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CULTURAL DIMENSIONS OF
TRIBES OF ANDHRA PRADESH

- DR.K. MOHAN RAO

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From the Geo-ethnic and cultural point, most of the tribes of Andhra Pradesh are identical with tribes of Central belt of India peninsula where largest concentration of tribal population has been inhabiting. The total population of Scheduled Tribes in the country is 538.16 lakhs and they constitute 7.85% of the total population as per 1981 Census reports! The total tribal population of Andhra Pradesh is 31.76 lakhs and they constitute 6.10% to the total tribal population of the country. The tribe-wise and district wise distribution of tribal communities is furnished in the Annexure I.

Concept of Tribe:

The concept of the Scheduled Tribe varies from State to State or area to area. A community may be Scheduled Tribe in one State and it may be Scheduled Caste in another State and same may be backward class or forward class in another State. For example, Lambadas or Banjaras or Sugalis are Scheduled Tribes in Andhra Pradesh, but they are classified as Scheduled Castes in Karnataka and Union Territory of Delhi and Backward Class in neighbouring Maharashtra. Similarly, 'Goudu' is Scheduled Tribe within the Agency tracts of Andhra Pradesh but they are not recognised as Scheduled Tribes in adjoining State of Orissa eventhough they are predominantly found in tribal areas of Orissa State. The Yerukulas are recognised as Scheduled

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Tribes in Andhra Pradesh but their counterparts, who are known as Korchas in Karnataka State, are not recognised as Scheduled Tribes in that State. This kind of anomalies lead to immigration of identical communities in order to grab the benefits. Identical nomenclature of certain communities within the State also is leading to much confusion and facilitating these non-tribal caste groups to claim Scheduled Tribe social status. The Kambara caste, who are blacksmiths in the plain areas, are also claiming as Kambaras of Agency tracts for the sake of enjoying the reservation benefits. These two are quite distinct communities and they differ widely in their customs, traditions, habits and value systems. The social organisation of these two communities and associated ritual practices are diametrically opposite to each community. Similarly, 'Thoti' is a Scheduled Caste group (village servants) but there is another group in Adilabad district who are recognised as Scheduled Tribes and they are bards to Raj Gonds. The identical nomenclatures are due to identical occupations or immigration of plains' people into tribal areas in the past and consequent acquisition of local tribal culture and traditions.

GEO-ETHNIC REGIONS:

Andhra Pradesh is the traditional home of nearly 33 tribal groups and most of these communities are found inhabiting in the border areas of Andhra Pradesh in the North and North-East. Identical tribal groups are found in the border areas of Maharashtra in the North and Madhya Pradesh and Orissa in the North-East. Out of 33 recognised Scheduled Tribes in Andhra Pradesh, 30 groups are found

living in the sprawling 30,030 Sq.Kms. of scheduled areas and contiguous non-scheduled sub-plan area in the districts of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Khammam, Warangal, Adilabad and Mahboobnagar. The scheduled area in the State which is the chief habitat of tribal groups of Andhra Pradesh constitutes 11% of the total geographical area of the State. The density of population in tribal areas is 125 per square kilometre as against 194 in the plain areas. The forest clad hills - the natural habitat of innumerable tribal communities are the guardians of not only local tribal groups but also the plain areas since most of the rivers and canals originate in these hill areas. The influence of the habitats, environment, river systems, flora and fauna, neighbourhood, ethnic groups etc. is conspicuous in culture and customs of local tribal communities.

On the basis of Geo-ethnic characteristics, the tribal areas of Andhra Pradesh can be divided into the following five geographical regions:

- (1) Gond-Kolan region - Tribal areas of Adilabad district.
- (2) Koya-Konda Reddi region - Tribal areas of Karimnagar, Warangal, Khammam, West Godavari and East Godavari districts- Area along Godavari gorges.
- (3) Khond-Savara region - Tribal areas of Visakhapatnam, Vizianagaram and Srikakulam districts.
- (4) Chenchu region - Nallamalai hills, tribal areas of Mahboobnagar, Nalgonda, Kurnool, Prakasam and Guntur districts.
- (5) Plain areas - Areas of habitation of Yanadis, Yerukulas and Banjaras.

1. Gond-Kolan Region:

The Adilabad district situated in the extreme Northern part of Andhra Pradesh is part of Gondwana region and identical tribal groups are found in the adjoining districts of Maharashtra. This district has natural boundaries of important rivers i.e., the Penganga in the North, the Wardha in the North-East, Pranahita in the East and the Godavari in the South. Most of the rivers in and around Adilabad are tributaries of Godavari and this river exercises great influence in socio-religious lives of tribals of the region. The predominant soils are black cotton and sandy loams. Cotton is the important commercial crop grown in this region. The important minerals available in this district are coal, limestone, manganese and clay. The district is having one of the richest forests and area covered by forest works out to 42.43% to the total geographical area.

2. Koya-Konda Reddi Region:

The Koyas are found all along the Godavari river starting from Karimnagar to East Godavari and West Godavari districts. The Konda Reddis are inhabiting on either side of Godavari banks from Bhadrachalam area of Khammam district to Devipatnam and Polavaram areas of East Godavari and West Godavari districts respectively. The Sabari and Kinnerasani are other important tributaries of Godavari in Khammam district. This district is endowed with most varied types of minerals. Coal deposits are extensively found in the traditional habitat of tribals on either side of Godavari gorges. Iron ore, lime stone, marble and dolomite are also found in larger quantities.

The East Godavari and West Godavari districts were formed in 1925 from erstwhile Godavari district. Good miscellaneous dry deciduous and semi evergreen forests are found in these two districts. The total forest area in East Godavari is 3,23,148 hectares and this constitute 29.9 percent to the total geographical area of the district. In West Godavari district, total forest area constitutes only 10.4 percent. The mighty Godavari river greatly influenced the socio-economic conditions of Koyas and Konda Reddis. As the lands situated on either side of Godavari are extremely fertile, non-tribals in large numbers immigrated to the tribal areas and occupied the fertile lands. Commercial crops like tobacco and chillies are widely cultivated mostly by non-tribals. This river facilitated the movement of non-tribals from widely populated plain areas of East Godavari and West Godavari to sparsely populated tribal areas through mechanised boats and launches.

3. Khond-Savara Region:

The Khond-Savara region is one of the significant tribal habitat having common tribal groups in adjoining Orissa State which was formed in 1936. This region spreads from forest and hill tracts of Srikakulam ^{to} Vizianagaram and Visakhapatnam districts and these hill ranges form part of Eastern ghats. Winter is extremely cold and summer will be pleasant with salubrious climate. The Nagavali, Vansadhara, Suvarnamukhi, Vegavathi, Mahendratanaya, Gomukhi and Chempavathi (Gosthani) are important rivers in Srikakulam district. These rivers mostly traverse in the tribal areas of Srikakulam and Vizianagaram districts but tribals are not benefitted. South Indian moist deciduous mixed forests are found. The Sal forests are also found in this region only.

Machkund (fish tank) is one of the important rivers which forms boundary between Orissa and Andhra Pradesh in the North-Eastern part of Visakhapatnam district. The same river is known as Sileru in Chintapalli and this river joins Sabari river. The Machkund river profoundly influenced the socio-religious lives of tribals of Paderu region. A section of Bagatas whose clan name is Matsya (fish) worship fish of a pond near Paderu area (Matchyagedda). Sarada river which originate in the Madugula hills flows through Chodavaram, Anakapalli and joins into Bay of Bengal. Visakhapatnam district is rich in its forest resources especially minor forest produce. The forest spread over an area of 4,70,813 hectares and this area constitutes 41.50% to the total geographical area of the district. The maximum height in the hilly areas is 1,680 metres. Southern tropical semi ever green forests, Southern tropical moist deciduous forests, tropical dry deciduous forests are found in this district. One of the highest broad-gauge Railway lines pass through the enchanting mountainous tracts of Anantagiri and Araku areas of Visakhapatnam district.

4. Chenchu Region:

The traditional habitat of Chenchus is found in contiguous forest tracts of Nallamalai hills in the districts of Guntur, Prakasam, Kurnool, Mahboobnagar, Nalgonda and Vikarabad areas of Ranga Reddy district. Much of the area of these Nallamalai hills through which Krishna river flows is presently declared as Tiger Project Area. The Nagarjunasagar-Srisailem Tiger Sanctuary extends over an area of 3568 Sq.Kms. in the districts of Guntur, Prakasam, Mahboobnagar, Nalgonda and Kurnool.

The Chenchus of this area are more or less at food gathering stage of economy and they largely subsist by hunting and collection of roots, tubers and honey.

