

# **ETHNOGRAPHY OF GADABA TRIBE IN ANDHRA PRADESH**

**Sponsored by  
Department of Tribal Welfare  
Government of Andhra Pradesh**

**PROF.V.SUBRAMANYAM (Rtd)  
Project Consultant**



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**Research Team  
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## PREFACE

Ethnographic studies gained much importance in the discipline of Anthropology since its origin and growth. The pioneer Anthropologists like Malinowski, Radcliffe Brown, Franz Boas, Varrier Eliwin and Haimendorf were practically used, demonstrated applicability of ethnographic method in documentation of human cultures through empirical research with field work, along participant observation. The colonial administrators in India during their regime (rule) also felt the need of understanding the ethnographic (cultural) background of different ethnic groups (caste communities) of India, for an effective administration in local people perspective. Edgar Thurston (1909) was appointed by the colonial rulers for this purpose, and who documented the cultures of all caste communities and published it in number of volumes titled “Caste and Tribes in India”. Since then the ethnographic studies has achieved administration significance along with the academic value. In the beginning the Anthropologists started to document the cultures of unknown people of primitive communities, later which become the prime subject matter of social and cultural Anthropology. For planning and development of any human group across globe, it is very essential to understand ethnographic (cultural) background of mankind in both etic and emic perspective, in order to initiate effective action orientation programmes for their upliftment and betterment.

After bifurcation of the combined Andhra Pradesh State into Telangana and Andhra Pradesh, the administrators of Tribal Welfare and development in Andhra Pradesh have noticed the inadequacy of ethnographic information availability on certain tribal communities. Gadaba is one such tribal communities lacking detailed and descriptive ethnographic information. Hence, this ethnographic study on Gadaba tribe has achieved significance and came into operation with the financial support of Tribal Welfare Department of Andhra Pradesh in assist ance of Centre for Economic, and Social Studies, Hyderabad. It is a research consultancy work assigned to me by the Centre for Economic and Social Studies, Hyderabad, during the financial year 2018-2019.

Gadaba is one of the Particlualrly Vulnerable Tribal Groups of Andhra Pradesh and its population is mainly concentrated in the Scheduled and Non-Scheduled areas of Visakhapatnam, Vizianagr am and Srikakulam districts. As per people of India project report (2003), there are 635 tribal groups in our country, distributed in almost all the states except Harayana and Punjab. Among the total tribal communities of India, the Government of India

has classified 75 tribes as particularly vulnerable tribes or primitive tribes, based on the criteria of pre-agricultural stage of economy, low literacy, stagnant or diminishing population, living relatively in geographical isolation and most economic backward condition. In the newly carved Andhra Pradesh State, six major tribes have been considered as particularly vulnerable tribes Viz, Chenchu, Gadaba, Khond, Porja, Konda Reddy and Konda Savara. The Chenchu tribe population is mainly found in Nallamalia forest, Konda Reddy tribe population is distributed in the agency areas of East and West Godavari districts. Konda Savara population is concentrated in Srikakulam and Vizianagaram districts, Khond and Porja tribes population is mostly found in the agency area of Visakhapatnam district, whereas the Gadaba tribal population is distributed in the scheduled and Non-scheduled areas of Visakhapatnam, Vizianagaram and Srikakulam districts. This ethnographic study on Gadaba tribe, is carried out in the selected Gadaba settlements of Paderu, Araku and Chintapalle mandals of Visakhapatnam district, Pachipenta, and Salur mandals of Vizianagaram district, and Palakonda and Seethampeta mandals of Srikakulam district.

The Gadaba population are also found in the neighboring state, Orissa, mainly concentrated in eight districts namely Koraput, Malkangiri, Nabarangapur, Kalahandi, Rayagada, Khordha, Sundergarh and Nayagarh. Majority of Gadaba population in Orissa State is concentrated in Koraput district, which is nearer to the border of North- Coastal Andhra Pradesh State. The Gadabas of Andhra Pradesh State have their close kindred in the tribal areas of Koraput district.

Gadabas trace their origin to the epic Ramayana, and the earlier ethnographic studies indicates that their ancestors emigrated from the banks of river Godavari, settled in Nandapur, the former capital of Jaypore Kingdom. The name Gadaba seems to be derived from the word '*Gada*', name of the brook in the region. They have their own dialect of '*Gadaba*', the language spoken is attached to the Mundari group, who also connects with the Munda family. The Gadabas in Andhra Pradesh at present speak corrupt form of Oriya, along with their own language Gadaba. The younger generation among them now speak the regional language Telugu also due to their culture contact with the neighboring caste communities. Large majority of the Gadaba population in Andhra Pradesh State inhabit in the forested zone of Eastern Ghats. In general, Eastern Ghats in Andhra Pradesh is considered as abode for tribal population. Forests and tribals are inseparable. Gadabas also have established symbiotic relationship with forest since age immemorial. Once, the forest flora and fauna was the main source of their subsistence and survival when natural forest was intact. Even now the Gadabas, who inhabit the interior forests forcefully depend on the forest ecology and used



to collect the Minor Forest Produce (MFP) apart from *Podu* (shifting) and shifting cultivation.

Their economy is agro-forest based and still largely considered as subsistence economy. Age old customs and traditions still persist in Gadaba society even today. The impact of modernization is very limited on this tribe due to geographical isolation. Still many settlements lacking proper infrastructural facilities like road, electricity, clean drinking water and health. Still a section of Gadabas are not having access to education and health facilities. A considerable number of Gadabas are not availing the public and civic amenities. The impact of development programmes on this tribe is very limited and development taking place in a slow pace manner due to lapses at implementation level, geographical and ecological constraints. They are not fully participating in the ongoing development process due to economic deprivation, marginalization and social exclusion. The ethnographic account on this tribe presented in this report shall definitely useful for the tribal administrators for designing and implementation of very meaningful and workable welfare programmes for their progress, upliftment and development in future.

**Prof.V.Subramanyam**

**Project Consultant**

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V.Subramanyam

## **ABBREVIATIONS**

ANM	Auxiliary Nurse Midwifery
ASHA	Accredited Social Health Activist
BC	Backward Classes
CC	Crop Calendar
CESS	Centre for Economic and Social Studies
DRDEPOT	Domestic Requirement Depots
DWACRA	Development of Women and Children in Rural Areas
FGDs	Focus Group Discussions
FZD	Father's Sister's Daughter
GCC	Girijan Cooperative Corporation
GDA	Girijan Development Agencies
ICDS	Integrated Child Development Scheme
ITDA	Integrated Tribal Development Agency
MADA	Modified Area Development Approach
MBD	Mother's Brother Daughter
MFP	Minor Forest Produce
MGNREGS	Mahatma Gandhi National Rural Employment Guarantee Scheme
MLA	Member of the Legislative Assembly
MMCE	Marriage by Mutual Consent and Elopement
MP	Member of Parliament
MPTC	Mandal Parishad Territorial Constituency
NCA	North Costal Andhra Pradesh
NGOs	Non-Government Organizations
NTFP	Non-Timber Forest Produce

PESA	Panchayat Raj Extension to Scheduled Areas
PVTGs	Particularly Vulnerable Tribal Groups
RCC	Reinforced Cement Concrete
SC	Scheduled Caste
SGHs	Self Help Groups
ST	Scheduled Tribe
TCR&TI	Tribal Cultural Research and Training Institute
TDB	Tribal Development Block
TSPA	Tribal Sub – Plan Area
TV	Television
TWD	Tribal Welfare Development
VTGs	Vulnerable Tribal Groups
ZPTC	Zilla Parishad Territorial Constituency

# CHAPTER I

## INTRODUCTION

### **Background of Tribes:**

India is known for tribal population and considered them as indigenous people. Tribal communities across India constitute distinct population. Tribes in India constitute second largest population next to Africa. The tribal population of our country as per the 2011 census is 10,42,81,034 constituting 8.6% of the total population. The Indian cultural heritage consists of multiple and complex cultural groups as well as simple with rich folklore persist among the tribals, living in high altitude zones of forests and mountains. Tribal groups and their population are distributed in almost all the states and union territories, except Harayana, Punjab, Delhi, Pondicherry and Chandigarh. Large majority of the tribal population in our country is concentrated in the forested zones of Western Ghats, Eastern Ghats, North-Eastern, Central and Himalaya mountains. More than half the scheduled tribes' population is concentrated in the states of Madhya Pradesh, Chhattisgarh, Maharashtra, Orissa, Jharkhand and Gujarat. The main concentration of tribal population besides central India is in the North-Eastern states. In India, tribal population had grown at the rate of 23.7% during the period 2001 – 2011, this is slightly more than the decadal growth rate of 22.66% for the nation as whole. The tribal literacy at National level is 59.0% as per the 2011 census, whereas the literacy rate in A.P is 49.2% in the same census period.

The state of Andhra Pradesh consists of 34 tribes with a population of 27,39,919(5.53%) as per the 2011 census. Large chunk of tribal population in the state is concentrated in the tribal sub-plan areas of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Prakasam, Kurnool and Guntur districts. Most of the tribal habitats are found especially in the agency tracts of forested zone of Eastern Ghats. Eastern Ghats is considered to be the abode for tribal population. Till 2008, there were 33 tribes in the list of combined A.P. Recently another two groups namely Nakkala (Kurivikaran) and Dhulia (Paiko/Putiya) are included in the list making the total number of tribes 35. After bifurcation of state, the newly formed Andhra Pradesh state possess 34 tribes, namely Andh, Bagata, Bhil, Chenchu, Gadaba, Gond, Goudu, Hill Reddy, Jatapu, Kammara, Kattunaiken, Kolam, Konda dora, Konda kapu, Konda reddy, Kotia, Koya, Kulia, Mali, Manne dora, Mukha dora/Nooka dora, Nayak, Pardhan, Porja, Reddi dora, Rona / Rena, Savara, Sugali/Lambada, Valmiki, Yanadi, Yerukula, Nakkala, and Dulia. Based on the geographical and ecological background, the tribes in A.P has been broadly classified in to 1) Hill tribes and 2) Plain tribes. Yerukula, Yanadi and

Lambada are the plain tribes, the rest thirty one are hill tribes. The hill tribes habitats are located in eastern ghats and relatively lives in geographical isolation of hills and forests.

The Gadaba tribe is one among the 34 tribes of Andhra Pradesh state. It is one of the most Vulnerable tribal groups of Andhra Pradesh state. The two sub-groups among Gadaba tribe, namely Bodo and Gutob are notified under the list of particularly vulnerable tribal groups. The Government of India has classified 75 tribes in different states, as Particularly Vulnerable Tribal Groups (PVTGs) which are experiencing vulnerability and geographical isolation. This kind of classification has been made by the central government in order to initiate certain special welfare programmes specifically for these groups to bring them on par with other developing and developed tribes. These tribes found to live in extreme backward condition and most of their habitats are found in the interior forest areas of hill tops and slopes, where they directly interact with the physical environment for meeting their survival needs. Out of total 75 primitive tribes, 10 such groups are found to inhabit in the state of Andhra Pradesh. The particularly vulnerable tribal groups in Andhra Pradesh State are 1) Chenchu 2) Bodo Gadaba 3) Gutob Gadaba 4) Dongari Khond 5) Kutia Khond 6) Konda Reddi 7) Konda Savara 8) Bondo Porja 9) Konda Porja 10) Khond Porja, as per the scheduled tribe list of A.P. Literally there are six principle tribes which fall under this category, however, two sub-groups of Gadaba, two more sub-groups of khond and three sub-groups, of Porja were included in the PVTGs list. There are two more subgroups among Savara tribe also claiming and enjoying vulnerable tribal status. Even among the Gadaba tribe, there are seven sub-groups namely 1) Bodo 2) Parenga 3) Olaroor Gutob 4) Kalayi 5) Kapu 6) Kathiri and 7) Jururum. Among these seven sub-groups namely, Bodo and Gutob were included under PVTGs list. However, the other five sub-groups of Gadabas are also enjoying the particularly vulnerable tribal groups status. Though, they fall under the generic category of “Gadaba” there are regional and linguistic differences or variations found among the sub-groups of Gadabas. The present generation of these groups is not able to recognize the existence of sub divisions or sub-groups of Gadabas.

The ethnic groups which are bearing the synonym name of the tribes in plain areas of castes also claim the tribal status and some individuals in such castes produce fake certificates and enjoy the reservation benefits under the scheduled Tribes category. Due to this the deserved scheduled tribes are fore going the fruits of reservation. The Indian constitution has enforced requisition for the claim of scheduled tribe status.

### **The Concept Tribe:**

Article 366(25) of the constitution of India refer for the claim of scheduled tribes as those communities who are scheduled in accordance with the article 342 of the constitution. This article says that only those communities who have been declared as such by the president through an initial public notification will be considered as scheduled tribes, through an Act of Parliament. The essential characteristics first laid down by the Lokur Committee for a community to be identified as Scheduled Tribe are a) Primitive traits b) Distinctive Culture c) Shyness of contact with the public at large, d) Geographical isolation and e) Backwardness-social and economical.

The essential criteria adopted for specifying communities as the scheduled tribes include 1) Traditional Occupation 2) distinctive culture which included whole spectrum of tribal way of life i.e. language, customs, traditions, religious beliefs, arts and crafts etc; 3) primitive traits depicting occupational pattern, economy etc, and 4) lack of educational and techno-economic development. Initially, there was lot of debate on the use of term 'Adivasi' instead of 'Scheduled tribe' but it was not accepted. The reason for non acceptance of the term 'Adivasi', as explained by Dr. B.R.Ambedkar, chairman, Drafting Committee of the Constitution, is the word 'Adibasi' is really a general term which has no specific legal de jure connotation, where as the word 'Scheduled tribe' has a fixed meaning, because it enumerates the tribes. In the event of the matter being taken to a court of law, there should be a precise definition as to who these adibasis are. It was, therefore, decided to enumerate the adibasis under the term to be called as 'Scheduled Tribe'.

Verma (2002) explains how the concept of tribe has undergone a change from that of a political unit of olden days to a group of people identified with poverty and backwardness. Historically, they were exploited and their oppression has resulted in a complete loss of their nerves. It is difficult to reconcile their glorious past with the present state of misery. However, they are gradually waking up from centuries old slumber. The young generation particularly, the educated class has now come to realize their potentiality, positive aspects and strengths that they have and that they are equal with other groups.

Among the total tribal groups of India, 75 have been classified as Particularly Vulnerable Tribal Groups (PVTGs) by the government of India based on Shilu Ao Committee report. The Particularly Vulnerable Tribal Groups are characterized by a) Pre-agricultural level of Technology b) Stagnant or declining population c) Extremely low literacy and d) subsistence level of economy. More than 60 percent of the PVTGs population stands at below poverty

line and facing the scarcity of food resources. Initially the government of India classified and termed these groups as Primitive Tribal Groups (PTGs). Subsequently the term of reference to it has been changed into Particularly Vulnerable Tribal Groups (PVTGs).

The concept of Tribe varies from State to State and area to area depending upon local socio-economic conditions of particular community and the consequent leading to inclusion of particular group in the list of Scheduled Tribes or Scheduled castes. A community may be scheduled tribe in one state and it may be scheduled caste in another state. Similarly, a community is notified as scheduled tribe, who inhabit in Agency areas or Scheduled areas of a state, the same community inhabiting in the plain areas is classified as backward class or scheduled caste. For instance, the Kammara' is scheduled tribe within the agency areas of Visakhapatnam, East Godavari and West Godavari districts, whereas the same community inhabiting in plain areas of these districts is classified under Backward class 'B' group. Another example of 'Valmiki' community in the agency area of Visakhapatnam district is categorized as scheduled tribe, but the same community in plain areas of Andhra Pradesh considered either scheduled caste or Backward class 'A' group.

Identical nomenclature of certain communities, at times based on identical traditional occupations within the state is leading to much confusion and thus facilitating these non-tribal caste groups to claim scheduled tribe social status. For example, 'Kammara' inhabiting the sub-plan areas of Visakhapatnam, East Godavari and West Godavari districts is notified under the list of scheduled tribes of Andhra Pradesh, but another artisan community 'Kummari' living in the same geographical and environmental conditions is not considered as scheduled tribe and denied the government to provide such status, even though, they were repeated appeals made to the government for inclusion in the list of scheduled tribes of Andhra Pradesh. In another instance the Konda kapu in the agency areas of Visakhapatnam and East Godavari districts have scheduled tribe status, whereas the Kapu caste in the plain areas of the same districts is considered as open category, even though it is synonym to 'Konda Kapu'. There is enough evidence to certain extent that fake caste certificates are produced to claim 'ST' status by certain castes of plain areas. There is mushroom growth of non-tribals to enjoy the unintended concessions and privileges in the fields of education, employment and developmental activities. Unless this process of pseudo tribalism is strictly controlled, the genuine tribals cannot be developed, as envisaged in the constitution.

The Gadaba is one of the most vulnerable tribal groups of Andhra Pradesh, found to live in scheduled and Non-Scheduled areas of Visakhapatnam, Vizianagaram, and Srikakulam



districts. This tribe is also found in the neighbouring states like Orissa and Madhya Pradesh. In Orissa, they are concentrated in Koraput, Ganjam, Kalahandi and Sundargarh districts. Gadabas are currently located in the south of the river Mahanadi and in the adjoining mountain tracts of Orissa, Andhra Pradesh, and Madhya Pradesh. Geographical and linguistic variation exists in between the different sub-groups of Gadabas, inhabiting Visakhapatnam, Vizianagaram and Srikakulam districts, also certain cultural similarities found among these sub-groups.

### **The Concept Ethnography:**

Ethnography is 'field work in a particular culture'. Otherwise it is the detailed and descriptive study of an ethnic group or a cultural group. Ethnography is a research process in which the Anthropologist closely observed, records, and engages in the daily life of another culture and experience labled as the field work method-and then writes accounts of this culture, emphasizing descriptive detail. Ethnography is not a prescribed set of methods it is a methodology that acknowledges the complexity of human experience and the need to research by close and sustained observation of human behaviour. Ethnography essentially involves empirical work especially observation. It involves the ethnographer participating in people's daily lives for an extended period of time, watching what happens, listening to what is said, asking questions-in fact, collecting whatever data are available to throw light on the issues that are the focus of the research. The concept ' ethnography' contains essential features of 1) Interactive- inductive research (that evolves in design through the study) driving on 2) a family of methods 3) Involving direct and sustained contact with human agents 4) within the context of their daily lives (and cultured), 5) watching what happens, listening to what is said, asking questions and 6) producing a richly written account 7) that respects the irreducibility of human experience 8) that acknowledges the role of theory 9) as well as the researchers own role 10) and that views humans as part object/ part subject. Oommen (1997) explained that "Ethnography is a methodology- a theory or set of ideas-about research that rests on a number of fundamental criteria or critical minimum markers. The main method of ethnography is participant observation and considered very distinctive as a method in collection of qualitative information from the subjects in a face-to-face interaction situation by the ethnographer or researcher.

### **Frame Work for Ethnographic Study:**

- i. Name, Identity, Origin and History
- ii. Distribution and population trend
- iii. Physical characteristics
- iv. Family, Clan, Kinship and other analogous divisions
- v. Dwelling, Dress, Food, Ornaments and other material objects distinctive of the community
- vi. Environmental Sanitation, Hygienic Habits, Disease, Treatment
- vii. Language and Education
- viii. Economic life
- ix. Life cycle (Birth, Initiation, Marriage, Death)
- x. Religion
- xi. Leisure, Recreation and child play
- xii. Relation among different segments of the community
- xiii. Inter- Community Relationship
- xiv. Structure of Social control, prestige and leadership
- xv. Social Reform and Welfare

### **Ethnographic Methods:**

Ethnographic methods include observation, rapport building, participant observation, interviewing, genealogies, work with key consultants (informants) life histories and longitudinal research ethnographers do not systematically manipulate their subjects or conduct experiments rather they work in actual communion and form personal relationships with local people as they study their lives.

Anthropologists show much curiosity and interest to record the ethnography of the unknown ethnic groups and aboriginals across the world. Ethnographic studies gained much importance in the discipline of Anthropology. The quest for ethnographic profiling of communities / ethnic groups by Anthropologists provides us an understanding on how these groups survive and live for centuries. As a part of Anthropological inquiry on how the primitive communities (tribes) inhabit inaccessible areas and extreme poverty condition.

This study is focused to document the ethnography of Gadaba tribe in Andhra Pradesh in collaboration with the Centre for Economic and social studies (CESS), sponsored by Tribal welfare Department, Andhra Pradesh State, Hyderabad. Certain account of ethnographic details of this tribe is available from the earlier studies of Thurston (1909), People of India, Andhra Pradesh, Project report (2003) and reports of Tribal Cultural Research and Training Institute (1993, 2004). But still certain gaps are identified after reviewing the earlier literature on this tribe. There is no comprehensive, detailed and descriptive qualitative information

available on this vulnerable tribal group of Andhra Pradesh State. Ethnography of Gadabas in emic perspective is missing in all the earlier studies. The present study provides a detailed and descriptive account of the socio-cultural background of Gadaba tribe in Andhra Pradesh. Further, the study try to present the distribution of Gadaba population in Visakhapatnam, Vizianagaram and Srikakulam districts, it also depict the level of development and social cultural change among this aboriginal group. It explains the similarities and differences in cultural practices of all the sub-groups of Gadaba tribe in Andhra Pradesh State.

### **Aim and Objectives of Study:**

#### **Aim:**

The basic aim of this study is to document the ethnography (social, economic, religious and political systems) of Gadaba tribe and also to trace out its level of development, social and cultural change of this group in emic perspective.

#### **Objectives:**

- i. To generate the ethnographic data base on Gadaba tribe.
- ii. To understand the living conditions and livelihood sources of Gadabas.
- iii. To record the social, economic, religious and political aspects as well as to describe the social and cultural change of Gadabas in emic perspective.
- iv. To trace out the Kin network of Gadabas through social mapping and genealogical method.
- v. To examine the levels of development and growth among Gadabas by the government intervention through sub-plan strategy and initiation of certain special programmes specifically for the particularly vulnerable tribal groups including Gadaba tribe.

#### **Methodology:**

The study is primarily qualitative and descriptive in nature. However, certain quantitative data on Gadaba population distribution in Vizianagaram, Visakhapatnam and Srikakulam districts and in the selected field villages is also incorporated in the report. The secondary source data were collected from the Integrated Tribal Development Agencies of Paderu (Visakhapatnam), Parvathipuram (Vizianagaram) and Seethampeta (Srikakulam), and also the published material on Gadaba tribe from The people of India, Andhra Pradesh Project Report 2003 (A.P.VoI.I), Castes and Tribes in Southern India by Thurston (1909) and Reports of Tribal Cultural Research and Training Institute (1993, 2004). Secondary sources information also obtained from the research articles published in scientific journals.

Empirical data on Ethnography of Gadaba tribe were collected from the key informants of Gurupalli village of Paderu mandal, Attaguda village of Arakuvalley mandal, Gadedalmetta and Samaraveedhi in Chinthapalle mandal of Visakhapatnam district, Pasupuvanivalasa, Bobbilivalasa, seethampeta villages of Vizianagaram district, Biyyalavalasa and Kotha Gadabavalasa villages of Srikakulam district. The secondary source ethnographic information of Gumpa Gadabavalasa, village of Vizianagaram district is also obtained from the village monograph published by Census of India (1961). The field villages were selected on the basis of purposive and self selected sampling. Anthropological ethnographic method with other conventional Anthropological methods such as observation (Both Participant and Non-participant), schedule, interview, genealogical method and case study were employed in collection of primary data. Anthropological Survey of India designed module and computer format for people of India (National Project) were also utilized for collection of Qualitative data. In addition to these, unstructured schedule was constructed for collection of household data of quantitative from the Gadaba families of Gadedalmetta, Samaraveedhi located in Visakhapatnam district, Bobbilivalasa and Seethampet villages located in Vizianagaram district. Both etic and emic approaches accompanied with participant observation meticulously followed in the field for collection of qualitative data.

Focus Group Discussions were conducted with the key informants, leaders and women in the selected field villages for collection of qualitative data. In-depth and detailed study was carried out in Gadidedala Metta village of Chintapalle mandal, located in Visakhapatnam district. Household level data were collected in Gadidedalmetta, Samaraveedhi in Visakhapatnam district, and Bobbilivalasa and Seethampet villages in Vizianagaram district. Interview guide also used to collect the detailed information from the elders and key informants of Gadaba tribe. Ethno-historical method was used to trace out the origin of Gadaba Tribe. The data was classified and analyzed through computer based SPSS package. The ethnographic report comprises of both semantic and scientific explanations.

### **Argumentation:**

The ethnographic information collected through primary and secondary sources has been classified and analysed. The analysed data organized in nine chapters including introduction, summary and conclusion, apart from Bibliography and photography. The first chapter 'Introduction' explains about the problem, significance and relevance of ethnographic studies in social sciences including Anthropology and Administration. It also deals with the methodology followed in conduction of the study and collection of empirical data of both qualitative and quantitative. The second chapter provides "Gadaba population distribution,

general information pertaining to history, migration, natural environment, climate, terrain, humidity, forest, rainfall, snow fall, community identification, ecological background of Gadaba tribe inhabiting in Eastern Ghats forest ecosystem.

The third chapter 'Social Organization' discusses about social divisions in Gadaba tribe, such as sub-tribe, clans, lineages, change in surname/clan/titles, community self perception, marriage rules, age at marriage, modes of acquiring mates, forms of marriage, symbols of marriage, bride price/ dowry, rules of residence, divorce, reasons for divorce, compensation, place of marriage and procedure followed, nuptial ceremony. It also deals with family types, division of labour, rules of inheritance, residence and succession, avoidance relationship, joking relationship, points of conflicts and confrontation, changes in family system. Further, it also discusses about women's role in family management, status of women. Lastly it elucidates about the rituals such as birth (childhood, socialization process) adolescence, marriage, death, changes in life cycle rituals and mechanism of social control.

The fourth chapter "Economic Organization" deals with the aspects of economy natural resources, control over resources, land ownership, agriculture (shifting and settled cultivation), crop calendar, (sowing, weeding, harvesting), horticulture, technology used, pastoral economy, gathering and hunting, division of labour, bonded labour bi-products of various crops raised, landlessness, child labour, forms of link with markets, annual income, expenditure, savings, indebtedness, food insecurity, poverty, major economic problems and economic development and change.

The fifth chapter 'political organization' explains about traditional and modern political bodies, composition, functions, mechanism of social control, conflicts, disputes and settlements, forms of punishment, crime, offence, rewards, associations, political meetings and gatherings, elections, participation in voting, political parties, its affiliation, youth and women organizations, DWACRA, self help groups, political participation and development, PESA Act and political empowerment of Gadaba tribe.

The sixth chapter 'Religious Organization' discusses about the belief system of Gadabas, animism, totemism, religious groups in Gadaba tribe, religious institutions, sacred specialists and their roles, festivals and its significance, magic and religion, witch craft, sorcery, evil eye, sprits, change in religion, and impact of Christianity. It also deals with the role of witch doctor, sorcerer and medicine man in Gadaba tribe.

The Seventh chapter 'Art, Crafts and Communal Relations' deals with the various art forms, material culture, oral traditions, music and dance, musical instruments, inter-intra tribal relations and inter community linkages, Gadabas exposure to outside and change.

The eighth chapter discusses about "Development and Change" among Gadabas. It covers the aspects like Gadabas perception about development, welfare programmes and its impact, role of I.T.D.A (Integrated Tribal Development Agency) in Tribal development in general and in specific to Gadaba tribe, Gadaba's accessibility to education, health and medical care, family welfare, Nutritional Programmes (ICDS - Anganawadi scheme), infrastructural facilities like road, electricity, post office, sanitation, drinking water, housing, public distribution, Banking, employment, self employment, MGNREGP, Media and communication, change in living condition, impact of modernization, modern amenities possessed, change in food habits, dressing, housing, immigrations, diffusion, social and cultural change.

The ninth chapter 'Summary and Conclusion' provides the gist of each chapter, and an overall picture of social and cultural background of Gadaba tribe. And it also depicts about the age old traditions, customs of Gadabas and their way of life in the past and present, as well as persistence and change in cultural practices among them due to innovations, diffusion, acculturation, modernization and globalization.

## CHAPTER II

### GADABA POPULATION DISTRIBUTION AND CULTURAL LIFE

Gadaba is one of the vulnerable tribes of Andhra Pradesh State. The population of Gadaba tribe is found in the mountainous tracts (agency areas) of Andhra Pradesh, Odisha, Chhattisgarh and Madhya Pradesh. They have their own dialect 'Gadba' and classified as speakers of Mundari of Kolarian language. In Andhra Pradesh State Gadabas are predominantly found in tribal areas of Visakhapatnam, Vizianagaram and Srikakulam districts. In the neighbouring Odisha State, they are distributed mostly in eight districts, namely Koraput, Malkangiri, Nabarangapur, Kalahandi, Rayagada, Khordha, Sundergarh and Nayagarh. Most of their population in Odisha state is concentrated in Koraput district, which is located adjacent to the North-Coastal districts of Andhra Pradesh namely, Srikakulam, Vizianagaram and Visakhapatnam. The Gadabas of Andhra Pradesh have close kin-relatives in Koraput district of Odisha. The available historical evidence shows that the ancestors of present Gadabas in A.P state have migrated from Koraput district long back and settled in the hill tracts of Eastern Ghats. The total Gadaba population in Andhra Pradesh state as per 2011 census is 37,798, which constitute 1.44% to total tribal population of the state. Out of the total Gadaba population 18374 are males and 19424 are females. The female population in Gadaba tribe is more in number compared to male population. In Andhra Pradesh, Gadaba female population is slightly higher than that of the male population, more over they prefer girl child, because the females contribute more to their family incomes. The life span period of females in tribal society is more years when compared to the males.

#### **Racial and Physical Characteristic Features:**

Racially, the tribal groups of India do not show any homogeneity. There has been much intermingling among the various tribal groups. In such a situation, any pure racial group is difficult to be found among the tribals. Earlier B.S.Guha and D.N Majumdar worked extensively on tribal races and cultures. K.S.Singh has also tried to find out the racial identity of Indian tribes. He observes in People of India project that "the tribes in India are derived from all four racial stocks, the Negrito (the Great Andamanese, the Onges and the Jarawas) Proto- Austoloid (the Munda, the Oraon and the Gond) the Mangoloid (the tribes of North-east) and the Cacasoid (the Toda, Rabari, the Gujjar). B.S. Guha identified four types among the aboriginals of India: 1) Short, with a long and moderately high head, often with strongly marked brow ridges, a short and broad face, the mouth slightly inclined forwards and a flat nose with the alae extended, the hair varies from wavy to curly 11) a dark pigmy strains, with spirally curled hair, remnants of which are still found among the Kadars and pullayans of the

perembiculam hills (III) the Brachy Cephalic mongoloid type, with a short stature and a short flat nose, mainly inhabit Assam and North Burma, and (IV) a second mongoloid strain characterized by a medium stature a longish head and a medium sized nose, but also exhibiting the other typical mongoloid facial features. The last type constituted the major strain in the population of the hills, and not in considerably, in that of the Brahmaputra valley. Guha mentioned that the first of these types is predominant among the aboriginal populations of central and south India, and has also been identified in the lower strata of India caste groups.

K.S.Singh (1944) has made all efforts to identify the diverse racial identity of the tribal groups but there has been so much inbreeding between identity of each tribal group that it is almost impossible to identify the racial identity of each tribal group.

The tribes of Andhra Pradesh exhibits the racial features of Proto- Austroloid, the Gadaba tribe also belongs to this racial stock. The Gadabas are short statured people with long and moderately high head, often with strong marked brow ridges a short and broad face, the mouth slightly inclined forwards and a flat nose, with the alae extended, the hair varies from wavy to curly. The average height is 5 feet 3 inches with low weight of 40-45 kgs. The Bio-Anthropological information is available on the tribe in the earlier literature.

### **Language:**

The Gadabas have a language of their own, of which a vocabulary is given in the Vizianagaram manual. This language is included by Mr. G.A Grierson in the Munda linguistic family. Broadly there are two main types of Gadabas. One is Bodo/ Gutob Gadaba and the other is 'Sana Gadabas'. They are found in Visakhapatnam and Vizianagaram districts. They have a dialect of their own called "Gutab" or 'Gutob"and also they use Adivasi Oriya. The Bodo Gadabas still speak the tribes original Gutab language (Gadaba) of the Munda languages family, whereas the Sana Gadabas converse in what they call the olaro tongue of the Dravidian language family. Most Gadabas in Visakhapatnam and Vizianagaram districts speak Adivasis Oriya as well as the regional language 'Telugu' along with their own dialect 'Gadaba', so mostly Gadabas are trilingual. The Gadabas inhabiting in non-scheduled area speak the regional language 'Telugu' fluently along with their own Gadaba language.

