11
15-19	...	3	13	7	13	10
20-24	3	...	6	1	9	1
25-29	...	...	2	4	2	4
30-34	...	...	...	...	...	...
35 & over	...	...	...	...	...	...
Unspecified	1	...	6	6	7	6
Total	4	5	27	27	31	32

TABLE 31

Settlement History of Household by Tribe

Tribe (1)	Total No. of households (2)	Number of households settled: Earlier than 5 generations (3)	4 to 5 generations (4)	2 to 3 generations (5)	One generation ago (6)	Present generation (7)	Unspecified (8)
1 Bagatas	4	...	2	1	...	1	...
2 Samanthus	20	...	...	1	...	18	1
Total	24	...	2	2	...	19	1

TABLE 32

Immigration by Households, Place and Tribe

Tribe (1)	Number of households that have come to the village from: Outside the State (2)	Outside the District (3)	Outside the Taluk (4)	Within the Taluk (5)	Unspecified (6)
1 Bagatas	...	...	...	2	2
2 Samanthus	...	...	15	2	3
Total	...	...	15	4	5

TABLE 33

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

	Tribe	Total No. of house-holds	Total No. of rooms	Total No. of household members	Households with no regular room		Households with one room		Households with two rooms and above	
					No. of households	Total No. of household members	No. of households	Total No. of household members	No. of households	Total No. of household members
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Bagatas	4	4	14	...	...	4	14	...	...
2	Samanthus	20	20	108	...	...	20	108	...	...
	Total	24	24	122	...	...	24	122	...	...

TABLE 34

House Type – Roof Material by Tribe

	Tribe	Number of households with straw/grass roof			
		Two-sloped	Four-sloped	More than four-sloped	Unspecified
	(1)	(2)	(3)	(4)	(5)
1	Bagatas	...	...	...	4
2	Samanthus	...	...	...	20
	Total	...	...	...	24

TABLE 35

Houses by Tribe and Use

	Tribe	Number of houses used for		
		Residence	Shops and others	Total
	(1)	(2)	(3)	(4)
1	Bagatas	4	...	4
2	Samanthus	20	...	20
	Total	24	...	24

TABLE 36

House Ownership and Tenancy by Tribe

	Tribe	Number of households living in	
		Owned houses	Rented houses
	(1)	(2)	(3)
1	Samanthus	2	...

TABLE 37

Scheduled Tribes by Households and Population

	Tribe	Total No. of households	Persons	Males	Females
	(1)	(2)	(3)	(4)	(5)
1	Bagatas	4	14	6	8
2	Samanthus	20	108	63	45
	Total	24	122	69	53

GLOSSARY

Achintalu . . Sacred rice (rice coloured with turmeric powder)

Adda leaf . . Leaf of Bauhinia vahlii. This leaf is used for making leaf plates

Amadalu . . Castor seeds

Ammathalli . . Mother Goddess

Ariselu . . A sweet dish prepared with soaked rice flour and jaggery

Avirangikundalu . Sacred pots used in marriage

Baja . . Music with local musical instruments

Bagata . . Name of a tribe

Battam . . Uncooked articles of food

Besikalenji . . Name of month in KUE language corresponding to April-May.

Bhajana . . Singing in chorus in praise of God

Bharanam . . Maintenance charges given to the wife in case a man divorces her and she does not remarry

Bindi . . A water pitcher

Boddubuddi . . An experienced woman among Bagatas who assists in delivery

Boriga . . A hand agricultural implement used in loosening the soil

Buttinagali . . A small plough

Chalava . . Morning meal

Chank . . Conch-shell associated with Lord Vishnu

Chakram . . A disc-like weapon used by Lord Vishnu

Cheera . . Saree

Chehali , . A quarter piece of the saree usually worn by Samanthu woman

Chodi . . Finger millet (eleusine coracana)

Chodi ambali or chodi jurang . . A *chodi* liquid dish

Chodi topa . . A *chodi* semi-liquid dish

Corni jatha . . A wooden grinder

Dadi . . Fence

Dalli . . A bamboo basket

Dandi . . Handle

Dappu . . A skin musical instrument

Darbha . . A kind of grass

Daubu . . Oven ash

Dawada . . A basket made of thick bamboo ribs

Deela . . A basket made of *adda* leaves

Deebu . . A vessel prepared out of ripe water gourd

Derupusa . . An ornament of bamboo pieces and glass beads worn round the neck

Deru taddi . . A big container prepared with bamboo strips

Desari . . Male priest

Dhovati or dhoti . Unsewn cloth worn by men as lower garment

Dirukudu . . Wattled wall (in KUE language)