5. Plain Areas:

Yanadi, Yerukula and Lambadas are only important numerically predominant tribal groups found in the plain areas of the State. These three groups were recognised as Scheduled Tribes from 1956 onwards in Andhra region and from 1977 throughout Andhra Pradesh. Eventhough they inhabit the same area along with other caste groups, their settlements are found in separate localities or hamlets. The settlements of Yanadis are found on the river and canal banks as their main source of livelihood is fishing. The Yerukulas who are mainly pig rearers live in mixed villages maintaining symbiotic relations with non-tribal groups. The settlements of Lambadas are found in separate hamlets (tandas) nearer to hill areas or pastures where they could rear their cattle. In former, Lambadas were pastoral nomadics but in modern times, they are becoming sedantary cultivators and rearing of cattle has become their secondary occupation. Yerukulas are found throughout the State; Lambadas are mostly distributed in the Telangana region and sparcely in Rayalaseema and coastal areas except in Srikakulam, Vizianagaram, Visakhapatnam and East Godavari districts. The Yanadis are found only in Andhra region.

OCCUPATIONAL PATTERN:

The various tribal groups of Andhra Pradesh are at the following different stages of economic levels.

- (1) Food gathering - Hunting, fishing, collection.
- (2) Pastoralism .
- (3) Shifting cultivation.
- (4) Settled cultivation.

The Chenchus living in the forest and hilly areas of Mahboobnagar, Kurnool, Prakasam and Guntur districts are largely subsisting by collecting tubers, roots and hunting small game. Lambadas and Gouds are mainly pastoralists. Khonds, Porjas, Gadabas, Konda Reddis, Kolams, Savaras and Konda Doras are shifting cultivators. Jatapus, Bagatas, Kotias, Mukha Doras, Valmikis, Koyas, Gonds, Pardhans etc. are settled cultivators. The Yerukulas are traditional basket makers and pig rearers. The Yanadis living in the plain areas of the Andhra region are traditional inland fishermen and rodent catchers. But in modern times, no tribal community can be classified strictly into any water-tight economic categories.

ETHNIC IDENTITY:

Several tribal communities have their own names for self identification (Ethnonym) and they believe that popular names by which they are called, are given to them by outsiders (Exoethnonym). The details of these nomenclatures are as follows:

Sl. No.	Name of the community as called among themselves (Ethnonym)	Name of the community as called by outsiders (Exoethnonym)
1	2	3
1.	Soaramar	Savara
2.	Kui dora or Kuvinga	Jatapu
3.	Kui dora or Kuvinga	Khond

1	2	3
4.	Gutomi or Gitadin	Gadaha
5.	Kubing or Kodangi	Konda Dora
6.	Rana or Padal	Bagata
7.	Gorum	Porja
8.	Koitur	Koya
9.	Koitur	Gond
10.	Patadi	Pradhan
11.	Kolawar	Kolan or Mannewar
12.	Gorbai or Gornati	Lambada or Banjara or Sugali
13.	Kurru	Yerukula

The tribal groups who are possessing their own dialect are able to preserve their original names but other groups have totally adopted the nomenclatures coined by outsiders.

The tribal languages or dialects of Andhra Pradesh can be classified broadly into three linguistic family names.

Sl. No.	Name of the Linguistic family	Languages or dialects
1.	Dravidian Linguistic Family	Gondi, Koya, Kubi, Kui, Kolami, Yerualla
2.	Mundari Linguistic Family	Savara, Gadaha
3.	Indo-Aryan	Lambadi or Banjara

The details of tribal dialects and number of speakers of respective dialects are furnished in Annexure II.

MYTHOLOGICAL AFFINITY:

Almost all the tribal communities possess rich mythologies, folk tales, stories which amply illustrate their affinity and relationship with the heroes of great epics and great tradition. The Aitareya Brahmana of Rigveda makes the Savaras the descendants of the Viswanithra who were cursed to become impure by their father for an act of disobedience, while Ramayana describes them as having emanated from the body of Vasista's cow to fight Viswanithra (E. Thurston Vol.6 page 305). The Koyas of Godavari gorges believe that they were descendants of Lord Bhima and another 'wild woman' whom the former married during the exile in forest. The Gonds of Adilabad claim that their ancestors were brought up by goddess Parvathi, consort of Sambhu Mahadev. The Kolams of Adilabad also believe that they were descendants of the Lord Bhima and Hidimbi whom they call Edumala Devi (goddess of two hills).

The Lambadas or Sugalis or Banjaras who are numerically predominant in Andhra Pradesh claim descent from Molgand Mota, two brothers who served Lord Krishna. Yerukulas or Korchas trace their descent from Dharmaraja and fortune telling woman (Yeruka) when Dharmaraja and Duryodana were at variance. The former, to avoid stiff, went into voluntary exile. A woman who loved him set out in search of him, but through fear of being identified, disguised herself as a fortune teller. In this manner, she found him and their offspring became known as Korava from Kuru, fortune telling¹.

1. Edgar Thurston, Castes and Tribes of Southern India, Volume III, Asian Educational Services, New Delhi, Madras 1987, P.446.

The Chenchus inhabiting in the Nallamalla and Erramalla hills believe that Chenchu Laxmi, consort of Lord Narsimha (half man and half lion) born in their community. They also claim mythical affinity with Lord Siva whom they call Chenchu Mallaiah. Important Saiva temples are situated in Chenchu habitats and they have been serving in these temples in different capacities. In the past, they used to escort the pilgrims in the forest areas in their respective traditional boundaries and in return of their services, the pilgrims used to pay customary fixed amounts called 'mettu'.

SOCIAL STRUCTURE:

The social organisation of various tribal groups living in particular territory is more or less identical. The Gonds, who are numerically predominant in tribal areas of Adilabad district are divided into the following four exogamous phratries.

Sl. No.	Name of the Phratry	Totem tree	Flag
1.	Edveer Sagga (Seven divine ancestor group)	Malak Mara (Maredu) AEGLE MARMELOS	Bodal Janda (Yellow colour)
2.	Sarveen Sagga (Six divine ancestor group)	Irpa Mara (Ippa tree) MADHUCA LONGI FOLIA	Erval Janda (Green colour)
3.	Seeyaven Sagga (Five divine ancestor group)	Sale Mara	Dhavaral Janda (White colour)
4.	Nalwen Sagga (Four divine ancestor group)	Teka Mara (Teak) TECTONA GRANDIS	Ragal Janda (Red colour)

The local traditional Gond leaders also informed that phratries with one, two and three divine ancestor groups in the Gond community are found in the tribal areas of Madhya Pradesh and Maharashtra.

The indepth study of Clan and Phratry organisation of Gond tribe in Adilabad district reveal the elaborate and complex divisions and affiliations in the community. In Gond phratry system, the names of divine ancestors, their respective wives, their place of original habitation (kingdoms), names of totem tree etc. and associated beliefs and rituals are religiously preserved and scrupulously followed. All the clan members meet annually and observe rituals in honour of their divine ancestors. It is significant to note that the gotra system of Brahmins (Priests) and clan and phratry organisation of Gonds are identical except names of divine ancestors. A.L. Basham, an eminent historian believed that "gotra system is a survival of Indo-European origin which has developed especially Indian features Gotra as it existed in historical times was primarily a Brahmanic Institution, adopted rather half-heartedly by other twice born classes and hardly affecting the lower orders" (1985, P.153,154). But comparative analysis of gotra system reveal that Gonds are having elaborate structure of clan organisation than Priests. There is every scope to believe that clan system originated among tribal communities of India and not from anywhere else. However, further studies have to be undertaken to establish genesis, diffusion and adoption pattern of clan system among tribal communities and other non-tribal societies in India.

Some of the primitive tribal groups inhabiting along with other hill tribes in scheduled areas of Andhra Pradesh are seen adopting the customs and traditions of their advanced counterparts. The Savaras living in tribal areas of Srikakulam, Vizianagaram do not have clans or septs in their social organisation. In the former days, they used to follow village exogamy and cross-cousin principle in their matrimonial alliances. But in modern times, the Savaras adopting the totemic clans of Jatapus and prefixing their names with these clan names. The common totemic clan names adopted from Jatapus by Savaras are Arike (small millets), Biddika (earthen pot), Kumbirika (a kind of tree), Bedala (buffaloe), Kondagorri (wild sheep), Addakula (Phanera vahlii), Mutaka (Butea monosperma) etc. It is significant to note that several tribal groups living in tribal areas of Visakhapatnam district possess identical clan names and it is believed that all these totemic clan names are originally found among 'Kotia'. The common totemic clans noticed in most of the tribal groups are Korra (Sun), Pangi (Kite), Ontala (snake), Killo (Tiger), Gollori (Monkey), Kumudu (Bear), Matya (Fish), Chelli (Goat) ~~and~~ etc. Bagata, Mukha Dora, Porja, Gadaba, Mali, Valmiki and other tribal groups living in Paderu and Araku tribal areas possess identical clan names (Bowse).

Similarly, hill tribes living in scheduled areas of Adilabad district adopted the phratry and clan structure of Raj Gonds. The Kolams, Pardhans, Thotis, who are living in syntiotic relationship with Gonds adopted the basic social structure of Gonds. This process of adopting the basic principles governing the social structure, associated customs, traditions and other cultural ethos, values from other dominant tribal community can be termed as elitist tribalism. This kind of process precedes Sanskritisation in the context of tribal situation in contemporary period in Andhra Pradesh.