### **Gadaba Population Distribution:**

The table 2.1 shows district wise Gadaba population in Andhra Pradesh State as per 2011 census. From the table it is noted that Gadaba population is distributed in 12 districts, except



in Ananthapur district. Large number of Gadaba people are found in Vizianagaram district, followed by Visakhapatnam, Srikakulam and East Godavari, very less number of Gadaba people are found in the districts like Guntur, Nellore, West Godavari, Kaddapa, Krishna, Prakasam, Kurnool and Chittoor. Majority of the Gadaba population in A.P State is concentrated in Vizianagaram and Visakhapatnam districts, that is why the present ethnographic study on Gadaba tribe is carried out in the selected field villages in these two districts only.

**Table 2.1 District wise distribution of Gadaba population in Andhra Pradesh State (2011 census)**

Sl. No	Name of the District	Gadaba Population (Number)
1	Srikakulam	1311
2	Vizianagaram	20962
3	Visakhapatnam	14,943
4	East Godavari	487
5	West Godavari	15
6	Krishna	9
7	Guntur	32
8	Prakasam	4
9	Nellore	22
10	Kadapa	10
11	Kurnool	2
12	Ananthapur	0
13	Chittoor	1
	Total	37798

**Table 2.2 District wise population of Scheduled tribes in Andhra Pradesh (2011 census)**

Sl. No	Name of the District	Total Population	ST Total	ST Male	% of Male Total population	ST Female	% of Female total population	% of ST Population
1	Srikakulam	2703114	166118	81382	3.01	84736	3.13	6.15
2	Vizianagaram	2344474	235556	114687	4.89	120869	5.16	10.05
3	Visakhapatnam	4290589	618500	302905	7.06	315595	7.36	14.42
4	East Godavari	5285824	297044	144548	2.73	152496	2.88	5.62
5	West Godavari	3994410	133997	65439	1.64	68558	1.72	3.35
6	Krishna	4517398	132464	66734	1.48	65730	1.46	2.93
7	Guntur	4887813	247089	125105	2.56	121984	2.50	5.06
8	Prakasam	3397448	151145	76677	2.26	74468	2.19	4.45
9	Nellore	2963557	285997	145168	4.90	140829	4.75	9.65
10	Kadapa	2882469	75886	38571	1.34	37315	1.29	2.63
11	Kurnool	4053463	82831	42052	1.04	40779	1.01	2.04

Sl. No	Name of the District	Total Population	ST Total	ST Male	% of Male Total population	ST Female	% of Female total population	% of ST Population
12	Ananthapur	4081148	154127	78573	1.93	75554	1.85	3.78
13	Chittoor	4174064	159165	79756	1.91	79409	1.90	3.81
	Andhra Pradesh	49575771	2739919	1361597	2.75	1378322	2.78	5.53

**Source:** Census of India, 2011 Data includes ST population of Submergence of Sch.villages of 7 mandals from Khammam district to the A.P/State (as per reorganisation act 2014) **Note:** As per Andhra Pradesh Reorganisation Ordinance 2014, 7 mandals (5 Complete & 2 partial) of Khammam District are removed from Telangana State and tentatively added to Andhra Pradesh State.

Table 2.2 shows district wise scheduled tribes' population in Andhra Pradesh as per 2011 census. From the table it is noted that the total scheduled tribes population in Andhra Pradesh state is 27,39,919, which constitute 5.53% to total population of the state. Out of the total tribal population of A.P, 1361597 are males and 1378322 are females. The tribal female population is more when compared to tribal male population. It clearly indicates that the sex ratio in tribal population is better when compared to the sex ratio in general population of A.P state. The present ethnographic research study among the Gadabas also confirms the similar trend because of the preference of girl child by Gadaba parents. The investigations in the tribal areas also clearly reveal that the females in tribal society contribute more incomes to their families and their men folk are addicted to alcoholism and participate less in economic activities. Tribal population in A.P State is distributed in all the thirteen districts with certain variation. The data presented in the table clearly denotes that the district Visakhapatnam has highest percentage (14.42%) of tribal population, followed by Vizianagaram (10.05%), Nellore (9.65%), Srikakulam (6.15%), East Godavari(5.62%), Guntur (5.06%), Prakasam (4.45%), Chittoor (3.81%), Ananthapur (3.78%), West Godavari(3.35%), Krishna (2.93%), Kadapa (2.63%) and Kurnool (2.04%) respectively. The District Kurnool recorded lowest tribal population where Chenchu population is predominantly found. This study is carried out in the selected Gadaba settlements in Visakhapatnam and Vizianagaram districts where tribal population concentration is also high when compared to the density of tribal population in other twelve districts.

The table 2.3 shows district wise percentage of tribal population as per 2001 census and 2011 census, and also habitation of predominant tribes in each district. From the table it is noted that highest percentage of tribal population is concentrated in Visakhapatnam district, and it represents more number of tribal groups in the state. The tribes inhabiting in Visakhapatnam district are Bagata, Gadaba, Konda Kammara, Konda Dora, Kotiya, Khond, Mali, Manne Dora, Nooka Dora / Muka Dora, Reddi dora, Rena/ Rona, Konda Kapu, Dulia / Mulia, Agency Goudu, Benthoriya, and Porja. Among these Gadaba, Khond and Porja are

classified as vulnerable tribes, based on the centuries of pre agricultural stage of economy, low literacy, stagnant or diminishing population, relative isolation and living in most economic backward condition. In Visakha agency area, Bagata is considered as dominant tribe and treated that the people of it are the original inhabitants of the area. The ancestors of present Bagata population acted as *Mutadars* during colonial period in India. Among the three vulnerable tribes of Visakhapatnam district, Gadaba claim superiority and high social status in relation to other two groups of Khond and Porja.

**Table 2.3 District wise percentage of tribal population as per 2001 and 2011 census**

Sl. No	Name of the District	Percentage of tribal population (2001 census)	Percentage of Tribal population (2011 census)	Predominant tribes
1	Srikakulam	5.96	6.15	Savara, Jatapu, Gadaba, Konda Dora
2	Vizianagaram	9.55	10.05	Savara, Jatapu, Gadaba, Konda Dora Manne Dora, Agency Goudu
3	Visakhapatnam	14.55	14.42	Bagata, Gadaba, Konda Kammara, Konda Dora, Kotiya, Khond, Mali, Manne Dora, Reddi Dora, Rena/Rona, Konda Kapu, Kulia/Dulia/Mulia BenthOriya, Agency Goudu, Porja, Nooka Dora / Muka Dora.
4	East Godavari	3.91	5.62	Koya, Konda Reddy, Konda Kammara, Konda Dora, Konda Kapu
5	West Godavari	2.54	3.35	Koya, Konda Reddy, Konda Kapu, Konda Dora, Konda Kammara,
6	Krishna	2.57	2.93	Yerukula
7	Guntur	4.66	5.06	Chenchu, Yerukula, Sugali/ Lambada, Yanadi.
8	Prakasam	3.86	4.45	Chenchu, Yerukula, Yanadi
9	Nellore	9.08	9.65	Yanadi, Yerukula, Sugali/Lambada
10	Kadapa	2.36	2.63	Sugali/Lambada, Yerukula, Yanadi
11	Kurnool	1.97	2.04	Chenchu, Yerukula, Lambada / Sugali
12	Ananthapur	3.49	3.78	Sugali/Lambada, Yerukula
13	Chittoor	3.42	3.81	Yanadi, Yerukula, Lambada / Sugali, Nakkala.
<b>Andhra Pradesh State</b>		<b>5.23</b>	<b>5.53</b>	<b>Total Tribes in A.P = 34</b>

**Table 2.4 Gadaba settlements and population in Vizianagaram, Visakhapatnam and Srikakulam Districts of Andhra Pradesh**

<b>Name of the District</b>	<b>Name of the Mandal</b>	<b>Name of the Village</b>	<b>No of household</b>	<b>Total Population</b>
Vizianagaram	GummaLakshmi Puram	Eedulavalasa	36	160
		Karlaganda	24	105
		Vanjarapuguda	38	164
	J.M.Valasa	Basingi Gadabavalasa	22	50
		Chilakavanivalasa	32	127
		Dangabhadravalasa	44	153
		Gangarajupuram Gadabavalasa	16	66
		Neelakantapuram	40	126
		Pandulavanivalasa	37	139
		Parajapadu Gadabavalasa	47	189
		Pasupuvanivalasa	20	79
		Pottidoravalasa	18	59
		Tekkalapadu Gadabavalasa	16	64
			Tekkalavanivalasa	15
	Komarada	Artham Gadabaalasa	20	84
		Gumpa Gadabavalasa	30	126
		Gunanupuram Gadabavalasa	18	76
		Seetamambapuram	24	106
	Kurupam	Cheruvu Kommavalasa	42	139
		Gadabavalasa	26	121
		Kesapagadabalavalasa	30	119
		Mantinivalasa	36	169
Vizianagaram	Makkuva	Antivalasa	23	94
		Chemudu Palikavalasa	11	38
		Kakuvanivalasa	42	190
		Makkuvapalikavalasa	30	109
		P.Kamuduvalasa	21	84
		Pullaruvalasa	25	102
		Taragadavalasa	51	182
			Pachipenta	Ammavalasa
	Bobbilivalasa	60		259
	Chinna	66		292
	Cheepuruvalasa			

**Table 2.4 Gadaba settlements and population in Vizianagaram, Visakhapatnam and Srikakulam Districts of Andhra Pradesh**

Name of the District	Name of the Mandal	Name of the Village	No of household	Total Population
		Chokkapuvanivalasa	42	190
		Garlavalasa	35	125
		Gogadavalasa	55	250
		Guntamamidivalasa	108	282
		Kandirivalasa	203	408
		Kostuvalasa	120	600
		Kudumuru	40	182
		Kunambanadavalasa	26	78
		Panukuvalasa	150	492
		Pedacheepuruvalasa	97	368
		Saraivalasa	60	198
		Suragadavalasa	70	315
	Paravathipuram	Bandidoravalasa	41	138
		Chappavanivalasa	30	129
		Chukkavanivalasa	21	87
		Deppivalasa	35	149
		Kosaravanivalasa	40	129
		Madakavanivalasa	24	102
		Nadimigadabavalasa	36	135
		Nimmavanivalasa	36	134
		Pottigadabavalasa	34	138
		Radhampeta	24	82
		Ukkadavalasa	18	82
Vizianagaram	Saluru	Annamrajuvalasa	59	190
		Busthadakarrivalasa	16	60
	Saluru	Cheepuruvalasa	30	106
		Dathivalasa	63	380
		Dukkada	10	61
		Dukkadavalasa	08	30
		Gadaba Boddavalasa	50	301
		Gadaba Karakavalasa	50	260
		Gadabavalasa	36	145
		Goyyiguddi	03	08
		Guddanganivalasa	30	180
		Gundrapuvalasa	28	100
		Jilladuvalasa	29	112
		Kakuduvalasa	13	50
		Kodukarakavalasa	36	172
		Kommanavalasa	17	102

**Table 2.4 Gadaba settlements and population in Vizianagaram, Visakhapatnam and Srikakulam Districts of Andhra Pradesh**

<b>Name of the District</b>	<b>Name of the Mandal</b>	<b>Name of the Village</b>	<b>No of household</b>	<b>Total Population</b>
		Kommavanivalasa	17	75
		Kondakarakavalasa	45	250
		Kothavalasa	120	450
		Kuddadavalasa	59	200
		Kurukutti	04	08
		Mungivanivalasa	35	140
		Nandeduvalasa	01	03
		Palamammidivalasa	20	100
		Palikavalasa	60	300
		Pandirimamidivalasa	50	200
		Pasupuvanivalasa	35	140
		Ramaswamyvalasa	25	100
		Rampadu	01	03
		Regapuvalasa	29	138
		Reyyavanivalasa	51	306
		Somadivalasa	24	100
		Thadangivalasa	53	212
Srikakulam	Burjamandal	Adduripeta	20	100
		Ananthagiripeta	17	85
		H.P.Puram	22	110
		Tallapadu	14	70
		Bonduguda	32	160
		Gadapeta	58	290
		Maharatapuram	22	99
		Biyyalavalasa	30	150
		Balluguddi	14	70
		Gadilanka	28	140
		Pedduru	30	150
		Gadabavalasa	30	150

Name of the district	Name of the Mandal	Name of the Village	No. of Households	Males	Females	Total Population
Visakhapatnam	Ananthagiri	Chilakagadda	09	16	17	33
		Dabbalapadu	18	49	51	100
		Garugubilli	01	02	01	03
		Gujjali	51	11	13	24
		Jeelugulapadu	16	43	30	73
		Kasipatnam	08	20	19	39
		Kothavalsa	06	20	17	37
		Langalaguda	04	07	08	15
		Luvva	19	54	46	100
		Nandakota	16	29	36	65
		Pallamvalasa	22	52	45	97
		Pandirimamidiv alsa	03	09	07	16
		Pandirivalasa	52	95	100	195
		Saravanipalem	02	04	05	09
		Seethampeta	34	69	75	144
		Utagedda	12	28	29	57
	Arakuvalley	Boiguda	09	13	17	30
		Boliyaguda	05	11	12	23
		Gathraguda	02	05	05	10
		Hattaguda	15	36	43	79
		Pakalakudi	01	02	02	04
		Rega	39	93	96	189
	Chinthapalli	Bailakunchangi	03	05	05	10
		Bandabayalu	09	27	26	53
		Billabaddu	03	10	05	15
		Cherapalli	02	04	04	08
		Chinarajupakala	21	36	41	77
		Dhanurjaveedhi	20	48	57	105
		Gurugudem	06	17	21	38
		Korukonda	01	03	02	05
		Kothapakalu	15	31	34	65
		Kothapalem	02	03	06	09
		Kothavalasa	34	78	59	137
		Kothavuru	05	10	15	25
		Labbangi	07	14	19	33
		Labbangikothav eedhi	15	26	20	46
			Lingalaagudi	20	50	60
	Nakkabokkalu		12	32	25	57
	Nakkabokkalu		02	32	25	57
	Nukalacheruvut		17	46	44	90

Name of the district	Name of the Mandal	Name of the Village	No. of Households	Males	Females	Total Population
		hota				
	Chinthapalli	Rajupakalu	26	43	58	101
		Rolugunta	09	19	37	46
		Somaraveedhi	11	23	26	49
	G.K.Veedhi	Addariveedhi	14	32	30	62
		Ammavari	09	24	24	48
		Dharakota				
		Annavaram	07	16	20	36
		Cherapalli	17	38	34	72
		D.Kothuru	16	41	35	76
		Darakonda	02	05	06	11
		Putcharipalem	16	38	40	78
		Eetharaobbalu	27	57	66	123
		Gondipalli	13	36	36	72
		Gudem Colony	11	21	24	45
		Kadugulu	38	90	93	183
		Kothapalli	10	20	23	43
		Kummarapalli	22	59	56	115
		Lakkavarapupeta	31	80	89	169
		Lankapakalu	01	01	01	02
		NeelavaRam	07	15	22	27
		P.Kothuru	14	32	33	65
		Parikalu	54	113	117	230
		Pujari Pakalu	11	24	30	54
		Rosayiguda	13	27	30	57
		Sinjamgapalli	02	07	04	11
	Suravaram	11	23	28	51	
	Vengalapalem	29	71	77	148	
	Hukumpeta	Gadikinchumanda	02	03	03	06
	Koyyuru	Degalapalem	26	65	55	120
		Gadabapalem	65	144	142	286
		Jammavaram	03	05	04	09
		Karnikapalem	66	145	130	275
		Kommika	51	112	125	237
		Noolapeta	42	87	114	201
		Panasalapadu	06	12	16	28
		Revallu	11	26	23	49
	Munchingi Puttu	Arloiputtu	20	26	25	51
		Dabuguda	06	12	11	23
		Dabuguda	06	10	12	22
		Gowliguda	04	07	05	12



Name of the district	Name of the Mandal	Name of the Village	No. of Households	Males	Females	Total Population
		Tarlaguda	01	03	03	06
		Vallaibeeru	15	28	35	63
	Paderu	Ayinada	02	06	04	10
		Cheedikudda	12	28	25	53
		Gadabavalasa	18	40	31	71
		Gurupalli	47	84	98	182
		Kandamamidi	02	05	02	07
		Kondajeelegu	02	04	06	10
		Kothavuru	04	05	02	07
		Lagisipalli	03	04	04	08
		Lochaliputtu	01	02	02	04
		Vantlamamidi	52	103	100	203
		Vanugupalli	08	19	15	34

The table 2.4 shows Gadaba settlements and population in Vizianagaram, Srikakulam, and Visakhapatnam districts. This table clearly depicts the distribution of Gadaba population in the villages exclusively inhabited by Gadabas. However, their population are also found to live in multi tribal community villages along with other tribal communities. In Vizianagaram district a large majority of the Gadaba population is concentrated in Pachipenta and Salur mandals. Gadaba population is distributed in all the tribal mandals of sub-plan area of Parvathipuram, Vizianagaram district. In Srikakulam district very few Gadaba settlements are found. In Visakhapatnam district Gadaba population is found in Ananthagiri, Arukuvalley, Chinthapalli, G.K.Veedhi, Hukumpeta, Koyyuru, Munchingiputt and Paderu mandals. However, their population is also distributed in certain multi tribal villages of Gangaraju Madugula, Munchingiputt and Pedabayalu mandals. In general, the particularly vulnerable tribes inhabit in interior forests and inaccessible areas. Most of their settlements are located in the valleys where they practice shifting, Terrace and settled cultivation. A few Gadaba families rear goats and sheep. In Vizianagaram district, considerable number of Gadabas inhabit plain areas and have established symbiotic relationship with the local caste communities. The Gadabas who inhabit in the plain areas mainly subsist on stone cutting, agricultural labour and settled cultivation. Whereas, the Gadabas who inhabit in the forests and hills subsist on shifting cultivation, settled cultivation and Non-Timber Forest Produce (NTFP) collection. In Srikakulam district the Gadabas largely depend on dry and podu (shifting) cultivation for their subsistence.

**Table 2.5 District wise Gadaba settlements, households and Population covered in the study**

Sl. No	Name of the District	Name of the Mandal	Name of The Village	No of Gadaba households Covered	Population Sex wise		Total males & Females	% to total population
					Males	Females		
	Visakhapatnam	Chinthapalle	Gadideamettha	34	99	100	199	9.70
			Samara	30	100	80	180	8.77
			Veedhi					
			Gurupalli	125	252	298	550	26.81
		Arakuvalley	Aattagud	12	35	25	60	2.92
	Vizianagaram	Pachipenta	Bobbilivalas	51	235	188	423	20.62
			Seetham Peta	44	145	132	277	13.50
		Salur	Pasupuvanivalasa	32	66	64	130	6.33
	Srikakulam	Palakonda	Biyyala Valasa	30	72	78	150	7.31
			Kothagadabavalasa	40	42	82	82	3.99
	Total	-	-	378	1044	1007	2051	100.00

Table 2.5 presents the data pertaining to the sample households of Gadaba tribe covered, in the villages Gadidalametta, Samraveedhi, located in chinthapalle mandal of Visakhapatnam district. Gurupalle village, located in Paderu mandal of Visakhapatnam district, Attaguda village located in Arakuvalley mandal of Visakhapatnam district, Bobbilivalasa and Seethampeta villages located in Pachipenta mandal of Vizianagaram district, Pasupuvanivalasa village located in Salur mandal of Vizianagaram district, Kotha Gadabavalasa village located in Seethampeta mandal of Srikakulam district. About 378 sample Gadaba households with 2051 people were covered in Visakhapatnam, Vizianagaram and Srikakulam districts. Under preliminary survey and qualitative general information was obtained from the head of households and key informants. Totally nine Gadaba settlements, located in Visakhapatnam, Vizianagaram and Srikakulam districts were selected on the basis of purposive sampling in order to understand the cultural background of Gadabas inhabiting in north-coastal Andhra Pradesh region of three different geographical areas. It is noted from the table that in the sample households, the number of males are slightly more compared to females but in general female population is more among the Gadabas.. Gadaba tribe

population is found in all the three districts of Visakhapatnam, Vizianagaram and Srikakulam. The ethnographic data was collected from the selected sample households under household survey in the aforementioned Gadaba settlements.

**Table 2.6 Age and Sex wise population of Gadaba Tribe in the field villages (study area) (Samaraveedhi, Gadabavalasa, Seethampeta and Bobbilivalasa)**

Sl No	Age group	Male	Female	Total	% to total
1	1-5	26	28	54	8.32
2	6-10	29	28	57	8.78
3	11-15	19	28	47	7.24
4	16-20	20	23	43	6.62
5	21-25	56	63	119	18.33
6	26-30	43	37	80	12.32
7	31-35	24	11	35	5.39
8	36-40	17	28	45	6.93
9	41-45	20	31	51	7.85
10	46-50	21	24	45	6.93
11	51-55	12	10	22	3.38
12	56-60	19	17	36	5.54
13	61-65	6	3	9	1.38
14	66-70	1	4	5	0.77
15	71-80	0	1	1	0.15
	Total	313	336	649	100.00

The table 2.6 shows about age and sex wise population in the sample households of Samaraveedhi, Gadidalametta, Seethampeta, and Bobbilivalasa villages. Out of the total 649 sample households, 313 are males and 336 are females. It is noted from the table that percentage of male population is 48.23 whereas the females percentage is 51.77. The female population in the sample households is higher than the male population. Out of the total population 24.64% of them are in the age group of 1-15 years, 24.64% of them are in the age group of 16-20 years. 24.64% of them are in the age group of 41-55 years, the rest 7.84% of them are in the age group of 56-80 years. It clearly indicates that the number old aged people is very less in Gadaba tribe. In general, the life span of tribal people is very less when compared to the castes population inhabiting in plain areas. It is noted that gender discrimination and gender bias do not exist in tribal society including Gadaba tribe.

**Table 2.7 Educational background of Gadabas in the field villages (study area) (Samaraveedhi, Gadabavalasa, Seethampeta and Bobbilivalasa)**

Sl. No	Level of education	Sex		Total	% to total
		Male	Female		
1	Literate	22	9	31	4.77
2	Illiterate	205	231	436	67.18
3	Anganawadi (pre- school)	21	26	47	7.24
4	Primary schoollevel	33	33	66	10.16
5	High School level	19	26	45	6.93
6	Intermediate	7	7	14	2.15
7	Degree	2	2	4	0.61
8	D.Ed (Diet)	1	0	1	0.15
9	ITI	1	0	1	0.15
10	B Tech	1	0	1	0.15
11	M.Sc /B.Ed	1	0	1	0.15
12	M Pharmacy	0	1	1	0.15
13	B.Ed	1	1	1	0.15
	<b>Total</b>	<b>313</b>	<b>336</b>	<b>649</b>	<b>100.00</b>

The table 2.7 shows about the educational background of the Gadaba tribe in the field villages of Samaraveedhi, Gadidelametta, Seethampet and Bobbilivalasa. From the table, it is noted that out of the total sample population, 67.18% of them are illiterates and 32.82% of them are literates. Among the literates 29.10% of them have school level of education and the rest 3.72% have college level of education. It is very clear that educational status of Gadaba tribe is very low. Still majority of them are not availing the educational facility due to poverty, ecological and geographical constraints. In general the particularly vulnerable tribes still do not have access to the educational facilities and experiencing the problem of educational exclusion along with social exclusion.

#### **Origin History of Gadaba Tribe:**

The present younger generation among the Gadabas is not able to trace their origin and do not have knowledge to inform about the history of the community, but a few older people informed that their ancestors were the palanquin bearers of earlier kings or Rajas. Some of the respondents belonging to Bobbilivalasa village in Vizianagaram district, reported that hundred year back their ancestors were engaged by the then Raja of Kurupam as 'Boyeelu' (Palanquim bearers). According to Thurston (1909), there is a tradition that the tribe owes

its name to the fact that its ancestors emigrated from the banks of Godabari (Godavari) river, and settled at Nandapur, the former capital of the Raja of Jeypore”.

In the Madras Census Report, 1871 Mr.H.G. Turner states that “very much akin to the Gadabas are a class called kerang Kapus”. They do not admit any connection to them, but their language is almost identical. They are called kerang kapu from the circumstance of their women wearing cloths which they weave from the fiber of a Jungle shrub called Kerang (*calotropis gigantean*)” Mr.H.A.stuart remarks that “ the kapu Gadabas are possibly the kerang kapus mentioned by Mr.Turner as a kin to the Gadabas for I find no mention of the caste under the full name of kernagkapu, nor is kerang found as a sub-division of either kapu or Gadaba” writing concerning the numeral system of the Kerang kapus, Mr.Turner observes that it runs thus: Moi, Umbar, Jugi, O, Malloi, Turu, G,Tammar, Santing Goa, and for eleven (1 and following numbers). They prefix the word Go, eg Gommoi, Gombaro etc, the karang kapus can count up to nineteen, but have no conception of twenty. According to Mr. W.Francis the only tribe on the hills which has this system of notation is the Bonda Porja. The Gadabas have very similar names for the first five numerals, but after that, lapse into Oriya eg sat, at , no, das, etc. The Bonda Porja numerals recorded by Mr. Francis are muyi, baar, gii, Oo, moloi, thiri, goo, thaman, and so on up to nineteen, after which they cannot count. This system, as he points out agree with the one described by Mr. Turner as belonging to the Kerang Kapus. The Gutob Gadaba numerals recorded by Mr. C.A.Henderson include munititi (1+ a hand) and martitti (2+a hand) (Thurston E 1909).

At present a few Gadaba older women wear a bustle on dress improver called *ire* or *kitte*. The form of attire is accounted for by the following tradition” A goddess visited a Gadaba village’s incognition and asked one of the women to rest on a cot. She was rudely told that the proper seat for beggars was the floor, and she consequently decreed that thence forth all Gadaba women should wear a bustle to remind them to avoid churlishness (Thurston E 1909). The Gadaba female clothes are manufactured by themselves from cotton thread and the fiber of sillolvada or ankudi chettu (*Holarrhna anti dysenteric*) and boda luvada or Bodda chettu (*Ficus glomerata*). The fiber is carefully dried and dyed blue or reddish- brown with narrow stripes of white or blue at regular intervals. The Gadabas of Gadidelametta village explained about the traditional dress of their women by the following legend. When Rama during his banishment was wandering in the forest of Dandakaranya, his wife Sita accompanied him in spite of this entreaties to the contrary. It was one of the cruel terms of his step mother Kaikayi that Lord Rama should wear only clothing made from Jungle fibre, before leaving the capital. According to Hindu religious tradition, a virtuous wife must share

both the sorrows and happiness of her lord husband. Consequently Sita followed the example of Rama and wear same kind of clothing. They left the capital Ayodhya amidst the loud lamentation into Dandakaranya. During their wanderings in the forest they met some of the Gadaba women, who mocked and laughed at Sita. Then, Rama and Lakshman cursed them and condemned them to wear the colourful cotton dress, but only the cloth made of fiber. The kind of mythological story was narrated by the Gadaba elders even today in certain Gadaba settlements of Visakhapatnam, Vizianagaram, and Srikakulam districts of Andhra Pradesh state. Soma Sundaram (1949) analysing the origin of the Gadaba says that the formalities strictly observed to propitiate the dead tell us clearly of the ancient habit of the tribe and that “the Gadaba soon after they dispose of the Corpse, go in to a brooke or stream, bathe there in and catch fish” angling even today forms an important subsidiary occupation among the Gadaba, and lands to the hypothesis that they should have long ago resided by the side of a river.

In Koraput district of Orissa state, the Gadabas usually build their houses on the bank of a stream or rivulet. In general most of the Gadaba settlements are located in valleys, invariably by the side of a stream. In Vizianagaram district some of the Gadaba settlements are situated by the side of Nagavali River. Majundar (1941) explained that the Gadabas proceeded to their present habitat from the bank of the river Godavari. In the Saora dialect the words ‘go’ denotes greatness and ‘da’ signifies water. Hence, the euphonic combination of word ‘goda’ would be great water, meaning the river Godavari. This explanation is highly significant because very often the Gadaba and the Saoras are classified as belonging to the same ethnic stock.

Aiyyappan (1948) says that Gadaba language is said to belong to the Mundari group, Soma Sundaram (1948) and Majumdar (1941) also connects the Gadaba with Munda family. In the district of Jeypore, they are the only representative of the Munda speaking people and they are now a small occupational group of palanquin bearers, living east of Jagadapur. There is no precise theory in existence to prove the origin of Gadaba tribe. However, the Gadabas are considered as one of the early settlers of our country and trace their origin from Ramayana. The earlier ethnographic studies on Gadaba tribe clearly indicates that their ancestors emigrated from the banks of river Godavari and settled in Nandapur, the former capital of the king of Jaypore of present Koraput district in Orissa. It is also believed that the Gadabas migrated from the Godavari valley to settle eventually in Gadaba pada, a village in Lamataput Block of Koraput, where from they further migrated to different places of the

district in search of land. Another migration theory also indicates that the Gadabas, who once belonged to the Munda group of tribals, were originally inhabitants of Bindhya hills. The name 'Gadaba' seems to have been derived from the word 'Gada' name of the brook in the region. Later, on dislocation of tribal population, the Gadabas might have migrated to Visakhapatnam, Vizianagaram, and Srikakulam districts of Andhra Pradesh and also to Koraput district of Orissa state. At present the Gadaba population is mostly concentrated in Koraput district of Orissa state and Vizianagaram and Visakhapatnam districts of Andhra Pradesh. According to Mitchell, the word Gadaba signifies a person who carries loads on his shoulders. Earlier the Gadabas were also employed as palanquin bearers in the mountain tracts of Eastern Ghats. Thurston (1909) said that the Gadabas are the primitive tribe of agriculturists, coolies and hunters. They were also employed as palanquin bearers in the hills of former rulers of Jeypore and thus known as "Bhoie Gadaba".

### **Ecological Background of the Gadaba Tribe:**

The origin history of Gadaba tribe clearly indicates that they have migrated from the Godavari valley and settled in Visakhapatnam, Vizianagaram and Srikakulam districts. In recent times some of them emigrated from Koraput district of Orissa state and settled in the agency tracts of the aforementioned three districts which is part of Eastern Ghats of Andhra Pradesh. Their migration to the forested zone of Andhra Pradesh is mainly in search of their livelihood and also due to scanty resources for their subsistence in the hill tracts of Orissa state. In Visakhapatnam district, Gadaba population is distributed in the tribal mandals of Ananthagiri, Arakuvalley, Chinthapalle, G.K.Veedhi, Hukumpeta, Koyyuru, Munchingput, G.Madugula and Paderu. In Vizianagaram district Gadaba population is distributed in the Mandals of Gumma lakshmipuram, J.M.Valasa, Komarada, Kurupam, Makkuva, Pachipenta, Parvathipuram and Salur. In Srikakulam district Gadaba population is mainly concentrated in Burja mandal, Hira mandal, Kothuru, Palakonda and Veeraghattam mandals. A few Gadaba settlements are found in the non- scheduled areas of Vizianagaram, Visakhapatnam, and Srikakulam districts. The Kapu Gadaba sub- division mainly inhabit in the plain areas of these three districts and provided it to constitutional status of scheduled tribe. Most of the Gadaba settlements are found in the valleys of Eastern Ghats forest environment. Eastern Ghats in A.P is considered as abode for tribal population. Gadabas in A.P are mostly adapted to the forest ecology of Eastern Ghats.

### **Ecology of Eastern Ghats: Gadaba habitats:**

The Eastern Ghats are series of discontinuous low ranges running generally north-east, South-west parallel to the coast of Bay of Bengal. These Ghats are a long chain of broken

hills and elevated plateaus, running about 1750 kilometres with an average width of about 100 kilometres between Mahanadi and Vaigai rivers along the India's east coast through Orissa, Andhra Pradesh and Tamil Nadu. This ecological zone has a complex geography with various mountains, dales, plains and a variety of plant and animal species. These Ghats are located between 77<sup>o</sup>, 22' and 85<sup>o</sup>, 20' east longitudes 11<sup>o</sup>, 22' north latitudes in the tropical region. Its northern boundary is marked by Mahanadi basin, while the southern boundary is in the cannery and Tamil Nadu uplands and passes through fourteen districts of combined Andhra Pradesh.