Divitilu . . Lights

Dola oil . . Oil from jetropha seeds

Doruittam . . Naming ceremony

Dovali . . A knife

Duku . . Verandah

Dumbu . . Spirit of the dead person

Durgam . . A few villages

Eduru menarikam . Marrying father's own sister's daughter

Eta . . Spear

Gadajonnalu . . Sorghum

Gangachellata . . A type of tribal dance

Gantibarangi . . A variety of minor forest produce

Garbhadanam or Illuistham . Consummation ceremony

Garisa kuchha . . A green leaf vegetable

Garuvu . . A plot of flat land used for cultivation in hilly areas

Ginni . . A broad mouthed aluminium vessel used for taking meals

Gochi . . A small strip of cloth worn by men to cover the nackedness

Godavari . . Name of a river

Gonda . . A thick cotton blanket

Gondi tipni . . A small bamboo basket

Gotra . . A family or group of families having common patrilineal ancestors

Gubbam . . An iron implement used to turn the earth on hill slopes

Gummadi . . Gurelina asiatica, a vegetable

Gummadikura . . Green leaf vegetable of *gummadi*

Gurumai . . The traditional woman priest among the Samanthus

Gunapam . . Crowbar

Gundujatha . . A pair of ear ornaments worn by men

Gunusu . . An ornament of ear

Hanguni . . A storing vessel prepared with bamboo ribs

Hapuri . . A hill broom

Hatwa . . Wooden spoon

Hechi . . Winnowing fan

Heera . . A variety of sweets

Heeralenji . . Name of month in KUE language corresponding to March–April

Horu . . Salt

Illarikam . . Marriage by service which invariably takes the form of Uxo-local marriage

Illudigadam . . House-warming ceremony

Inga . . Pouring water mixed with turmeric in the name of dead adults

Intiperu . . Surname

Jada . . Plait

Jeelugu . . A kind of tree the juice of which is tapped for toddy

Jatha . . Grinding stone

Jathu . . A laddle

Juda . . Bagata man's hair style

Jurumdoka . . An earthen pot used for preparing gruel

Jurunga gohona . Lunch

Kadeve . . Ornament worn on the ankle

Kallagollu virigudu . Nail cutting ceremony of feet

Kammari . . Blacksmith

Kammi . . A nose ornament

Kankanam . . A sacred wrist band with *neredi* leaves

Kanuga . . A tree (pongamia glabra)

Kartikudu . . Mud wall (in KUE language)

Keedu . . Evil effects

Khogudi . . A circular shaped aluminium trinket worn on the neck

Khoda unda . . Cooked *samai*

Khathapetti . . A case containing articles presented by the groom's party to the bride's parents

Kondh . . Name of a tribe

Khorgi . . Spade

Kodavalis . . Sickles

Kolu . . Pestle

Kondapodu . . Cultivation of forest hill slopes as opposed to cultivation of flat lands. SEE *Garuvu*

Kondadevathalu . . Hill Gods

Koppu . . Bagata woman's hair style

Koti . . Name of preliminary test conducted by the Samanthus in the selection of house site

Krali . . Axe

Kubbe . . Samanthu woman's hair style

Kucha . . Curry

Kuduru . . A small platform in the kitchen to keep water pots, vessels, etc.

Kue . . Name of language spoken by Samanthus and Kondhs

Kuli unda or Vari annam . . Cooked rice

Kumda kuchha . . A green leaf vegetable
Kuncham . . A local measure of about 3.2 Kg.
Kuppa . . Hair pins

Landilenji . . Name of month in KUE language corresponding to May-June

Maganali . . Compensation payable by a man in divorce cases to the previous husband of the woman whom he marries
Mahani . . Corpse
Manjinga . . A group of rice arranged in a particular way in the test administered in the selection of house site
Mantras . . Sacred hymns
Mattichikon . . Kerosene oil
Melam . . Country orchestra
Menarikam . . Marrying mother's own brother's daughter
Middillu . . A type of house with two roof layers, the inner one being completely mud plastered and the outer one being thatched
Mirchinga . . Chillies
Mitta . . Arrow
Mokhasa . . A system of land tenure settlement wherein the village or villages are assigned to persons as *inams* with or without stipulated rent
Muddi . . A circular plain brass toe ring
Muddingas . . Brass rings
Muhurtam . . Auspicious time
Muhurthagadu . . One who fixes the auspicious time for performing such ceremonies as housewarming, marriage, etc.
Munsiff . . SEE Village Munsiff
Murumu . . A nose ornament
Muthukammi . . A nose ornament
Muttadari system . An age-old administrative system which refers to a local administrative pattern in the Agency areas which was existing under the Jeypore and Vizianagaram Maharaja regime in the pre-British administration. The jurisdiction of this administrative unit comprises an area of a number of villages known as *mutta* (literally meaning group) headed by a functionery known as Muttadar. This set-up was grafted by the British administration when they took over the feudatory and Zamindari area and brought them under the administration of the Agent to the Governor who appointed the Muttadar to serve the Government's orders in maintaining law and order and in collection of such fees and revenues as may be settled from time to time
Mutta or Mutha . SEE Muttadari system
Muvva . . Toe rings attached with small brass bells
Mylu . . Pollution