FAMILY AND MARRIAGE PATTERNS:

Patriarchal, patrilineal family types are universally found among tribal communities. A man may marry more than one wife (Polygamy) due to several socio-economic factors. As women are economic asset and industrious, the rich tribals who possess more land marry more than one wife and these women folk look after cultivation of lands. Levirate type of marriage also another cause for polygamous families. It is the customary duty of younger brother to marry the widow of the deceased brother invariably with the consent of the former. This custom is followed primarily to extend protection to children and widow of the elder brother. Destitutes and orphans are generally not found in tribal areas because of such sociological obligations and protection.

Unlike in the plain areas, the women in tribal areas occupy equal or sometimes higher social status and, therefore, the boy has to pay bride price to girl. In addition to 'bride price', the groom has to meet all marriage expenses including presentation of new clothes not only to bride but also to her parents. The marriage takes place at the residence of groom and he has to arrange community dinner at his house as well as meet the expenditure of dinner at the residence of the bride. The tribes of Andhra Pradesh practise the following socially accepted ways of acquiring mates:

- (1) Marriage by capture including ceremonial capture.
- (2) Marriage by negotiations.
- (3) Marriage by mutual love and elopement.
- (4) Marriage by service.
- (5) Marriage by intrusion.
- (6) Marriage by probation.

Marriage by Capture is poor man's marriage and it is generally pre-arranged capture and solemnise the marriage with important and essential ceremonies of the marriage. All the hill tribes in the State practise this method of marriage. 'Ceremonial Capture' is in vogue among Jatapus of Srikakulam and Vizianagaram districts. Any boy whosever catches the upper arm of a girl has to marry that particular girl as husband alone got the privilage of catching the upper arm and put his hand on the shoulders of the girl. Marriage by Negotiations is the elaborate system of marriage which involves heavy expenditure. In case when either of parents refuse for a proposed match, the boy and girl elope to a distant place and return back after one or two years. When a boy is unable to pay bride price, he would serve in the house of the prospective father-in-law for a stipulated period and then marriage is celebrated. Among tribes of Adilabad district, the girl who determined to marry particular boy and latter refuses to marry, the girl goes to the house of boy and intrude into his house. She refuses to leave the house until marriage is solemnised. After negotiations are settled among Lambadas or Banjaras, the prospective son-in-law goes to the house of father-in-law and resides for few weeks or months. The behaviour and temperament of boy is tested during this probationary period and then marriage is solemnised.

All the tribal communities permit divorce and initiative for separation comes from girl and not from boy. The woman who is dissatisfied with her husband develops amorous relations with another man and deserts her husband and lives with her second husband. The second husband has to pay compensation equivalent of bride price the first husband paid to the aggrieved party. This procedure of

divorce is found among all hill tribes. Among tribes of Visakhapatnam district, in addition to paying compensation, the second husband has to arrange dinner to the first husband and his party after settlement of the dispute. During dinner, dinner leaf plates are exchanged by first and second husbands and regard each other as brothers and never resort to quarrels. When a woman deserts the husband, the father alone has to look after the children and mother never looks after the children if once she deserts the first husband and marries another.

CEREMONIAL FRIENDSHIP:

The tribal communities inhabiting the forest clad hills of Srikakulam, Vizianagaram, Visakhapatnam and East Godavari districts have preserved most significant and vital social institution called institutionalised or sacred bond friendship. Two unrelated individuals irrespective of status of caste or tribe, creed, sex enter into ceremonial friendship through certain rituals and ceremonies and this association is continued from generation to generation.

The Jatapu tribe of Srikakulam and Vizianagaram call the sacred friendship Thonagotta and Savaras of some districts call it Nelava. The ceremonial friendship among various tribal communities of Visakhapatnam district is known as Gothambar and Nesta in East Godavari district. Goth in Adivasi Oriya means friend or relative and entire process of ceremonies connected with friendship is called bandbar. This institution has disappeared beyond tribal areas of East Godavari district. The ceremonial friendship is a social mechanism of extension of kinship ties for mutual help and

reciprocal obligations among persons who are not related either through consanguinity or affinal relations.

Goth Friendship:

The traditional friendship can be established between two male members or between two girls or between a boy and a girl. This traditional friendship is not limited only to unmarried boys and girls but even married men and women also enter into friendship. The bond friendship between a boy and girl takes the form of courtship and ultimately result in socially accepted marriage, if the girl and the boy belong to the same tribe and belong to marriageable clans. In the case of proposed friendship between a boy and a girl, the girl takes the initiative for friendship negotiations. Generally, the process of friendship will begin either on shandy day or any other festive occasion. The weekly shandies (weekly markets) play very significant role in the life of the tribal people. The weekly markets are not only places of business transactions but also these act as the grounds for important social intercourse and cultural transmission. The shandies play an important role in the sphere of bride selection (courtship). Generally, on the shandy day, the young girls decorate themselves picturesquely in their traditional styles and attend the shandy. The sowcars and merchants sell the essential commodities and other fancy goods. The different tribal communities from various villages meet together and discuss the inter-village disputes and other matters relating to their welfare. These shandies serve as a significant channels of acculturation and integration.

On any auspicious day, the boy or girl purchases sweets and a few valuable things and presents to the boy/girl in a ceremonial

manner. At the time of presentation, they jointly kneel down facing each other and greet each other with folded hands. Then, they enquire about each other's domestic affairs and their welfare and depart for their respective homes. After a week or on next shandy day, the boy spends double the amount and purchases sweets and cosmetics and presents these to the girl. During this time also, each kneels down and greets other with folded hands. After second exchange of gifts, each one visits the house of other's atleast once in a month and help each other.

Even if this type of traditional friendship does not lead to marriage, the traditional friendship continues till their death or it may be continued after their death by their respective sons or daughters. This Goth friendship may continue for several generations after the death of original friends.

In case the girl happens to marry a different man and the boy chooses a different girl, the Goth friendship relation continues between the former Goth friends. After marriage, the Goth boy accompanied by his wife would visit the house of the Goth girl and similarly the girl with her husband visits the house of her former Goth friend. This institution is a striking example of positive vertical solidarity which is hallmark of tribes of Visakhapatnam and Srikakulam districts. Whenever they face crisis situations, each one informs the other and tries to help the other in tiding over the crisis. In case of illness of Goth friend doing agricultural operations, his Goth friend looks after the farm operations of his sick Goth friend. In case of difficulties, each one comes to the rescue of the other like one's own blood relations,

The friendship is not restricted to one community only. A girl belonging to a tribe of higher social status may make friendship with a boy of low social status. Similarly, a man of higher social status can enter into ceremonial friendship with a man belonging to low social status. After joining friendship, each one observes certain taboos in their inter-relationship. Calling each other by name is totally prohibited. Each one does not tolerate anybody speaking ill of his or her Goth friend. The girl calls the boy Goth Babu and boy addresses the girl as Gothni. The Telugu speaking tribes call male friend Nestan Babu and female friend Mital.

In case of death of one of the Goth friend, the corpse is not buried or cremated unless his Goth friend comes and participates in the ritual activity. The Goth friend touches the feet of the deceased friend and salutes him even when the deceased belong to lowest rank in social hierarchy or so called untouchable section.

Flower Friendship:

Sometimes at the time of entering into ceremonial friendship, both boy and the girl swear with flowers that they will become true friends till their death and help each other in times of difficulties. They call each other with the name of those flowers with which they took oath. They never tell anybody anything adverse about the other partner and they never scold each other. They constantly try and promote the welfare of each other. They follow all other procedures, rules, regulations and practices as followed in Goth friendship.

JANGAD:

Birth alone is not sole criteria for membership of the Banjara community. Members of other caste groups are also admitted into this community and this process of admission of outsiders into their community is known as Jangad. In the past, the Banjaras recruited mostly backward caste members and other weaker sections into their community when their tribe was not numerically strong. The outsiders who are admitted into this community are recognised as full-fledged members after few generations as per customary laws through certain rituals and ceremonies. In this ritual, the Jangad and other elders of the community take food from the same plate. Sometimes the Jangad takes a morsal of food, eats part of it and rest of it mixes with the food kept in a big bowl. All the members present eat the same food. The headman touches the tongue of Jangad with heated gold piece or ring. On behalf of Banjara community, a gold ring and bronze plate are also presented to members admitted into the tribe. After this ritual is over, the Jangads are recognised as full-fledged members of the Banjara Tribe. The traditional leaders of Banjara community periodically organise such ceremonies to admit ritually outsiders into their community.

FAIRS AND FESTIVALS:

Celebrations of fairs and festivals are the gayest time in different parts of tribal areas. The fairs are organised in tribal areas in memory of mythological heroes, gods, goddesses or leaders who became martyrs. Out of several fairs organised in different parts of tribal areas of Andhra Pradesh, two fairs - one in Warangal district and another in Adilabad district are very prominent. Kealapur

Jatra is celebrated annually in tribal areas of Adilabad district in the month of Pus (Pushya Amavasya - Dec-Jan.) and Sammakka Jatra is organised once in two years at Medaram village in tribal areas of Warangal district.