In the erst while Andhra Pradesh state, the hilly region in the districts of Visakhapatnam, Srikakulam, Vizianagaram, East Godavari, West Godavari, Khammam, Guntur, Krishna, Prakasam, Kurnool, Nellore, Ananthapur, Chittoor and Kadapa form the Eastern Ghats. The altitudes range from 300-1500 m above msl. The highest peak in these Ghats is Sambari Konda with the elevation of 2527m near Gudem village in Visakhapatnam district. The northern portion of Eastern Ghats includes, Godavari, Sileru, Machikhand basin and cover the districts of Visakhapatnam, Vizianagaram , Srikakulam, East Godavari, and West Godavari. The southern Eastern Ghats portion covers the districts of Guntur, Prakasam, Kurnool, Nellore (Veligondas, Palakonda, Nallamais, Erramalai, Papikondalu etc, and Amarabad plateaus of adjoining MahaboobNagar districts), and extends to the adjoining Kadapa and Chittoor districts of Seshachalams.

The Eastern Ghats of combined Andhra Pradesh state can be broadly divided into three climatic and environmental zones, where a large majority of the tribal habitats are located. They are 1) Nallamali of Kurnool, Prakasam and Mahaboobnagar districts, characterized by low rainfall and deciduous forest. Here, the highest elevation reaches not more than 200 feet. This is the land of most vulnerable (primitive) tribe Chenchu and also few Yanadis inhabits. 2) It consists of forest area of East Godavari, West Godavari and part of Khammam. The area is characterized by the main water source of Godavari river, medium rainfall and vegetation in the high ranges and deciduous forest in the lower region with considerable top soil. The highest elevation in the zone is not more than 400 feet; the two principal tribal groups inhabiting this zone are Reddis of Bison hills and the Koyas 3) this zone spread over the part of three districts of Visakhapatnam, Vizianagaram and Srikakulam. The area characterized by high rainfall, semi deciduous forest with evergreen trees on the higher ranges. Elevation at some places reaches more than 53000 feet. The top soil is considerable depth. About seventeen tribal communities inhabits in this zone. The major tribes are Bagata, Valmiki,



Khond, Kondadora, Kotiya, Nooka dora, Mali, Gadaba, Porja, Jatapu and Savara. The districts Warangal, and Adilabad are also known for tribal population in Telangana region. Tribal areas of these two districts fall in scheduled areas of combined Andhra Pradesh state and located adjacent to Eastern Ghats, where Koya, Kolam, Gond, Naikpod, Lambada, and Thoti tribes inhabit- in general Eastern Ghats is rich in both flora and fauna. The Gadaba also depend on it, in addition to land and water resources. For their livelihood this tribe is exploiting the natural resources like land, forest and water in the Eastern Ghats forest ecosystem. They practice both settled and shifting cultivation in addition to gathering minor forest produce to eke out their livelihood.

The climate in Gadaba habitats is cold in winter and moderate temperature in summer and heavy rain fall in monsoon season. Most of the Gadaba settlements are located in hilly terrain of Eastern Ghats. Majority of the Gadaba settlements are located in high altitude zone of Eastern Ghats. The Gadaba people live relatively in cold climatic condition when compared to caste population of plain areas. Majority of the Gadaba settlements are found in the valleys by the side of the streams. The Gadaba community is usually identified by the dressing and ornaments of women. Majority of the Gadaba population relatively live in geographical isolation and most backward economic condition. The interior Gadabas are still not access to modern health facilities due to geographical and ecological constraints. They are also unable to avail the welfare facilities of government due to their innocence, ignorance and illiteracy.

### **Dwellings:**

The dwellings of Gadabas are small in size and scattered homesteads. Each Gadaba settlement is surrounded by forest, hills and agricultural fields. The traditional house type is thatched huts which are now replaced by tiled, asbestos roofed houses and R.C.C buildings. Each household is invariably attached with cattle shed. Poor sanitation and ventilation conditions are noted in the residences of Gadabas. Majority of the Gadaba houses consists of two rooms with varandah. No household have toilet and bath room facility. Each household have kitchen garden in the backyard where the Gadaba family grow the vegetables and use it, mainly for consumption purpose. A few Gadaba family rear pigs and almost all the Gadaba families rear fowls and cattle. Most of the Gadaba settlements are found in the valleys, hill tops and slopes and its population is distributed in the Agency areas of North-Coastal Andhra Pradesh i.e, Vusakhapatnam, Vizianagaram, Srikakulam districts.

## House Type:

There are four types of houses found among the tribal communities including Gadabas. They are 1) Thatched 2) Tiled 3) Asbestos roofed and 4) R.C.C. buildings. These types of houses are locally termed as *Purigudisa* or *Purilu*, *Penkutillu*, *Rekula* and *Middillu* respectively. The construction of mud plastered roof is the major distinction between *middillu* and *purillu*. In *Middillu* type the whole roof is covered with leaves over which mud is plastered. Over this mud plastered roof *dharba* or *relli* grass roof is erected. In *purillu* type the whole roof is covered with *dharba* grass. These two types of houses are constructed with the traditional technologies and locally available materials, whereas in the tiled house, the roof is covered with tiles. In the Asbestos roofed houses, walls are constructed with mud and roof is covered with Asbestos sheets. Now, a few Gadaba families have R.C.C. buildings, constructed with the financial support of Government under Indiramma or Rajiv Swagruha Schemes. A few houses have brick walls with either tiled or concrete slab roof. The houses are constructed in two opposite rows having a partition of their mud or wattled wall in between two residential portions. A considerable number of Asbestos roofed houses are also noted in the Gadaba settlements, where the present study was carried out.

**Table 2.8 Type of houses among Gadabas in field villages (study area)**

Sl. No	Type of House	Name of the Village				Total houses	% of the Total houses
		Samaraveedhi Number. of houses	Gadidelametta Number. of houses	Seethampeta Number. of houses	Bobbilivalasa Number. of houses		
1	Tiled	19	6	0	0	25	16.34
2	RCC	0	3	36	48	87	56.86
3	Asbestos	14	17	6	2	39	25.49
4	Thatched	0	0	1	1	2	1.31
	Total	33	26	43	51	153	100.00

The table 2.8 shows about type of houses among Gadaba tribe in the field villages. From the table it is noted that, out of the total 153 sample households, 87(56.86%) houses are R.C.C buildings, 39 (25.49%) houses are Asbestos roofed houses, 25(16.34%) are tiled houses, and 2(1.31%) are Thatched houses. The data clearly indicates about 98.69% of sample houses are *Pucca* type and only 1.31% of houses are *katcha* type, which was once traditional type of house, constructed with locally available material. At present such type of houses are very less in number in almost all the tribal settlements (including Gadaba Settlements) as the government initiated housing scheme is a successful programme even in the tribal sub-plan

areas of Andhra Pradesh. Large majority of the Gadaba people benefited much with the housing scheme along with toilet facility.

### **Cultural Life:**

The cultural life of Gadaba tribe is intertwined mostly with the forest ecology and environment. They have established symbiotic relationship with forest since age immemorial. Once, the forest flora and fauna are the main sources of their livelihood. At present they are practicing agriculture of both shifting and settled cultivation. The livelihood resources of Gadaba tribe are forest, land, water, live stock and minerals (rocks). Most of the Gadabas still live in most economic backward condition experiencing the problems of geographical isolation, illiteracy, poverty, food insecurity, marginalization and social exclusion. The social life of Gadabas clearly explains about their cultural background.

### **Food Habits:**

Gadabas are non-vegetarians. They depend on both plant and animal food materials. Their diet is very simple. For days together the menu is same and they have special dishes only on festive occasions. They largely subsisted on the small millets. Now the production of millets is enormously reduced due to the introduction of commercial crops and rice and also ban on shifting cultivation in accordance with the stringent new forest policies. At present, the staple food for majority of Gadaba families is rice. Generally, they take food thrice a day. The morning meal known as *pakali* is taken between 8 and 10 AM. The lunch known as *challamidi* is taken between 1 and 2 PM. The supper known as *Idiyapinla* is taken between 7 and 8PM. Some poor families take food twice a day i.e. in the morning and night only.

*Pakali* consists of a little cooked rice and more of Ganji (gruel) which is the food brought over from that of the previous night. This is taken along with dry chillies or onion. For the midday meal, that is *challamidi*, *ambali* is taken in the form of gruel prepared out of Jowar or Ragi flour. They also take any one of the locally available vegetables boiled with chillies and salt. Most of the vegetables and greens are grown by them in their backyards. Ofcourse some of the greens are also available in plenty in the local forest during the rainy season. Those who can afford, do take a little quantity of cooked rice along with *ambali* (gruel). The night meal generally consists of cooked rice and boiled vegetables and also dal. The dish prepared with pumpkin is very auspicious to all the tribes in North coastal districts of Andhra Pradesh. Almost all the tribal families grow the pumpkin in their backyard. They consume the inflorescence; tender leaves and fruits of pumpkin (Gummadi).

Gadaba are occasional non-vegetarians. Except beef, they eat the flesh of all kinds of animals. A few Gadaba families inhabiting in interior forest areas forced to take beef also due to scarcity of food material in degraded forest environment. Valmiki, khond and Porja tribes takes beef. Taking meat is not a regular feature to the tribal communities including Gadabas. On festive occasions they generally purchase a pig by raising subscriptions and enjoy its flesh. On some occasions they take meat as and when they have money. Some of the Gadaba families also rear the goat, sheep and fowls, mainly for market purpose. However, they also sacrifice these on certain ceremonial and festival occasions and consume the meat of goat, sheep, and fowls. Some people, who can afford, do buy the meat from the shandies. The common animal fleshs of which they eat are pig, goat, sheep, fowl, hill goat and wild boar etc. they use niger, ippa (*bassia latifolia*) and Groundnut oil for cooking and preparing the curries. These oils are also used for hair dressing. The Ippa and niger (*olusulu*) oils are locally extracted by Gadabas themselves, whereas groundnut oil is purchased in the weekly market (shandy). It is also noted that they some times cook vegetables without using oil. Some of the Gadabas rear the cattle but they do not milch their cattle. Though the usage of milk and milk products is not a taboo, but they do not use them regularly because of their poverty. On festival and ritual occasions they do make delicious dishes depending upon their economic condition. Generally on such occasions the feast items are consumed at about 1Pm. On every festive occasion, they in variably decapitate a pig collectively and prepare non-vegetarian dishes. Among other dishes, *gummadi* curry, and *ignelu*, a savoury is taken on such occasions, considerable quantity of liquor is also consumed on such occasions.

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

fry it. During this period they also depend on Jack fruit, seeds and adda seeds. And also they consume the tamarind fruit and its inflorescence in April and May months.

### **Drinking:**

Taking coffee and tea is not common among Gadabas. However, in recent times some Gadaba families take black tea early in the morning. Both men and women take alcoholic beverages like *Maddi*, *Sara* and *kallu*. Earlier they used to brew their own liquor and tap the toddy from sago trees. At present they are buying the liquor in the weekly shandies and local liquor shops or from the shandies the traditional liquor brewing community (*Sundi*). The major portion of their earnings goes for it. It is a must in all the social ritual and festival occasions among this tribe. One can easily gain their favour by way of offering a glass of liquor or toddy.

### **Smoking:**

Most of the tribes including Gadabas smoke cigar made out of local tobacco leaves which is a common feature. Men and women including small children not only smoke but chew tobacco. They prepare cigars out of tobacco leaf, the length of which varies from 6 to 8 inches. One cigar lasts out for two days. Due to this habit, they spit indiscriminately at any place. Tobacco is purchased in the weekly markets (shandies), perhaps the expenditure on this item stands next to food and liquor. A few households are also growing tobacco in their backyards and agricultural fields. Parents encourage the habit of smoking among their children out of affection. It is common for the Gadaba children to take cigar from their parents and enjoy smoking for a while. They normally keep the burning end of the cigar in the mouth to enjoy the intensity of heat and smoke produced out of the cigar (reverse smoking). Some people opined that by keeping the cigar in such a way they get relief from the pain in the teeth and get free motion.

### **Dressing Pattern:**

The traditional dress of Gadabas is very simple; the men wear loin cloth (*Gochi*) to cover their lower part and left the upper part bare, whereas women cover their entire body with sari without a blouse. At present men wear dhoti and shirt and the women wear the sari and blouse. Regarding the dress of the Gadabas, Thurston (1909) writes:

“Some Gadaba Women wear a bustle or dress improver called *ire* or *Kitte*. This article of art is accounted for by the following tradition. ‘A goddess visited a Gadaba village incognito, and asked permission of one of the women to rest on a cot. She was brusquely told that the proper seat for beggars was the floor, and she consequently decreed that thenceforth all

Gadaba women should wear a bustle to remind them to avoid churlishness. The Gadaba female cloths are manufactured by themselves from cotton thread and the fiber of sillolvada or *aukudi chettu* (hollarhena anti-dysenterica) and *boda luvvada* or *bodda chettu* (ficus glomerata). The fiber is carefully dried, and dyed blue or reddish brown. The edges of the cloth are white; a blue strip comes next, while the middle portion is reddish-brown, with narrow stripes of white or blue at regular intervals. The Gadabas account for the dress of their women by the following legend. When Rama, during his banishment was wandering in the forests of Dandaka, his wife Sita accompanied him in spite of these entreaties to the contrary. It was one of the cruel terms of his step mother Kaikayi that Rama should wear only clothing made from Jungle fiber, before leaving the capital. According to the Hindu religion, a virtuous wife must share both the sorrows and joys of her lord. Consequently Sita followed the example of Rama and wore the same kind of clothing. They then left, met some Gadaba women, who mocked and laughed at Sita. Where upon she cursed them and condemned them to wear no other dress but the cloth made of fiber. In a note on Gadabas, Mr. L.Lakshminarayana writes that although mill prepared cloths are fast replacing, house spun cloths in all communities, yet in the case of Gadabas, there is a strong superstition which prevents the use of cloths prepared outside, particularly in regard to the clothes worn by their women,. The legend (about Sita), is fully believed by the Gadabas, and hence their religious adherence to their particular cloth.

Several factors have been responsible to bring about the change in their mode of dress. Today no Gadaba woman is wearing fiber woven sarees. When asked about the fact, they said that traditional dress pattern had been discontinued and they have not worn or woven the fiber dresses/ it is, however, admitted by them that their forefathers used to wear the old fashioned dress. But now it is almost a legend to them. At present no one among Gadaba community knows weaving. Their dress pattern is almost simalr to that of other tribes and castes of the area. They purchase the dress from the weekly markets (shandis) or in the nearby urban markets.

The older people among males commonly wear *Gochi* (Loin cloth) or *gamcha* (*gamsa*) and a thick upper cloth known as *pulluyu* to cover the body. The *gochi* or *gamancha* (*gamsa*) is a piece of cloth of 14” width and 48” length worn in between the two legs. At present the youth and some adults are wearing dhotis and shirts. It is not a taboo to wear a dhoti and shirt. A few of them wear dhoti and banian.

The Gadaba old women of the present day wear white sarees. They do not wear coloured sarees though it is not a taboo. Of course, the young women do wear coloured sarees these days. The sarees are of two type namely, one is *madipanchi* and the other is *peeda*. One end of the sari will be tied to waist as loin cloth which falls down a little below the knees. The remaining portion of the saree will be taken over on the right shoulder covering the breasts. The older Gadaba women do not wear blouses (*Jackets*), whereas the young women wear the *jackets*, children do not have a particular dress as such. Most of them are found without clothes. The grown up children now a days are being provided with clothes. The male children dressed in shirts and shorts, while the female children use petti coats and frocks. The annual requirements of the clothes are purchased whenever they have money preferably at the time of festivals.

Older generation among Gadabas do not wear foot wear. But now youth wear the plastic and rubber cheppals. There are some geographical and climate conditions which prohibit the use of foot wear. Perhaps, one reason may be that they have to trek the hilly areas and hence they do not use footwear as they are likely to slip down. Added to this they are too poor to have foot wear.

The Gadaba women are not fond of gold ornaments. But they wear the ornaments made with silver and currency coins. Some Gadaba women wear immense ear rings made of long pieces of brass wire round into a circle, which hang down from a hole in the ear, and sometimes reach to the shoulders. The wire is sold in the shandy (weekly market) at so much a cubit. The head dress of some of the women consists of a chaplet of Olive shells, and string beads of various sizes and colours, or the red and black berries of *Abrus precatorius*, which pendants hang over the fore head. The women also wear bead necklaces to which pendant hang over the fore head. The women also wear bead necklaces to which a coin may sometimes be seen attached as a pendant. Majority of the Gadaba women now a day wear the necklaces made with the one rupee and fifty paise silver coins. Bracelets and rings are as a rule made of brass or copper, but sometimes silver rings are worn. They also wear the glass bangles to their wrists, Toe rings and brass or silver anklets are considered fashionable ornaments. Among the Olaro Gadabas the wearing of brass anklets by a woman indicates that she is married. For teaching children to walk, the Gadabas employ a bamboo stick split so as to make a fork, the prongs of which are connected by a cross bar. The apparatus is held by the mother and the child clutching the cross bar, toddles along.

### **Tattooing:**

It is a common habit among the Hindu castes married women to have a vermilion mark in their forehead but it is not so with the Gadaba women. They do not have any such mark instead majority of women have tattoo marks. It is a belief among them that no earthly belongings will accompany them except the tattoo marks and thus they all have these marks on different parts of their body. The tattooing marks are found on both the hands including upper portion of the palm. Every woman will invariably have a vertical line in the middle of the forehead. Tattooing is locally known as *pachabottu*. The people that attend on tattooing are known as *pachabottollu*, who visit the Gadabas habitats annually. They commonly have tattooing at the age of 10 to 15 years. The charges for tattooing varies from ten rupee to thirty rupees depending upon design. A few Gadaba men also have taken to it on the fore arm for decorative purposes. It is said that tattooing is done on the joints to get rid of the pain.

### **Leisure, Recreation and Child Play:**

In general the Gadaba men and women are mostly engaged in their subsistence activities like farming, grazing cattle, and collection of minor forest produce items, in their every day life. However, during the leisure time the Gadaba men usually consume liquor and sleep at home or assemble at the village *Sador* and gossip. The Gadaba women are always busy with their domestic activities apart from the farm works. If they find any leisure time then they groom their hair or gossip with the neighbourhood. The recreation programmes of Gadaba tribe are *Dimsa* and *Koppu* dance. They perform it during social, ceremonial and religious festival occasions. The Gadaba people who are residing in road side settlements and nearby mandal head quarters at present are exposed to film and T.V. media. A few Gadaba families in road side settlements have T.V. facility and the members spend their leisure time watching it.

In the past the Gadaba tribe have the dormitory system, now such system is totally disappeared. When dormitory institution was in operation the Gadaba youth assembled there during their leisure time and they acquainted the cultural knowledge and trained in playing music and dance. They used to sleep in the nights at dormitory. At present the Gadaba youth assemble at village *Sador* during their leisure time, gossip and sometimes perform *Dimsa* dance in which both boys and girls participates. During agricultural lean periods, a Gadaba family members pay visit to its close kin family (kindred) of neighbouring village. During such visit carry some quantity of uncooked food material (grains, pulse, vegetables), pumpkin, hen or cock along with them and hand over it to the kin family which they meet.



This kind of reciprocal relations are very common among the kindred families of Gadaba tribe.

There is no specific traditional child play in Gadaba tribe. In general the Gadaba children above three years play the games like hide and seek, *Billa* and *Kodi Kabadi* and *thokkudu bill*. The children in the age group of one to two years play with the wooden toys made by the community people themselves. The male children in the age group of 6-15 years usually participate in small hunting game and catch fowls, hares, crows, cranes etc., The girls in the same age group are engaged in taking care of their younger siblings. The Gadaba girls play *Kundudu Aata* and *Banti Aata* apart from caring their younger siblings. At present the Gadaba parents are admitting their children in the age group of 3-5 years in the local Anganawadi centre, which is considered by them as play school and pre-school. The Anganawadi centre is providing supplementary nutritious food to the children in the age group of 3-5 years, and also to the pregnant women and lactating mothers. It is also providing pre-school education to the children of 3-5 years and functioning under central government sponsored Integrated Child Development Scheme (ICDS). The Gadaba male children in the age group of 5-15 years usually assist their parents in farm work and watching their cattle, out of school hours, whereas the Gadaba female children in the same age group help their mothers in domestic chores and keeping their younger siblings at home. Child labour is still found in the tribal society, including Gadaba tribe, due to poverty and economic backwardness. The Gadaba parents consider their children as economic asset. The Gadaba children too participate in minor forest produce collection along with their parents. At present the Gadaba children are also exposed to T.V. Media at schools and homes and also watch films in the cinema theatres located at mandal headquarters. A considerable number of educated and employed Gadaba elite have access to cell phone facility and availing it. At present, the film and, T.V media devices are being used for recreation by the Gadaba elite, who are residing in roadside villages and mandal head quarters. But the interior Gadabas are not yet exposed to outside world due to geographical isolation and living in backward condition and inaccessible areas.

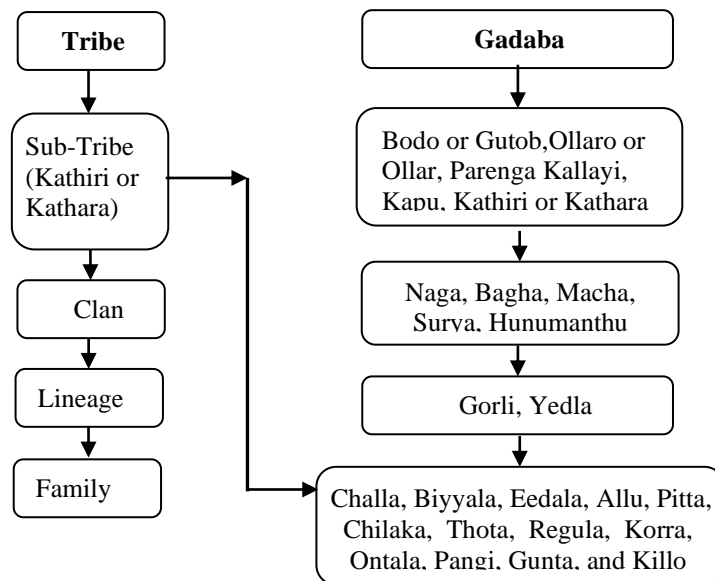
## CHAPTER III

### SOCIAL ORGANIZATION

The Gadaba tribe society is stratified into phratries, clans and lineages. The social organization of Gadaba is primarily based on the phratry system which regulates the marriages and kindred relationship.

#### Social divisions among Gadaba Tribe:

This tribe is divided into several sub-groups and each sub group has number of clans, again each clan has got a number of lineage (*Intiperlu / Surnames*). Each lineage consists of several families. The family is the basic social group among Gadaba society. There are several social groups within the tribe which is shown below:



The Gadaba social organization revolves round six different phratries. They are 1) Macha (fish) 2) Naga (Cobra) 3) Bagha (Tiger) 4) Hanumanthu (monkey) 5) Bhallu (Bear) 6) Surya (Sun). Persons of both sexes belongs to a particular clan or lineage. In general, a woman assumes her husband's group on her marriage and is characterised by patrilineal descent. The phratry is said to be the largest exogamous unit and no marriage takes place among the members belonging to the same phratry. Phratry system is observed and noted among the Gadabas in the study area and it is closely associated with their marriage system. The phratries and clans found among the Gadaba tribe as follows:

<b>S.No</b>	<b>Name of the Phratry</b>	<b>Clans</b>
1	Macha (Fish)	Mvindagadia
		Khamidia
		Kodiri
		Gotatia
		Pakula
2	Naga (Cobra)	Denla padia
		Bileipadia
		Totapadia
		Girem
		Solepadia
		Bhandapadia
		Pamia
		Barilipadin
3	Bagha (Tiger)	Dhangada
		Leja
		Bagiria
		Gush
		Payas
		Gotal
		Muruja
		Jurei
		Arel
		Hamjaria
4	Hanuman(Monkey)	Anamalia
		Chakalia
		Ayal
		Sarugal

5	Surya(Sun)	Kadam
		Chapadi
		Sakia
		Ambapadia
		Kodri
6	Bhallu(Bear)	Oyal
		Potyal
		Gobak
		Kibar
		Origan

It is clear that phratry is the largest exogamous unit; it regulates marriages system in Gadaba society. The dominant phratry of the particular holds all important socio-political and religious offices of the village. Likewise each clan is also exogamous unit. Further each clan has several lineages, for instance Gorli, Yadla, Challa, Biyyala etc. marriage within the same clan and lineage is strictly prohibited. Both clan and lineage are exogamous, in no way the Gadaba would marry someone of his own clan and lineage.

According to Thurston (1909) “this tribe is apparently divided into five sections, called Bodo (big), or Gutob, Parenga, Olaro, and Kathiri or Kathara kapu and Kapu. Of these the last two are settled in the plain, and say that they are Bodo and Olaro Gadabas who migrated thither from the hills among the Gadabas, so among the Savaras, there is a section which has settled on the plains and adopted Kapu as its name. In the Madras Census Report (1891) nearly a thousand Gadabas returned as belonging to the Chenchu sub-division.”

Among the Bodo and Olaro sub groups, the prominent septs (*Intiperlu*) are *Kora* (Sun) *Naga* (Cobra), *Bhag* (Tiger) *Kera* (parrot) and *Gollari* (Monkey). The Gadabas who have settled in the plains seem to have forgotten the names of their septs, but even today they do not kill the cobra as it represents one of their septs. The sub-divisions *Kathara* and *Parenga* have the *intiperlu* (surnames) of *Duvvuri*, *Burli*, *Palle*, *Yedla*, *Allu*, *Pilli*, *Thota* and *Gorli*. People belong to the same *intiperu* are considered brothers and rule of exogamy is strictly observed at lineage level.

According to Aiyappan (1948), the Gadaba have six sub-divisions, they are Bodo or Gutab, Ollaro or Ollar, parenga, Kalloyi, Kapu and Kathiri or Kathara. In Vizianagaram district there are four major social divisions among Gadaba and they are listed in social hierachal order as follows, *Kathiri Gadaba, Thu dam Gadaba, Parangi* or *Goli Gadaba* and *Olari Gadaba*. Kapu Gadabas are mostly found in the plain areas of Srikakulam district and subsist on settled cultivation and agricultural labour employment. The Gadabas are broadly divided into two linguistic groups the Gadaba who derive their name from a Dravidian language and the Gutob who derive their name from an Austric language. The Gadaba of Odisha, speaks in Gutob at home, Gadabas speak their own dialect and this dialect is included in Munda linguistic family. Gadabas in Vizianagaram district mainly distinguished on the basis of the people who speak Gutob, Adivasi Oriya and the regional language of 'Telugu'. The present generation among the Gadabas are very fluent in Telugu language rather than in their own dialect. The Gadaba people who speak exclusively their own dialect still are treated as separate group and referred them as 'Golu' Gadabas. The '*Bodu*' Gadabas are concentrated in Malkangiri area and in the border of Visakhapatnam district. They speak 'Adivasi Oriya' and live in extreme backward condition, Gutab and Ollar sub-groups are found in Salur mandal of Vizianagaram district. Kalloyi Gadaba inhabit the Pachipenta mandal of Vizianagaram district. At present all the sub-groups enjoying the equal social status and benefiting with the constitutionally extended concessions and reservation for scheduled Tribe, certain special provisions provided to this under the government classification of Particularly Vulnerable Tribal Groups (PVTGs) categorization within the tribal communities, even though there are several sub-groups among themselves. The investigation shows that the sub-divisions are formed on the basis of their dialects, social and religious customs. In the past, the rule of endogamy was strictly observed at each sub-group (sub-tribe) level, but now inter group marriages are permissible and acceptable. Kathiri Gadaba population is mostly found in Vizianagaram and Srikakulam districts whereas, more number of Parenga Gadabas found in Visakhapatnam district. The common lineages found among the Kathiri Gadaba are *Gorli, Yedla, Challa, Biyyala, Eedala, Allu, Pitta, Chilaka, Thota, Regula, Korra, Ontala, Pangi, Gunta and Kilo*. Some of the common lineages also found in all the sub-groups of Gadabas who live in North-Coastal districts of Andhra Pradesh. Persons belonging to some lineages (surnames) are treated as *Mamala varasa* (cross-cousins) and some are treated as *Annathammula varasa* (Parallel-cousins). Only marriage with persons of Mamala varasa surnames is customarily accepted.

**Table 3.1 Clans wise households among Gadabas in the field villages (study area)**

Sl. No	Name of the Clan	Name of the Village				Total Households	% of Total Households
		Samaraveedhi Number. of households	Gadidelametta Number. of households	Seethampeta Number. of households	Bobbilivalasa Number. of households		
1	Surya	16	3	0	0	19	12.42
2	Matchya	4	4	0	0	8	5.23
3	Hunu-manthu	11	5	0	0	16	10.46
4	Elugu	1	3	0	0	4	2.61
5	Cow	1	0	0	16	17	11.11
6	Puli	0	11	6	1	18	11.76
7	Biddiga	0	0	35	23	58	37.91
8	Nagula	0	0	2	11	13	8.50
	Total	33	26	43	51	153	100.00

The table 3.1 shows about the clan wise households among Gadaba in the field villages. From the table it is noted that the sample households covered in the field villages, namely Samaraveedhi, Seethampeta, and Bobbilivalsa, belong to eight clans namely 1) *Surya* 2) *Matchya* 3) *Hanumanthu*, 4) *Elugu* 5) *Aavu* (cow) 6) *Puli* 7) *Biddiga* and 8) *Nagula*. Out of the total, 153 sample households, 58 (37.91%) households belong to Biddiga clan, 19(12.42%) households, belong to surya clan, 8(11.76%) households belong to *Puli* clan, 17(11.11%) households belong to *Aavu* (cow) clan, 16(10.46%) households belong to *Hanumanthu* clan, 13 (8.50%) households belong to *Nagula* clan, 8(5.23%) households belong to Matchya clan and 4(2.6%) households belong to Elugu clan. Clan is an exogamous social unit among Gadaba tribe, the members of this tribe strictly follow the rule of exogamy at clan level, which means marital relations prohibited in between the members of same clan.

**Table 3.2 Lineages (surnames) of Gadaba tribe in sample households of filed villages (study area)**

Sl. No	Name of the Mandal	Name of surname	Name of the Village				Total No. of families	% to the total families
			Samaraveedhi Number. of families	Gadidalametta Number. of families	Seethampeta Number. of families	Bobbilivalasa Number. of families		
1	Chinthapalle	Killo	13	7	-	-	20	13.07
		Gunta	6	4	-	-	10	6.54
		Vanthala	10	0	-	-	10	6.54
		Korra	4	8	-	-	12	7.84
		Pangi	0	2	-	-	2	1.31
		Kota	0	4	-	-	4	2.61
		Majji	0	1	-	-	1	0.65
2	Pac hip ent	Korra	-	-	0	1	1	0.65
		Kota	-	-	1	0	1	0.65

Sl. No	Name of the Mandal	Name of surname	Name of the Village				Total No. of families	% to the total families
			Samaraveedhi Number. of families	Gadidalametta Number. of families	Seethampeta Number. of families	Bobbilivalasa Number. of families		
		Majji	-	-	6	1	7	4.58
		Jatla	-	-	22	9	31	20.26
		Konda	-	-	0	4	4	2.61
		SangiReddy	-	-	0	16	16	10.46
		Badijana	-	-	0	1	1	0.65
		Chokapau	-	-	2	7	9	5.88
		Chelluri	-	-	3	0	3	1.96
		Indangi	-	-	1	0	1	0.65
		Thamalapati	-	-	3	0	3	1.96
		Thadingi	-	-	2	1	3	1.96
		Kona	-	-	2	1	3	1.96
		Reyye	-	-	1	0	1	0.65
		Simala	-	-	0	2	2	1.31
		Nandala	-	-	0	1	1	0.65
		Kadupu	-	-	0	2	2	1.31
		Karanam	-	-	0	2	2	1.31
		Gaduthuri	-	-	0	1	1	0.65
		Gorle	-	-	0	1	1	0.65
		Thadi	-	-	0	1	1	0.65
	Total		33	26	43	51	153	100.00

The table 3.2 shows about the lineages of Gadaba tribe in the sample households of field villages in the study area. From the table it is noted that there are 26 lineages among the Gadaba households in the field villages of Samaraveedhi, Gadidalametta, Seethampeta and Bobbilivalasa. The lineages recorded among the Gadabas of Samaraveedhi and Gadidedalametta villages in Chinthapalle mandal of Visakhapatam district are 1) *Killo* 2) *Gunta* 3) *Vanthala* 4) *Korra* 5) *Pangi* 6) *Kota* and 7) *Majji*. The lineages recorded among the Gadabas of Seethampeta and Bobbilivalasa in pachipenta mandal of Vizianagaram district are 1) *Korra* 2) *Kota* 3) *Majji* 4) *Jatla* 5) *Konda* 6) *Sangireddy* 7) *Badijana* 8) *Chokapan* 9) *Chelluri* 10) *Indangi* 11) *Thamalapati* 12) *Thadingi* 13) *Kona* 14) *Peyyi* 15) *Simala* 16) *Nandala* 17) *Kadupu* 18) *karanam* 19) *Gaduthuri* 20) *Gorle* and 21) *Thadi*. It is found that the lineages *korra* and *kota* are exists among the Gadaba of Chinthapalle mandal of Visakhapatnam district and Pachipenta mandal of Vizianagaram district. The members of a lineage strictly observe the rule of exogamy and avoid marital relations among its members. Both clan and lineages are exogamous in nature. In general the tribal people observe totemism at clan level and avoid killing their totemic animals and forbid eating the fruits and leaves of their totemic plants. It is one way to protect the plant and animal species in their serene environment of forests. The practice of totemism still found in almost all the tribes of

Andhra Pradesh. It is one of the means for maintenance of ecological balance in tribal habitats internally but in recent times the external forces are (out side agencies) creating ecological imbalance in many tribal pockets of India.

