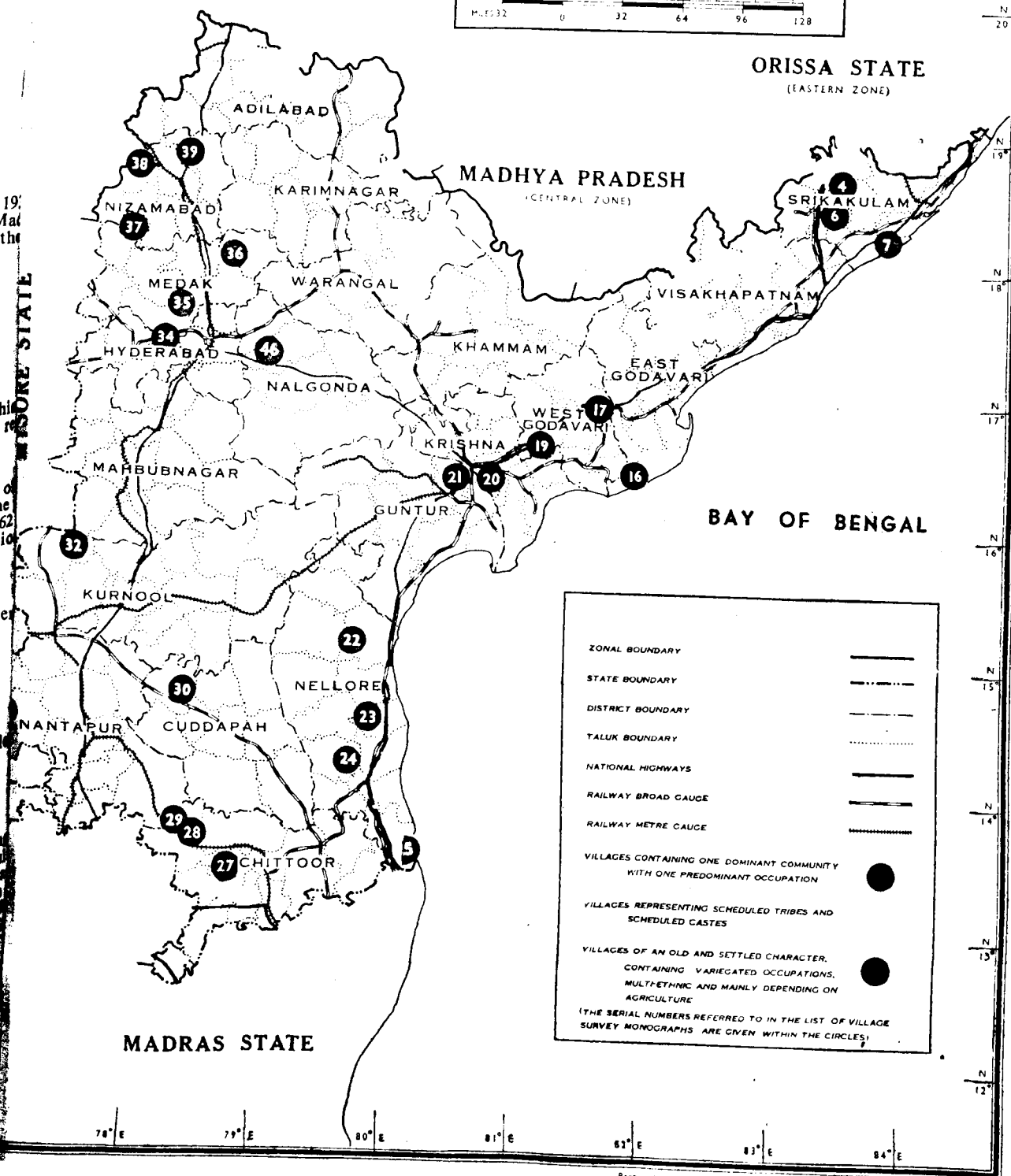


CENSUS OF INDIA 1961—VOLUME II—PART VI—LIST OF VILLAGE SURVEY MONOGRAPHS—ANDHRA PRADESH

District (1)	Taluk (2)	No. (3)	Name of village (4)	Brief details of what the village represents (5)
Srikakulam	Pathapatnam Parvathipuram	1	Kallata	Kapu Savaras—A Scheduled Tribe
		2	Kalliti †	Savaras—A Scheduled Tribe
		3	Lakkaguda	Jatapus—A Scheduled Tribe
		4	Kannapudoravalasa	A village in jute growing area
		5	Gadabavalasa, ham- let of Gumma	Gadabas—A Scheduled Tribe
Visakhapatnam	Bobbili Srikakulam Srongavarapukota Paderu	6	Karada	A Bobbili Samsthanam village
		7	Mofusbandar †	A fishermen's village
		8	Kondiba †	Dombs—A Scheduled Caste
		9	Gandha †	Konda Dhoras—A Scheduled Tribe
		10	Lamthampadu †	Kondhs—A Scheduled Tribe
East Godavari	Chintapalle Yellavaram	11	Annayaram †	Samanthus—A Tribe
		12	Makayaram	Kannaras alias Ojas—A Scheduled Tribe
		13	Jerrela †	Ragatas—A Scheduled Tribe
		14	Kondapalle	Koya Doras—A Tribe
		15	Kovilapalem	Konda Reddis—A Scheduled Tribe
West Godavari	Razole Kovvur	16	Pasarlapudilanka †	A typical East Godavari delta village
		17	Unagutta* †	A dry agricultural village surveyed in 1917 & 1918. Department of Economics, University of Madras study of the progress made in the life of the village during 1936-62 is done
		18	Puliramulugudem †	Koyas—A Scheduled Tribe
		19	Gulivakulanka	A settled village in Kolleru lake bed area
		20	Maredamaka	A settled Krishna delta village
Krishna	Vijayawada	21	Malkapuram	A typical tobacco growing village
		22	Ayyavaripalle	A sheep and cattle rearing village
		23	Yelamanchipadu	A settled wet agricultural village
		24	Devaravemuru	Several workers in mica industry reside in this village. It also has a boat building industry. It also has a mica industry.
		25	Rettamala †	Yenadis, a Scheduled Tribe
Guntur	Guntur	26	Palyampalle †	Lambadis—A Scheduled Tribe