Keslapur Jatra:

Keslapur - a tribal village with population of 599 is situated in Indravelli Mandal at a distance of about 40 Kms. from the district headquarters Adilabad. Numerically predominant and culturally significant Gond tribe is divided into four phratries and each phratry is having their own supreme deity (Persapen). Each phratry members organise the fairs in memory of their respective supreme deities at different sacred places. Naguba (Sirshak - Serpant god) is the supreme deity to seven divine ancestor group (Edu Sagawen). The Mesram clan people especially Buigoita Khandan (sub clan) are traditional priests in this jatra. Keslapur Jatra is celebrated on new moon-day of Pus which falls in December or January. Generally, the Kharif crops are harvested before start of Keslapur Jatra. Thousands of Gonds and other tribal groups especially belonging to Edu Sagawen phratry group not only from different parts of Adilabad but from neighbouring Maharashtra and Madhya Pradesh States also attend to this Jatra. Keslapur village is considered as mythical homeland (Bourma Chua) of Panior and seven divine brothers.

More than seven persons belonging to Mesram clan go to Godavari river well in advance by foot covering a distance of approximately 100 Kms. and bring sacred water in copper vessels one day

before actual puja to snake god. This sacred water is kept on nearby banyan tree (Vadamara) and this water is used for cleaning the idols of Naguba on the puja day. Nearly forty years ago, there was only thatched shrine. But during last 30 years, a permanent larger temple in Hindu style was construction^{ed} to house the brass and stone images of Naguba.

One day before actual ceremonies (puja), the ladies belonging to Mesram clan clean the Naguba shrine and adjoining shrine of Sati. The rituals start at midnight. ^{They} The ladies prepare ^{damp clay out to the east*} dome shaped solid structure like ant hill. ^{m ant} ^{prepare} The womenfolk belonging to Mesram clan stand in two rows connecting the ant hill like structure to entrance of Sati shrine. Small mud balls are prepared out of the heap of damp clay and passed one lady to another along who stood in two rows and one arrange these mud balls in seven layers like ant hill. Again these women smear the ground of Sati shrine with this mud. The women folk who participate in this ritual of making ant hill and smearing the ground with same mud adorn themselves in white cloth. The newly married women to Mesram clan and other clans belonging to seven divine ancestor group phratry clean the Sati symbols and stone symbols of seven divine ancestors. During the ceremonies, the newly married brides are ritually admitted into the clan and phratry of their husbands. This ritual is followed by offering prayers and obeisance to Naguba, the supreme deity and seven divine ancestors.

During this Jatra, each Gond family also worship their dead ancestors and this ancestor worship is called Thum in Gondi dialect. In the past, they used to sacrifice animals before Naguba shrine but

before actual puja to snake god. This sacred water is kept on nearby banyan tree (Vadamara) and this water is used for cleaning the idols of Naguba on the puja day. Nearly forty years ago, there was only thatched shrine. But during last 30 years, a permanent larger temple in Hindu style was constructed^{ed} to house the brass and stone images of Naguba.

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During this Jatra, each Gond family also worship their dead ancestors and this ancestor worship is called Thum in Gondi dialect. In the past, they used to sacrifice animals before Naguba shrine but

the Gonds and other tribals gave up this sacrifice. They are presently offering coconuts, flowers and fruits like in any Hindu temple.

Most of the tribal pilgrims who attend to Keslapur Fair generally visit shrine of Indra Awalpen at Indervelli and Bodompen (Bull) Jatra at Shampur. Tribals believe that Inder Awal is goddess of small pox and call her as Pochamma Devara. Devotees sacrifice black or white fowls to this goddess. Next day, they go to Shampur which is situated at a distance of 8 Kms. from Utnoor in order to participate in Bodompen Jatra. Gonds and Kolams believe that the bull, the vehicle of Lord Shiva was transformed into a stone in this place. Gonds and Kolams largely attend to this fair and offer animal sacrifices to this bull shaped stone and then disperse to their respective villages. All the important rituals in memory of clan and phratry deities are generally organised after harvest of important crops like jowar, cotton, black gram, red gram, til etc.

Sammakka Fair:

Sammakka Jatra is celebrated once in two years on full-moon day of the Magh Masam (January-February) at Medaram, a sleepy Koya village in the midst of thick forests of Mulug taluk of Warangal district. This Fair, which is popularly known as Sammakka and Saralamma Jatra is traditionally a fair of Koyas of not only of Andhra Pradesh but also Koyas of neighbouring States of Madhya Pradesh and Maharashtra. In modern times, lakhs of non-tribals particularly from backward communities also attend to this Fair with much devotion and traditional gaiety.

According to local popular mythological study, a child was found in the forest amidst tigers. The villagers picked up the child

when the tigers left the place and brought to the village. The local Koya chief Medi Raju adopted the child and named her Sannakka. When she grew up, she was married to Pagidida Raju, King of the Koya community of the area. They were blessed with a daughter and she was christened as Saralamma. Both mother and daughter used to help everybody who are in troubles and hence they were regarded by fellow Koyas as their mother and sister respectively.

In course of time, Koya country faced severe drought and hence Pagidida Raju could not pay the annual tribute to their Kakatiya Emperor. In view of this lapse, Kakatiya rulers invaded the Koya country and killed Pagidida Raju and his head of army (Jampana). Jampana fell in the nearby canal and died. This canal after his death was named as Jampana Vagu. Some local people believe that Jampana was son of Pagidida Raju and Sannakka and he was made as chief of army. After the death of her husband and son Senani Jampana, Sannakka and Saralamma continued the war with Kakatiya army but Saralamma also died and Sannakka was seriously wounded. After loosing her husband, daughter and son, Sannakka determined to give up the war. She ran into jungle and disappeared from the same place from where she originally found to Koya villagers in her childhood. But she left Vermillin^o box and bangles. The villagers collected these articles and started worshipping them once in two years in the memory of Sannakka and Saralamma. The local tribals of different villages narrate the same story with minor variations. But main theme is more or less same.

There is no temple at Medaran except mud platforms around two trees (*Pterocarpus marsupium* and *Diospyros melanoxylon*) Peddegi and

Tuniki respectively. During celebrations, the Koya priests bring Vermillion pot and piece of bamboo from nearby hillock symbolising the arrival of goddess Sannakka. These two elevated platforms around two trees represent the Sannakka and Saralamma deities. Another deity in the shape of head of horse called Lakshmidewara is also seated on another small platform at another corner. The Koya priest as well as number of devotees are generally believed to be possessed by spirit of goddess and these people in state of trance forecast the future of their kith and kin and natural calamities. In order to appease these spirits, thousands of goats, fowls etc. are sacrificed. This festival is observed for three days and devotees offer jaggery which is called as gold for this occasion. This jaggery is distributed among other devotees. Lakhs of devotees both tribes and non-tribes belonging to backward classes who assemble at the Fair, believe that goddess Sannakka bless them and cure them of their illness and incurable diseases.

Chaitra Festival:

The Chaitra festival or 'Purab' is the most jubilant occasion to all the ethnic groups living in the scheduled areas from Srikakulam to Khammam district. 'Purab' in local parlance means festival, as this festival is celebrated in the month of Chaitram (March-April), the first month as per Telugu calendar, it is known as 'Chaitra Purab'. The Chaitra festival in tribal areas corresponds to Ugadi festival¹, the new year festival to Telugu speaking people of plain areas. This festival is also popularly known as Etikala Panduga among Telugu

1. This Ugadi Festival is uniformly observed by all Hindus in India following Lunar Calendar.

speaking tribals in Paderu area. The term 'Etikalū' or Etekalū which means spears. As the men go for hunting with spears, bows and arrows during this festival celebrations, it might have been named originally Etala Panduga and later changed into Etikala Panduga.

This festival is also celebrated in tribal areas of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari and Khammam districts. Jatapus of Srikakulam call it 'Hirai Purab'. 'Hirai Lenju' is the first month according to Jatapus calendar. As this festival is celebrated in the first month, it is popularly known as Hirai Purab. Koyas of Godavari gorges call it 'Vijju Pandum'¹. Vijju in Koya dialect means seeds and Pandum means festival. ~~During this festival.~~ During this festival, Koyas sacrifice fowls to appease Earth goddess. The blood of sacrificed animal is mixed with seeds and distributed to the villagers. Eventhough the name of this festival is known with local variations, the 'core' ritual activities such as the charming of seeds, the hunting expedition by men folk and the merry making by women folk etc. are common in Srikakulam, Visakhapatnam, East Godavari, West Godavari and Khammam districts.