### **Social Status:**

Gadaba is one of the most vulnerable tribes of Andhra Pradesh. In North-Coastal districts of Andhra Pradesh, four such groups inhabits, such as Gadaba, Khond, Porja, and Savara. Among these four groups, Gadabas are considered to be superior and they do not take food and water from Savara and Valmiki tribes and Paidi (scheduled caste). They accept cooked food and water from Sundi Caste; traditionally it is a liquor selling community found to live in the areas of Visakhapatnam, Vizianagaram, and Srikakulam districts. The Gadabas who inhabit in multi-caste villages have established symbiotic relations with the hereditary functional caste groups.

### **Family System:**

Family is a social group characterized by common residence, economic cooperation and reproduction. It includes the adults of both sexes (married couple) who maintain socially approved sexual relationship. In a family division of labour is based on age and sex. In general an elementary or nuclear family consists of married couple and their unmarried children.

### **Family Type:**

Family is the basic social unit and primary social group among Gadabas. There are three types of families found among the Gadabas, namely Nuclear, Joint and extended. The predominant type of the family among Gadabas is Nuclear type consisting of husband, wife and unmarried children. Two or more nuclear families combined together form Joint family type. A family having married couple with married sons/daughters or with married brothers / sisters of Joint family type. The Joint family system is almost being replaced by the nuclear type family. Generally the tribals after having married stay away from their parents or perhaps this is the main reason for the break-up of the joint family system. Polygynous extended families are also noticed in the field villages of three north-coastal districts of Andhra Pradesh. Division of labour in a family is based on Age and Sex. In general males do farm work and any other labourous and heavy work, whereas a woman is mostly engaged in domestic work in addition to farm work. In general tribal women contribute more income to their family incomes. Rule of residence and descent among Gadabas are only through male line. Both men and women activitely participate in NTFP collection. Male children aged



above six years are take up grazing of the cattle, whereas the female children in that age group use to help their mothers in domestic work and caring their younger siblings. Aged people in the family are under the care of other family members and they do not attend to any kind of work except their personal care.

**Table 3.3 Type of families among Gadabas in field villages (study area)**

Sl. No	Name of the Village	Family type				Total families	% to total families
		Nuclear Number of families	Joint Number of families	Extended Number of families	Single/broken Number of families		
1	Samaraveedhi	25	6	2	0	33	21.57
2	Gadidelametta	14	8	4	0	26	16.99
3	Seethampeta	36	2	0	5	43	28.11
4	Bobbilivalasa	35	13	2	1	51	33.33
	Total	110	29	8	6	153	100.00

The table 3.3 shows about type of families among Gadabas in the field villages. From the table it is noted that, out of the 153 sample households, 110 (71.90%) are Nuclear tye of families, 29(18.95) are joint type of families, 8(5.23%) are extended type of families and the rest 6(3.92%) are single/broken type of families. The data presented in the table clearly depicts that at present more number of Nuclear families are found among the Gadabas, which is followed by joint, extended and signle/broken type of families. It is observed in the field villages that now the married young couples prefer to establish their own families' immediately after their marriage and preferring to reside in separate dwellings apart from their parents. However, even today a considerable number of joint families are noted in the field villages. In such cases the married brothers are also staying along with their parents for certain period after their marriage in possession of joint land holdings along with common kitchen. A total of 8 extended type of families were recorded in the selected Gadaba settlements. All these families fall in the category of polygynous extended type. This type of family exists in Gadaba tribe due to the practice of polygynous marriage under extraordinary circumstances. The numbers of single member or broken families are very less in Gadaba tribe when compared to the advanced tribes like Bagata, Kotiya, Valmiki, and Konda Dora of the same region. This kind of situation prevails among Gadaba due to the practice of levirate and sororate marriages in accordance with their tradition and custom.

#### **Inheritance of Property:**

Gadabas do not know the existence of Hindu laws of succession and adoption. In tradition the sons inherits the property of their father or ancestors. All the sons share their father's

property equally irrespective of their marital status and order of birth. They strictly follow the rule of equigeniture. Some times it so happens that the property is divided even, when the father is alive and in such case an equal share is also set apart for the livelihood of aged parents. Generally the former method is commonly followed in these areas. There is no custom of inheriting the property by daughters. They, however, inherit it in the absence of male issues. Daughters are also given some gifts and gold or silver ornaments, by the parents in the form of *Sare* at the time of their marriage. In general the males have the inheritance right of their parental or ancestral property in this community.

### **Leisure and Recreation:**

There are no specific months or hours set apart as such for leisure and recreation. Socio-ceremonial and religious festival occasions are the most enjoyable recreation days and leisure to them. During leisure they enjoy with liquor. Agricultural lean period is the leisure time especially to the Gadaba men. The women in the community are mostly engaged in domestic activity and in collection of firewood and other seasonal Non-Timber Forest produce items. On ritual and festival occasions, both men and women do perform their traditional dance “*Dimsa*”. The parenga Gadaba and Ollari Gadaba have their traditional folk songs, folk tates, folk dances. Almost all the tribes in the Agency area of North-Coastal district of Andhra Pradesh perform *Dimsa* dance. Apart from this the Gadabas performs ‘*Koppu*’ dance. Majority of the Gadabas do not see the films. Their exposure to modern media devices is very less when compared to the neighboring plains people. Majority of the Gadaba people are very poor and they can not afford to have T.V. facility and being illiterates they do not have access to news paper. Whatever money they earn is hardly sufficient for their livelihood. Except drinking whenever they have money, there is little scope to enjoy with recreation of modern media. However, they have access to traditional media, and it persists even today in the tribal areas of Andhra Pradesh.

It is observed that large majority of the Gadaba families are not using the toilet facility due to lack of running water tap connectivity. Hence, they are invariably continuing the open defecation practice. In the field villages, it is also observed that majority of the houses of Gadabas are two roomed houses with kitchen either in the varandah or in backyard. A considerable number of Gadaba households have kitchen garden around the houses in which they grow the vegetables like brinjal, chilliese, ladies finger, beans, pumpkin, bitter guard, ridge guard, water guard, and banana, and also fruit bearing plants like papaya, gauva, pomegranate, mango, lemon and orange. In the past, Gadabas had the habit of self sustained and led very simple life with limited resources. In olden days the Gadabas used to construct

their own houses with the locally available material of bamboo, vegisa wood and relligaddi. However, the local konda kammari used to help them in construction of traditional thatched houses, for which they made payment to him in some kind (grains) at the time of harvesting the crops. This kind of services exchange relationship totally disappeared in most of the Gadaba settlements now in the study area, due to introduction of cash economy, marketing system and introduction of modern technology even in the tribal areas.

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

Besides the living portion, the front portion of the house is called *gadapa* and the rear portion is known as *pancha* where they cook their food. Each house had got row gates facing each other. Houses are ill ventilated and low roofed. There are no windows to both the types of houses. In the agency area of Visakhapatnam, Vizianagaram and Srikakulam district each Gadaba household is surrounded by Kitchen garden in which they grow vegetables like brinjal, pumpkin, water gourd, chillies, ladies finger and tomato and also papaya and banana plantations. They use these vegetables and fruits for their consumption and also market the surplus of these produce items in shandies (weekly markets).

The required construction material for both types of houses is procured locally. The grass and the timber are brought from the forest. For the manufacture of doors etc, they use the services of the carpenters of Jatapu and Kammara tribes. Generally the services of skilled labour are used only for the construction of brick houses. For the traditional thatched houses, no hired labour is engaged. The villagers themselves construct with the community help.

### **Life cycle ceremonies (rituals):**

The important rituals observed by the Gadabas are birth, Naming ceremony, Tonsure, Puberty, Marriage and Death. The social customs of the tribe differ significantly from those of the other tribes.

## **Birth:**

Life cycle ceremonies (Rituals) of an individual in any community start with birth. The conception of a married woman is the sign for the birth of child. Method of ascertaining pregnancy is associated with the stopping of the menstrual course. During the course of the second and third months her tastes and likings for food and other items of consumption show a characteristic change. It may be that, she love to eat more sweets and savouries or expresses her preference and fondness for sour fruits etc. Due to poor economic condition no special food is offered to the pregnant women. No specific ceremony is observed among Gadabas till the delivery takes place. Generally, for the first delivery the parents of the pregnant woman, if they can afford, take her to their house in the ninth month of pregnancy. The pregnant woman usually attends to all her duties untill she gets labour pains. They believe that the delivery becomes difficult if she sits idle.

The delivery is conducted by an elderly woman of their tribe who is normally untrained Dai. Any elderly woman will take the responsibility and she is paid some cash and kind. At present some delivery cases is also attended by the Trained Dai or A.N.M. After getting labour pain, a partition in the main living room either with a cloth or thatti is made where delivery is conducted. Soon after delivery the umbilical cord is cut with a crude knife or blade (unsterilized). The placenta and the umbilical cord are thrown in place unfrequented by the human beings. After birth (delivery) the child and the mother are given hot water bath after applying turmeric mixed with ippa or Kangu or castor oil. They observe birth pollution for a period of nine days. During the period the mother is not allowed to enter into the kitchen. The touch of the mother and child is prohibited to other family members. Generally she is fed with rice and chilly powder for about a week or so. Those who can afford give balls prepared with pepper, cumin and Jaggery. These three items are grounded into powder and a little quantity of teli oil is mixed in it to make it in the shape of balls. These balls are given daily three times. On the day of delivery, she is not given any food except a little quantity of liquor. From the next day onwards she is given food. The child is fed on the mother's breast milk from the second day of delivery. On the first day some other lactating mother feeds the new born. They do not observe any ceremony on the day of delivery.

## **Naming Ceremony:**

In the olden days, the Gadabas like the other hill tribes, used to name their new born child on the second day after birth. At present they name the child on the third day. They do not see whether it is an auspicious day or not. On this day, houses are cleaned and *rangavalli* is

drawn with cholam or rice flour. After applying *ippa* or castor oil and turmeric to the body of the mother and child, hot water bath is given to them. Then the mother is served with a cup of water mixed with *gabbasam* a kind of medicinal herb, to protect her from the attack of any disease. A fowl is also, sacrificed after giving a name to the new born child. Generally, the child is named after its ancestors. The name is decided in consultation with a few elders. The selected name is announced slowly by the midwife who attends on the delivery in the ear of the new born thrice. Then all the elderly people follow the same. The concerned family arrange a feast to the close kith and kin who attend this ritual.

Both the mother and child are given bath only on 3<sup>rd</sup>, 5<sup>th</sup>, 7<sup>th</sup>, 9<sup>th</sup> and 12<sup>th</sup> days after delivery. From the 13<sup>th</sup> day onwards she attends to her normal household duties. Though there is no pollution after 9<sup>th</sup> day, she is not allowed to attend the kitchen duties. In case she does not have sufficient breast milk to feed the child, she is served with dry fish regularly. They do not observe the first cereals feeding ceremony to a child.

### **Tonsure:**

They observe this rite like that of other tribes and castes of North-Coastal districts of A.P. This rite is locally known as *puritikoppu theyyuta*. Usually this rite is observed when the child starts walking or completion of one year age. No elaborate function as such is arranged. Normally this function is held on any Friday. They do not invite the relatives. In case they have *mokkubadi* (Vow), they go to the nearby Muneswara (Siva) temple or local Sanku Devudu shrine, where they remove the hair. Any local person of their tribe is requested to officiate over the function. No barber is invited for this function. It is noted that in each tribe they have their own person locally available to perform the duty of a barber. The person who is called upon to attend to this function is paid some cash and kind for his services. The mother or father holds the child and the man who officiates will remove the hair. In case the maternal uncle is readily available, he will be invited. But there is no hard and fast rule that he should be necessarily invited. But his present is necessary for the tonsure ceremony in the case of castes. On this occasion no feast is arranged to the community. The removed hair is immersed in the nearby stream water and also the child take bath in the flowing water. Then the child wears new cloths bought by the parents or maternal uncle.

### **Initiation Ceremony:**

The older people among the Gadabas reported that in olden days the community did not have the practice of initiate on to learning their children. In the present generation, they have learnt from the local teachers to initiate their children for education. On the day of initiation all the

school children including the boy or girl who is to be initiated pray *Vigneswara*. On this occasion a picture of Vigneswara brought by the teacher is worshiped by offering one kilogram of rice, some quantity of dal, vegetables, fruits and ten rupees. After the prayer is over, all these items are taken away by the teacher. From the next day onwards, the boy or girl attends the local school daily. At present the initiation ceremony of Gadaba children is usually performed in the local Angawadi centre by the teacher. The same kind of initiation rite is observed for the children of other tribes at Anganawadi centre.

### **Puberty Rite:**

This rite is observed by a girl after attaining her first menarche. When the girl attains puberty, the pollution lasts for seven days among Gadabas. During this period she is kept in a separate place set apart in the same living room or in the verandah. She is restricted to touch anything or move freely with other family members and community people. A *dadi*(fence) with a bamboo wattle is constructed in the front portion of the house where she is made to spend her days and nights till the pollution ends. She is not allowed to be seen by the men folk. Food is served to her in a separate plate. She is given bath daily with hot water mixed with turmeric powder. No elaborate function is arranged on the first day as in the case of Gadaba people. But during these seven days, women of their community and also others visit and give a little quantity of rice, cholam, samai, sweets, fruits, flowers, turmeric and some cash amount according to their will. On the seventh day purificatory bath is given to the girl, in the nearby stream, then the maternal uncle present a pair of new cloths and glass bangles, if he can afford, offers the gift to the girl, (niece) in the form of gold jewellery, mostly a gold ring. The concerned family arranges a non-vegetarian feast for the guests and people of the village.

For regular menses, the pollution lasts for three or four days. This period she attends to all other work except the work in the kitchen. She takes final bath on fourth day or sixth day. Generally during this period the womenfolk take bath in the nearby hill stream. They clean their clothes and apply turmeric paste to their faces before taking final bath. They strictly observe the menstrual pollution, and perform the puberty rite to a girl purificatory ceremony.

### **Marriage:**

In Gadaba tribe, most of its marriage type is monogamy, however, a few polygynous marriage are noted in the community. As for marriage rule is concern in Gadaba society, they follow incest, taboo strictly like other society. Clan exogamy and tribe endogamy are given very much importance. They strictly avoid having marital relation within the clan. The establishment of love and attitude to marry is sensitive and emotional among the tribes of

Andhra Pradesh and the same holds good to the Gadabas also. Gadabas marry not for physical relation but to establish a relationship based on love and affection. These sanctions are reinforced by the tradition of their society and the sacred rituals which do not allow adultery or divorce with the fear of possible supernatural disasters.

In the past, the dormitory system of the younger married girls where they spent the night in the company of an old laying in the village prevailed. But now such institution does not exist in majority of the Gadaba settlements. In Samaravedhi of Chinthapalle mandal, Visakhapatnam district, it is noted that some unmarried girls and unmarried boys gather at the village 'Sador' during socio-ritual and religious occasions and perform *dimsa* dance and express mutual love for each other who belonging to affinal lineages. Earlier the village dormitory (*Dhangidi Basa*) has provided opportunity to the younger Gadaba girls and boys to learn the basic element of family, marriage and culture. Dormitory institution in Gadaba society was considered as a centre for cultural learning, recreation, entertainment and information dissemination. From this the youth prepared themselves for their future family and married life. In general, Gadaba girls and boys (youth) have the freedom to select the life partner through mutual love.

The Gadabas in Andhra Pradesh have their relatives in the neighbouring state of Odisha. They speak corrupted form of Oriya, their own dialect 'Gadaba' and the regional language Telugu. It is noted that only few Gadaba women speak the regional language, whereas almost all the men folk in the community speak 'Telugu'. In the study area, much Oriya language and culture influence is observed and noted among the Gadabas. The marriage system of Gadabas in Andhra Pradesh is almost similar to the Gadabas of Odisha state. Similar gotras and lineages are found among the Gadabas of both the regions, their Kin terms, and marriage procedure are also same in the tribal areas of Koraput, Visakhapatnam, Vizianagaram, and Srikakulam districts.

The norm of the Gadaba tribe generally implies that marriages in present times should follow the standards setup by marriage in the past and cultural traditions as well as norms. Marriages between groups who consider each other as *bhai* (brotherly lineages/clan) are not permissible. Even marriages are not permissible among the groups called *charu bhai* (ritual brothers within the village), *moiter* (ritual brothers of the family settled outside the village) or *Panjiabhai* (ritual brothers of the village status group settled outside such village). One can marry the children of his *mamu* or *phupha*, but cannot marry the children of *mansi* or *chacha*.

In respect to the marriage rule relating to mate selection in Gadaba tribe, its people follow incest taboo strictly like other tribes in the area. Clan exogamy, phratry exogamy and tribe endogamy are given very much importance. However, in recent times, a few cases of inter-tribal marriages are also recorded and taking place in the Agency areas of Visakhapatnam, Srikakulam and Vizianagaram districts of Andhra Pradesh. The Gadaba social organization revolves around six different phratries. They are 1) *Macha* (fish) 2) *Naga* (Cobra) 3) *Bagha* (Tiger) 4) *Hunuman* (Monkey) 5) *Bhallu* (Bear) 6) *Surya* (Sun). The phratry is locally termed as '*Bonsh*' and consists of groups of persons of both sexes- a woman assuming her husband's group on her marriage and is characterized by patrilineal descent. The phratry is said to be that marriage takes place among the members belonging to the same phratry.

### **Marriage Customs:**

The rule of endogamy is strictly observed at tribe level. Marriage in between the sub-tribes is also encouraged now. Four types of marriage are prevalent among Gadabas, namely Negotiations, Elopement, Capture and Service. Girls are generally married after puberty. The marital age among the males varies between 18 and 25 years. The surname (lineage) locally known as *intiperu* plays an important role in the marriage alliance. Cross-cousin marriage is the preferential, however, marriage between distant relatives and within the sub-tribe also acceptable *Menarikam* marrying mothers own brothers daughter and *edurumenarikam* (marrying father's own sister's daughter) is also permitted. Both levirate and sororate are acceptable. Elder brother's widow can be married by the younger brother, and also a man can be allowed to marry his diseased wife's younger sister. Widow marriage is allowed. Polygamy is allowed but number of such cases is very few. Monogamy rule is strictly followed now due to poverty. All the community people have shown their disapproval for the inter-tribal marriages. However, a few inter-tribal marriages also taking place under unavoidable circumstances.

Majority of the marriages are consanguineous type. The main factor influencing the consanguineous marriage is the hope of the parents that if they choose their daughter in law from among their nearest relatives, they can be assured of being looked after well in their old age. In majority of the cases the marriage distance is within a radius of 10 kilometres.

In Gadaba tribe phratry is the largest exogamous unit. Generally, it regulates marriage system among Gadabas. The dominant phratry of the particular Gadaba village (Settlement) holds all important socio-political and religious activities of the concerned village. Likewise each clan is also an exogamous unit. Marriage within the same clan is also prohibited. The Gadaba



community strictly follow the rule of exogamy at phratry and clan levels. In the study area, it is noted that the phratry and clan systems are also found in the tribes like Khond, Porja, Kotiya, Dulia and Mulia. All these tribes might have migrated to the acquiring mate area from the Odisha state long back and settled here.

In Gadaba tribe various forms of acquiring mate are 1) Marriage by negotiation (*Ludiringnaie*), 2) Marriage by Capture (*Ann Ringnaie*) 3) Marriage by service (*Simandhi Denka bailie Ludiki nangien*) 4) Marriage by elopement (*Vunlia Vivati*), and 5) Marriage by mutual love. The details of which are given below:

### **Marriage by Negotiation:**

In this type of marriage the initiative is always from the boy's side. After having decided upon a particular girl, the parents of the boy consult *Desari* or *Poojari* (Priest) for an auspicious day to visit the girl's house. The *Desari* tells about the auspicious day taking into consideration the constellation of stars. The marriages among the Gadabas generally take place during the months of March, April and May which are considered as agricultural lean period. On the appointed day the father of the boy followed by **Janni** and a few communities elder's go to the house of the proposed girl. They informally tell the girl's father out of modesty, negatives of the proposal by saying that he does not have it. He fixes another day on the plea that he has to inform about this to the girls maternal uncle and other nearest relatives. Sometimes later he informs the parents of the boy regarding the amount of gold and *voli* (bride price) to be given to the girl. Payment of *voli* (bride price) is prevailing among almost all the tribes even today; it is a compulsory requisite for the marriage of negotiations. Generally it is demanded by the girls parents and that is decided by the people gathered at the time of betrothal. If the *Voli* amount demanded by the girls party it is acceptable to the bride grooms party, the latter i.e., the grooms party consisting of the boy and a few community elders goes to the house of the girl on the day fixed by *Desari* to pay the *voli*. After this is over, a community feast known as *volibhoj* is given by the girl to the entire community. Then, they return home.

Later, *Muhurtham* (auspicious time) for the wedding ceremony is fixed in consultation with *Deasri*, and the matter is communicated to the father of the girl. The marriage ceremony takes place invariably at bridegroom's house. It is however, open to have the marriage performed in the bride's house but such instances are very rare. On the day fixed by the *Deasri*, the bride groom, community elders and other relatives go to the village of the girl, accompanied by *melam*, the local musical instruments played by Valmiki or the same

community people. After reaching the brides village, the *Desari* again fixes another *muhurtham* for the welfare of the couple. On the appointed time the girl and the boy are made to sit at one place facing east. Later cows milk is sprinkled on their heads by their respective parents. There is a belief among the Gadabas that by doing so, the newly married couple lives for a long time and lead a harmonious and happy married life. Then, *kankanam* (sacred wrist badge) is prepared by *Desari* with the *neredi* (*Eugenia Jambolance*) leaf, turmeric root and *garika* (grass). These three items are tied with a thread soaked in turmeric water and is then tied to the left wrist of the girl and to the right wrist of the boy. While this ceremony is in progress the musical instruments are played by the Valmik's. After this, a feast is given by the father of the girl and considerable quantity of liquor is also served. This is the ceremony of handing over the bride to the groom's party. On the following day, the grooms party returns to its village along with the girl. Three or four married women belonging to the bride's party accompany the girl on this occasion. Her parents do not generally accompany her. Her sister and brothers can accompany her.

The marriage pandal (wedding booth) is erected by the groom's party before they had left for the bride's village. This pandal consists of five posts, four bamboo posts are fixed in four corners and the remaining is fixed in centre and then it is covered with green leaves of pious tress. The newly wed couple on their arrival the ritual is conducted in the pandal where a grinding stone is already kept. The bride is made to sit over it facing east while the groom sits on her thighs. Then, the females assembled there throw turmeric powder over the couple.

It is reported that in the olden days, the women folk used to sing *dampulla* songs at this stage. This practice is almost extinct since none of the women now knows those songs. However, at present after the wedding ceremony, *dimsa* dance is performed in which both men and women actively participate. Later on, the couple is given bath with turmeric mixed water kept ready in a new pot. They are then given new cloths to wear. After wearing them, they are again made to sit and their hands are joined together by the officiating *Desari*. The *kankanalu* (sacred badges) which were tied to the hands of the couple at the bride's house are then removed by the *Desari* and the marriage badge is tied to the neck of the bride by the groom. This marks the happy ending of the marriage ceremony. Later a feast with alcohol drinking follows and the day's proceedings conclude with *Dimsa* dance. After having tied the marriage badge, the couple is allowed to enter in to the house. Till then, they are only made to sit under the wedding booth (*pandal*).

On the following day, mud is heaped up near the *pandal*, into which the Desari throws a handful of it. The remainder of the mud is carried into the *pandal* by the newly wedded couple who pours water over it and throws it over those who are assembled. All then proceed to a stream, and bathe. Further, a feast and dance follows, the newly married couple are just spectators, without taking part in it.

Among the Parenga Gadabas they have two forms of marriage rite, one of which (*beebe*) is accompanied by much feasting, gifts of bullocks, toddy, rice etc. the most interesting feature is the fight for the bride with fists. All the men on each side fight and the bridegroom has to carry off the bride by force. Then, they all sit down and feast together. In the other forms (*Ihulia*), the couple go off together to the jungle, and when they return, pay twenty rupees or whatever they can afford, to the girls father as a fine for elopment. A dinner and regular marriage follow.

The expenditure for marriage always depends on the economic condition of the particular household. At present the practice of dowry system has also entered into the tribal communities, but number of such cases is very few, when compared with that of the neighbouring caste communities. Among the Gadabas no separate day as such is fixed for the consummation ceremony. This takes place on the same night of the marriage or on the following day at the groom's residence. On that day a community vegetarian feast is arranged to all the people of a habitat and also to the close kith and kin of the newly married couple.

### **Marriage by Elopement:**

This type of marriage is also socially recognized by the Gadabas. Marriage by elopement generally takes place when a boy and girl want to marry each other but their elders disapprove it. Sometimes the boy's incapacity to pay the *voli* (bride price) and meet the expenditure of marriage may also make him resort to this method. Both the boy and girl have ample opportunities to meet one another either in the farm or during their visits from village to village or in the weekly markets (*shandies*). In this type of marriage, generally some old woman agreeable to both the parties, mediate. This mediator informs the young man about the place where the girl comes on the appointed day. On the appointed day and time, he carries her away by force to his village and starts living with her. Sometimes with no mediator's assistance, they run away with each other from the village. The parents who cannot meet the marriage expenditure also encourage their children to involve in such type of marriages. Also, where the girl's parents dislike the match, she often elopes with the boy whom she loves, even in this type of marriage they take into consideration the *intiperu*. In

case, they belong to the same *intiperu* they dispense with the idea. The penalty imposed by the community elders is paid to the parents and the girl, later a vegetarian feast is given by the bridegroom to his community people and thus ends the marriage. All the marriage proceedings are carried on, in this type of marriage.

### **Marriage by Capture:**

This type of marriage is also socially recognized by Gadabas. Marriage by capture usually takes place when girl disagree to marry the boy who proposes to marry her. In this case the boy waits for opportunity to capture the girl at a hill stream or in the forest when she is alone. In some cases it takes place at the weekly shandy also. In this method the boy forcefully capture the girl and stay away from their natal homes for a period of ten to fifteen days. This type of marriage is legalized after meeting the penalty imposed by the tribal council to the offender. The boy's parents pay some cash amount or whatever they can afford to the girl's father as fine and also they offer a communal feast to all the people of a habitat. This kind of marriage is also encouraged by the parents of the boy and girl due to their poor economic condition to meet the formal marriage expenditure.

### **Marriage by Service:**

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

### **Widow Marriage:**

It is popularly known as *maru manuvu*. In this type of marriage also they avoid marriages among the persons of the same lineage. The children of the deceased husband continue to live with her and with her new husband, retaining the surname of her first husband even though, she marries another person. The children born to the second husband will have his own surname. This practice is socially accepted. The man who marries her allows the children born to her first husband also to be with him. After having finalized the alliance, on some

auspicious day, the man takes the widow to his house and gives her new saree, and also offer a community feast, which solemnizes the marriage.

### **Divorce or Separation:**

Divorce or separation is customarily accepted practice among Gadaba, Separation generally leads to divorce in the final stage. Divorce can be initiated by either husband or wife. Generally the married woman initiates the divorce when she casts an eye on another person and develops illicit contacts with him. If this is known to her husband, he starts teasing her and this ultimately ends in divorce. In case the woman initiates the divorce she has to pay some amount as decided by the tribal council or head. The payment depends upon the economic condition of the man who takes her. It varies from Rs,1000 to Rs,2000. A portion of the amount paid is spent for drinking and feasting by the community leaders. In case, she does not wish to remarry and wants to live separately, her husband whom she divorces simply takes away the ornaments, presented by him at the time of marriage, she need not pay anything.

If the husband initiates the divorce he has to pay a fine locally known as *tappu* ranging from R s.1000 to Rs.2000 as decided by the tribal council or head. In this case the jewellery if any is retained by his wife. A portion of the compensation amount collected in the form of *tappu* from the husband is enjoyed by the leaders of the community on this occasion. In both the cases, right on the children rests with the father. Usually, men do not initiate divorce on their own accord. In tribal society, women contribute more to their family incomes that is why the men do not initiate divorce themselves.

### **Death Rites:**

Both cremation and burial are in practice among the Gadabas. Those who die due to accidents and women who die in pregnancy are cremated. Those who are killed by tiger, snake bite or by a fall from a tree are also cremated. When any death occurs, the near and dear ones and friends assemble irrespective of age and sex. No one in the village attend to regular work after noticing the death event. All remain in the habitat and help the bereaved family in different ways. After a while of death, a few adult male members of the tribe go to forest to collect the required fuel in case of cremation and dig a burial pit in case of burial. By the time the funeral procession reaches the cremation place, the people who had been their earlier keep the pyre ready.

The dead body is removed from the dwelling and is brought outside the house and placed on a wooden plank in a sitting posture with a support facing east. Then it is given bath with hot

water. Later turmeric paste mixed in *Ippa* or castor oil is applied to the entire body. On the forehead *Sindhur* (red paste) is applied and is dressed either with a new or washed dhoti and a head gear in case of male and a saree in case of a female generally those who can afford purchase new clothes for the dead on this occasion. After this the corpse is carried along with the cot on which he breathed his last. When death occurs due to dreadful diseases like cholera, small fox etc., and the corpse is carried on the bier prepared out of bamboos or thin wooden posts. The funeral procession is led by the chief mourner who may be either a son or any other nearest relative, carrying a pot full of cooked rice in his hand. All the male members follow the procession and women are not allowed to follow the corpse to the cremation ground. No trumpets or drums are engaged by the Gadabas. The corpse is placed on the pyre with its lead pointing towards south. Before the pyre is lit by the chief mourner all the people assembled sprinkle sacred rice on it. All the people remain there till the corpse become ash and then they go to a nearby hill stream, take bath and return. After returning, a little quantity of liquor is served to all the participants by the chief mourner. This ends the cremation ceremony. The same procedure is followed even in the case of burial except lit the dead body. In the case of burial, a pit is dug by four nearest relatives of the dead person, and corpse is kept in the pit and the assembled people fill the pit with mud and some quantity of milk is also offered to the soul of the dead on that day itself. E.Thurston (1909) pointed out that only the males are cremated and the women and children are buried and that stone slabs are created memorials to the dead. Burial practices among Gadabas also vary from one district to another district and one State to another State.

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

In the case of death of a married man, on the 3<sup>rd</sup> day, the wife of the deceased is made a widow; usually a widow of their community takes the wife of the deceased person to the burial ground where her bangles and black beads are removed. Then, she is taken to a nearby

stream where she takes bath and wears a white saree generally presented by her parents. It is also said that at present they are also using the same old clothes irrespective of colour. Many people do not even purchase new clothes some times; the final obsequies are postponed from the 12<sup>th</sup> day to a later date in case the deceased person's family is not in a position to meet the expenditure. On this day, a non-vegetarian feast is given to all the relatives and their tribes men of the village and with this the death rites ends. After this no monthly or annual ceremony is observed by the Gadabas in the name of the dead. It is noted that on every sankranti festival they offer a little quantity of all the dishes prepared for the occasion in the name of the departed souls. There is no custom of changing the house, if the death occurs on an auspicious day.

### **Kinship:**

#### **Kin Network of Gadaba Tribe:**

One of the important aspects of Gadaba, Social organization is their kinship pattern and distribution among the five sub-groups in the three north coastal districts of Andhra Pradesh. Social groupings based upon kinship ties are called kin group. In general, a Gadaba family is connected with other families of its own community through kinship, neighbourhood and friendship. In every type of family organization, the kinship bonds which link the members to one another are always by consanguinal and affinal. Close blood relatives can be considered as a) Residential kin group, which includes all forms of the family relations b) Consanguinal kinship cannot be characterized by common residence.