		27	Thettipalle, hamlet of Nellore	A village surveyed in 1916 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1916-62 is done
		28	Panchalamarri	A village depending on tank and well irrigation
		29	Gangneddipalle	A sheep and cattle rearing village
		30	P. Sagaranchipalle	Noted for Cuddapah slabs
Nellore	Kandukur Kovur Rapur Sullurpet	31	Bhairavanthippa	A dry village changing to wet cultivation under Bhairavanthippa project
		32	Mantsala †	A place of religious importance
		33	Mantakavaram	Chenchus—A Scheduled Tribe
		34	Bochari	Economy dependant on the supply of vegetables to Hyderabad city
		35	Peddamangalam	Tanning industry
Chittoor	Punganur	36	S. Kesava	Handloom industry
		37	Hathiguda	An agricultural village on the bank of Nizam Sagar
		38	Bamgalla	An agricultural village noted for sugarcane cultivation
		39	Pocharam †	An agricultural village partly irrigated by Nizam Sagar Canal. A comparative study of the progress made in the life of the people between 1929 & 1961 is done. reference to the economic investigations made by S. Kesava Iyengar is done
		40	Kotha Armit	Gonds & Pradhans—Scheduled Tribes
Cuddapah	Tanamaladugu	41	Bhama †	Mathuras—A Tribe
		42	Yamasakunta	Kolams—A Scheduled Tribe
		43	Lundiguda	Thotis—A Scheduled Tribe
		44	Malkapalle	Naikpods—A Scheduled Tribe
		45	Kishtanpet	Koyas—A Scheduled Tribe
Anantapur	Kalyandurg	46	Mattewada †	A toddy tappers' village
		47	Tallavenguram	
		48		
		49		
		50		
Kurnool	Adoni	51		
		52		
		53		
		54		
		55		
Hyderabad	Chevella	56		
		57		
		58		
		59		
		60		
Medak	Suryapet Sullurpet	61		
		62		
		63		
		64		
		65		
Nizamabad	Bhainsa Bhainsa Anantapur	66		
		67		
		68		
		69		
		70		
Adilabad	Utnur	71		
		72		
		73		
		74		
		75		
Karimnagar	Manthani	76		
		77		
		78		
		79		
		80		
Warangal	Narasampet	81		
		82		
		83		
		84		
		85		
Nalgonda	Ramannapet	86		
		87		
		88		
		89		
		90		