The village priest (Disari) fixes the auspicious day for celebration of this festival. The village servant (Barika) informs to all the villagers before week the commencement of festival and advises the villagers to keep ready sufficient food grains before commencing celebrations of festival. The women folk smear the walls and floor of their houses with cow-dung mixed with ash and decorate

1. Vijju might be corrupt form of Bija (Sanskrit). Bijam (Telugu) means seed.

their houses with lime designs (Rangavalli) in their traditional style. On the first day of festival, all the villagers observe fast and wash their respective agricultural and hunting implements. The head of the family keeps their agricultural and hunting equipment and a basket containing all the seeds in the corner of the house where they keep the idols of their household deities.

In the evening, a ritual connected with charming of seeds is observed. All varieties of seeds are brought from the house of the village headman to the shrine of village deity (Nisanimunda) with beating of drums and blowing of trumpets. The village headman and priest observe fast on that day. All the villagers assemble at this place and the pujari sacrifices a red cock and mixes the seeds with blood. The village priest takes handful of seeds and sow them in front of the shrine of village deity. The village headman (Nayudu) takes these charmed seeds and throws them five times on the assembled people from an elevated platform. Each villager spreads their cloths and catches the seeds. Each tribal believe that whatever type of seeds fell in their clothes that type of seeds which are ordained by divine will, alone give him good harvest if he cultivates them. Each one takes these charmed seeds and mix them with other seeds in the house and preserve till the onset of monsoon.

After observing the ritual of 'big hunting' (Bod Bent), the next day all the male members including children of the village take their hunting equipment and go to the forest. They also take along with them food provision sufficient for four to five days. While leaving the village they sharpen arrows, spears etc. on a particular stone called "Teenrai". They believe that if they do not sharpen

their arrows and spears on that particular stone they cannot shoot accurately any animal. The men folk display remarkable skill in hunting the game. They would divide themselves in two groups - one group go to the interior place and drive the animals with big shouts and noises, while the other party stands on a top of a hill and observes the movements of animals. Then they devise ingenious methods to catch the animal either by arrows, by spears by digging trenches or by spreading snares and nets.

When all the male members are away in the forest, the women folk indulge in all sorts of merriments. No male member including children above 5 years, are not allowed to stay in the village. If any male member stays back, the women folk gather and throw water mixed with cow-dung and they hurl all sorts of odd and unpleasant things at them till they leave the village. Similarly they do not allow any outsider to pass through the village unless he presents money to them. During this festive occasion, the women folk swing in the bamboo cradles by singing all kinds of romantic and sex songs. It is said that in interior villages both in Araku and Paderu areas, the women folk undress themselves completely and indulge in singing romantic and making merriments. This practice is not in vogue in the road side villages and villages which are fairly acculturated.

If the men who go to the forest for hunting return empty handed without any big game, the women folk insult them. The women folk tie the saris across the entrance to the village. They also tie their loin clothes in the foreheads of men. They pelt most detestable things on male members and treat them as 'effeminates'. The male members keep quite and bear all kinds of insults on account of their failure in hunting.

When the men go for hunting second time after facing insults from women and after scrupulously appeasing the hill deity, they do not come to village without a catch. They carry food grains along with them for few days and go to interior of the forest and diligently search for the animals. If they are successful in hunting an animal, the catch is decorated with wild flowers and it will be brought to the village with beating of drums and blowing of trumpets. The animals are placed in the centre of the village and each man will catch hold of the woman who insulted him in previous occasion and take revenge by indulging in all sorts of pranks with her. Each man brings a kind of plant (belonging to Eupherbia family) and rub it all over the bodies of the women. Further, the catch is also tied in the neck of each woman in such a way that the anus of the animal touches the mouth of the woman and she will be taken in procession in the village. It is significant to note that during the celebration a man is at liberty to insult the woman by jokes or by rubbing irritating plant over the body even in front of her own husband. During this festive occasion, women folk are given unrestricted freedom to make merriments and to insult them in case of their failure of hunting expedition. Later men and women join in Dimesa dance and perform the dance sometimes throughout the night signifying their joy over the successful hunting. The village headman distribute equally the catch among the villagers after giving liver of the animal to the person who shot the animal. Even if the catch is small and village is big, the game is cut into small pieces and all the villagers share equally irrespective of status of a tribe.

According to the belief prevalent among the tribals, failure to bring a big catch is bad omen and they will not be blessed with good harvest. The small game such as rabbits, birds etc., are not considered as sign of fortune. The women folk will not attach any significance when men return with such small game. Therefore, men make every effort to shoot big animal in order to save themselves from insults from women folk and also to ensure a kind of optimism among villagers that they will be blessed with bumper crops. Thus successful hunting expedition is linked with successful agricultural operations and harmonious relations between men and women in tribal habitat.

Diwali Festival:

The tribals of Adilabad district celebrate Diwali festival with lot of enthusiasm and elaborate preparations. This festival is celebrated altogether in different manner when compared to its celebrations by non-tribals in the plain areas. The Gonas, Kolams, Pardhans etc. celebrate Diwali for nearly 15 days prior to actual Diwali festival (October-November). Harvesting of certain crops like Maize, jowar (3 months crop), black gram, green gram and certain minor millets are harvested before starting of the festival. Every family keeps sufficient foodgrain, jowar flour, til oil etc. This is the jovial time when Dandari and Gusadi dance troupes of one village visit another village and participate in night long dances and making merriments. It is customary responsibility of host village to extend hospitality and other facilities to guest dance troupe party. Both parties present Gusadi and Mansa dances for two days during night times and return back to the village.

Each village reciprocates their hospitality by inviting their traditional friendly villages and jointly participate in performing the dances. Thus during Diwali festival celebrations inter-village solidarity is strengthened.

The tribals of Adilabad tribal communities celebrate several festivals such as Akadi (goddess of musical instruments) in the month of June-July, Pola festival (performing rituals for protection of cattle) in July-August, Nowon festival (ceremonial eating of first fruits), Dasara celebrations and other series of festivals in honour of clan deities, village deities etc. Pola and Dasara festivals are generally celebrated both in tribal areas and plain areas of Adilabad district.

Kothes festival:

Eating of first fruits or new foodgrains are tabooed in almost all parts of tribal areas in the hilly and forest tracts until these new fruits or crops are offered ritually to their respective gods or goddesses. The local tribals believe that if they violate this taboo they would be either attacked by wild animals when they go to forest or they would be afflicted with diseases. Even the thieves are also afraid of touching these fruits or foodgrains in the field before celebrating of festivals. The tribals do not collect the wild mango fruits available in the forest till they perform ngaidi kothes. These taboos connected with new fruits either from fields or forests and cultivated crops facilitate increased production. The rituals and ceremonies are conducted at an auspicious time when the crops or fruits attain full growth. Consequently, the foodgrains or fruits are abundantly available as

people are prohibited from plucking at very tender stage. The ceremonial eating of the new crops or fruits are known as "Kotha Panduga" in tribal areas of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Khammam and Warangal districts and Nowon in tribal areas of Adilabad district. These taboos which were once in vogue in plain areas altogether disappeared under the influence of "Pseudo modernism".

The Banjaras or Lambadas who possess rich and artistic material culture celebrate several festivals and these festivals are also common in Rajasthan especially Teej festival. This is the festival usually celebrated by maidens of the village. They raise the wheat sapplings for nine days before actual sowing season starts. The Banjaras also celebrate Seethala Bhavani festival in order to appease the malevolent goddesses which are believed to cause diseases of cattle.

FOLK DANCES OF TRIBAL COMMUNITIES:

Like most of the tribal groups in India, tribes of Andhra Pradesh also perform rich and robust folk dances. Most of these simple folk preserved their variegated dance patterns. The folk dances are very significant part of our cultural heritage. The changing seasons, agro-forest activities and the social and religious festivals, all occasions of joy and amusement are celebrated with befitting performance of dance, song and music.

Tramson dance:

Savaras love to dance and sing during their leisure time. Celebrations of marriage and village festivals are also occasions

of joy and mirth which are expressed in the form of dance, music and song. The dances are performed either in groups or in pairs. Group dancing to the accompaniment of musical instruments is performed by two rows of male and female dancers moving in opposite directions. While holding their hands in the back, they hop and jump forward with two steps and repeat the same backwards with shorter steps. Their dance in pairs also involves holding of each others back by one hand and hopping forward and backwards in short steps with their backs bent a little and moving the back in imitation of the gait of a wood pecker. Savaras sing duets also. One man in male dress and another in a woman's attire dance and sing to the rhythm of music while the whole community enjoys the fun. Both percussion and wind instruments provide background music to the dancers. 'Pirudrajan', bamboo flute and 'Pana' or 'Pipri', a miniature 'sanai' are the wind instruments. The percussion instruments are 'Tarsa Rajan', a bundle of long reeds providing rattling sound when struck length with the hand, 'Muringan', a barrel shaped tapering drum, 'Ragobara', a bamboo tube with a linear central groove on either side of which serrations are cut so that pleasing sound is produced on striking the serrations across with a striking bit and 'Kading' or dapna drum. The musical instruments set the tune, pace and rhythm to the dancers.