Each sub-group of Gadaba is further divided into number of clans and each clan again comprises of a number of lineages. Both clan and lineage are exogamous and whereas the tribe and sub-tribe are endogamous. Defining, a clan, it is a social group comprising several households, the heads of which claim descent from a common ancestor. The distinctive feature in the clan organization is rule of totem which is strictly observed by the members of a clan. Lineages are classified and categorized as Brotherly and affinal lineages. Marital relations are strictly prohibited in between the brotherly lineages and are permitted in between the affinal lineages. Lineages of a specific clan or gotra are considered as same blood group, the members of which maintain brotherhood relationship.

Kinship is an ascribed relationship which may be maintained even in absence of contact or affective involvement. A comparative study of social support relationships among the Gadaba found that kinships are important in instrumental than an emotional assistance.

A study of social networks among the Gadaba indicated that people tend more to seek assistance from their relations for health care, financial difficulty, marital and other important issues, but are more likely to seek help from friends and relatives for solving job problems, providing consolation in emergencies, or mediating inter personal conflicts. The findings of the study imply that relatives may be more important sources of social support, even if they are seemingly less intimate than friends.

To assess the claims about the role of the extended family among the Gadaba society, the study examine the influence of kin network characteristics on marriage, reproduction of attainment of land. The study aimed to compare the influences on outcomes of the number and status of different types of Kin as well as the seniority of the individual within each type of kin group. We find that the characteristics of Kin outside the household did matter for individual outcomes, but that patterns of effects were nuanced.

Social structure and Kin networks are important units of social and economic organization among the Gadaba, hence the kin roles are complex. The genealogy of Kin organization among the Gadaba show how they are grouped. It governs and dictates their marriage and extended relations. It further reveals the social distance they maintain and operate among themselves and outside their kin groups. Kinship system play an important role in identification of the close relatives, distant relatives, joking relationships, social behaviour, between gender relations among certain categories of kin members.

### **Social Network Field:**

In tracing the Kin network, the researcher selected a Gadaba family which is the basic egocentric unit. Families are ideally of the extended variety, although in actuality only a few families among Gadabas are extended. The family or household head is in each case, the oldest agnatic male. He is an authoritarian and vested ultimate responsibility for the family welfare.

Social network field of a family in the Gadaba habitat (village) was defined as a sphere of activities and relationships around an individual family having its interaction with the other families of the village. A family field consists of the combined activities and relationships of all its members with the members of other families. Informal drinking groups, the gathering at village community centre, gossiping centre, and neighbourly chats all constitute forms of relationship which link families within the village, but not families anywhere else. Thus, for any given family, the other families of village constitute its village social network field.



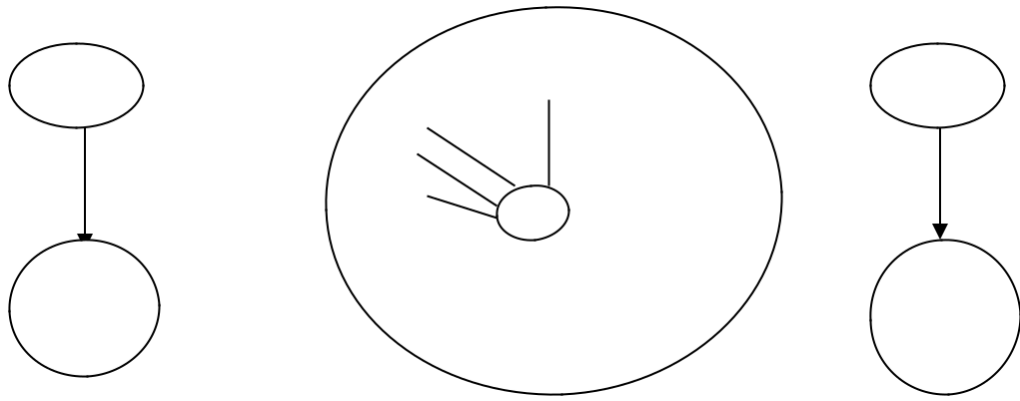
The content of the relationship within this network have been analyzed under the heading of friendship, since they link families of different kin groups and other communities (ethnic groups). The closest institutionalized friendship in tribal society is the youth dormitory or village community hall.

A Gadaba generally is also linked to other families on the basis of kinship but since these ties extend beyond the village as well, they constitute another form of social network field. The relationships which define this field are two types' agnatic kinship and affinal kinship. Close agnatic kin usually reside in one's own household or at least within the same village. More distant agnatic Kin are conceptualized in terms of clan affiliation or lineage affiliation and members of one's clan or lineage may live in the same village or in other villages.

Members of a clan feel a certain sense of solidarity and help one another in time of need. The whole clan does not combine for any particular corporate functions although worship of the clan deity/god unites many members of the clan and similarly the members of different tribe's assemble at place when they collectively celebrate tribal deity festival of the region.

Affinal ties link members of opposite lineages (moieties) and establish long term relationships between families. These families are located in other village, because any given village rarely has an equal balance between families of the two affinal lineages. The institution marriage provides the basis for a special relationship between a man and his wife's brother called '*Bavamaridi*'. Later, if there are children, the wife's brother is expected to play a definite role in respect to the children. He gives a sister's son his first haircut, and then maintains a reciprocal friendly-helpful relationship with the boy through out life. If he has a daughter, the sister's son enjoys a priority over her as a possible wife. Cross cousin marriage is thus the preferred type; but it is not limited to matriilineal cross cousin marriage, through a classificatory extension of kin terms. A large number of classificatory cross cousins are available as possible marriage pattern.

A Gadaba family's third social network field is that which the researcher designated the "inter-tribe", inter caste or outside world field. This field carries a family not only beyond the limits of its village, but beyond the limits of its tribe as well. In this sphere the Gadaba tribe is also an ethnic group or caste group, if it inhabit in a multi-caste village and it has a place in the regional caste hierarchy. In discussing about the outside world it is possible to combine the social network fields of all Gadaba families in a specific village into a single network field and further it extended to outside the village "Gadabas outside world field".



If the social fields of all the Gadaba families in a village were collated /combined, the result would constitute the diagram of the three major networks of social relationship: village, inter village and outside world. The last one would constitute an extremely complex highly connected huge network, which could not be possible to draw/show in detail due to large sample of kin groups. With this, the Gadabas connection to it could be depicted. However, it would consist of all the relationships of all the Gadaba families to members of other tribes or castes one can readily judge for him the nature and complexity of this network. It does not seem profitable for pictorial description in this study.

Kin network of Gadaba families were traced out in the villages of Gadedalmetta, Samaraveedhi, in chinthapalle mandal of Visakhapatnam, Seethampeta, and Bobbilivalasa villages of Pachipenta mandal of Vizianagaram district, panukuvalasa in Salur mandal of Vizianagaram district and Biyyalavalasa and Kotha Gadabavalasa in Srikakulam district and also chinnagedda in Visakhapatnam district. Sub-groups of Gadaba identified in the field villages are Gutob or Bodo, Parenga, Olaro (Golu), Kathiri or Kathara and Kapu. Gutob or Bodo Gadaba sub-group found in the village Gadedalmetta, and Samaraveedhi of chinthapalle mandal, Visakhapatnam district, Olaro or Golu sub-group found in the villages Seethampeta and Bobbilivalasa of Pachipenta mandal of Vizianagaram district. Parenga sub-group found in chinnagedda village of chinthapalli mandal, Visakhapatnam district. Kathiri or Kathara sub-groups found in Biyyalavalasa and Kotha Gadabavalasa villages of Srikakulam district, Kapu and Kathiri Gadaba sub-groups found in the village Gadabavalasa, of Maredubaka panchayat of Srikakulam district.

**Table 3.4 Clan and lineages of Gutob Gadaba in Gadedalametta**

S.No	Clan/Gotra	Lineage
1	Pala	Pathi, Edali, Meyya
2	Nagali	Simidi, Rayali

The Agnatic and affinal Kin relatives of Gadaba of Gadedalametta are mostly found in the neighbouring villages, which are located within a radius of 10 kilometres. This shows how they are closely related at both geographic and social levels.

**Kin Groups:**

**Table 3.5 Kin groups of Gadabas in Gadedalametta**

S.No	Clan/Gotra	Lineage
1	Pandava vamsam	Peyyala, Bodla, Sukka, Vanjrapu
2	Nagali	Simidi, Rayali
3	Pala	Meyya, Thota, Puvvala

The Agnatic and affinal relatives of Gadabas of Artham Pedda Gadabavalasa are found in Gumpa Gadabavalasa, Sodiya, Dungabadra, Thombali, Chekkavalsa, Thotapalle. These villages are located in Vizianagaram district.

**Table 3.6 Kin groups of Gadabas in Gumpa Gadaba Valasa**

S.No	Clan/Gotra	Lineage
1	Naga	Duvvana, Edibilli
2	Nagali	Simidi, Barli

The Agnatic and affinal relatives of Gadabas of this village are found in Gumpa Gadabavalsa, Sandigam, Yegireddivalasa, Jiyyamvalasa, Kurupam, Krishnapalle, Kummari gunta, Artham Gadabavalsa, Pandavalsa. Most of these villages are located within a radius by 20 km distance within the jurisdiction of Vizianagaram district.

The different clan groups found in the village are Naga and Surya. The village Kotha Gabavalasa consists of 20 Gadaba households. The following shows the lineage wise distribution of households in this village.

**Table 3.7 Kin groups of Kathiri Gadaba in Kotha Gadabavalasa, Seethampet mandal of Srikakulam district.**

Sl.No	Name of the Lineage	No.of Households
1	Addakula	10
2	Chilakala	4
3	Bommi	3
4	Cheekati	1
5	Chitti	2

Agnatic and affinal relatives of Kathiri Gadaba of this village are found in Geddakancharam, Gytham valasa, Biyyalavalasa, Chilakalavalasa, G.M.Valasa in Srikakulam district.

**Table 3.8 Kin groups of Kathiri Gadaba in Biyyalavalsa, Palakonda Mandal in Srikakulam district.**

The Gadabas of this village belong to two clans namely Naga and Surya. This village consists of 26 household's. Lineage wise distribution of households shown below:

S.No	Name of the Lineage	No.of Households
1	Gedala	2
2	Vanjrapu	3
3	Regala	1
4	Pilli	15
5	Pasupu	1
6	Edala	1
7	Yedla	2
8	Biyyala	1

**Brotherly Lineage** -- Gedala, Pasupu

Pilli and Regala

**Affinal Lineages** --- Gedala—Vanjrapu

Pilli-Biyyala

Yadla—Regala

Edala—Pasupu

The agnatic and affinal relatives of khatri Gadabas of this village are mostly found in the neighbouring villages like palavalsa, kothavalasa, chilakalavalsa, Dolamada, Kolamada valasa, Venkatapuram, papampeta and Vanthavada of Srikakulam district. it is noted that most of the Gadaba families have their relatives in the neighbouring villages which are located within a radius of 10 kilometers distance. Only a few families have their agnatic and affinal relatives outside the native district.

## CHAPTER IV

### ECONOMIC ORGANIZATION

The economy of Gadabas is agro-forest based and largely considered as subsistence economy. They depend mostly upon nature as reflected in the surroundings and the environment in which they live. In general, the economy of the tribes is very simple and almost intertwined with their social phenomena. In the past, the ancestors of present Gadabas were palanquin bearers of Kurupam, Vizianagaram and Vaddadi Madugula Kings. At present, the Gadabas are depending on shifting (*Podu*) and settled cultivation. Apart from these, Gadabas who inhabit in forest areas do collect Non-Timber Forest Produce (NTFP) items and sell it to the Girijan Cooperative Corporation (G.C.C) and in the weekly markets (shandies). The G.C.C has the monopoly right to buy the Non-Timber Forest Produce from the tribals. A few Gadaba families rear the cattle, and considerable number of families in this community rears the fowls for both marketing and sacrificial purposes. A few Gadaba families domesticate the pigs for sacrificial purposes. Agricultural labour and fire wood selling are the other source of income in some Gadaba families. Gadaba is one of the Vulnerable tribes of Andhra Pradesh, and classified as Particularly Vulnerable Tribal Group (PVTGs) by the government of India, considering the criteria's like pre-agriculture stage of technology, stagnant or declining population, extremely low literacy and subsistence level of economy. More than 60 percent of the Gadaba families stand at below poverty line. The occupational background of the head of households in the field villages shown in the table 4.1

**Table 4.1 Occupational background of head of households among Gadaba families in the field villages (study area)**

Sl. No	Annual savings	Name of the Villages				Total head of households	% to total head of households
		Samaraveedhi Number	Gadidela - metta Number	Seethampeta Number	Bobbilivalasa Number		
1	Agriculture/ Agricultural labour	33	25	43	51	152	99.35
2	Salaried Employees	0	1	0	0	1	0.65
	Total	33	26	43	51	153	100.00

The table 4.1 presents the data pertaining to the occupational background of the head of households in Gadaba tribe of selected field villages. Out of the total 153 head of households, 152 (99.35%) are following the occupations of agriculture and agricultural labour, the rest one head of households is a salaried government employee. It clearly indicates that the traditional occupation of Gadaba tribe is agriculture, and almost all the families in it are depending on farming either shifting (*podu*), or settled cultivation, along with Minor forest produce collection. The Gadaba people in the field villages are mainly subsisting on agriculture occupation. They also rear the cattle and domesticate the fowls. Agriculture is the main livelihood source to them.

### **Basic Economic Activity:**

Agriculture is the basic economic activity to the Gadabas. Majority of the Gadaba families are landless as per the government revenue records available. Only a few families own *patta* lands or *D.patta* lands. However, the Gadabas who live on the hill tops and valleys invariably own an average of one acre of *Podu* or terrace land. They largely subsist on land and forest resources. Majority of them unable to tell the extent of land which they own and many of them do not possess the land pass books. Some of the Gadaba families lost their lands some years back due to debts to the local money lenders and traders. They actually do not know as to how they have lost possession of their lands. Even today the *pattas* are in the name of tribals but they are actually being enjoyed by the non-tribals. Once, the land alienation problem was very much prevailed in the agency areas of Vizianagaram and Srikakulam districts.

The village Revenue officials are also not maintaining the proper land records in the tribal areas. Most of the Gadaba informants are illiterate and do not have any documentary evidences. Stream is the only source of irrigation facility available for wet cultivation. The Gadabas largely depend on *podu*, besides settled cultivation. They grow the mixed crops like millets, pulse and oil seeds in both *garuv* and *podu* lands and they raise the paddy crop in wet and terrace land. Wet cultivation seems to be in very limited extent in most of the Gadaba settlements. Apart from these, three types of farming, most of the Gadaba households grow chillies, tobacco, brinjal, tamato, pumpkin, ginger, turmeric, banana, papaya etc., in the vicinity of the residential area. A few Gadabas, who live in multi-caste villages, are also working as contractual agricultural labour with non-tribal land lords. A few Gadaba families subsist on stone cutting and basket making.

## Land Ownership:

The landholding pattern and type of lands owned by the sample households in the field villages discussed below:

The table 4.2 shows landholding pattern of Gadaba families in the field villages. From the table it is noted that out of 124 (81.05%) are owning land. The type of lands owned by the land owning families among Gadaba tribe are wet, dry and podu. Large majority of the families in the field villages owns agricultural lands, and depend on agriculture for subsistence purpose in addition to minor forest produce collection. In the field area, terrace cultivation also noted, this type of cultivation is practiced by the Tribal peasants on the hill terrain of in between to hillocks where spring water flows during rainy season and winter months. In this kind of farming the tribal peasants grow paddy crop only.

**Table 4.2 Land holding pattern of Gadaba families in the field area (the study area)**

Landholding Pattern	Number of Families	% to total households
Landless families	29	18.95
Land owning families (Wet+ Dry + Podu)	124	81.05
<b>Total</b>	<b>153</b>	<b>100.00</b>

**Table 4.3 Size and type of land holding among Gadaba families in the field villages (study area)**

Sl. No	Size of Land Owned	Wet Land Number of households	Dry land Number of households	Podu Land Number of households	Total households	% to Total households
1	Land less	-	-	-	29	18.95
2	Below 1 Acre	3	3	1	7	4.59
3	1-3 Acre	30	48	7	85	55.56
4	3-5 Acre	2	20	4	26	16.99
5	5+ above Acres	0	5	1	6	3.92
	Total	35	76	13	153	100.00

The table 4.3 presents the data pertaining to size and type of landholding among Gadaba families in the field villages. Out of the total 153 households, 35(22.88%) families owning wet land, 76(49.67%) families owning dry land, 13(8.50%) families owning podu land. Among the land owning families, only 35 families have wet land, the wet cultivation seems to be in very limited areas due to lack of irrigation sources and plain land scape. In general large majority of the tribals (including Gadabas) mainly depending on dry and podu



cultivation and they grow rain fed crops during monsoon season. The tribal peasants usually raise the mixed crops like oil seeds, pulses and millets. It is noted that in these two types of farming they do not have weeding practice which means the weed also grow along with the principle crops. In general they get very low yields from the crops which they raise and not sufficient to meet their subsistence requirement. Large majority of the peasants in Gadaba tribe are small and marginal farmers, only a few are medium farmers. Not a single large farmer found in Gadaba tribe of field villages. The data presented in the table indicates that among the land owning families, 85 (55.56%) families owning the land size of 1-3 Acres, 26 (16.99%) families owning the land size of 3-5 acres, 7(4.59%) families owning the land size of below one acre and 6(3.92%) families owning the land size of above 5 acres. Almost all the land owning families among the Gadabas in the field villages received the patta pass books from the concerned revenue authorities. It is observed in the field villages that the extent of *podu* (shifting) cultivation has reduced due to stringent forest acts and laws imposed by the forest department. New *podu* plots are not prepared by the Gadaba peasants and they are practicing it in the old *podu* fields only.

### **Livestock:**

Cattle wealth is another source of income to some of the Gadaba families. They rear cows, buffalos, oxen, goats, sheep, pigs and fowls which are domesticated mainly for meat and sacrificial purposes. It is a common habit among the Gadabas to rear goats, sheep and pigs on *palu* basis. *Palu* is a system of rearing the cattle, goats, sheep or pigs for an agreed period after which the owner gives 50 percent of the calves to the person who rears them. As the Gadaba habitats are amidst forests, grazing facilities are quite abundant. Straw is also used for feeding the cattle. Cattle feeds like oil cakes, seeds and oil seeds and salt concentrates are not at all in use. This may perhaps be cured with the help of the native roots and herbs. At present, some of the Gadaba habitats have access to government veterinary services.

Almost all the animals in the agency areas are of local breed and are quite weak. In the past, the Gadabas did not have the habit of milking their cattle. Now, a few Gadaba families are domesticating the milch cattle. Cows of agency area, yield very little milk. Generally milk and its products are used for the household consumption. However, a few Gadaba families sell the milk to the Dairy or Tea Stalls. Grazers are not employed by the cattle owning families. The grown up boys take the cattle to the nearby forest for grazing.

### **Outside influences on the Economic life of Gadabas:**

The recent Land reforms which have been introduced in the agrarian sector have very little effect on the economic life of the Gadabas. However, the Agency tracts Interest and Land Transfer Act 1947, protects the Agency people from the exploitation of the non-tribal people. This Act prohibits the non-tribal people in acquiring lands from the tribals either by purchase or mortgage without the specific permission of the Agent to the Governor. The land regulation Act 1/70 also not prevents the occupation of tribal lands by the non-tribal people. Majority of the Gadabas are not aware of the various legislations enacted by the state. The concerned officials are also not informed about the various enactments made, by the state. Even though, the law prohibits the mortgage or purchase the land of the tribals by the non-tribals, certain tribal families lost their lands. Most of the Gadaba settlements still lacking proper market facilities and industrial base. The showkars (moneylenders) and non-tribal traders very frequently visit the Gadaba settlements with their ware, and contacts with the people of neighbouring areas have created chances and channels for acculturation among the Gadabas. Establishment of roads to Gadaba settlements also makes them to have contact with the outside plains people. Though, the winds of change are blowing in all directions due to planning and other radical economic changes in socio-economic set up of the country. It is not so felt in these tiny parts, and the Gadabas still retain with their primitive characteristics. They are still unaware of the techno-economic changes that are taking place in the various parts of the country. At present, this community people do visit the nearby mandal headquarters and urban markets now and then, in addition to their frequent visits o the shandies (weekly markets).

### **Livelihood of the Gadabas:**

Agriculture, Non-Timber-Forest Produce collection, agricultural labour, Livestock and firewood selling are the sources of livelihood for Gadabas. The traditional occupation of the Gadabas in the past was palanquin bearers. At present none of the Gadabas follow that profession and they resort to shifting and settled cultivation. Usually, the poor section of the Gadaba community has some subsidiary occupation or, other than their main occupation. Sometimes it so happens that the people combine any other occupation and supplement their family income. Once, they largely depended on the forest resources when the forests were intact. At present, due to degradation of forest, the tribal people in the agency areas also witnessing climatic change and they are experiencing with the problem of food insecurity.

### **Type of Land:**

The agricultural land owned by Gadabas can be broadly classified into four categories, namely *Garuvu*, *Konda podu*, wet and Terrace land. The soil is not much fertile. Most of the land available for cultivation is litho soils. Red loam and black soils are available in very limited extent. The *Garuvu* or *chilakapodu* type of land is nothing but a flat piece of dry land on which regular cultivation is possible. The cultivation on the hill slopes is known as *Konda podu*. Similarly cultivation on the hill terrain or in between the two hillocks where spring water flows during monsoon period is also in practice in which tribal peasants raise the paddy crop. The wet lands are generally on the soft banks of the hill streams which is the only source of irrigation. The Gadabas largely depend on *podu*, besides settled cultivation. They grow the mixed crops like millerts, pulses and oil seeds in both *garuvuv* and *podu* lands, and they raise the paddy crop in wet and terrace lands. The extent of wet cultivation seems to be very low in most of the Gadaba settlements. Apart from these, three types of farming, most of the Gadaba households grow chillies, tobacco, brinjali, tomato, pumpkin, ginger, turmeric, banana, papaya etc., in the vicinity of the residential area. A few Gadaba families in Visakha agency area used to raise pippalamodi in black clay soil, which have much medicinal and commercial value. In general, the dry crops are raised in *garuvu* and *podu* type lands.

### **Agriculture:**

The Gadabas, practice both shifting and settled cultivation. The Gadabas who live in the valleys mainly depend on agriculture. However, they also collect the seasonal minor forest produce items. Much change has not taken place in agricultural practices or in the use of agricultural implements. Still, the age old organic farming persists in the tribal areas of Andhra Pradesh. Neither modern methods of cultivation are employed or any chemical fertilizers being used. Cow dung is the only organic manure used by these agriculturists and burn technique is used in swidden cultivation (*Podu*). This illustrates the backwardness of the agricultural practices and ignorance of the Gadaba people regarding the use of the chemical fertilizers. It is common practice, among Gadabas to extend mutual assistance in all the activities. The spirit of Cooperative outlook is still alive among the Gadabas.

### **Wet Cultivation:**

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

### **Terrace Cultivation:**

The Gadaba peasants practice Terrace cultivation on the terrain of in between two hillocks where spring water flows during rainy season and winter months. They usually made small cluster of fields with rock bunds, in which paddy crop is grown yearly once. Local variety of paddy is raised in this type of cultivation.

### **Dry Cultivation:**

Dry and cash crops are grown in dry fields and in *Podu* lands. They raise mixed crops like small millets, (Samai, Korra, Ragi and Jowar) pulses (Red gram, Green gram, Black gram, and Bobbarlu) and oil seeds (Niger, Teli and Castor) in *chilkapodu* and *Kondapodu* and also *garuvu* lands. Niger oil seeds locally known as olusulu all these crops are rain fed, usually sown in the month of June and harvested millet crops in October, whereas pulses and oil seeds crops are harvested in December and January respectively.

### **Shifting Cultivation (*Podu*):**

The Gadabas used to practice shifting (*podu*) cultivation along with wet and dry cultivation, on hill tops and slopes. It is an age old and crude method of cultivation. The Gadabas resorted to this cultivation due to lack of plain lands in and around their habitation.

### **Methods of Shifting Cultivation:**

The actual number of shifting cultivators in the world estimated around 300 million. About 5% of the population makes its living. Usually the shifting cultivators are distributed in the high altitude forested zones, and adopted to agro forestry ecosystem. Shifting cultivation is the most widespread type of tropical soil management techniques. Various types of shifting cultivation are currently practice on 30% of the world's exploitable soils. Shifting cultivation can be classified under paleo technic forms of peasant ecotypes. Three major forms of shifting cultivation found across the world, such as 1) Long-term fallowing systems 2) Sectorial fallowing systems and 3) Short-term fallowing systems. Shifting cultivation also referred as swidden, slash and burn cultivation.

#### **1) Long-term fallowing systems**

This method of cultivation is associated with clearing by fire and cultivation with hoe. These systems are called swidden systems, after an English dialect word for "burned clearing". Fields are cleared by firing the vegetation cover, grass, bush or forest, planted to the point of decreasing fields, and abanded to regain their fertility for a stipulated number of years. Then, other plots are similarly opened up for cultivation, and reoccupied after the critical period of

regeneration is past. Swidden systems are found in both the old and new world. This kind of cultivation is mostly practiced in hill tracts or on mountains.

## **2) Sectorial fallowing systems**

In which cultivable land is divided into two or more sectors, which are planted for two to three or four years. The dominant tool is the hoe or the digging stick. Such systems are also found in both old and new world, for instance in West Africa and High land Mexico.

## **3) Short-term fallowing systems**

Land cultivated for one or two years is reoccupied after a year of regeneration. The dominant tool is plough drawn by draft animals. Such systems are usually associated with the cultivation of cereals and are primarily found in Europe and Central Asia. Hence they may also be called Eurasian grain farming.

Shifting cultivation is an agricultural system in which the fields are cleared (usually by fire) and cultivated for shorter periods than they are fallowed. With the development of the agro ecosystem approach and its holistic view of agricultural systems as part of the greater “natural ecosystem”, there has been a reconceptualization of shifting cultivation. The agro ecosystem approach attempts to integrate “the multiplicity of factors affecting cropping systems. Altieri et al., (1983) described that the swidden system as inherently stable and provided a checklist of –attributes, more recent work based on an agro ecosystem approach has stressed. Swidden/fallow system as a part of our overall subsistence strategy, flexibly responding to stress as the social, economic or natural environmental change. Shifting cultivation as a strategy of resource management in which fields are shifted in order to exploit the energy and nutrient capital of the natural vegetation-soil complex of the future site.

Viewing shifting cultivation as a strategy that can be flexible in response to changes that takes place. Shifting cultivation is a continuum with other agricultural systems. With a movement, from one agricultural system to another occur as a response to changing conditions. It is a subsistence strategy. As a subsistence strategy, shifting cultivation has not been popular with many governments and international agencies. It is commonly regarded as a waste of land and human resources as well as being a major cause of soil erosion and deterioration. To clear a forest, use the swidden field for a year or two, and then move on to another patch of the forest does indeed seem wasteful, if the forest is perceived in terms of timber values alone. At the heart of the matter is not the cutting of the forest, which forests do all the time, but the burning of the trees. The concern is not the maintenance of the forests so

much as who should benefit from its demise. Governments perceive the burning as a misappropriation of resources from the national to the most local level. The government perception of shifting cultivation as a land use system is intricately tied to it being practiced by those who are “outside”, the mainstream culture of the country. People, who are viewed as being ‘primitive’, since they have a simpler or merely different, material culture, are also perceived as practicing a “primitive” agriculture, wasteful of resources that could be better utilized by the national mainstream.

The tribes are usually practicing integral swidden, a land use system based on a more traditional, year round, community wise, largely self-contained and ritually sanctioned way of life, when integral swideners enter a new area as pioneers, significant portions of climax vegetation may be cleared each year. When the community is well established and little or no climax vegetation is cleared annually they are practicing established integral swidden.

In Andhra Pradesh, shifting cultivation is extensively practiced in the districts of Visakhapatnam, Srikakulam, Vizianagaram, East Godavari, West Godavari, Warangal and Khammam and sparsely in Adilabad districts. The government reports state that about 62,504 families are engaged in shifting cultivation over an area of 62,948 hectares. On an average, each family has one hector of land on all hill slopes for the purpose of *Podu* cultivation. The major tribal groups practicing shifting cultivation in the state of A.P, are Savara and Jatapus of Srikakulam and Vizianagaram districts, Khonds, Konda Doras, Mukadoras, Kotiyas, Porjas, Gadabas, Bagatas and Valmikas of Visakhapatnam district, Konda Reddis of East Godavari, West Godavari. The Gonds and Kolams in Adilabad district of Telangana state also practicing this kind of cultivation on hill slopes and tops.

Shifting cultivation involves several steps. Firstly land is cleared by burning off the vegetation cover. Second stage soil is disturbed with hoe (*Valuva*) and then crops are planted in the plot usually without any additional maturing other than provided by the ashes of the burned vegetation. Thirdly the plot obtained is used for one or three years. The duration of cultivation depend upon local circumstances. Fourthly the plot is abandoned for a time, so that it can regain its fertility. Fifth stage, a new plot is opened for cultivation, returns to the field cleared first and repeats the cycle. The critical factors in this system are three fold. They are; availability of land, availability of labour required to produce the key crop or crops may be produced or alternated with other supplementary crops.

## Crop Calendar:

The crop pattern as practised by the Gadaba peasants in the study area is given below. It perhaps holds good even in the entire agency areas of Andhra Pradesh state, where the peasants of other tribes used to follow similarly, as the living conditions are almost same.

## Crop Calendar

Sl. No	Name of the Crop	Sowing Period		Harvesting Period
		Trans-plantation	Broad casting	
1	Paddy	April-May	May-June	January- February
2	Chodi (ragi)		June-July	September- October
3	Pedda Sama		June	October-November
4	Korra		June-July	October-November
5	Ganti (Bajra)		June-July	October-November
6	Blackgram		June-July	November-December
7	Greengram		June-July	November-December
8	Bobbarlu (long beans)		June-July	November-December
9	Red gram		June-July	January-February
10	Niger (volusulu)		August- September	November-December
11	Castor		June-July	December-January
12	Sama		April-May	June-July
13	Maize		May-June	September-October
14	Turmeric /Ginger		June-July	April-May

## Seed Preservation:

The people are ignorant of improved seeds. They depend on local seeds only. A little crop of different crops is usually kept from year to year as seeds. In case of shortage of seeds, they borrow from the neighbouring tribes or from their relatives, failing which they also buy from the caste people in the weekly shandies. At present some of the Gadaba peasants procuring the HYV seeds from the agricultural department. They are quite ignorant about the usage of pesticides.

## Agricultural Implements:

The Gadaba peasants possess wooden ploughs, hoe or digging stick, valuva, knife, axe, and spade. They are made with wooden ploughs, with vegisa wood drawn by bullocks or cows. *Boriga* is an iron blade of 10" to 12" fixed to a wooden handle of 3' or 3'1/2 long. This is used to loosen the soil and tubers. Every agriculturist commonly carries this with him, whenever, he goes to the field, hoe or valuva is used to disturb the soil in the *podu* fields. The knife locally known as *katti* is used to out small plants. The axe is locally known as *madi*, it

is also used to cut fuel and logs in the forest. Spade is also possessed by them. These implements are got prepared by the blacksmiths belong to Konda Kammara tribe.

### **Contractual Agricultural Labour:**

Some of the poor Gadaba men are working as contractual agricultural labourers to the land lord of neighbouring peasant castes. The rate of payment varies from person to person. Some people give yearly four *puttis* of paddy or any other grain besides daily meals three times a day. Every day the master gives him a leaf of tobacco also. Apart from these he also provided two pairs of new clothes in every year. Those who do not provide meal, about 15 to 20 *puttis* of paddy will be given, the money value of which come roughly around Rs.800/- to Rs.1200/- paid to him. During the peak agricultural season they are, however, given food one time daily. At the time of joining the service the labourer demands some loan which the employer generally advances. The loan thus given is either deducted from the wages to be paid to him or the labourer should pay it back, when he wants to leave the Job. Generally, they get this money from the new employer and liquidate the old one. The employer uses them not only for agricultural work but also for domestic purpose. Since the yield in the agricultural land of this area is very low, the payment is also very less, when compared to other parts of the state. Moreover, the people on the whole are not in the habit of employing contractual agricultural labourers.

Casual labour is another source of income to certain Gadaba families. Some people work as road labourers, some in the fields in various agricultural seasons. The wages of casual labourer vary from Rs 100 to Rs.150 per day, depending upon the nature of work that one does. Persons who are engaged in ploughing and digging *gathi* (bunds) in wet lands are paid Rs. 100/- per day, besides one meal in the afternoon. Females mostly participate in operations like transplantation, weeding and harvesting and each woman is paid Rs100/- or Rs.150/- is paid for the road labourers. All the wages are paid in cash except at the time of harvesting where it is paid in kind i.e. Two Kunchams of paddy or grain of any other crop harvested. They are also engaged busily in collection of seasonally available tamarind, mango, jack and other minor forest produce. Gadabas do not have the concept of entrepreneurship. For all commercial transactions they depend on weekly markets and Girijan Cooperative Corporation.