MAHARASHTRA STATE
(WESTERN ZONE)





CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI — VILLAGE SURVEY MONOGRAPHS
SERIAL NO. 26

A MONOGRAPH

ON

PALYAMPALLE

(PUNGANUR TALUK, CHITTOOR DISTRICT)

Editor

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh



Price : Rs. 4.35 P. or 10 Sh. 2 d. or \$ 1.57 c.

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH
(All the Census Publications of this State bear Vol. No. II)

PART I-A	..	General Report
PART I-B	..	Report on Vital Statistics
PART I-C	..	Subsidiary Tables
PART II-A	..	General Population Tables
PART II-B (i)	..	Economic Tables [B-I to B-IV]
PART II-B (ii)	..	Economic Tables [B-V to B-IX]
PART II-C	..	Cultural and Migration Tables
PART III	..	Household Economic Tables
PART IV-A	..	Housing Report and Subsidiary Tables
PART IV-B	..	Housing and Establishment Tables
PART V-A	..	Special Tables for Scheduled Castes and Scheduled Tribes
PART V-B	..	Ethnographic Notes on Scheduled Castes and Scheduled Tribes
PART VI	..	Village Survey Monographs (46)
PART VII-A (1) }	..	Handicraft Survey Reports (Selected Crafts)
PART VII-A (2) }	..	Fairs and Festivals (Separate Book for each District)
PART VII-B (1 to 20)	..	
PART VIII-A	..	Administration Report—Enumeration
PART VIII-B	..	Administration Report—Tabulation
PART IX	..	State Atlas
PART X	..	Special Report on Hyderabad City

District Census Handbooks (Separate Volume for each District)

SUPERVISION AND GUIDANCE

Sri K. V. N. GOWD, B.com. (Hons),
Deputy Superintendent of Census Operations

First Draft

Sri V. D. CHARY, B.A.,
Economic Investigator

Field Investigation

- 1 Sri V. D. CHARY, B.A.,
Economic Investigator
- 2 Sri A. R. K. MURTHY, M.A.,
Economic Investigator
- 3 Sri A. CHANDRASEKHARA REDDY, M.A.,
Statistical Assistant

Tabulation & Scrutiny

- 1 Sri P. PATTAYYA, B.sc.,
Tabulation Officer
- 2 Sri V. RADHAKRISHNA, B.A., B.com.,
Research Assistant
- 3 Sri A. CHANDRASEKHARA REDDY, M.A.,
Statistical Assistant

Photographs

Sri V. D. CHARY, B.A.,

Maps & Drawings

Sri M. KRISHNA SWAMY,
Artist-Draughtsman



CS
7.2.1161

1151-2-4-26

FOREWORD

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

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

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

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500-700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size,

proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure.

hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendix II to Mattewada village (Monograph No. 45).

ASOK MITRA

Registrar General, India.

NEW DELHI

July 30, 1964.

P R E F A C E

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

In this State 46 villages were selected for the survey of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled viz, Samanthus, Koya Doras and Mathuras and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages each of fair size, of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Palyampalle (No. 26 in the State Map before the inner title page gives the location of the village) covered by the present monograph falls under the second category representing the Scheduled Tribe, Lambadis.