Dimsa Dance:

Dimsa dance is one of the most enchanting folk dances of tribal areas of Visakhapatnam district. There are nearly fifteen different tribal groups living in the tribal areas of the Visakhapatnam district and all these tribes perform this dance at the time

of marriage and festival celebrations. The Valmiki provide the music by playing the traditional musical instruments called Mori (brass piped instrument), Kiridi (small drum), Tudumu (big shaped drum with circular membrane on one side) and Dappu (round shaped musical instrument). Big horn shaped brass wind pipe called Jodukommulu is also blown occasionally to add high pitch to the music. The melodious rhythm of 'Mori', 'Kiridi', 'Tudumu', 'Dappu' and loud sound of Jodukommulu provide fascinating beginning to the dance. Few men on the right side and women on the left form a closely knitted longline by holding the hands of each other on either side of the back of each dancer. The leader of the team either male or female leads the team by standing at the beginning of the line. He or she holds the tuft of peacock feathers and waves gracefully up and down as he moves on by stamping on the ground with rhythmic steps. The entire dance troupe move swiftly in serpentine coils and make series of enchanting circles and produce "Hey" and "Hooi" melodious sounds. The first person who leads the team control the entire movement of the dancers, their steps, bodily gestures etc.

There are nearly fifteen distinct patterns in Dimsa dance. The important forms are Bod Dimsa (invoking the village goddess), Gundari Dimsa (welcoming the village women folk to participate in the dance), Goddi-Beta (picking up pebbles), Pathan-Thola (picking up Adda leaves and bundling them), Bhag Dimsa (tiger dance), Natikari (solo dance), Kamargana (Blacksmiths), Baya Dimsa (dance of Ecstasy). All these dance patterns are woven around the natural themes depicting their daily activities, imitation of important events, appeasement of their gods and goddesses.

Mayura Dance (Peacock Dance):

The Khonds of Visakhapatnam tribal areas perform the peacock dance and it is also known as pirodiyendu (flute dance) in their dialect. Both men and women have robust physique with athletic build, typical of hill dwelling populations. The women folk adorn themselves with several silver and aluminium ornaments. The male members alone perform Mayura dance as male peacock spreads its colourful feathers and dances. According to the origin myth associated with Mayura dance, it is performed in memory of a peacock which protected and brought up a Khond neonate whose mother died in delivery in the forest. It is also believed that peacock taught the child also about the dance besides looking after child. The male dancers decorate themselves like peacock by tying two bundles of peacock feathers around their waist and put on head gear made out artistically with peacock feathers. A long colourful cloth is also tied around head and its ends are allowed to hang in the back upto the legs. A bunch of tinkling bells are tied around the ankles. In their dress, decoration, body modulations and cry, the dancers imitate a peacock. A flute decorated with peacock feathers is the only instrument to which melodious tune the dance is performed.

About ten to twenty Khond males participate in the dance. Two musicians playing on bamboo flutes of about three feet length set the tune for the performance of the dance. The dance begins with an invocation song in praise of Earth Goddess (Ihumi Pena) and sky gods during which the dancers sit in a circle. As a first step in the dance, the dancers sit on their toes, jump and cry like a peacock, in tune with the banging of cimbals of their neighbours. After the

invocation prayer, the dancers stand in two rows. A person proficient in singing leads the dancing group by singing the first stanza which is repeated by the other dancers.

Khonds depict various stages of marriage and married life besides divorce in their dance sequence. While depicting the marriage negotiations, the dancers form themselves into two parties and perform the dance indicating various stages of negotiations.

In the divorce sequence, each performer wields a stick and dances in circles. This is exhibited by taking one step forward and beating the ground with a stick while moving in a circular form. The sequence also depicts the former husband going to the later husband's house accompanied by the elders to settle the divorce case.

Settlement of divorce involves returning of the bride price and payment of compensation by the present husband to the former husband. The proceedings of the settlement are enacted through stick dance and song. The stick dance and song even depict the beating of the second husband with sticks in case he fails to pay compensation to the former husband. The settlement dinner and return home of the former husband's party are also enacted through dance and song. The Khonds perform this peacock dance on every festive and marriage celebrations.

Dandari Dance:

Dandari is a robust dance performed by only Gond males. This folk dance is performed in the month of Ashada (June-July) on the full-moon day (Pournami). On this auspicious day, all the cattle of

the village are taken to the shrine of forest deity known as 'Rajul pen'. The image of tiger is drawn with turmeric powder on the ground in front of the shrine and from its mouth a long line with turmeric powder is drawn to a length measuring nearly 100 feet. After sacrificing a fowl or a goat to propitiate the forest deity cattle are driven across the line drawn from the mouth of the tiger in the belief that the cattle will be protected by the goddess of forest from wild animals. After performing this ritual, all the villagers return to the village and they worship the village deity called 'Aki pen'. In the evening of the same day, all the villagers assemble at the centre of the village in front of the village community hall and keep all the musical instruments on a cot and the deity which presides over the musical instruments known as 'Akhadi pen' is worshiped. The important musical instruments played for Dandari dance are: (1) Dappu, (2) Ghumela, (3) Dhol, (4) Wette, (5) Phara, (6) Pepri and (7) Khalikhon. There are no separate musicians belonging to other tribal groups, but Gonds themselves ^{play} the musical instruments.

Before starting Dandari dance, they sacrifice fowls and worship 'Akhadi pen' or 'Etza pen' and obtain ritual permission to perform Dandari dance to the accompaniment of the rhythmic beat of drums and flowing tunes of the trumpets. All the musical instruments are considered sacred articles and they are generally preserved carefully in the house of traditional headman or in the community hall.

Dansa Dances:

Dansa, a folk dance of Raj Gonds is performed by both males and females. Sometimes the young boys attire themselves as females

and perform the dance. This dance is performed independently by the male and female members to the accompaniment of music during the festive and marriage occasions. The musical instruments used during the Demsa dance are 'Pepre', 'Dhol' and 'Khalikhom'. During the marriage ceremony, the dance is performed by both males and females. The females dance forming an outer circle round the 'lihi', a sacred design drawn on the ground with turmeric vermillian etc. before the bridal pair in the marriage pandal. On the concluding day of the grand festival in honour of the Persapen (Supreme deity) during the month of Vaisak (April-May), the males perform the Demsa dance before the house of the 'Katoda', the clan priest. The Demsa dance is also performed by male members on the occasion of celebrations of the marriage of Chenchi Bhimana, the God who protects the crops during the month of Chaitra (March-April) before the house of Devari, the village priest.

Perankok Ata:

Koyas perform a robust dance called Perankok Ata (bison horn dance). The men put on bison horns and put on colourful dress. They carry a big cylindrical drum in their necks and beat it rhythmically. The male participants who put on bison horns imitate the fight between two bisons. The women form into circle by holding each others hands over their shoulders and perform splendid dance while singing "rela-rela" songs. Koyas perform bison horn dance during festive and marriage occasions. Telugised Koyas in Adilabad, Warangal, some parts of Khammam and East Godavari districts forgotten this dance.

In addition to vibrant and fascinating folk dances of various tribal communities, these simple communities possess not only rich material culture but also invaluable folklore. But in modern times, this rich cultural fabric of tribals is gradually disintegrating due to influence of dominant communities and their ways of life. J.D. Mehra aptly observed that "the tribal groups of India, as they exist today, present a real, immediate and difficult dilemma in terms of culture contact and change. Thus acculturation, a process of interaction between societies in which the culture of the society in a subordinate position is drastically modified to conform to the culture of the dominant society, is a real cause for concern. The tribal way of life is in some danger of being swamped and over-run by the main stream of modern Indian culture, and the loss of the tribal culture is the loss of a historic past, an unique present and perhaps the golden ideas of tomorrow"¹.

Comprehensive steps have to be taken to document the entire folklore of tribals, their dance and art forms. These dances may be introduced in all the residential schools, ashram schools and hostels situated in tribal areas and boys and girls should be taught about various tribal dances. Annual competitions should be held in these tribal dances and awards may be distributed. The lessons on tribal mythologies, folk tales, stories, proverbs, riddles, local festivals and about tribal heroes may be introduced in general curriculum of the schools in the State. The respective State Governments should encourage the tribal dances by organising annual folk art and tribal

1. J.D. Mehra, Tribal India : Continuity and Change, published in "India" produced by the Festival of India, Edited by Ashrani Mathur, 1987.

festivals in which various tribal dance troupes participate. Full length video cassettes on tribal dances, fairs and festivals have to be prepared and shown occasionally on National programmes. These steps will certainly promote good confidence in the local tribals and facilitate harmonious integration of tribal communities into National mainstream.