Agriculture, Non-Timber Forest Produce (NTFP) collection, livestock and wage labour are the major sources of income to them. Food, clothing and shelter are the primary necessities of Gadabas. They also spend some amount towards, lighting, house repairs, smoking and drinking. They spent lot of their earnings towards alcoholic beverages. In general, the



Gadabas do not have the concept of saving money. However, now the Gadaba women are saving money under SELF HELP or DWACRA scheme.

### **Credit Facilities:**

Private money lenders are the main source of credit for both agriculturists and non-agriculturists. Loans are also obtained interest free either from their relatives or from the business men of the neighbouring villages. The rate of interest varies from 10% to 20%. Only the agricultural families have some credit worthiness. The labour class generally does not have the credit facility. The contractual labourers mostly depend upon their masters. It is noted that the non tribal moneylenders and traders are exploiting the tribals more in the area of market. The Girijan Cooperative Corporation (G.C.C) also extends credit facility to the poor tribals on low rate of interest. In general, the high and medium income households do not borrow money from the money lenders, bankers or G.C.C. Only certain low income households forced to borrow loan from various credit agencies. Certain households which fall in low income group also do not borrow loan. It does not simply mean that they are self sufficient, but they do not have the credit worthiness and also the capacity to repay. As a matter of fact no money lender advances money to the people. Indebtedness is one of the major economic problems to most of the Gadaba families. The loans raised by the Gadaba people in the agency areas, are mostly for productive purpose. However, they also borrow loans for meeting the expenditure of socio-ceremonial purposes.

### **Girijan Cooperative Corporation:**

The Girijan Cooperative Corporation, Visakhapatnam is one of the important institutions, commissioned by the government for the welfare of the tribals. This institution actually started its work on 5<sup>th</sup> April 1957. There are at present several primary market cooperative societies and Domestic requirement depots in the agency areas of Visakhapatnam, Vizainagaram and Srikakulam affiliated to the corporation for carrying on the business effectively. These marketing cooperative societies are considered to be the limbs of the corporation. The headquarters of the cooperation is at Visakhapatnam, guided and controlled by a General Manager of the cadre of the Indian Administrative Services. This institution coordinates, supervises and controls the activities of the affiliated societies. Each primary marketing cooperative society is managed by a manager who is equivalent in cadre to a Deputy Tahsildar assisted by other trained staff.

Broadly speaking, the main objective of establishing this institution is to purchase all the Non-Timber Forest Produce (NTFP) from the tribals at a fair price and eliminate the

unscrupulously exploiting local moneylenders and traders from this field and also to supply food grains and other commodities at cheaper rates through its D.R.Depots, to enrol as many members as possible in the primary marketing co-operative society and to undertake generally such other activities as are conducive to the promotion of the economic interest and social welfare of the scheduled tribes. This corporation has acquired the monopoly right over the purchase of N.T.F.P, items like Adda leaves, Adda seeds, tamarind, myrobalams, gum, hill brooms, honey, medicinal herbs etc.

Any person belonging to the scheduled tribes of over 18 years of age, residing within the limits of G.C.C. is eligible for admission as a member on purchasing one or more share, and the membership fee is nominal. The net profit, if any, is distributed among the members, according to the bye-laws but so far not even a single pie is distributed to the tribals.

The village Gadabavalasa, located in Gumma panchyat falls within the Jurisdiction of one such primary marketing cooperative society, situated at Gummalaxmipuram the mandal head quarters. These primary marketing cooperative societies have their sale depots in all the important shandy places to cater the needs of the tribals of the area. In general, the tribals compulsorily attend the weekly shandy for selling their surplus agricultural produce, NTFP, and to buy essential commodities. In tribal areas weekly shandy fulfils several functions, such as marketing, social gathering, information exchange through inter personal communication, health service, culture contact, and government extension service.

Majority of the Gadabas know the existence of primary marketing cooperation society or G.C.C, but only a few of them become the members of this society. It is noted that the only a few of them sell the Non-Timber Forest Produce and Agricultural produce to the GCC but majority of them sell these commodities in the weekly shandies. Generally the non-tribal traders purchase these items from the tribals with low price and tampered weight. The tribals are exploited by the non-tribal traders in purchase of the produce from the tribals with low price and tampered weight. The tribals are exploited by the non-tribal traders in the areas of market. The G.C.C is not extending its service fully to the poor tribal people. The tribals in general do not have a good opinion about Girijan Cooperative Corporation.

TRIFED is another marketing agency also involved in initiating trading activities exclusively for the benit of Tribal communities. In the year 2003-2004 TRIFED reoriented its activities and shifted the focus from direct trading activities towards its basic mandate of marketing development. Under the new role, TRIFED has to basically play the role of a service provider and market developer of tribal products.

A large majority of the Gadabas population stand at below poverty line. Poverty indebtedness and food insecurity are the major economic problems to the vulnerable tribal groups including Gadabas. Majority of the Gadaba families are facing the indebtedness problem and under the clux of non-tribal money lenders and traders. There is a say that “a tribal is born in debt, lives in debt and finally dies in debt”. It is noted that the debt amount of a tribal family perpetuates generations together. The prosperity index of the Gadabas is very low.

### **Economic Condition of Gadaba Families in Field Villages:**

It is evident that there has been no change in the economic condition of Gadabas in the study villages of Vizianagaram, Visakhapatnam and Srikakulam districts since India’s independence, Government has initiated many welfare programmes for the socio-economic development of the tribals, but the development taking place in a slow pace manner. A considerable number of Gadabas do not have access to education and health services of Government and majority of them are not benefited with the poverty alleviation programmes due to lapses at implementation and lot of corruption at various levels.

**Table 4.4 Annual Income of Gadaba families in the field villages (study area)**

Sl. No	Annual Income (In Rupees)	Name of the Villages				Total families	% to total families
		Samaraveedhi Number. of families	Gadidelametta Number. of families	Seethampeta Number. of families	Bobbilivalasa Number. of families		
1	Below 10000	2	0	8	8	18	11.77
2	10001-15000	4	1	23	26	54	35.30
3	15001-20000	2	1	6	6	15	9.80
4	20001-25000	4	3	4	7	18	11.76
5	25001-30000	7	5	2	2	16	10.46
6	3001-35000	1	0	0	2	3	1.96
7	35001-40000	7	7	0	0	14	9.15
8	40001-50000	5	6	1	0	12	7.84
9	50001-60000	1	0	0	0	1	0.65
10	60001-65000	0	1	0	0	1	0.65
11	65000+above	0	1	0	0	1	0.65
	Total	33	25	44	51	153	100.00

The table 4.4 shows about Annual income of Gadaba families in the field villages. From the table it is noted that out of 153 sample households 54(35.30%) families falls in annual income range of Rs 10001- 15000, 18 families falls in annual income range of below Rs 10,000/-, another 18(11.76%) families falls in annual income range of Rs/-20001-25000, 16 (10.46%) families falls in annual income range of Rs 25001 – 30000, 15(9.55%) families falls in annual income range Rs15001- 20000, 14 families (9.15%) falls in annual income range of Rs 35001- 40000, 12(7.84%) families falls in annual income range of Rs 40001- 50000, and the rest 3(1.96%) families falls in annual income range of Rs50001- 65000 and above . In general the Gadaba families in the study area, have very limited sources of annual income. The major source of annual income for Gadabas is agriculture. And also they get some amount annually through Non-Timber Forest Produce (NTFP), collection, cattle wealth and MGNREGP Programme. In general they get very low income from the crops which they raise due to untimely rain fall and soil erosion.

**Table 4.5 Annual expenditure of Gadaba families in field villages (study area)**

Sl. No	Annual expenditure (In Rupees)	Name of the Villages				Total families	% to total families
		Samaraveedhi Number. of families	Gadidelametta Number. of families	Seethampeta Number. of families	Bobbilivalasa Number. of families		
1	Below 10000	6	2	12	2	22	14.38
2	10001-15000	8	3	12	8	31	20.26
3	15001-20000	4	8	9	11	32	20.92
4	20001-25000	7	6	6	14	33	21.57
5	25001-30000	3	3	1	3	10	6.54
6	3001-35000	2	1	1	6	10	6.54
7	35001-40000	3	0	2	2	7	4.58
8	40001-45000	0	1	0	0	1	0.65
9	45001-50000	0	1	0	2	3	1.96
10	50000+above	0	1	1	2	4	2.61
	Total	33	26	44	50	153	100.00

The table 4.5 presents the data pertaining to annual expenditure of Gadaba families in field villages. The annual expenditure of Gadaba families ranges in between Rs1000-Rs50000. From the table, it is noted that out of total 153 sample households, 96 (62.75%) families annual expenditure range is Rs 10001-25000, 27(17.65%) families annual expenditure is Rs 25001- 40000, 22(14.38%) families annual expenditure is Rs below 10000, and the rest 8(5.23%) families annual expenditure is Rs40001-50000 and above. In general the average

annual expenditure among the Gadaba families is Rs 30000/-. In most of the Gadaba families the annual income and expenditure are very much balanced.

**Table 4.6 Annual savings of Gadaba families in the field villages (study area)**

Sl. No	Annual savings (In Rupees)	Name of the Villages				Total families	% to total families
		Samaraveedhi Number. of families	Gadidelametta Number. of Families	Seethampeta Number. of families	Bobbilivalasa Number. of families		
1	No savings	13	3	35	47	98	64.05
2	Below 5000	9	7	6	2	24	15.69
3	5001-10000	9	9	3	1	22	14.38
4	10001-15000	2	2	0	0	4	2.61
5	15001-20000	0	4	0	0	4	2.61
6	30000+above	0	1	0	0	1	0.65
	Total	33	26	44	50	153	100.00

The table 4.6 shows about annual savings of Gadaba families in the field villages. From the table it is noted out of 153 sample households, 98 (64.05%) of families do not have annual savings, the remaining 55(35.95%) families have annual saving amount ranging below Rs 5000-Rs30000 and above. In general the Gadaba families save some amount out of its annual income under DWACRA scheme of micro finance or self help group. The saving amount is usually spent for their family expenditure, specifically for meeting the expenditure of socio-ceremonial and religious festivals purposes.

**Table 4.7 Annual debts of Gadaba households in the field villages (study area)**

Sl. No	Annual Debt (In Rupees)	Name of the Villages				Total families	% to total families
		Samaraveedhi Number. of families	Gadidelametta Number. of families	Seethampeta Number. of families	Bobbilivalasa Number. of families		
1	No savings	12	6	22	22	62	40.52
2	Below 5000	10	6	9	12	37	24.18
3	5001-10000	4	5	11	10	30	19.61
4	10001-15000	3	3	0	7	13	8.50
5	15001-20000	2	1	1	0	4	2.61
6	20001-30000	0	1	0	0	1	0.65
7	30001-40000	2	0	1	0	3	1.96
8	40000+above	0	3	0	0	3	1.96
	Total	33	25	44	51	153	100.00

The table 4.7 presents the data pertain in to the annual debts of Gadaba households in the field villages. From the table it is noted that out of the total 153 sample households, 62(40.52%) families do not have debts, the rest 91(59.48%) families have debts, ranging the amount in between below Rs 5000- Rs 40000 and above. It is clear that around 60% of the Gadaba families have the problem of indebtedness. Majority of the Gadaba families in the study area usually borrow loan for the non-tribal moneylenders and traders with high rate of interest. In recent times a few Gadaba families are borrowing loan from the Banks and Girijan Cooperative Cooperation (G.C.C). It is noted in the field area that more than 60% of Gadaba families stand at below poverty line and encountered with the problems of poverty, food insecurity and indebtedness. In general the incidence of indebtedness is very high in tribal society when compared with the caste society. There is a say that “a tribal is born in debt lives in debt and finally dies in debt. The debt in a tribal family perpetuates, generations together. The innocent tribal is under the trap of unorganized credit institution of money lenders and traders. Exploitation of tribes (including Gadabas) in the areas of market and non-institutional credit agency is a very common phenomenon, considered as hurdle for their development. Large majority of the Gadaba families are experiencing with the problems of economic deprivation and marginalization. The aboriginal people in the study area are still excluded from the main stream population due to geographical isolation and ecological constraints.

As already discussed, the Gadabas are traditionally palanquin bearers. The earlier Rajahs have granted them *Inam* lands which were exempted from all the taxes. Introduction of modern communication system has dismissed the palanquins. As a results the Inam lands have been converted into *zirayati* lands and regular taxes are levied. To these tribes, who were not in the habit of paying the land tax since centureies, this is quite a strange phenomenon. From the beginning they were in the habit of excessive alcohol drinking, the return from land are not sufficient. They could not even pay the nominal land taxes. Pork is their favourite dish. Not only for feasts, even on any ordinary days they purchase it and enjoy it along with drink. The arrears of taxes are increased year by year and when there was pressure from the power holder, they naturally approaches the local money lenders who were waiting for the opportunity and readily agreed to pay money for the payment of taxes as well as for meeting their domestic requirements. They have mortgaged their lands and taken money. Usually the moneylender gave money at a very abnormal rate of interest against their lands. The *sowcars* of nearby villages have rightly exploited the situation. In the process, the Gadabas who were once agriculturists have now become agricultural labourers with the

exception of few who inhabit in the villages located nearby Kurupam, Vizianagaram, and Vaddadi Madugula.

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lands. The *sowcars* of nearby villages have rightly exploited the situation. In the process, the Gadabas who were once agriculturists have now become agricultural labourers with the exception of few who inhabit in the villages located nearby Kurupam, Vizianagaram, and Vaddadi Madugula.

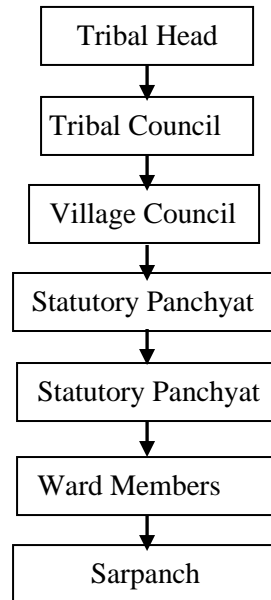


## CHAPTER V

### POLITICAL ORGANIZATION

#### **Soical Control - Prestiage and Leadership:**

In the field area both traditional and statutory political bodies are functioning side by side. These political bodies playing major role in social control and maintenance of social order in Gadaba society. The political organization in Gadaba tribe is shown below.



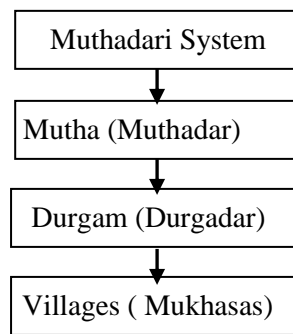
Once, Muttadar system was in operation among the tribals of Visakhapatnam, Vizianagaram and Srikakulam districts. Under the Zamindari system the ancestors of villages were grouped together to form *Mutta* and each village was headed by *Naiko*. At tribe level they have their own traditional head or council, which settles the disputes amicably whenever necessity arises. The traditional head position is hereditary. In a Gadaba settlement, *Naiko* or Naidu is assisted by two other functionaries known as *Janni*, and *Barika*. *Barika* is called as *chalan* in Visakha Agency area. He is a traditional messenger. *Janni* otherwise called as *Desari*, he is a traditional village priest. Both *barika* and *Janni* attending to the works like organizing village festival, reporting the matters of theft, death and other information to the police. *Janni* used to attend to worshipping of deities and organizing village festivals. *Barika* and *Janni* are the important members in the village council. In return to their services, the residents used to give *Barika* and *Janni* some grain annually. Generally the political and public meetings take place at *Sador* which is located in the centre of the village or by the side of the traditional village head *Naiko* house. Traditional village Panchyat or tribal council still persists in most of the Gadaba settlements. However, it lost its importance in certain Gadaba habitats after

establishment of Panchyat Raj system. The description of traditional political system in tribal society and Gadaba society mentioned below:

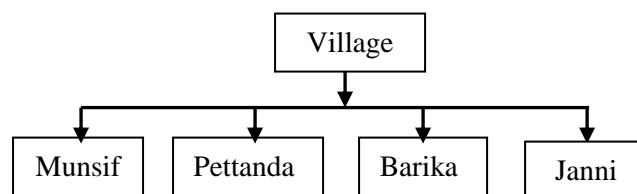
### **Muthadari System:**

According to the informants of Gadedalamera, prior to the abolition of the Golconda Estate to which this settlement (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* and a few village *munsiffs* under each *Durgadar*. Some villages consisted of a few hamlets also. For instance Gadedalamera is one of the hamlets of Pasuvulabanda revenue and panchyat village. The village pasuvulabanda consists of 13 hamlets, Gadedalamera is one among them. In general each village has 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 organization 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 Estate. The ryots used to offer some grain locally known as *poli* annually during the harvest season to the *Barika*. Some villages or groups of villages were known as *Mukhasa*. These are a kind of *inams* granted to some individuals in recognition of their services to the *Zamindars* and *Raja*. When the government took over these areas prior to their abolition in 1956 the *Mokhasadars* had to pay some 'Quitrent'. Due to the implementation of the Andhra *Inams* (Abolition and Conversion in to *Ryotwari*) Act 1956, and Abolition of *Inams* (Amendment) Act 1956, the *mukhasa* have been taken over by the Government and are administered even today through the *muthadari* system. Once the *Muthadar*, was hereditary this position was held by the *Bagatas* in the agency area of *Visakhapatnam* district. Similarly the village *Munsiff*, *Pettandar* and *Barika* are hereditary, by practice. The *Barika* position is held by the *Valmiki* tribe men only even today. The traditional *Barika* usually act as a messenger and carry the messages pertaining to the village panchayat administration as well as the messages of social, ceremonial and rituals of the residents of a village.

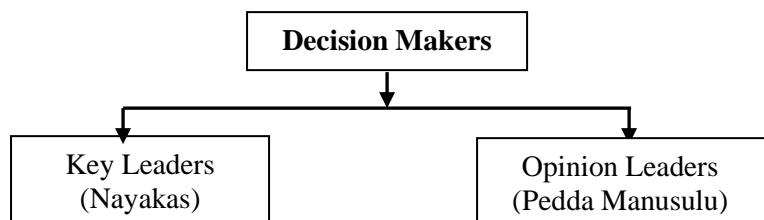
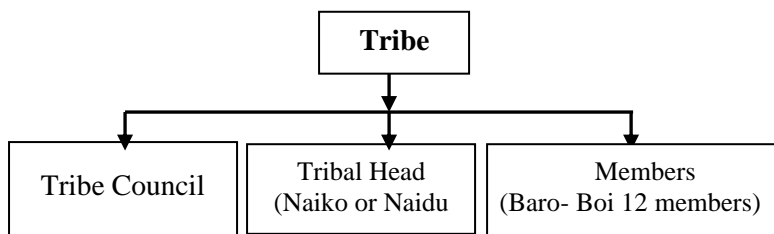
**Traditional Local Administration (Before 1956)**



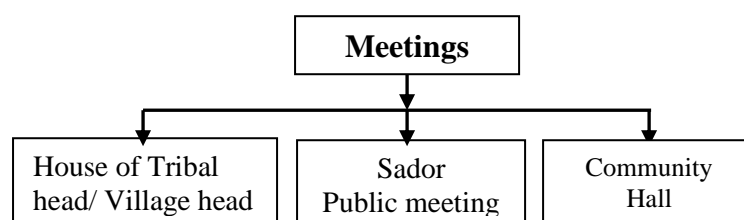
**Villages Level Traditional Political Administration**



**Tribe Level Political Organization**



**Place of Tribal and Village Council**



### **Traditional Political System (Gadedala metta Village):**

It has already mentioned that Gadedalametta is one of the hamlets of Pasuvulabanda revenue and panchyat village. It is a small Gadaba settlement, inhabited by exclusively Gadaba tribe. Both the tribal and village councils noted at revenue and panchyat village level of Pasuvulabanda, introduction of the statutory panchyats, *Baro-Bai* was the only potical institution in the village. Literally *Baro-Bai* means 12 leaders. It is the traditional tribal council of Gadedalametta. The village pasuvulabanda consists of eight hamlets including the main village. Pasuvulabanda is a multi tribal settlement, consists of Bagata, Gadaba, Konda Kammara and Valmiki. Valmiki colony is inhabited by valmiki tribe, china kothuru is the settlement of khond tribe, Veedhula Bailu is the settlement of Nooka dora tribe, Samaraveedhi, Gurrungudem and Gadedalametta are the settlements of Gadaba tribe, wheras Goyyalametta is the settlement of Bagata tribe. Gadaba is the numerically dominant group in pasuvulabanda revenue village.

At revenue and panchyat village of Pasuvulabanda, each hamlet has its representative (tribal head) in the village council, numbering about 12 members, including the Naiko or Naidu (village head). The Naiko or Naidu belongs to the dominant tribe Bagata whose position is hereditary. In each hamlet village of a specific tribe have its traditional political body *Baro-Bai*. Pasuvulabanda is a multi tribal village represents the tribes like Bagata, Gadaba, Kondakammara, Valmiki, Khond, and Nooka Dora. It is noted in the study area that the *Baro-Bai* political institution is operating at both tribe and village levels. The Gadaba tribe have seven members in the village level political body *Baro-Bai*. The rest five members are from Bagata, Valmiki, Nooka Dora, Khond and Konda Kammara.

The meetings of the *Baro-Bai* are generally held in the evenings, so that all the members can attend them. The main duties of the village *Baro-Bai* are setting inter-tribal disputes and maintaining harmonious relations among different tribes. This political body deals with the celebration of village festivals. *Baro-Bai* at the tribe level take up the cases of the concerned tribe only. Some of the disputes which could not be settled by the community *Baro-bai* are usually referred to the village *Baro-Bai* for final settlements.

The village *Baro-Bai* meets only at the instance of the Naiko or Naidu. Wherever any issue is there for settlement the Naiko (*Naidu*) sends word to the members of the Baro-Bai through the *Barika*, specifying the nature of the issue to be dealt with the time and venue of the meeting. The Naidu presides over the meeting with the other 11 members represent from all the eight hamlets.

Whenever, the *Baro-Bai* members meet, the elders of other communities also attend the meeting as non-participant observers. The final decision is in general arrived at by majority concerns. But final decision rests with the Naiko (*Naidu*) and his Judgement is binding on all the members even though it is not the majority decision and imposes his own opinion upon others. Thus the powers of the Naidu (*Naiko*) are similar to the powers of a court judge who can deliver judgement independent of the jury's opinion.

If there is any dispute between Gadabas and other tribe of the village, the Gadaba *Baro-Bai*'s sends a representative to the meeting of the village Baro-Bai. Under the guidance of the *Naiko (Naidu)* who presides over the meeting, the dispute will be settled. Whenever a dispute is settled, it is obligatory on the part of the party who succeeds in the dispute to give a feast to the *Baro-Bai* and the Naiko (*Naidu*). Apart of the fine collected from the offender is utilized for the purpose of giving the feast.

The *Baro-Bai* member are neither elected nor selected by the *Naiko (Naidu)*. Membership is achieved through hereditary succession only. The eldest son succeeds his deceased father-even a minor son is permitted to succeed the father. If a *Baro-Bai* member dies without son, his wife succeeds him as member. When both husband and wife die without children, the brother of the deceased members became the *Baro-Bai* member and if there is no brother to succeed him his nearest male relative becomes the *Baro-Bai* member. Sisters are not entitled to take the place of deceased Baro-Bai members. In the study area it is noted that the '*Sador*' (public meeting place) usually located near by the Naiko (*Naidu*) house or Tribal head house in a tribal settlement or village.

After the abolition of village officials positions like *Munsab* and *Karnam* in the State of Andhra Pradesh, now the land records are maintained by the village Revenue officer, who is also incharge in collection of land revenue and the village administration is under the purview of the secretary. The traditional tribal council or village council usually decide the local minor disputes, thefts, adultery, divorce etc. all these cases are decided among themselves in the presence of their community elders, village *Naiko*, *Pujari (Janni)* and *Barika*. Apart from these functionaries, in a Gadaba settlement, in solving the disputes the word of a well-to-do man carries weight. In general the traditional tribal head or village head own large extent of land and wealthier than the others, in the village settlement.

### **Statutory Panchyat:**

Under the democratic decentralization village panchyats have been formed throughout the state and accordingly statutory village panchayat are also functioning in the tribal areas. The

functions of the village panchayat are to look after the sanitation to arrange street lighting, to form street roads and to undertake welfare activities. But these functions are hardly being arranged to by the panchayat. Executive body of the panchayat consists of sarpanch, upasarpach and ward members. It is an elected body. The introduction of PESA (Panchayat Raj Extension to Scheduled Areas) Act is a new strategy for the political empowerment of tribes.

The extension of liberal education facility of the government in to the tribal areas is also slowly enhancing the literacy rate among Gadabas. At present most of the Gadaba parents are sending their children to the local primary school. But still the school enrolment and dropout rate in tribal areas seems to be high when compared with that of plain areas. The literacy rate among Gadabas is 36.63 percent. About 90 percent of the Gadaba settlements have primary education facility with in the vicinity.

### **Inter-Village and Inter Tribal Relations:**

Inter- tribal, Inter-Caste and inter household relationship are very common in the area under study. Some of the Gadaba, being casual and agricultural labourers depend on the land lords of the neighboring villages for their employment oppourtunities. A few Gadaba peasants take the services of the carpenter and blacksmith of the neighboring villages. All the festivals and worship of the deities are observed by all the people of a settlement irrespective of caste and tribe. Each tribe respects the customs and habits of others. Every one takes help from others without any distinction of tribe or community. As a matter of fact they also tolerate the inter-tribal marriages. A case study mentined below reveals the cordiality prevailing among different tribes.

### **Case Study:**

In tradition, inter-tribal marriages are strongly prohibited, but some times it so happens that man and woman belonging to different tribes come together. Of course this sort of deviation from one's social norms is mainly due to the amorous sex appeal among them.

One Sri Chimidi SomeswaraRao, a native of Gadabavalasa, belonging to Gadaba tribe, originally married his own tribe woman and became a widower, after the death of his wife he temporarily migrated to Pedakharja village to eke out his livelihood. During the course of his stay, he developed intimacy with a Jatapu widow and he has ultimately married her. When this became known to her community peope of Pedakharja village, they summoned the tribal panchayat and Sri Chimidi SomeswaraRao was asked to pay Rs.500/- to her diseased husbands family as penalty (*tappu*). He then, brought her along with to Gadaba valasa. The

Jatapus have ex-communicated her from their tribe but the Gadabas have not imposed any sort of social restrictions on SomeswaraRao, though he too has deviated from their social norms instead they have allowed him to be in their social norms and tribal group. After having come to Gadabavalasa, he has offered a community feast and solemnized the marriage. Today his family follows neither the social customs of Jatapus nor those of Gadabas. They had one daughter who is given in marriage to Jatapu boy who also seems to be a hybrid. Though the Jatapus have ex-communicated her they visit her house but do not accept food from her hands. They cook their food. It is not the case with Gadabas. They eat with them and also permit them to participate in all their social functions; perhaps, the Gadabas might not have considered this deviation a taboo as the Jatapus are considered superior to them. Social hierarchy also prevails in tribal society alike that of the neighbouring caste communities, it is mainly due to their culture contact with the plains people belonging to various endogamous castes.

It is noted that still the age old traditions and customs persists among the Gadabas who inhabit in the interior forests. Some of the Gadaba settlements have the recreation facilities. They compulsorily observe the rituals, festivals and fairs and actively participate in performance of the traditional *Dimsa* dance during such occasions. In a Gadaba settlement '*Sador*' is the public meetings place, where they assemble during their leisure time and Gossip on various matters. At present the Gadabas who inhabit near by mandal head quarters and urban towns, very frequently visit the urban markets and spend some time in the hotels and cinema halls. In recent time a number of external forces and factors have influenced the tribal communities and have brought about many significant modifications. Development of modern means of communications, urban contacts and introducing social reforms and implementation of poverty alleviation programmes, extension of health and education facilities are the important factors that are slowly affecting the life of the Gadabas and bringing cultural change among them.

## CHAPTER VI

### RELIGIOUS ORGANIZATION

#### **Religion (Belief System):**

Belief in supernatural powers is almost universal. There are several forms of beliefs operate in Gadaba's culture, for example, the Gadabas have belief in luck and superstition. The tribal's in Andhra Pradesh have belief in witchcraft, sorcery and evil eye. There is superimposition of religion and Magic. In tribal society magic is actually propiciated. Lowce (1950:176) also includes all forms of super naturalism including magic and religion. The tribes in India have a rich stock of myths and legends and the sacred occasions are explained by some myth or the other. Tribal religions have long been described as animistic. Animism is a form of religion in which, magic is the predominant element. It conceives of man as passing through a life surrounded by a ghostly company of power or powers, elements mostly impersonal in character, shapeless phantoms of which no image can be formed some of these are taken to be presiding over particular departments over cholera, another over small-fox, sprits dwelling in rocks and mountings, haunting trees or associated with rivers, waterfalls etc, these are diligently propitiated to ward off the dangers associated with their influence (Majumdar 1961).

Worship of nature and natural products is another form of belief which prevails among the tribals of Andhra Pradesh. They considered Sun, Moon and Earth are the creator or supreme power. Apart from Nature, they have also acquainted themselves with the animals and plant in the form of totems. Totemism is a common feature among Andhra tribal population and most of them believe in their mysterious relation with some unknown forms and animals. All tribes of Andhra Pradesh consider that the totemic plants or animals have helped or protected their respective ancestors of the clan concerned or have proved to be of some peculiar use or service. They show reverence for and do not destroy these totemic objects. They are also refraining from eating their fruits or flowers. A totemic object found in a condition of disease is nursed back to health and let free. The dead totemic plants or animals are given full honour and are attended to in their last hour accordingly. At the same time totemic kinship makes exogamy obligatory.

Taboo is another sacred belief which is a rather negative custom of any belief. Gradually it has become a superstition of the people. Some regard taboo as "holy dread", an objectified fear of the domestic power though to be concealed in the tabooed object. Ancestor worship is very common among most of the tribes in Andhra Pradesh. The tribal people recognize that



the main power is restricted and that he has access to limited areas, but, through ancestor worship, he acquires powers of a far reaching and compulsive kind. They believe in the existence of ancestors and their interest and intervention in the worldly affair. They are at work in their real life. The *Gor* Ceremony of the Gadabas and *Agam* or *Guar* ceremony of Savara, involving the sacrifice of buffaloes, which are very expensive, reveal the strong belief of the people in their ancestors.

The Gadabas how are superstitions about certain reflexes, inauspicious movement such as they consider sneezing when one is about to start, or cat crossing the path, or a man or woman coming across with fuel or empty pots as bad omens while going on some work or starting on some new venture, likewise a woman carrying a pot full of water, two men or a corpse coming ones way or the sight of an elephant are considered as good omens. Some of the Gadabas respondents also reported that domestication of cows and dogs is lucky. It is interesting to note that rearing horses is considered a taboo for Gadabas. Even today, if anyone rears a horse, he is looked down upon. A few Gadaba elders informed that they do not touch the horse. The reason for their abhorrence of the horse is that they consider it as their rival because they were palanquin bearers once, while the horse used to carry a man at a greater speed than themselves. It may be said that the horse has replaced the palanquin. Hence, they lost livelihood through their traditional occupation and dislike the horse.

Gadabas consider that hearing the howling of a *sakunapakshi* in the early hours of the day (morning) is a sure sign of death of an ailing person in the habitat. Similarly while going out of work, if a fox is seen on the left side it is considered to be a bad omen. If the fox passes from left to right it is a good omen and if passes from right to left it is a bad omen. The Gadabas who believe in evil eye protect themselves by burning a sickle and taking it three times sound the hearer of the person suffering from the effect of *evil eye*, secondly, oven ash is taken down from head to toe three times and thrown in the dust bin. Monday, Thursday, and Friday are considered lucky or auspicious and generally during these days they start on a journey or undertake any new business / activities.

### **Religious Practices:**

Gadabas have belief in their own religion, apart from this, Gadabas who live among with Hindu castes, do profess Hinduism. In recent times the influence of Christianity among the Gadabas is also seen in the study areas of Visakhapatnam, Vizianagram, and Srikakulam districts. Some of the Gadabas follow Hindu religious ideology in addition to their own religion, whereas some Gadabas are Christian converts and also worship the tribal deities. In tribal areas of Andhra Pradesh tribal's conversion to Christianity is the recent trend and many

Christian institutions are coming up. In a Gadaba habitat, the people worship their own family and clan deities in addition to the local gods and goddesses. For instance, in Gadabavalasa of Gumma Panchyat of Vizianagaram district, Gadabas mainly worship three deities namely Sottamma, Jakaramma and Sandidemudu. Besides this, they also pray their ancestors on every year on *Kartika purnima* (October- November).