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

In this State, we started off with our village surveys according to the original scheme of things, under which it was expected that one Investigator should be able to cover a village in about a week or 10 days' time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. We covered quite a few villages under this old scheme and the present village of Palyampalle covered by this monograph was one such village surveyed in 1960 itself canvassing this old skeleton schedules, a set of which is given as Appendix II to the Monograph No. 45, Mattewada village. As explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusions arrived at the Study Camp held in New Delhi in December 1961, a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover a village completely. As several villages had already been covered by the time the scope of survey was enlarged, we were able to cover only a limited number of villages canvassing this set of large schedules which is given as Appendix III to the Monograph No. 39 Kotha Armur village. An attempt, however, was made to resurvey a few of the villages already covered so as to bring them under the new method. As Palyampalle was studied in the first instance in a general sort of way and as it was felt a detailed study would enable us to present a better report on the village, it was revisited again during February 1965 for about a week. Though the original survey made in September 1960 confined itself to a study of the tribal people viz, Lambadis, the latter visit in February 1965 was utilised to cover all the other castes also that were inhabiting this village. But the limitation of time made it difficult to resurvey all the rest as proposed. Therefore, the Village Survey Monographs presented for this State will show two distinct patterns — one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information.

Certain limitations to our efforts to achieve this ambitious task may have to be recognised. While the Investigators who were put on the job of canvassing the schedules were not specialists in any particular field, they were carefully chosen for their academic qualifications, experience in Community Development Organisation or their ability and aptitude to move closely with the rural and tribal folk, to find out facts and record truthfully the first hand information. It is open to the specialists in a particular field to scan the material presented here and formulate their own hypotheses for further refined investigation.

The present monograph deals with Palyampalle, a tribal village in Punganur Taluk of Chittoor District. This village having 16 hamlets is predominantly inhabited by Lambadis also known as Sugalis. Due to the impact of the developmental measures undertaken by the Government there has been a great change in the socio-economic conditions of Lambadis in recent past.

This village was first surveyed by Sarvasri V.D. Chary and A. R. K. Murthy in September 1960. Later, in February 1965 this village was revisited by Sarvasri V. D. Chary, Economic Investigator and A. Chandrasekhara Reddy, Statistical Assistant of my office to cover certain deficiencies. First draft of the report was prepared by Sri V. D. Chary. The preparation of Tables and shaping of the report were attended to by an efficient team led by Sri P. Pattayya, Tabulation Officer assisted by Sri V. Radhakrishna, Research Assistant and Sri A. Chandrasekhara Reddy, Statistical Assistant, under the able guidance and supervision of Sri K. V. N. Gowd, Deputy Superintendent of Census Operations. The credit for maps and line drawings goes to Sri M. Krishna Swamy, Artist-Draughtsman. The printing was ably supervised by Sri N. C. Hanumantha Reddy, Compiler.