Statement showing Tribe-wise & District-wise population as per 1961, 1971 and 1981 Census

ANNEXURE I

(41)

Sl. No.	Name of the Tribe	Srihakulam			Vizianagaram			Visakhapatnam			East Godavari			West Godavari			Krishna			Guntur		
		1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
1	Andh	-	-	31	-	-	33	-	-	463	-	-	29	-	-	33	-	-	70	-	-	21
2	Baagata	1,198	2,74	377	-	-	872	53,933	71,305	86,331	14	4	82	9	-	15	-	-	-	-	-	12
3	Bhil	-	-	13	-	-	13	-	-	17	-	-	5	-	-	1	-	-	-	-	-	18
4	Chenchu	50	99	109	-	-	30	51	64	101	129	288	354	402	465	600	493	571	894	3,213	5,031	5,338
5	Godaba	12,729	12,418	947	-	-	15,202	8,858	12,251	11,148	251	294	423	-	-	-	1	145	4	-	-	-
6	Gond	-	-	74	-	-	4	-	-	38	-	-	163	-	-	352	-	-	41	-	-	53
7	Hill Reddy	-	-	2	-	-	3	-	-	11	-	-	5	-	-	7	-	-	1	-	-	-
8	Jatapu	62,686	74,128	19,318	-	-	66,348	106	154	231	2	16	10	-	-	6	-	-	24	-	-	-
9	Kammara	477	633	252	-	-	303	11,554	15,375	17,694	11,973	13,335	15,988	635	603	297	-	-	52	-	-	77
10	Kattu Nagam	-	-	2	-	-	-	-	-	46	-	-	1	-	-	7	-	-	15	46	161	23
11	Kolam	-	-	1	-	-	62	-	-	352	-	-	11	-	-	-	-	-	4	-	-	-
12	Konda Dora	32,221	30,384	4,929	-	-	37,772	44,759	58,202	83,963	8,030	11,924	10,778	1,309	543	630	479	481	830	-	-	3
13	Konda Kapu	452	157	191	-	-	179	16,354	25,103	8,224	12,601	12,502	16,106	98	235	351	2,17	81	1,088	39	31	352
14	Konda Reddy	1	-	37	-	-	-	664	672	2,715	30,706	37,726	41,685	3,970	4,262	4,521	52	45	559	24	21	79
15	Khond	5,983	3,386	1,769	-	-	199	15,764	30,804	37,021	1	-	52	6	-	23	-	-	11	-	-	31
16	Kuta-Banthara	271	1,969	11,194	-	-	659	10,737	15,840	19,210	-	59	98	-	-	17	-	-	55	-	-	-
17	Koya/Goud	185	986	138	-	-	935	3,252	5,057	6,511	23,385	23,655	31,995	24,113	28,467	34,484	91	104	360	212	224	651
18	Kulia	-	-	4	-	-	6	58	143	186	8	2	10	13	3	7	-	-	1	-	-	12
19	Mali	380	289	401	-	-	130	1,048	1,638	1,717	-	12	3	1	35	10	-	-	1	-	-	7
20	Mannedora	3,143	2,310	258	-	-	3,424	3,683	4,289	4,081	1,357	2,237	2,230	1	62	26	-	-	3	-	-	17
21	Mukhadora	2,124	2,271	9	-	-	3,078	7,820	10,898	14,267	21	-	13	-	1	13	-	-	1	-	-	5
22	Naik	34	-	45	-	-	55	499	1,137	254	8	-	8	472	674	3,702	-	-	-	-	-	-
23	Pardhari	-	-	3	-	-	19	-	-	4	-	-	5	-	-	13	-	-	3	-	-	-
24	Porja	37	-	5	-	-	8	9,292	12,357	15,717	21	-	645	-	-	57	-	-	8	-	-	4
25	Reddy dora	3	22	9	-	-	37	3,021	4,862	5,047	-	4	12	-	54	-	14	143	8	18	-	-
26	Rona-Rena	1	-	-	-	-	2	22	-	85	-	12	-	-	-	2	-	-	12	-	-	11
27	Savara	67,137	78,236	62,355	-	-	17,827	262	114	661	178	779	226	466	991	140	-	736	196	130	294	337
28	Sugali	20	1	55	-	-	35	5	-	635	73	68	175	2,650	3,243	3,697	15,536	20,836	28,711	17,271	27,045	38,327
29	Thoti	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3
30	Valmiki	218	3	99	-	-	360	19,653	24,146	34,187	2,482	4,818	8,102	-	-	76	-	-	-	-	-	-
31	Yanadi	293	696	598	-	-	356	107	95	216	1,614	1,707	2,449	2,815	3,539	4,672	6,022	8,370	9,650	35,270	29,495	39,185
32	Yerukula	2,631	3,589	1,733	-	-	4,721	2,270	3,187	2,276	7,488	9,011	11,229	7,057	8,002	11,639	14,479	17,850	22,582	38,406	41,085	52,319
33	Un-specified	2	608	194	-	-	672	58	2,277	718	3	564	530	41	544	1,188	89	1,380	1,683	828	2,011	2,652
	Total	192,276	2,12,499	1,05,142	-	-	1,53,344	2,13,820	2,99,970	3,54,127	1,00,343	1,19,027	1,43,422	44,958	51,723	66,586	37,473	50,742	66,927	95,457	1,05,478	1,39,749

Annexure I (Contn.)

42

Sl. No.	Name of the Tribe	Prakasam			Nellore			Chittoor			Cuddapah			Anantapur			Kurnool			Mahboobnagar			Ranga Reddy			
		1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	
1	2	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	
1	Andh	-	-	27	-	-	20	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	-	-	13	
2	Bagata	-	10	1	-	24	204	-	11	12	-	-	18	-	19	8	-	-	2	-	-	1	-	-	-	
3	Bhil	-	-	1	-	-	-	-	-	13	-	-	-	-	-	1	-	-	1	12	38	1	-	-	-	
4	Chenchu	-	4,465	5,689	2,25	290	99	747	2,103	683	83	222	122	8	10	37	5,837	2,832	3,775	4,611	5,352	5,989	-	-	-	
5	Gadaba	-	-	-	-	-	1	1	-	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1,593	
6	Gond	-	-	1	-	-	2	-	-	39	-	-	-	-	-	-	-	-	-	5	54	49	1	-	2	
7	Mill Reddy	-	-	-	-	-	-	-	-	-	-	-	-	-	-	7	-	-	-	-	-	3	-	-	35	
8	Tatapu	-	-	28	-	12	49	-	-	4	-	-	3	-	-	2	-	-	70	-	16	8	-	-	-	
9	Kammara	-	21	359	-	488	66	-	1,053	75	-	282	47	-	1,435	17	-	2,377	20	-	-	49	-	-	3	
10	Kattunayakar	-	22	16	3	4	-	13	26	167	-	46	-	-	10	-	12	20	-	-	-	62	-	-	6	
11	Kolam	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	4	-	-	-	
12	Konda dora	-	1	1	25	1	46	88	3	66	-	4	5	-	10	1	-	-	-	-	-	-	-	-	7	
13	Konda kapu	-	-	216	-	1	212	65	9	108	-	7	41	-	-	41	17	-	69	-	-	5	-	-	13	
14	Konda reddy	-	4	18	2	47	41	-	-	41	-	-	15	-	-	-	-	-	4	-	-	25	-	-	217	
15	Kihond	-	-	12	-	-	-	-	-	4	-	-	36	-	1	26	-	184	7	-	-	-	-	-	-	
16	Kutia-Bonth	-	-	-	-	16	-	-	-	-	-	4	-	1	-	-	-	3	-	-	-	-	-	-	10	
17	Koya-Goud	-	14	279	173	258	138	117	620	99	13	46	124	18	82	319	-	226	320	73	120	-	-	-	3	
18	Kutia	-	-	48	-	-	-	6	36	2	-	-	-	-	4	23	-	226	320	73	120	85	-	-	649	
19	Mali	-	-	-	-	-	-	14	-	4	-	4	2	-	3	-	-	-	-	-	-	2	-	-	5	
20	Manne dora	-	-	1	4	-	-	265	398	4	-	-	-	-	75	4	23	1	3	-	-	-	-	-	87	
21	Mukha dora	-	-	3	-	-	6	-	-	4	-	-	-	-	-	1	-	65	-	-	-	1	-	-	13	
22	Naik	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	3	-	-	1	
23	Pardhan	-	-	1	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	
24	Porja	-	-	1	-	-	-	-	-	-	-	-	-	-	-	4	-	-	1	-	8	30	-	-	-	
25	Reddy dora	-	2	-	4	-	6	28	167	-	-	-	-	2	-	-	-	31	-	8	-	-	-	-	153	
26	Pona-Pena	-	-	2	-	-	-	-	-	1	-	-	-	-	-	-	31	-	8	-	-	1	-	-	-	
27	Savara	-	29	92	6	17	30	6	-	6	-	-	-	-	-	1	-	-	-	-	-	1	-	-	6	
28	Sugali	-	5,585	7,937	162	174	196	8,616	11,515	15,198	5,893	7,874	11,065	34,007	43,345	55,319	11,941	12,778	16,290	-	-	1	-	-	1	
29	Thoti	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1,30,911	-	-	-	
30	Valmiki	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	10	1	-	-	62,499	
31	Yanadi	-	28,880	40,521	1,17,504	1,18,601	1,58,057	32,342	38,355	48,058	8,062	8,717	12,658	360	419	959	992	529	817	-	-	-	-	-	-	
32	Yerukula	-	15,643	20,959	13,047	10,121	15,503	8,509	12,438	3,705	8,316	9,366	13,102	14,067	19,328	25,102	11,754	12,940	18,341	-	-	108	-	-	50	
33	Un-specified	-	435	1,633	354	223	2,831	115	67	538	79	43	338	38	131	150	33	421	141	-	-	17,461	-	-	7,041	
	Total	-	55,111	77,847	1,31,509	1,30,277	1,77,497	50,932	66,801	78,834	22,457	26,611	37,580	48,500	64,878	82,026	30,640	32,407	39,914	41,750	5,600	1,55,240	-	-	-	72,656