On this day, they sacrifice a fowl in the name of their ancestors and offer them special food items and new clothes which will be later worn by the members of the house hold. The members of a Gadaba family members compulsorily worship the central pole in the household on important festival occasions. The members of a clan strictly observe the totemic and worship their concern clan deity, which may be animate or inanimate object. Each Gadaba village has its local deity which is worshiped by the entire community people. In Visakha agency area, each tribal settlement invariably have the shrines of *Sanku Demudu*, *Bodu Devudu* or *Pedda Devudu* and *Nisani Devata*. In addition to these the tribal's also worship the regional deities, gods and goddesses. For instance the Gadaba's also worship the regional deities, gods and goddesses. The tribals (including Gadabas) of Visakha agency area worship the regional deity *Modukondamma* and collectively organize a fair at Paderu in every year during the month of May. And also they make pilgrimage to Borra and Simhachalam temple similarly. The tribal people in Vizianagaram district make pilgrimage to Arasavalli, Srikurmam and Srimukalingam and also they attend the Pydithalli fair at Vizianagaram. The Gadabas who inhabit in Komarada and Parvathipuram mandals of Vizianagram also visit the Majji Gairamma temple at Rayagada, Orissa state at least once in a calendar year. The Khatri Gadabas of Gadabapet village, in Srikakulam district usually observe their deity festivals like *Buradala Polamma*, *Duragathalli Panduga* and *Polipilli thalli panduga* in addition to the Hindu festivals, like *Dasara*, *Deepavali*, *Sankranti* and *Sivaratri*. In general, the Gadabas worship the trees like *Ippa*, *Ravi*, *Juvvi*, *Neredu*, *Vepa*, *Mamidi* and *Marri*, because of this reason the sacred groves are intact in the tribal areas even in the degraded forest environmental condition, prevails in most of the tribal settlements of Andhra Pradesh.

The important festival of tribals in North Coastal districts of Andhra Pradesh is *Etum* or *Itikula panduga* (hunting festival). Even the Gadabas also celebrate this festival with out fail. Mr.H.D.Taylor writes about the tribal religious festivals and chief deities in the following paragraph. "The chief festival is *Itakapara* or *hunting feast*, in March and April. On this occasion, the whole tribal male population turns out to hunt and if they return unsuccessful, the women pelt them with cow dung on their return to the village, if, however, successful, they have their ravage upon the women in another way. The chief deities (though spoken of

generally under the term devata or *Mahaprabu*) are *Ganga Devi* or Takuram, *Iswara* or *Mouli*, *Bhairava* and *Jhankara*. It is *Ishwara* or *Mouli* who is worshipped at chaitra, *Jhankara* is the god of land, rainfall and crops and cow is sacrificed to him. There are not, as a rule, temples but the *puja* (worship) place consists of a sacred grove surrounded with a circle of stones, which takes the name of *Jhankara* from the God to whom *puja* is performed. *Ganga Devi*, *Iswara* and *Mouli* have temples at certain places, but as a rule, there is no building and the size of *puja* is marked by trees and stones. To *Iswara*, a she buffalo is sacrificed at chaitra to the other *Devatas*, cocks and goats are sacrificed to *Ganga Devi* or *Takurani* is the goddess of life and health, both of men and cattle, to her Pigs, goats and pigeons are sacrificed. There are other interesting aspects, one or two curious superstition is that a piece of wild buffalo horn buried in the ground of the village will avert or cure cattle disease”.

Mr.G.F.Paddison writes, rather a curious custom in connection with a village goddess close to her shrine a swing is kept. On this swing, once a year at the great village festival thorns are placed, and the village priest or priestess sits on them without harm. If *pujari* is a male he has been made neural. But, if the village is not fortunate enough to possess a eunuch, a women performs the ceremony.

Even today some of these traditional beliefs and practices exist among the Gadabas. It is noted that the worship of deities and observance of festivals among the Gadabas will invariably be followed by heavy feast and drink. The deities which the Gadabas of Gadabavalasa in Gumma Panchyat of Vizianagaram district worship are mentioned below.

### **Gods and Goddesses:**

#### **Sottamma:**

Interms of placing the goddess, this deity is situated forward the east, near the school synmbolized in a putta (anti-hill). The worship of this goddess fall on Chaitra Suddha Triodasi (March-April) and their month is locally known as *Itikenela*. On this day all the Gadaba families clean their households by bedaub the floor with cow-dung and mud decorates them with *rangavalli*. All of them take bath, *Janni* the traditional priest of their tribe, performs *puja* for this deity with flowers and burns incense. He then lits a light with *Ippa* or *Teli* oil in the earthen pramida. Later fowl is sacrificed by each family to this deity. The offering is made only by the *Janni*. The fowl thus sacrificed is taken away by the respective family the main dish on this day. Till this offering is over, they do not take food. It seems a decade ago the heads of the sacrificed fowls were given to *Yejjodu* the eunuch. This

practices is not being these days, observed as there is no '*Yejjodu*' in this village. When questioned about the deviation in their age old practice, they simply brushed away the issue a sarcastic remark that in these days many things are being done much against the traditional customs and norms. "Who bothers about such things? We have to go according to the time". This invariably shows the laxity in their traditional norms. The worship of this deity is done especially to protect the village from epidemics. It may thus be observed from the earlier records and also from the present system of worship that there has been a change though such a change may not be so far or as significant as in the case of some other societies.

### **Jakara Devata:**

The Gadabas of this village worship *Jakaramma* before Pushya Amavasy (December-January). This deity is otherwise known as Goddamma. Generally, Sunday is considered as auspicious day for the propitiation of this deity. On this day also they clean their houses and decorate them with *rangavalli*. This deity is worshipped collectively by raising contributions from all the residents and a goat or a pig is purchased for the sacrificial purpose only. The males go to propitiate, whereas the females remain in the house and attend to the cooking. Till the Propitiation is over, none in the village takes meals. The *Janni* or *Deasari* the traditional priest offers puja by applying turmeric, vermilion and flowers to the deity, and to the goat or pig that is to be sacrificed. A light is also lit with *teli* oil in an earthen *prameda*. Later one among the gathering cut the head of the goat and a little blood is sprinkled over the deity. The remaining blood is collected in a *donni* prepared out of the bark of a tree. This blood and a little quantity of cooked rice and red gram dal are offered. All the assembled pray the deity to safeguard them their cattle from the wild animals. Unless they propitiate this deity and offer redgram, they do not use this pulse for their domestic consumption purpose. This is also called *KandiKotha* as the offering of new red gram to the deity is involved. When the propitiation is over, the *Desari* (*Janni*) distributes the meat of the sacrificed goat or pig to all the families in the village which contributed for the purchase of the goat or pig. They cook the meat and enjoy it with their concern family members. On this day they abstain to attend the regular work. They all stay in the village to enjoy special food and drink.

### **Sandhi Demudu:**

This deity is otherwise called as *Ghativaralu* and is worshipped on any Thursday in the month of April. The Worship of *Sandhi Demudu* is not officiated by *Janni*. The *Yejjodu* of the Community is invited for the propitiation of this deity. Gadabas usually worship this deity to ward off evil spirits entry into their respective habitat or village. A goat is purchased

collectively by raising contributions from all families for the sacrificial purpose. On that day, all the old broomsticks and the broken *jobbies* are heaped in a central place of the village by the residents. Then the *Yejjodu* starts the *puja* near the heap. He lits a candle and also burns incense. Later the sacrificial animal blood is sprinkled on this heap. All these collected articles are tied to a rope in there fore of *alpana* (festoon) and this will be tied across all the roads leading the village. The meat of the sacrificed goat is distributed equally among all the households and is cooked and enjoyed with non-vegetarian special food items and drink.

### **Nookamma:**

The Gadabas who live along with the Hindu castes communities worship, the village deity without fail. The Gadabas of this village also worship ‘*Nookamma*’, weekly once. It is said that on every Thursday this deity is worshipped, though in reality it is not so. The surrounding of this deity is very dirty. It is said that on festive days individual households visit the deity and offer some special dishes prepared. There is no special worship as such in the case of other deities.

The Gadabas in Visakha agency area worship *Konda Devata* on any Tuesday or Friay in the month of May before sowing the seeds in their agricultural fields. The other tribes also worship this deity very enthusiastically. The residents of a tribal settlement collectively worship this deity by raising contributions from all the families to purchase a goat for sacrificial purpose and to meet the expenditure of *pooja*. This deity is propitiated by the *disari* or *poojari*. On the day of worship of this deity, all the families keep some quantity of all variety of seeds in separate *donnelu* at the shrine. This shrine is invariably located on the hill top under a pious tree near by the habitat, some quantity of sacrificial animal blood is sprinkled on the seeds kept there, later these seeds are mixed in remaining seeds kept in the earthen pots for future germination purpose. After rainfall the tribal peasants sow these seeds in their agricultural fields. *Desari* or *poojari* distribute the sacrificed animal meet equally to all the families and it is cooked and eaten along with an intoxicating drink. They worship this deity for getting rainfall in time to sow the crops, and to protect their crops and cattle from the wild animals. It is noted that majority of tribes worship more number of female deities or goddesses than the male gods. There is much concern to practice the little traditions in their day to day life, relatively than compared to the observance of great traditions; usually the latter are cultivated in the temples.

## **Festivals and Fairs:**

Religious festivals and fairs have much importance in the lives of Gadabas like that of other tribes and Hindu caste communities. They celebrate all important festivals and attend the regional deities; fair's compulsorily. The chief festival of Gadabas *Itikelapanduga* falls in *Itikanela* in the month of April. The main feature of this festival is that the Gadaba males of the village in the early hours of the day go to forest for hunting animals. No adult male member is found in the village on this day except the old and small children. If any able bodied male is found in the village without going for hunting the women drive him away by throwing dung on him. The Gadaba women folk gather together and enjoy singing songs till their men folk return with successful hunt. The women pelt them with animal dung or any trash / garbage items during, if they return unsuccessful in the hunt. If any person visits to the village during the days of this festival, the women folk do not leave him till they collect (sunkum) some amount of donation. This amount of collection is distributed equally among them. The hunt brought by the male members is also distributed equally which forms the main dish of the day. Generally this festival is observed in a week days during *Itikanela*.

The other festivals they observe are *Sankaramanam*, *Kothamaasya*, *Kandikotha*, *Korra Kotha*, *Mamidi Kotha*, *Tenka panduga*, *Panasa Kotha* etc. It is noted that Gadabas usually offer the first fruit or grain to their deities, unless that they do not take directly, the yields of any tree or plant which they domesticate, there is no special ritual as such for these festivals. During these festive days they sacrifice pigs or goats and enjoy with feast and drink. Those who cannot afford do not even perform these festivals. Good number of Gadaba families reported that they have not observed all these festivals. Of course in the month of April, every Gadaba family observes the *Tenka Panduga* (*tenkalakotha* festival). On this day the gruel prepared with the seeds of mango is offered to the village deity. Till they perform this festival, they do not take the ambali of mango kernels. On any festival day, *Dimsa* dance is performed in which both men and women acvtively participate in it. It is usually performed at deity temple or at *sador* (public meeting place). It is one kind of recreation to them. Exchange of festival feast items in between the close kith and kin families is very common.

## **Fairs:**

Religious fairs are usually organized collectively by raising the contributions from the tribal families of a particular region in specific, for instance a fair is held on the occasion of Sivaratri (February-March) at Neelakanteswara temple in Gumma Panchyat village. The residents of Gadabavalasa hamlet and also the inhabitants of other hamlets of Gumma

panchayat compulsorily contribute for organization of this fair. There are arrangements for regular worship of this deity. The priest an Oriya Brahmin offers *Naivedyam daily*. Every year the annual fair is held near this temple for three days. People from the neighbouring villages who are within a radius of 10 Kilometers, irrespective of caste and tribe participate in the fair. The traders from Kurupam and Parvathipuram also attend this fair with their traditional ware.

Similarly, a big fair usually held at *Modukondamma* temple in Paderu during the first week of May. *Modukondamma* is a tribal deity of Visakha Agency. About sixteen tribes found to live in the agency area of Visakhapatnam district. Tribal people in the sub-plan area of Paderu, usually make vows on this deity, whenever they are in difficult and sick conditions. Generally, they fulfil those vows by worshipping this deity at the time of this fair. This goddess is propitiated by the priest; (Brahmin Caste person). *Modu Kondamma* fair is attended by large number of tribal people and some of the caste people, inhabiting in the scheduled areas of Visakha agency. Traders from Visakhapatnam, Narsipatnam, Vaddadi Madugula, and Chodavaram also attend this fair with their traditional ware. A fair fulfil several functions like religious, market, and entrainment and also it act as a centre for communication. Even the government extension agents also choose it for spreading the messages pertaining to their activities among the tribals as they gather there in more number on such occasion. Certain entertainment programmes also organized on this special occasion.

The Gadabas also worship both benevolent and malevolent spirits. In general they keep the idols of benevolent sprits inside or centre place of the village, whereas they keep the idols of malevolent spirits at the periphery or out skirts of their habitat. They compulsorily offer sacrificial blood of an animal to the malevolent spritis, whereas they worship informally to appease them. If any such spirit attacks them, they approach the local *guruvu* or *gurumai* to get rid of from the danger and difficulty experience with it. If any tribal person becomes sick or ill this is attributed as cause of witchcraft or sorcery. *Guruvu (Guruvugadu)* or *Gurumai* usually have knowledge in herbal medicine and cure certain ailments among tribal communities. The tribal medicine man in Vizianagaram and Srikakulam districts referred as *Yejjodu*. If tribal women have knowledge in witch craft and herbal medicine she is locally known as *Yejjuralu*.

The Gadabas have a form of devil dance, which they are willing to perform before strangers in return for a small present. Captain Glasfurd explanation about it as follows “At the time of the Dusserah, Holi, and other festival occasions and also during lean periods, both men and women dance to the music of fife and drum. Sometimes they form a ring by joining hands all

round, and with a long hop spring towards the centre, and their hop back to the full extent of their arms, while they at the same time keep circling on each others wrists. When fatigued, they cease dancing, and sing. A man steps out of the crowd and sings a verse or two impromptu. One of the women rejoins, and they sing at each other for a short time. The point of these songs appears to consist in giving the sharpest rejoinder to each other. The women affects upon the man's ungainly appearance and want of skill as a cultivator or hunts man, and the resorts by reproaching herewith her ugliness, and slatternly habit". In connection with dancing Mr. Henderson writes that " all the Gadaba dancing I have seen was the same that of the Porjas, and consisted of a sort of women's march, at times accompanied by a few men who wander round, and occasionally form a ring through which the line of women passes. Sometimes the men get on each other's shoulders and so form a sort of two-storied pyramid. The women's song is comparatively quite melodious". Not only on festival occasions but also during socio-ceremonial occasions Gadabas do perform` dance in groups.

The Gadabas who recently converted to Christianity do attend the Sunday mass prayer at the local church. The proceedings of which, is usually conducted by the pastor. They celebrate Christmas, New Year's Day and Easter, in addition to their own festivals as mentioned afore. The Gadaba families which converted into Christianity very soon loose the tribal identity and also change inevitable in their age old tribal religious practice. Currently tribals conversion into Christianity is very rampant in north coastal districts of Andhra Pradesh. Many Christian religious institutions are coming up in the remote tribal habitats too. Eventhough certain Gadaba people converted into Christianity, their clan / gotra system is intact. There is no change in their social organization. The Gadabas who are inhabited in Hindu multi caste villages used to observe the Hindu festivals apart from their own festivals and fairs. Until the recent past, the tribal people have belief in Animism, Naturism, Totemism, and Hinduism. Most of the festivals which they observe have economic significance and some of them have cultural relevance, religious beliefs and practices of Gadabas helping them to maintain social order and cohesion at community and village they levels.

Generally the religious festivals are eagerly awaited by the Gadaba people. The ancestor al spirits find a favour and appreciation from their present and future generations and the people consider the ancestors, their family and household deity who help them in their day to day life. It is noted in the study area that the Gadabas have blended their belief and ritual with other faiths. Hinduism active among them, as the Hindu castes people have been their close neighbours, associates and an ideal model for centuries. However, in recent times some of the Gadabas are attracted towards Christianity like that of some other tribes in the agency areas



of Visakhapatnam, Vizianagaram and Srikulam districts. Not only in the tribal areas of these three districts but also in the scheduled areas of other districts too, the religious changes trend observed among tribal communities of Andhra Pradesh through Anthropological empirical research investigation.

## CHAPTER VII

### ART AND MATERIAL CULTURE

#### **Art:**

The Gadaba tribe has no specific art form as such. But the Gadaba people have their own skill to construct the traditional house with the locally available material of mud, wood (timber) and bamboo wood. The mud walls of a house is smeared with red coloured clay with, coloured designs of plants, animals and flowers as well as concern to their economic activity of cattle keeping and hunting. In the tribal areas of North-Coastal Andhra Pradesh, the Savara tribe has its own art which exhibits about their cultural activities. It is popularly known as 'Savara tribal art'. The Gadaba tribe also play certain musical instruments alike that of other tribes in the area especially while performing *Dimsa* dance during socio-ceremonial and religious festival occasions. The details of musical instruments are given at the end of this chapter.

#### **Material Culture:**

##### **Procedure and Material used in House Construction:**

In the past in construction of thatched house (*purillu*), a Gadaba family first select the house site with the consultation of the village *Naiko* (*Naidu*). Then it consults the local *Deasari* for fixing an auspicious day to take up foundation activity concern to the house construction. After wards, the house builder cleans and smears the central portion of the proposed site with cow dung. Facing east, the house builder prepares *Koti*, by keeping two unbroken rice grains side by side on which another unbroken rice grain is also kept. Three such *kotis* are kept little away from each other and are covered with an earthen lid locally known as *Pamika*. It is secured firmly to the ground by pasting mud round it. Then, again three *kotis* are kept over this *pamka* this is done in the evening hours of the day. After arranging the *kotis* the house builder prays the Gods and the ancestors to protect the *koti* from the evil spirits till the following morning and invokes their blessings. If the *koti* remains intact, the house builder sticks to the site. Other wise the test will be conducted at a different place within the village site till he comes up on a site which stands the *Koti* test. Like wise the selection of house site is made by the Gadaba tribe alike that of other tribes in the study area.

Then an auspicious day is fixed in consultation with the local *Deasari* for fixing up the central pole, preferably of *neredi* wood, at the place where the test for the selection of site was actually conducted. The construction work is thereafter taken up with the assistance of family

labour and community labour. The owner provides vegetarian food every day to persons irrespective of tribe who participated in the construction of the house till its completion.

Before the actual construction of the house, the required quality of the wood, roofing, grass, *adda* fibre etc, are procured without any restriction from the near by forest. Any type of thin long wooden poles, except those of mango, myrobalam, sampenga, and *Chandra* or *chendur* is used as beams for the construction of the roof, besides bamboos. Forked posts of *neredi* (*Eugenia Jambolane*), *maddi* (*terminalia alata*) and *Jalli* wood are also utilized. The roof is covered either with *etha* (date palm tree) thatch or *gopiri* or *relli gaddi* (a wild jungle grass). The thin flexible beams locally known as *rivva* are used in the construction of wattled walls. Mud walls are also constructed by those who can afford it. Earlier there were two types of houses constructed by the Gadabas, such as *purillu* and *middillu*. In recent times tiled and asbestos roofed houses are also constructed under housing scheme along with R.C.C buildings. Now four types of houses are seen in the Gadaba settlements, namely thatched, tiled, Asbestos roofed and R.C.C buildings. Only a few traditional thatched type of houses are seen among the Gadabas in the studied field villages.

Prior to the construction of house the local *Desari* (*muhurthagadu*) looks at the stars in the night, on the day he is consulted, to fix up the *muhartham* (auspicious day) for starting the house construction work. The months *sankuratri* (January) and *sivaratri* (February) are preferred as the Gadabas uninterrupted by rains and agricultural operations, can complete the house construction at one stretch thereafter. In the case of construction of traditional house of thatched type, which is built with mud walls, locally known as *madhura goda*. A foundation of two feet depth is dug for construction of mud walls. In certain houses construction the people of this tribe, the long thin flexible beams locally called *rivva* are interlaced to form a strong fence and then plastered on either side with a mixture of dung and mud. The thickness of wattled wall is always maintained in between 6" and 8". Whereas thickness of mud walls ranges from one foot to one and half a feet. The height of the walls in both the types is 6 feet all round the house. Over these walls four or five beams are kept to support the loft which is constructed over cross beams with wooden rafters and bamboos. An area of about 4' x 4' either in the centre or in the corner of the left is loft to gain access with the help of a ladder, locally known as *dapa*. The loft is the safest place for storing the grain in *adda* leaf baskets or bamboo baskets, for keeping washed clothes in bamboo box and also keeping implements and domestic utensils which are not required for daily use.

In general the roof is supported by forked posts, one central pole of about 10' - 6' from the ground level and other posts of 5' height from the ground opposite to the central pole on

which rest wooden beams. The roof is covered either with date palm leaves or *gopuri* grass which slopes down on all the four sides as each house is independent and rectangular in design. As one enters the house, the height of the roof is 4" or 4" - 6" from the ground, 7" at the main gate and 10" - 6" at the centre of the house. The roof is thus, sloping so that it may not be blown off due to heavy gales and also facilitate convenient draining of rain water. Both wooden and bamboo doors are provided to the houses. Majority of the traditional houses were provided with wooden doors, which were locally prepared by each household with mango, Jack and Sampenga (*Michelia Champaca*) wood. No ventilators were provided to the houses.

### **Utilization of House:**

The living portion of the house is mainly divided into two locally known as *inillu* and *goudillu* with a mud partition wall of 5' x 6'. The oven is invariably constructed in *inillu* over which a bamboo mat of 3'-6" x 3'-6" locally known as *Joli* is hung to dry the corn and other seeds. Adjoining the oven an earthen platform of 1' x 1 ½ x 3' locally known as *Kuduru* is used to keep provisions, and a few important domestic utensils. Besides, the ancestors are also worshipped in *gondillu* on *Sankuramanam* festival day. The *inillu* is also used for sleeping purposes. Without exception the *gondillu* is the darkest room in every house and cooking is done in *inillu* with the light of the burning fuel even in day time. It is observed in the field villages that some of the Gadaba families used to cook the food in the corner of *varandah* with firewood as fuel.

The main gate of the majority of the houses faces either east or west but in respect of few houses, it faces north also, though no house face south. It is a belief that some untoward events will happen if the main gate of the house faces south. The measurements of the dwellings Gadaba and other tribes do not vary. Generally the height and breadth of the house among all the tribes in the study area must be equal in respect to traditional type of house. But in certain cases, both the measurements vary depending on the availability of the site and as such there are no fixed measurements for the house.

House warming ceremony is compulsorily observed by this tribe. On completion of the construction of the house, an auspicious day is fixed in consultation with *Desari* (*muharthagadu*) to enter into the new house. The house warming ceremony is simple and informal. On this day the owner of the house builder offers a non-vegetarian community feast, depending on his economic position. Otherwise the community people are served with cooked *sama* or rice. On this occasion, the Gadabas usually keep flowers and a new pot full

of hill stream water in *gondillu*. A few Gadaba families perform *puja* to *pedda demudu* in *gondillu* and offer coconuts and plantain fruits. In this connection a community feast is also arranged for all the local Gadaba families. Bagata, Konda Dora, Kotiya, Manne Dora, Konda kapu and Konda kammara tribes do not accept cooked food from Gadabas on this occasion. Generally houses consist of two rooms with *varandah*. Majority of the Gadaba households have kitchen garden at the backyard and raise plants of vegetables and fruits in it. Most part of such produce is mainly used for consumption of the family members. However, if any family gets surplus produce out of it, then it is sold in the nearby weekly market (shandy). The Gadabas also rear fowls and pigs in the backyard of their respective houses. These are all the additional sources of income to each Gadaba family in addition to agriculture and minor forest produce collection.

In most of the Gadaba houses very poor sanitation conditions were observed. In general the Gadaba women sweep their houses every day along with cleaning of the cattle shed. Most of the Gadaba families keep the cattle beside their houses. Usually the houses are smeared with a mixture of cow dung and mud either on Monday or Thursday once in a week. The walls including the floor are plastered with dung and mud and decorated by smearing red or black earth on all the festive occasions. Besides the house is swept twice in a day by housewife or any other woman member of the family. The roof is usually repaired once in three years by replacing ripen bamboos, thin beams and the roofing in regard to traditional thatched type of house. The repairs are usually attended to by his own kin men or community people, and the owner in return offers food to the participants in this work. The cost of thatched house construction is very low ranging from Rs 1500 to Rs 2000, contains only the labour cost of the local konda kammari (Blacksmith). The required wood material and mud they procure from the nearby forest and fields. At present the traditional thatched type of housing is replaced by the tiled and R.C.C buildings. These types of houses are constructed under government housing scheme which are also provided with toilet facility. But many Gadabas are not yet accustomed to make use of toilet facility and confine to age old practice of open defecation.

### **Household Utensils and Domestic Goods:**

In the past Gadabas used earthen ware for various domestic purposes including cooking. These were bought from Konda kammari caste residing in the Agency areas. Subsequently they started to make use of Aluminium utensils along with the earthen pots as utensils. In recent times they are also using stainless steel utensils for cooking and eating purposes. A few well to do Gadaba families now use modern appliances for domestic

purpose. Once, the numerous earthen pots and few aluminium utensils which are just enough to meet the requirements of the household form the substantial part of the household goods among the Gadaba families. The utility of the article is taken into consideration rather than its decorative value. The articles are mostly simple and durable.

The earthen pots of different sizes depending on the size and the needs of the family are purchased from the nearby weekly shandies. The pot is a multi purpose utensil, used for cooking rice, chodi gruel, curry, and *Jodu* (sambar). It is also used for fetching and storing water. The word *kelu* in tribal dialect means earthen pot. The pot used for cooking rice or sama is known as *javarnikelu* while the pot used for cooking *chodi* gruel is called *kurvarnikelu* the pot with broad mouth, known as *kurvani kelu* is used for cooking the curry. *Iorra Kadi Kelu* is used for preparing sambar. The tamrind water mixed with salt and chillies is boiled and thus the *rasam* is prepared. The cost of the pots generally varies from Rs10/- to Rs 20 depending upon the size of the utensil.

Ladle locally known as *chattura* or *Kura teddu* is prepared by every household with *gummadi* wood. It is used for serving curry and sambar or rasam. *Prasu* or *doki* is prepared out of ripened water gourd which is dried and made hollow by removing the inner pulp through an opening made into it. Every household use it to fetch and serve water. *Killerudippa* an improvised vessel is used to carrying *chodi* (Ragi) gruel to the work spot. This is prepared out of large sized ripened water gourd. An opening is made at the top removed the pulp and then dried up before it is used. These water gourd plants are therefore specially grown by every Gadaba family. Large size earthen pots are used for storing the grains for future use.

The food at home is usually served in aluminium or stainless steel plates. It is locally called as *Kurka* and the cost of one such article varies from Rs 20 to Rs 50, small adda leaf baskets, locally known as *Kala* or *modu* are used for carrying food to distant work spot or to the forest. In the study area it is observed that usage of earthen ware is enormously reduced and switched to the using of Aluminium and stainless steel utensils by almost all the Gadaba families due to its long durability.

### **Other Domestic Goods:**

Every Gadaba household usually owns a few storing utensils, besides the grinding stone *chakkie* winning fan and wooden cot. They usually store food grains i.e, paddy or any corn in *Kolikibutti* or *Ponaka butti* prepared out of thin bamboo ribs or in large size earthen pots *Kagu*. These are usually purchased in the nearby weakly market (shandy). The capacity of

each *koliki butti* or *ponaka butti* varies from 3 *puttis* or 60 *kunchams* or 5 *puttis* or 100 *kunchams*. The basket is plastered on either side with a mixture of dung and mud. Before filling up the basket with any corn, the bottom is covered by spreading the paddy straw or sama straw. Like wise the upper portion is also covered with straw after fill it up with the corn and then plastered. Similarly the earthen pots and the adda leaf baskets locally known as *Vetu pothelu* are also used for storing small quantities of corn and seed. *Samajatha* is one indigeniuous grinder made of *sampenga* or *thande* wood. It consists *basavika* and *tirupa*. *Tirupa* is the one which rotates over *basavika*. This is exclusively used to dehusk corn. *Deera Jatha*, is another type of grinding stione, made of granite stone, which is used for preparing flour of any grain. The local konda kammara (*mettu kamsali*) prepares this on payment of both cash and kind. *Somiki* is a small mortar in *inillu* which is used for dehusking corn with a pestle known as *kolu*. *Kolu* or pestle is usally prepared by every Gadaba household with any type of hard wood, and the length usually varies from three feet to four feet. An iron ring known as *bondu* is fixed to one end of this *kolu* by the local konda kammara (*Mettu kamasali*) of blacksmith. The *kolu* is used for pounding corn for dehusking purpose. In order to clean the corn the winnowing fans are used, which are purchased in the nearby shandy. Small bamboo baskets are also used for carrying the corn. The minor repairs are attended to by the women themselves in a Gadaba household.

At present a considerable number of Gadaba households are using cots for sleeping purpose along with the bamboo mats. The bamboo mat, bedsheets (*pachadam*), mirrors, *bhoshanam*, *gadamanchi* and wooden boxes, trunks are some of the articles used by the Gadaba households in the study area. A few Gadaba families are now using brass utensils for fetching and storing drinking water. A few tumblers (glasses) are also owned by them. Almost all the Gadaba households in the field villages are now possessing earthen, aluminium, stainless steel and brass utensils. Once, the Gadaba families used oil lamps, kerosene lights and hurricane lanterns for lightening purpose. But now some of the Gadaba settlements have electricity facility and using it for lighterning purpose as well as ironing, and Television (T.V) operation purposes. A few Gadaba families are using mosquito nets in the nights which are supplied by the I.T.D.A and Malaria (health) department. The incidence of Malaria fever cases is very high in almost all the Gadaba settlements. At present many Gadaba households are using toilet and washing soaps. The Gadaba women wash their clothes once in a week by boiling them in water mixed with oven ash, near a hill stream or wash their soiled clothes with detergent soap and powder on the bund of the hillstream. Hill streams and springs are the main sources of water for domestic and irrigation purposes Gadabas in the field villages.

In addition to these a few Gadaba settlements now have bore wells, piped water facility, which are used for both drinking and cleaning of utensils as well as bathing purpose.

### **Agricultural Implements:**

The age old agricultural implements of Gadaba peasants are *Nagali* (Plough), *Guddali* (Spade), *goddali* (axe) *Kusi* (crow bar) and *Katti* (knife). Every Gadaba peasant family prepares the required agricultural implement at home, excepting the axe head, spade, plough share and *kusi* which are either purchased at the weekly shandy or prepared by the local *Mettu kamsali* (blacksmith) with or without the supply of raw material.

The ploughs used by the Gadaba farmers are of two types namely, *perinagali* and *buttinagali*. The *perinagali* (big plough) is used to plough hill slopes whereas the *buttinagli* (small plough) is commonly used to plough flat lands and wet lands. In addition to these two, *valuva* is used for disturbing the soil in the *podu* fields. The plough usually consists of *medi*, *nagalidukka*, *nakku*, *veta karra* and *pundi*. A sharp pointed iron piece of 6" to 8" in length locally known as *nakku* (ploughsdhane) is fixed to *nagalidukka*, allowing 2" to project outside. *Nagalidukka* is a separate piece of wood to which all other parts are fixed. The *medi* and *nagali dukka* are connected by *vetakarra*. Then the *pundi* is tied to *vetakarra* with *mokutradu* prepared with buffalo skin. The *medi*, which is used as handle by the peasant while ploughing, and *mokutradu* are tied with a *kontitradu* (rope) so as to keep *medi* intact.

After wards the bullocks are tied on either side of the *pundi*. The *nagali* of any type is made ready for the work. The only difference among these two types of ploughs is the size of *nagalidukka*. The *nagali* is usually prepared with *tada* wood as it will be durable. The *mokutradu* is prepared with *adda* fibre, which is also used for tethering their cattle. Mechanized technology is not in operation even today in the farming of Gadaba tribe. Still age old technology is using by the Gadaba farmers. They plough their lands with traditional wooden plough using draft animals.

The spade is locally called as *guddali* which is used to turn the earth on steep hill slopes and to construct earthen bunds in the fields. As iron blade with a broad face is fixed to a handle of 2½' to 3' in length. The handle is prepared with *tada* wood by each Gadaba household. The iron blade is purchased for Rs 20 or 30 from the nearest shandy or from the local *Mettu kamsali* (Blacksmith).