Oluva . . Hand agricultural implement

Onda vajin doka . A large pot used for cooking rice

Pagadi . . A coiled snake-like ear ornament
Pahardori or Siyalidori . . A thin rope made out of *adda* fibre
Paja . . Aluminium circular plain wristlet
Palavindu . . Vegetarian feast given in marriages
Paluhara . . Pouring milk in the name of dead children
Panchi . . SEE *dhoti*
Paniya . . Comb
Pappalu . . A savoury preparation with rice flour
Pappubiyyam . . Dhal and rice
Pasupu boddu . . Turmeric thread

Pata . . Brass bands worn above the elbows of both the hands

Pati . . A preliminary test conducted by the Bagatas in selecting a house site

Peddanagali . . Big plough

Peddavindu . . A non - vegetarian feast given in marriages

Pendlipeena . . Marriage dais. SEE Pinda

Pettandar . . Name of a village functionery who assists the Muttadar in the collection of land revenue and other levies by the Government. SEE Muttadari system

Pidapa . . Morsel of food

Pidatha . . A small earthen pot

Pinda . . A mud platform. SEE Pendlipeena

Pindidumpa . . A tuber

Ponnu . . An iron ring fixed to pestle

Pooja or puja . . Worship

Pramidalu . . Earthen plates full of oil in which cotton wicks are placed and lighted

Pulagam . . A variety of preparation with rice and dhal

Pulusu . . A kind of sour liquid soup

Ragi . . Finger millet

Rangavalli . . A colourful decoration on floor with *chodi* flour and turmeric powder

Saivite . . Belonging to Saiva sect

Samai . . Little millet

Samanthu . . Name of a tribe

Sanad . . An official document investing some rights and obligation on a person

Sankudemudu . . A male deity

Sankusthapana . . Laying the foundation for house construction

Santha . . Weekly market; SEE *shandy*

Sara . . Indigenous liquor

Sathamanam . . Marriage locket

Savari . . An aid to the plait in hair dressing

Shandy . . A regular weekly market where the customers, traders in domestic requirements, forest produce, middlemen gather for business from forenoon to afternoon at a fixed place and disburse by the evening

Sikha . . Samanthu man's hair style

Sindhur . . Vermilion

Singidi . . Brass toe ring

Soki . . An ear ornament

Sora kura or Sarasa kura Green leaf vegetables

Sowcar . . Local merchant and / or money lender

Sudhivouda . . A non-vegetarian feast in connection with obsequies

Suja . . Hair pins

Sunkam . . Fine or duty imposed by the Tribal Panchayat

Tada . . Grewia tiliaefolia

Takkayya . . A necklace of rupee coins

Taku jurang . . A dish prepared with mango kernel

Tammetalu . . Ear ornaments

Tedalimada . . A cotton waist-string

Tega . . A tuber

Thogaru neeru . . Bathing water soaked with the bark of *neredi* (eugenia jambolane), peepul and mango trees

Thudumu . . A skin musical instrument

Totakura . . A green leaf vegetable

Travamhinhatum or Keedu ventrukalu teeyadam . . Tonsure ceremony

Tuvvalu panchiya . A long piece of cloth used as upper garment

Valmiki . . Name of a tribe

Vaishanvite . . Belonging to Vaishnava sect

Vari annam . . Cooked rice

Vedurukommulu or diraka . . Tender bamboos

Vetti . . Free labour

Vikka . . A kind of grass

Village Munsiff . An administrative functionery assisting the Muttadar at the village level. SEE Muttadari system

Vintinara . . A thin bamboo strip

Voli . . Bride price

Vymudumpa . . A tuber

Yenumu . . A measure of 20 *kunchams*

Yerramannupidapa . A ball of red clay