Sl No.	Name of the Tribe	Hyderabad			Medak			Nizamabad			Adilabad			Karimnagar			Warangal			Khammam			Nalgonda			Total				
		1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961	1971	1981		
1	Andh	-	1	58	-	-	1	-	-	25	1,468	2,404	5,038	-	-	107	-	-	19	-	-	1	-	-	-	-	-	1,468	2,405	5,994
2	Bagata	-	-	13	-	-	-	-	-	-	-	-	13	-	-	2	-	-	-	-	-	21	-	-	-	-	11	55,154	71,657	87,974
3	Bhil	25	131	43	-	45	6	-	-	1	46	66	117	-	257	1	-	16	1	-	7	-	7	-	-	-	83	560	251	
4	Chenchu	579	907	21	41	10	84	59	133	285	20	76	231	50	96	1,089	521	698	544	113	103	88	377	362	676	17,607	24,178	28,434		
5	Gadaba	-	-	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
6	Gond	269	397	154	43	-	6	643	289	1,840	93,334	1,17,478	1,38,642	11,817	14,730	15,418	22,639	16,058	9,203	14,858	8,483	3,391	23	5	-	14	143,680	1,57,481	1,64,777	
7	Hill Reddy	21	98	30	-	38	-	-	-	-	-	-	1	-	-	-	-	-	-	3,871	4,120	324	1	33	-	-	3,874	4,306	398	
8	Jatapu	-	-	30	-	-	-	-	-	61	-	-	115	-	-	21	-	-	62	-	-	23	-	-	-	-	9	62,794	74,310	86,506
9	Kammara	-	-	34	-	-	4	-	-	116	-	-	303	-	-	105	-	-	60	-	-	465	-	-	-	-	33	24,629	35,679	36,548
10	Kaltunayakar	-	-	55	-	-	-	-	-	6	-	-	31	-	-	-	-	-	21	-	-	2	-	-	-	-	74	287	399	
11	Kolam	64	55	59	-	254	6	-	-	27	16,459	26,277	20,892	-	-	154	202	147	2	-	19	15	-	-	-	-	16,751	26,498	21,842	
12	Konda Dora	-	-	11	-	-	1	-	-	-	-	-	2	-	-	1	-	-	21	-	-	114	-	-	-	-	86,911	1,01,556	1,39,238	
13	Konda Kapu	-	-	271	-	-	35	-	-	20	-	-	39	-	-	3	-	-	50	-	-	215	-	-	-	10	29,823	38,126	28,033	
14	Konda Reddy	-	-	11	-	-	-	-	-	15	-	-	2	-	-	17	-	-	283	-	-	4,598	-	-	-	-	11	35,459	42,777	54,685
15	Kihond	-	-	22	-	-	3	-	-	16	-	-	14	-	-	1	-	-	21	-	-	130	-	-	-	-	21,754	34,375	39,408	
16	Kutia-Benthoring	-	-	30	-	-	5	-	-	-	-	-	7	-	-	-	-	-	71	-	-	104	-	-	-	6	11,008	17,888	31,466	
17	Koya-Goud	86	1,036	151	-	4	508	-	63	50	10,815	11,230	18,505	1,210	880	1,917	9,539	25,901	39,284	1,50,209	1,86,181	2,30,464	49	72	-	105	2,23,538	2,85,226	3,69,761	
18	Kutia	-	-	21	-	-	4	-	-	1	-	-	40	-	-	-	-	-	13	-	-	29	-	-	-	-	85	188	413	
19	Mali	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
20	Manne dora	-	-	50	-	-	79	-	-	8	-	-	8,396	-	-	114	-	-	62	-	-	188	-	-	-	-	2	1,443	1,978	2,467
21	Mukha dora	-	-	21	-	-	2	-	-	-	-	-	-	-	-	5	-	-	3	-	-	18	-	-	-	2	8,476	9,372	18,764	
22	Naik	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1,889	2,160	2,469	-	-	-	-	2	9,965	13,235	17,456	
23	Pardhan	357	921	1,627	-	23	19	-	7	3	9,364	10,385	13,743	-	4	295	-	59	18	-	-	18	-	-	-	-	2,902	3,971	6,532	
24	Potja	-	-	13	-	-	-	-	-	2	-	-	16	-	-	-	-	-	3	-	-	5	-	-	-	-	9,350	12,357	16,479	
25	Reddy dora	-	-	14	-	-	-	-	-	2	-	-	102	-	-	6	-	-	16	-	-	2	-	-	-	-	3,132	5,254	5,286	
26	Rona-Rena	-	-	-	-	-	98	-	-	4	-	-	9	-	-	-	-	-	3	-	-	9	-	-	-	-	23	12	232	
27	Savara	-	-	42	-	-	1	-	-	7	-	-	1	-	-	54	-	-	-	-	-	74	-	-	-	5	68,185	81,227	82,101	
28	Sugali	-	-	7,116	-	-	58,072	-	-	82,349	-	-	55,213	-	-	27,137	-	-	2,18,391	-	-	1,57,972	-	-	-	-	1,81,093	96,174	1,32,464	1,58,342
29	Thoti	34	288	15	-	-	3	18	-	40	429	1,131	1,066	21	176	145	-	67	121	43	104	17	1	9	-	9	546	1,785	1,416	
30	Valmiki	-	-	-	-	-	137	-	-	-	-	-	52	-	-	-	-	-	-	-	-	117	-	-	-	-	-	22,354	28,967	42,944
31	Yanadi	-	-	295	-	-	8,937	-	-	-	151	-	-	-	-	102	-	-	441	-	-	574	-	-	-	-	295	2,05,381	2,39,403	3,20,444
32	Yerukula	-	-	3,816	-	-	257	-	-	4,680	-	-	1,270	-	-	9,432	-	-	14,248	-	-	8,241	-	-	-	-	12,223	1,28,024	1,62,560	3,00,957
33	Un-specified	116	833	465	1	-	13	85	552	56	252	9,024	18	290	4,443	34	341	9,220	300	500	20,104	20	31	-	-	12,223	1,28,024	1,62,560	3,00,957	
	Total	1,551	4,667	14,488	85	120	68,516	739	578	90,262	1,31,971	1,69,299	2,72,886	13,116	16,433	60,567	32,936	43,287	2,92,772	1,71,284	2,01,670	4,29,959	471	519	1,95,660	3,24,368	4,97,897	5,76,001		

ANNEXURE - II

HOUSEHOLDS POPULATION BY LANGUAGE MAINLY SPOKEN IN THE HOUSEHOLD
(INCLUSIVE OF VARIANTS WHERE GROUPED) OTHER THAN THOSE SPECIFIED
IN SCHEDULE VIII TO THE CONSTITUTION OF INDIA (AS PER 1961, 1971
AND 1981 CENSUS REPORTS)

Sl. No.	Name of the Language	No. of Persons as per		
		1961 Census	1971 Census	1981 Census
1.	Bhili/Bhilodi	47	533	1,474
2.	Gadaba	8,402	11,209	11,291
3.	Gondi	75,410	91,905	1,12,303
4.	Jakana	19,467	36,490	23,366
5.	Kolami	7,192	10,440	13,395
6.	Khondi/Khondhs	22,730	-	11,890
7.	Konda	-	30,673	9,951
8.	Koya	1,08,657	1,36,644	1,58,097
9.	Kui	-	92	111
10.	Porji	-	857	80
11.	Savara	47,949	58,257	47,609
12.	Banjari	11,456	-	-
13.	Lanani/Lambani	5,59,326	-	-
14.	Yerukula	73,890	-	-
Total:		9,34,526	3,77,060	3,89,567

- Sources: (1) 1961 - Census of India Volume I, India, Part IIC(11) Language Tables.
 (2) 1971 - Census of India-1971, Series-2, Andhra Pradesh, Part II C(11), Social and Cultural Tables & Fertility Tables.
 (3) 1981 - Census of India, Series-2, Andhra Pradesh Paper I of 1987, Households and household population by language mainly spoken in the household.

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