*Kusi* (crowbar) is an iron rod of 4" – 6" or 5" in length with a pointed end. It is used for digging pits and lifting stones. The axe locally called as *goddali* is nothing but a *blunt* piece of iron of 8" and 10" in length one end of this axe head is made sharp to cut trees and plants.



This is also provided with a handle of 2" - 6" or 3". Every Gadaba farmer uses *tutaribuddiga* to drive bullocks by poking while ploughing the land. It is a hard bamboo stick of 5'in length which is nailed at one end of it. *Borigi* is usually used for disturbing the soil in crop fields and also using for weeding purpose. All these agricultural implements are still in use among the Gadaba peasants in the study area.

### **Musical Instruments:**

The old *tabala* and brass *talalu* (cymbels) are played by the Gadabas themselves to provide music for the drama. Similarly the local musical instruments namely *tudumu*, *dappu* and *kiridi* are played by any Gadaba man. The flute locally known as *pirodi* is played to produce the rhythm of the dance, while the other musical instruments are also played rhythmically with the sound of *pirodi*. Unless the musical instruments are played the participants in dance can not present the performance. This kind of music is also the life of the traditional *dimsa* dance. The musical instruments are purchased from the nearest shandy. Generally the musical instruments are made by the Valmiki people in Visakha agency area.

### **Tudumu:**

The shell of this instrument is made of pottery and it is covered with the skin of cow of bullock. Required musical sounds are produced by beating this with *samting*.

*Dappu* is circular shape made of *gummadi* wood. It is covered with the skin of the goat. The required rhythmical sounds produced by using thin hard bamboo sticks locally known as *baddiga*.

*Kiridi* is also made of pottery and it is in the shape of a pot with broad face. It is covered with cow skin and *baddiga* are used to produce sound.

*Pirodi* is the flute made of brass, which is used to produce the rhythmical tunes for the dance. It is also made with hollow bamboo keeping five or six holes on the upperside narrow hollow along a nob at the end. It is very difficult to present a typical *dimsa* dance without a *pirodi*. All the afore mentioned four different type of musical instruments are used while performing *dimsa* dance in various socio-ceremonial, ritual and religious occasion. In a Gadaba settlement, *Dimsa* dance is usually performed at *sador* on festive occasions. It is the main entertainment to the residents of a Gadaba settlement.

*Rangavalli* and *tattooing* are considered as art forms of Gadabas, alike that of other tribes in the agency areas of north-coastal Andhra Pradesh ie, Visakhapatnam, Vizianagaram and

Srikakulam district. Every Gadaba women have skill in drawing *rangavalli* with chodi flour or white clay powder.

The tattoing locally known as *goddili* found among the old Gadaba women is done only for decorative purposes. The elderly women attend to tattoing the children before they complete eight years age. The castor oil will be applied on the place where the tattoing is to be done. *Dabbanam* (a bunch of three or four needles) is poked on the body where the castor oil is applied. The tattoing is not at all being taken up by the younger generation, now as it has no special significance for them. The Gadaba women are habituated neither to wearing vermillion on their foreheads nor to using any type of cosmetics. But now majority of the Gadaba households possess the cheap mirrior for dressing or combing hair. In the so called advanced socities the youth are showing much enthusiasm for tattoing their hands and other parts of upper body. The tattoing is now a days become very popular in many advanced societies of the world, once it was prevailed only in the primitive tribal socities.

## CHAPTER VIII

### DEVELOPMENT- SOCIAL AND CULTURAL CHANGE

#### **Development and Change:**

After India's independence, our government is allocating certain amount towards Tribal Development under the five year plans. The Government have launched ambitious community Development Programmes and the National Extension Service with a view to bring about many sided development of rural and tribal folk. In addition, various social legislations have been enacted by the state for the welfare of people at large and, special privileges have also been provided for the development of tribes in particular. Majority of the interior tribals and vulnerable tribals (including Gadabas) are not aware of these privileges sanctioned for their socio-economic advancement due to illiteracy, innocence and ignorance. Most of them are least interested in these affairs and have no time and inclination to think about the welfare programmes due to their deteriorating economic condition. They toil from dawn to dusk to keep the pot boiling. Keeping in view this fact an attempt is made to evaluate the impact of constitutional provisions and development programmes, to the extent possible with particular reference to the Gadabas of Gadabavalasa village in Vizianagaram district.

The various development programmes initiated by the I.T.D.A, for the welfare of the people have not made much headway due to lack of enthusiasm on the part of extension agents at the helm of affairs. The Integrated Tribal Development Agency promises a green picture to tribal people. But it is still a distant dream. There is a popular feeling among the tribal people that the ITDA has failed to serve any useful purpose and it has not created the expected impact on the tribal people including Gadabas.

Even today large majority of them are facing the problems like poverty, food in security, illiteracy, malnutrition, morbidity and early deaths. About 60 percent of them stand at below poverty line and they are the worst sufferers. Neither the five year plans nor the tribal development programmes have been able to bring about even an iota of change towards their upliftment, progress and prosperity. To create a feeling among them about the development activities a psychological change has to be brought about in the minds of these poor Gadaba people. Therefore, the Gadaba people in this village today feel that the developmental programmes are primarily meant for a few rich and elite. Verify this is true and is the main reason for the loss of faith in it among the majority of Gadaba people. An individual can sacrifice for the community looks after his welfare. The prevailing gulf between the people

and government is due to the fact that a majority of people do not feel that they are link of the Government, which is their own creation.

The Gadabas of the village are not aware of the developmental activities that are taking place in the country nor do they have any opportunity to know. It is surprising to note that a good number of the residents are totally ignorant about the independence of the country. However, majority of them know about panchayat, mandal head quarters, Zillaparishad about Integrated Tribal Agency, but they are totally ignorant about the functions of these institutions. It is noted that a considerable number of Gadabas were benefited with the housing scheme, and subsidiary loan facility. At present some of the Gadabas aware the family planning and preferring vasectomy. In Principle family planning is exempted to the primitive tribe, (Particularly Vulnerable Tribal Group) but due to poverty and reward they are accepting it. Most of them prefer to have more number of children and they do not consider children as burden as they assist them in their various economic pursuits. They consider their children as economic asset.

Development among the Gadabas is not up to mark, even though, certain special programmes sponsored by the central, state plan schemes for their socio-economic development. This is an extremely flexible scheme. Its activities include agricultural development, cattle development, income generation programmes, health facilities and infrastructure development. The scheme is implemented by the ITDAs, Tribal Research Institutes and Non-Governmental Organizations with the necessary motivation and competence. The state government concerned is responsible for the proper execution, implementation, supervision and coordination of the schemes, including the selection of NGO's. It is a central sector scheme and 100 percent grant is provided by the Ministry. The basic cause for not reaching to the expected goal is due to the non-participation of the tribals fully in such scheme.

The low literacy rate indicates the educational backwardness of the Gadabas. There are very few graduates and salaried employees found in this community. A few, of them are employed as wage labourer in Tribal welfare institutions. The interior Gadabas are not access to modern health care facilities. Most of the Gadaba settlements lacking drinking water, road, postal, health, market, electricity, and modern media facilities. Even though, electricity is available near there settlements; they have not availed of it. They largely depend on rain water for raising the crops. Stream water and check dams are the sources of irrigation to the wet crops they raise. A few Gadaba peasants are now growing the commercial crops like, maize, Turmeric, ginger, beans, coffee and pepper and using chemical fertilizers and pesticides, in

addition to, organic manure. They make use of public distribution system but still largely depend on weekly markets (shandies) and upon moneylenders for their financial requirement.

Certain of the caste traditions and customs entered into the Gadaba tribe due to their culture contact with the neighbouring non-tribal plains people. They are also exposed to outside, in some extent through transportation and modern media communication network. It is noted some of the changes in their dressing style, food habits, family system and language. Dowry system also entered into the tribal society in the place of bride price (*voli*). However, the custom 'voli' still prevails among Gadabas. Change in the religion also noticed among Gadabas. Some of the gadaba families converted into Christianity. The impact of Hinduism is also seen among Gadabas. Some of the caste features of hegemony, hierarchy, inequality also noted in the tribal society. Gadabas who inhabit in the multi-caste villages have established symbiotic relationship with the local caste communities. The impact of modernization, urbanization and globalization definitely affecting the cultural identity of Gadabas and slowly they are integrating into the main stream.

#### **Health status and Health seeking Behaviour of Gadabas:**

The health status of Gadaba tribe in general is very poor. The incidence of malnutrition, morbidity and mortality is very high in this tribe as well as other Particularly Vulnerable Tribes like Kondh, Chenchu, Porja, Konda Reddy, and Konda Savara tribes in Andhra Pradesh. The health status of any community (including Gadaba tribe) is influenced by the interplay of health consciousness of the people, socio-cultural, demographic economic, educational and political factors. The common beliefs, traditional customs, myths, practices related to health and disease inturn influence the health seeking behaviour of tribal people (including Gadabas). In general the health status of tribal populations is very poor and worst of Particularly Vulnerable Tribes (including Gadabas) because of geographical isolation, segrartion, remoteness and being largely unaffected by the development process of government and non-government agencies. Tribal communities in general and Gadaba tribe in particular are highly disease prone, do not have required access basic health facilities. They are most exploited, neglected, high vulnerable to disease with high incidence of malnutrition, morbidity and mortality. High maternal mortality, infant and child mortality rates are also found among the Gadabas, due to poor nutritional status, low haemoglobin (anemia), unhygienic and age old cultural practices added with their dietary habits of food taboos and avoidances. Some of the preventable diseases such as tuberculosis, malaria, gastroenteritis, filariasis, measles, tetanus, whooping cough, skin diseases (scabis) etc, are also high among the Gadaba population. Certain genetical disorders like sickle cell anemia, Glucose 6-

phosphage dehydrogene (G6PD) deficiency, alpha and beta thalassemia are also noted among the Gadabas in the study area. Night blindness, sexually transmitted diseases are well known public health problems among them. They are very frequently affected with malaria, Diarrhoe and Amocbiasis. They have superstitious beliefs about their illness and diseases and approach the local *Guruvu*, *Goravagadu* or *Disari*, *Yejjodu* or *Yejjuralu* to take treatment and cure such diseases. Still they have beliefs in their own indigenous medical system *disari vaidyam* and use the medicinal herbs for curing certain of the diseases. Their health seeking behaviour is very closely associated with the magico-religious practices. And also they worship both the malevolent and benevolent spirits in order to get relief from their sickness or illness and diseases.

### **Nutritional Status and Nutritional Programmes through ICDS of Anganawadi Scheme and its impact on Gadabas:**

It has already been mentioned that the incidence of malnutrition is very high among the particularly vulnerable tribes including Gadaba. Food insecurity and poverty are the major causes for the prevalence of malnutrition cases in Gadaba population and other tribes population in the scheduled areas of Andhra Pradesh. In the past, forest flora and fauna had plenty of food resources such resources met the food requirements of limited and proportional size of tribal population. Over a period of time the population size has enormously increased, consequently tremendous force build up on the available energy base in the natural habitats of tribes including Gadaba. And also in actual practice the food habits and intake levels of Gadaba people and other tribals have changed considerably, due to the influence of outside foods and market economy. The declaration of forest areas around the Gadaba habitats as reserved forest actually resulted in removing jungles for growing commercial forestry. This intrusion resulted in reducing the food availability in terms of roots, tubers, nuts, fruits etc.,. Introduction of cash economy also received attention from the tribal peasants and in turn they have started to grow commercial crops, which resulted in the reduction of cereals production. The pressure of high cost economy and depletion of food resources has ultimately led to lesser intake of food and consequent malnutrition. Especially the shifting (*podu*) cultivation ecology Particularly Vulnerable Tribal Groups (PVTGs) is vulnerable and prone for high incidence of malnutrition. In general tribal ecology is known as "Ecology of Malnutrition".

The data from National Institute of Nutrition (NIN) shows that the Calorie intake of Particular Vulnerable Tribal Groups (PVTGs) population living in thick forest areas of Visakha agency is deficient only by 6.74 percent compared to Recommended Dietary

Allowance (RDA). The most severe deficiency in calories was found in almost half of the tribal children and lactating mothers. The Khond food intake is deficient by 20 percent in protein content compared to R.D.A. Similar situation prevails in more in the tribal population (including Gadaba population). The public distribution system in the tribal areas through G.C.C, D.R.Depots are distributing the ration items like rice, edible oil, sugar, iodised salt etc, to the tribals in their respective habitats. But still certain interior Gadabas are not availing it fully due to unsuitable timings of distributing domestic requirement items and poverty. Now each Gadaba settlement have I.C.D.S sponsored Anganawadi centre which provides supplementary nutrition diet to the pregnant women, lactating mothers and children. The Gadabas are access to it and availing fully. It is also providing pre-school education to the children in the age group of 3-5 years.

### **Role of I.T.D.A and Non- Government Organizations in Development of Gadaba Tribe:**

The studied Gadaba tribe population falls under the tribal sub-plan areas of the ITDA Paderu (Visakhapatnam district), Parvathipuram (Vizianagaram) and the ITDA Seethampeta (Srikakulam District). The concerned ITDAs are striving hard to empower and develop the Tribals (including Gadabs) by initiating housing, soil conservation, irrigation, drinking water, electricity, education, nutrition and health programmes in its respective jurisdictions. The Integrated Tribal Development Agency is definitely playing a key role in the upliftment of tribals (including Gadabas) by providing aforementioned welfare and infrastructural development schemes. The Government initiated housing scheme through I.T.D.A in tribal areas is a success programme. Majority of the Gadabas also benefited with this scheme. At present the Gadaba parents are also sending their school aged children to the locally available primary school or admitting them in Ashram / residential schools located outside their habitats also. Almost all the Gadaba households in the study area have access to and availing I.C.D.S sponsored Anganawadi schools facilities. Many road side Gadaba settlements have proper infrastructural facilities when compared to interior Gadaba settlements, which are literally provided by the I.T.D.As, functioning as per Tribal sub-plan strategy since fifth five year plan period onwards. The establishment of the following institutions were definitely facilitated the active participation of tribals (including Gadabas) in their own development and to provide sustainable livelihood to them.

1. NTFP processing and marketing society
2. Tribal Youth Association
3. Village Tribal Development Association (VTDA)

4. Girijan Mahila Thrift and Credit Societies (GMTCS).
5. Establishment of Grama Sabha as per the statutory requirement of provisions of the Panchayat Act (1996)
6. Panchayat Raj Extension to Scheduled Tribal Areas (PESA Act)
7. Association for promotion of Culture and Education (A.P.C.E)

The aforementioned organizations are very essential and local tribals (Gadabas) have to be educated to shoulder the new responsibilities in their respective fields. Leadership camps have to be organized frequently in all tribal habitats in order to educate and motivate the local people and youth in constitutional provisions protective regulations of various concessions, privileges and various approaches for improving their socio-economic conditions. In this respect the local NGOs also playing a vital role to create awareness in constitutional provisions, training programmes to tribal youth and providing legal counseling. Some of the NGOs also involved in maintaining schools and hospitals / dispensaries and taken up housing, irrigation in the tribal areas of Andhra Pradesh. for instance NATURE Chaintanya Sravathi, SAMATA, LAYA NGOs working for the welfare of tribals in tribal sub-plan area of Visakha agency, and Jana Chetana in the tribal sub-plan area of Sethampeta in Srikakulam district. But the role of NGOs is very limited to promote the living conditions of the tribal people in general and in specific to Gadaba tribe. Literally ITDA is specifically meant for the development of tribal communities in its jurisdiction but actually it is not yet achieved the estimated target and levels of development specifically among the Particularly Vulnerable Tribal Groups (PVTGs) including Gadaba. The development among Gadaba tribe is taking place in a slow pace manner due to their non participation in the ongoing development process and also lapses at implementation, monitoring of various special programmes meant for PVTGs by the concerned development agency of ITDA and its personnel.

### **Cultural Identity and Social Change:**

The life style of Gadabas is very simple and most of them live in amidst of forest and relatively in isolation. They are experiencing with the geographical isolation and excluded from the mainstream population. Segregation and isolation are the dominant features of the exclusion of tribal communities in India and elsewhere of the globe. They have a distinct cultural identity and a separate dialect of their own. Gadabas have got their own dialect but there are a few families who have adopted Telugu as their mother tongue. The dominant language in north coastal districts of Andhra Pradesh is Telugu, and in agency areas to certain extent Oriya is also spoken by tribes. The Gadabas speak among themselves in their own dialect but they invariably talk in 'Telugu' while conversing with other people. They also



speak *Adivasi Oriya* in the agency areas of north coastal Andhra region. It has already mentioned that the Goli Gadabas speak their own dialect only even today. In the field area it is noted that majority of the Gadabas are very fluent in the regional language ‘Telugu’. Thurston (1909) wrote that the Gadabas have a language of their own, of which a vocabulary is given in the Vizagapatnam manual. This language is included by Grievson in the munda linguistic family. The numerical system of Gadabas in their language as followed by them in the agency areas of north costal districts is shown below:

<b>Gadaba dialect</b>	<b>Engilsh</b>
Moi	One
Umbar	Two
Igan	Three
Umr	Four
Molai	Five
Tiyyur	Six
Namek Sil Umbar Punji	Seven
Umbar Punji	Eight
Umbar Punji Moi	Nine
Umbar Punji Umbar	Ten
Umbar Punji Igan	Eleven
Igan Punji	Twelve
Igan Opunji Moi	Thirteen
Igan Opunji Umbar	Fourteen
Igan Opunji Igan	Fifteen
Un Punji	Sixteen
Un Punji Moi	Seventeen
Un Punji Umbar	Eighteen
Un PunjiIgan	Nineteen
Molai Punji	Twenty
Molai Punji Moi	Twenty one

A close observeation of the above numerical list shows that only up to seven they have the names and then onwards they multiply and add for counting more a few words of Gadaba language ar e given below to get an idea by their language. In general the Gadaba follow Telugu names of the days and months.

<b>Gadaba Dialect</b>	<b>English</b>
Uldangi	Come
Uyya dang	Go
Naganu Mirayang Imini	What is your name?
Naganu Mirayangi MAbadu Vivana	What is your work?
Naganu Idiya Edema	Have you taken food?
Liyangbo Uginamiki Ure	Have you gone to work or not?
Ugidugi	I have gone to field
Oyi Voyi Ugidugina	Have you gone to cut the crop

### **Social Reforms and Welfare:**

There is no significant social reform movement taken place in the agency areas of Visakhapatnam, Vizianagaram and Srikakulam districts of Andhra Pradesh. Gadabas did not participated in any kind of social reform movement. But the ancestors of present Gadaba people participated in the Indian freedom movement led by Alluri Seetha Rama Raju. The Gadabas resided in Gummalaximipuram area of Vizianagaram district participated in the Naxalite movement led by vempati stayam master. The Gadaba tribe is classified as particularly vulnerable tribe and have very low social status and social position in the tribal hierarchy of the region. Now a few Gadaba educated employees have elevated their social status due to education and employment. The impact of westernization on Gadaba life is very limited. Now the Gadaba people are availing modern civic amenities and ration through, public distribution system. The impact of christianity is also seen in the Gadaba community of Visakhapatnam, Srikakulam and Vizianagaram districts of Andhra Pradesh. The Non-Government Organizations are also working for the welfare of the tribal communities including Gadabas in the study area. Among the particularly vulnerable tribes of North coastal districts, the Gadaba tribe holds highest social position in comparison with the social position of Savara, khond, and porja. Once, the Gadabas were palanquin bearers in the regions of the Madugula and Kurupam kings and rulers. The Government initiated tribal welfare / social welfare schemes have definitely much impact on the life styles of Gadabas. The extremists' activities in the interior tribal areas of Visakhapatnam, Vizianagaram, and Srikakulam districts are definitely creating some unrest among the tribes, including Gadabas.

## CHAPTER IX

### SUMMARY AND CONCLUSION

Gadaba is one of the Particularly Vulnerable Tribal Groups (PVTGs) in Andhra Pradesh, found to live in Scheduled and Non-Scheduled areas of Visakhapatnam, Vizianagaram and Srikakulam districts of Andhra Pradesh State. This tribe is also found in the neighbouring states like Odisha and Madhya Pradesh. In Odisha, they are concentrated in Koraput, Ganjam, Kalahandi and Sundargarh districts. As per 2011 census the Gadaba population in Andhra Pradesh is 57,798, which constitute 1.44 percent to total population of the state. Out of the total Gadaba population 18374 are males and 19,424 are females. It is interesting to note that female population in Gadaba tribe is higher than male population. In general the number of females is more in most of the Particularly Vulnerable Tribal Groups (PVTGs), moreover, they contribute much to their family incomes. The literacy rate among Gadabas is 36.63 percent about 45.45 percent of males and 28 percent of females are literates. In regard to the population distribution most of Gadaba population in Andhra Pradesh State is concentrated in Vizianagaram (54.6%), Visakhapatnam (41.95%) and Sirkakulam (2.92%), and in some other districts, hence their population is sparsely distributed and very less in number. As per 2011 census the Gadaba population is distributed in all the 12 districts of Andhra Pradesh except Ananthapur district.

Tracing their historical roots and origins, Gadaba tribe owes its name to the fact that its ancestors emigrated from the banks of Godavari river and settled at Nandapur, the former capital of the Raja of Jeypore (Thurston, 1909). The ancestors of the present Gadabas were the palanquine bearers. This tribe is apparently divided into five sections namely 1) Bodu or Gutob, 2) Parenga, 3) Olaro, 4) kathiri or kathara and 5) Kapu. The sub-divisions among Gadaba are formed on the basis of their dialects, social and religious customs. Gadabas have their own dialect which is included in Munda linguistic family. Majority of the Gadabas speak the regional language 'Telugu'. At present only few of them speak their own dialect among themselves. The housing traditional structure/pattern is unique, as it is a small hut or thatched (*Purillu*). At present majority of the Gadabas have pucca houses and benefited with the housing scheme of government. The Gadaba are not conscious of their attire, unlike other tribes. The traditional dress of Gadaba is very simple; the men wear loin cloth (*Gochi*) to cover their lower part and leave the upper part bare, whereas women cover their entire body with sari without a blouse. At present the men wear dhoti and shirt and women wear the sari and blouse. The Gadaba women are not fond of gold ornaments, but they wear the ornaments made with silver and currency coins. Decorating the body, Gadaba's tattooing is common

habit. It is a belief among them that no earthly belongings will accompany them except the tattoo marks and thus they all have these marks on different parts of their body. The tattooing marks are found on both the hands including upper portion of the palm. Every woman will invariably have a vertical line in the middle of the forehead, which represents a symbolic identification.

Gadabas are non-vegetarians. Their staple food is *Ambali* (gruel), prepared with Jowar or Ragi flour. It is noticed that both men and women smoke cigars and take alcoholic beverages. They subsist on *Tenka Ambali* especially in the months of May and June, which is the starving period to them. They observe the rituals like birth, naming ceremony, tonsure, puberty, marriage and death. They strictly observe the birth and death pollutions. Gadabas follow the rule of endogamy at tribe and sub-tribe levels and exogamy at clan and lineage levels.

Family is the basic social unit and primary Social Group in Gadaba Community, most of their families are nuclear type, only a few joint or extended type of families are found among them. A Gadaba family is connected with other families through Kinship, friendship and neighbourhood. The rules for marriage consist of monogamy as the preferential type of marriage, however a few cases of polygynous marriages are also found among them. Both levirate and sororate are acceptable and widow marriage is permissible. The forms of marriage found among them are marriage by negotiation, elopement, capture mutual love and service. The practice of *voli* (bride price) still persists among them; however, dowry system also entered into the tribal society including Gadabas. *Desari* officiate marriage ceremony among them. Divorce or separation is customarily accepted practice among Gadabas, pre and post marital sexual relations are customarily acceptable, but not encouraged socially. In disposing the dead, both cremation and burial are in practice among them. They observe *Chinna Devasam* and *Pedda Devasam* for the deceased person.

The economy of Gadaba is agro-forest based and largely considered as subsistence economy. They mostly subsist on land, livestock and forest resources. They collect the seasonally available Non-Timber Forest (NTFP) produce and sell it to the G.C.C and in the weekly markets (*Shandies*). More than 60 percent of the Gadaba population stands at below poverty line. They are facing the problems of food insecurity, poverty and indebtedness. They are exploited by the non-tribal moneylenders and traders, especially in purchase of goods produced by Gadabas, by using false weight and paying low price to their commodities.

The Gadabas have belief in luck (both good and bad) and superstition. They believe in witchcraft, sorcery and the evil eye. Ancestor worship is common among Gadabas Religion and religious activities are an important aspect of Gadaba social life. They worship both the benevolent and malevolent spirits and offer sacrificial animal blood in order to appease the malevolent spirit. The Gadabas in Vizianagaram district worship their own goddess and deities like *Sottamma*, *Jakara Devata*, *Sandhi Demudu* and *Nookalamma*. The cheif festival of Gadaba is *Itkela Panduga* or *etum* (hunting festival) falls in Itikanela, in the month of April. Gadabas of Visakhapatnam compulsorily attend Modukondamma fair at Paderu, which is held in the month of May, where as the Gadabas in Gummalakshmipuram mandal of Vizianagaram district; usually attend the Neelakanteswara fair in the month of February in every Calendar year. It is a unique feature, both men and women, perform *Dimsa* dance during ritual, ceremonial, and religious festival occasions. Most of the festivals which they observe have economic significance and some of them have cultural relevance. Religious beliefs and practices of Gadabas indirectly facilitate them to maintain social order and cohesion at community and village levels. It is noted in the study area that the Gadabas have blended their beliefs and rituals with other faiths. Hindusm is active among them, as the Hindu castes people have been their close neighbours, associates and a model for Centuries. However, in recent times, some of the Gadabas are attracted towards Christianity like that of some other tribes in the agency areas of Visakhapatnam, Vizianagaram, Srikakulam districts. But their clan / gotram system is intact without any change in their social organization. Not only in the tribal areas of these three districts but also in the scheduled areas of other districts too, the religious conversion, change trend observed among the tribal communities.

The traditional political system still persists among Gadabas. At tribe level they have their own traditional head or council, which settles the disputes amicably whenever necessity arises. The traditional head postion is hereditary. In a Gadaba settlement, *Naiko* or *Naidu* is assisted by two other functionaries known as *Janni* and *Barika*. *Barika* is a traditional messenger. *Janni* or *Desari* is a traditional priest or *poojari*. Both Janni and Barika attending to the works like organizing village festivals, repoting the matters of theft, death and other information to the police. *Janni* used to provide priestly service to other Gadaba families. In return to their services, the residents pay some remuneration to them in both cash and kind annually. The tribal medicine man (shaman) in visakha agency area is called as Disari, Guruvu, or Goravagadu, the medicine women is known as Gurumai. Similarly the medicine man and woman in the tribal areas of in Srikakulam district is called as Yejjodu and Yejjraluy respectively. The Gadabas still have faith in their own tribal medicine.

Development among the Gadabas is not up to the mark, even though certain special programmes sponsored by the Central, State plan schemes for their Socio-economic development. Still they are facing the problems like food insecurity, poverty, illiteracy, malnutrition, morbidity and infant mortality, to some extent short life span among adults. Certain of the caste traditions and customs entered into the Gadaba tribe due to their culture contact with the neighboring non-tribal plains people. Some of the Gadabas have much exposure to modern media and exposed to outside and are aware about happenings elsewhere through Television, Radio and News paper. It is noted that some of the changes in their dressing style, food habits, family system and language. The impact of modernization, urbanization and Globalization definitely affecting the cultural identify of Gadabas and slowly they are integrating into the main stream. The Gadabas who inhabit in the multi caste villages almost attained the caste status and occupying a specific social position in the local caste hierarchy and maintain symbiotic relationship with other castes. Even though, there are five sub-groups among the Gadabas, the present generation of these groups are not making any social distinction between them and also claiming equal social status irrespective of sub-categories. The social distinction among the Gadabas is primarily based on the linguistic criteria in some extent, especially the community people who inhabit in the border areas of Odisha and Andhra Pradesh States. Inter sub-group marriages are also taking place now apart from the intertribal marriages; number of such cases are very less.

The economy of Gadaba tribe is agro-forest based and largely considered as subsistence economy. At present the Gadabas who inhabit in valleys and plain areas resorted to settled cultivation. The Gadabas who dwell on hill slopes and tops are depending on *podu* cultivation and Non-Timber Forest Produce (NTFP) Collection. In North Coastal districts of Andhra Pradesh, there are four Particularly Vulnerable Tribal Groups (PVTGs), namely Gadaba, Porja, Khond and Savara. Among these groups, Gadabas claiming superior and their economic conditions are comparatively better than the other three groups. The interior Gadabas are struggling hard to eke out their livelihood due to scanty of food resources in the degraded forest environment in which they inhabit. They still live relatively in isolation and excluded from the mainstream population, encountered with ecological and geographical barriers for their progress and comfortable living. Hence, still they live in extreme economic backward condition and encountered with the problems of economic deprivation, marginalization and social exclusion. The social exclusion of tribes in Andhra Pradesh state

is basically due to geographical isolation and segregation. Moreover, it is added with poverty and illiteracy.

Through many welfare measures / schemes are intended for the Gadaba, still many aspects need steady progress when compared with other tribes. An holistic and integrated approach for all round growth and development is suggested at this point of time. The state, with the support of local NGO's, have done enormous help to facilitate mobility for this disadvantaged community, knowing the dire situation toward further enhancement, all the authorities, organizations, individuals must strengthen for their upliftment with missionary zeal.

In the study area it is noted that still many interior Gadaba settlements are lacking proper infrastructural facilities. The people in such settlements are not accessible to education, health and clean drinking water facilities. They are not availing the public facilities and civic amenities fully due to innocence, illiteracy and ignorance. They are also not fully participating in the ongoing development process of State and Nation. Action oriented programmes need to be initiated from the government administration, academicians, and social activists for the overall development of tribals (including Gadabas). Periodical evaluation studies on the development of the particularly vulnerable tribes need to be conducted to assess the levels of development in each group and to initiate appropriate and need based development programmes either by government or non-government agencies with a mission mode. Need based and right based human development approaches to be strictly followed by the concerned ITDA and other government development agencies in order to improve their living conditions and betterment of life of these vulnerable tribal people in A.P state. This kind of ethnographic study results shall definitely be useful for the tribal development administration, academicians, researchers and social activists to take appropriate measures in the forms of policy planning for the welfare and development of the tribes in general and particularly vulnerable tribes in specific.

In conclusion, cultural background of Gadaba tribe is needful to the development administrators and policy makers to design and implement the workable welfare programmes for the benefit of this vulnerable tribe. Need and right based approaches need to be strictly followed for the success of all the welfare measurements of government meant for the development of tribes in particular and Gadaba tribe in specific. In order to achieve the estimated target out of the various development schemes of government and non-government pertaining to growth and progress of deprived and marginalized tribal communities, including Gadaba tribal community. A proper care should be taken at implementation and monitoring

levels. Pilferage and corruption at all levels need to be prevented in order to reach development fruits to all sections of tribal people including Gadabas. The extension agents should take much care to make the stakeholder participate fully in the ongoing development process of the State and nation. Cultural and ecological factors of Gadaba tribe need to be taken into consideration in order to plan and implement the welfare programmes very successfully. The ethnographic material of Gadaba tribe presented in this report is much useful for the development of tribals in general, through action plan of Tribal Welfare Department in future.



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## **PHOTOGRAPHS**

Figure 1 A Street in Gadedilametta Village



Figure 2 Gadaba Settlement



Figure 3 Gadaba Old Couple



Figure 4 Gadaba old woman in traditional dress



Figure 5 Modern furnished house of Gadaba family



Figure 6 R.C.C Building of a Gadaba Family



Figure 7 Tiled roof house of Gadaba Family



Figure 8 Asbestos roofed house



Figure 9 Primary school in Gadaba Village



Figure 10 Kitchen of Gadaba family





Figure 11 Shrine of Sankudemudu in Gadaba Habitat



Figure 12 Vinayaka Idol kept in Gadedilametta



Figure 13 Musical instrument of Drum in Gadaba Tribe



Figure 14 Dimsa Danace



Figure 15 Cattle shed of a Gadaba family



Figure 16 Cattle shed of Gadaba Family



Figure 17 Gadaba men gathering at Sador



Figure 18 Interaction with Gadaba people of Gadedalametta Village



Figure 19 Agricultural field with mixed cropping



Figure 20 Paddy field



Figure 21 Agricultural implements



Figure 22 Sago Palm Plants (Jelugu Chettlu )



Figure 23 Utensils cleaning at bore well



Figure 24 Drinking water collection from Tap