A. CHANDRA SEKHAR,
Superintendent of Census Operations,
Andhra Pradesh

CONTENTS

	Pages
Foreword	iii-v
Preface	vii-viii
Chapter I THE VILLAGE	1-3
Introduction — Location — Physical aspects: <i>Flora; Fauna</i> — Climate — Rainfall — Residential pattern — Size — Marketing — Public places — Crematorium — Sources of water — Welfare institutions — Sanitation — History of the village.	
Chapter II THE PEOPLE AND THEIR MATERIAL EQUIPMENT	5-14
Ethnic composition — Lambadi: <i>Derivations of their names; Legend of their origin; Mixing of other persons in Mola's company</i> — Institution of clans: <i>Assassination of Dhadis; Marriage of clan heads; Mola raising a loan; Mixing up of a Rajput and establishment of sub-clans; Rathod clan; Chawan clan; Pamar clan</i> ; Liquidation of loan by Mola; Origin of other gotras; Establishment of Banawath gotra — Kapu — Boya — Golla — Chakali — Mangali — Kummari — Muslims — Population by age and sex — Marital status — Literacy — House types — Houses — Dress — Ornaments — Tattooing — Dress among other castes — Household goods — Food — Drink.	
Chapter III SOCIAL CUSTOMS	15-24
General — Conception and pregnancy — Birth — Tonsure — Customs relating to birth, etc., among other castes — Child naming, etc. — Tonsure ceremony — Attainment of puberty — Marriage among Lambadis — Consanguinity — Spatial distribution — Marriage procedure — Marriages among other communities — Consummation — Widow remarriage and divorce — Divorce — Death among Lambadis — Death among other castes — Superstitious beliefs.	
Chapter IV ECONOMY	25-32
General — Land — Source of irrigation — Crop pattern — Livestock — Land reforms — Land improvement — Land holdings — Traditional occupation — Mobility of occupation — Main occupation — Combination of occupations — Description of different occupations: <i>Agriculture; Manuring; Agricultural implements; Agricultural practices</i> — Cost of cultivation and income — Land Revenue — Land values — Organisation of man power — Marketing — Livestock — Forest — Other economic activities — Indebtedness.	
Chapter V CULTURAL LIFE AND VILLAGE ORGANISATION	33-38
Language — Family type — Leisure and recreation — Religion — Social status — Other religious beliefs — Festivals and dances — Dances: <i>Holi dance; Nagara dance; Khendero phool nach; Thapti nach, naneeli nach</i> — Mythical origin of religious institutions of Lambadis: <i>Establishment of religious flag; Institution of Naiks</i> — Inter-hamlet relationship — Untouchability — Community development — Other welfare programmes — Education — Welfare of the women — Co-operative societies — Village organisation — Panchayat — Family planning.	
Chapter VI CONCLUSION	39

STATEMENTS

STATEMENT NO.

STATEMENT NO.	Pages
I Particulars of Rainfall	2
II Ethnic Composition	5
III Area Particulars	25
IV Crops Sown and their Yield	25
V Number of Pattadars by Community	26
VI Wet Crop (Paddy) Balance Sheet	29
VII Dry Crop Balance Sheet	29-30
VIII Area Covered under different Rates of Assessment	30
IX Particulars of Commodities Sold	31
X Local Measures	31
XI Glossary of Lambadi Words	33
XII Particulars of Panchayat Members	38

TABLES

TABLE NO.

TABLE NO.	Pages
1 Area, Houses and Population	[1]
2 Size and Composition of Households	[1]
3 Households and Population by Religion, Sect, Sub-Sect and Caste/Tribe/Community	[2]
4 Households by Religion and Sect	[2]
5 Households by Sect and Caste/Tribe/Community	[2]
6 Population by Caste/Tribe/Community, Age Group and Sex	[3]
7 Population by Age Group and Marital Status	[3]
8 Households engaged in Cultivation, Industry or Business belonging to the Households	[3]
9 Traditional Occupation by Households	[4]
10 Occupational Mobility and Cause of Change during 1959-60 by Caste/Tribe/Community	[4]
11 Distribution of Households by Main Occupation and Caste/Tribe/Community	[5]
12 Combination of Occupations	[5]
13 Number of Pattadars by Size of Holdings	[6]
14 Number of Pattadars in each Hamlet by Caste/Tribe/Community	[6]
15 Area under Cultivation by Caste/Tribe/Community and Households	[7]
16 Types of Industry run by Households	[7]
17 Types of Business run by Households	[7]
18 Traditional Industry by Households	[7]
19 Caste/Tribe/Community and Nature of Family	[8]
20 Marriages by Consanguinity, other Relationship and Tribe	[8]
21 Marriages by Tribe	[8]
22 Marriages by Spatial Distribution and Tribe	[9]
23 Persons by Age at First Marriage and Caste/Tribe/Community	[10]
24 Houses by Number of Rooms and Number of Persons Occupying and Caste/Tribe/Community	[10]
25 House Type — Roof Material by Caste/Tribe/Community	[11]
26 House Type by Wall Material and Caste/Tribe/Community	[11]
27 Houses by Caste/Tribe/Community and Use	[12]
28 House Ownership and Tenancy by Caste/Tribe/Community	[12]
29 Scheduled Castes, Scheduled Tribes and Denotified Tribes by Households and Population	[12]

Pages

Appendix TABLES	[1]-[12]
Glossary	[13]

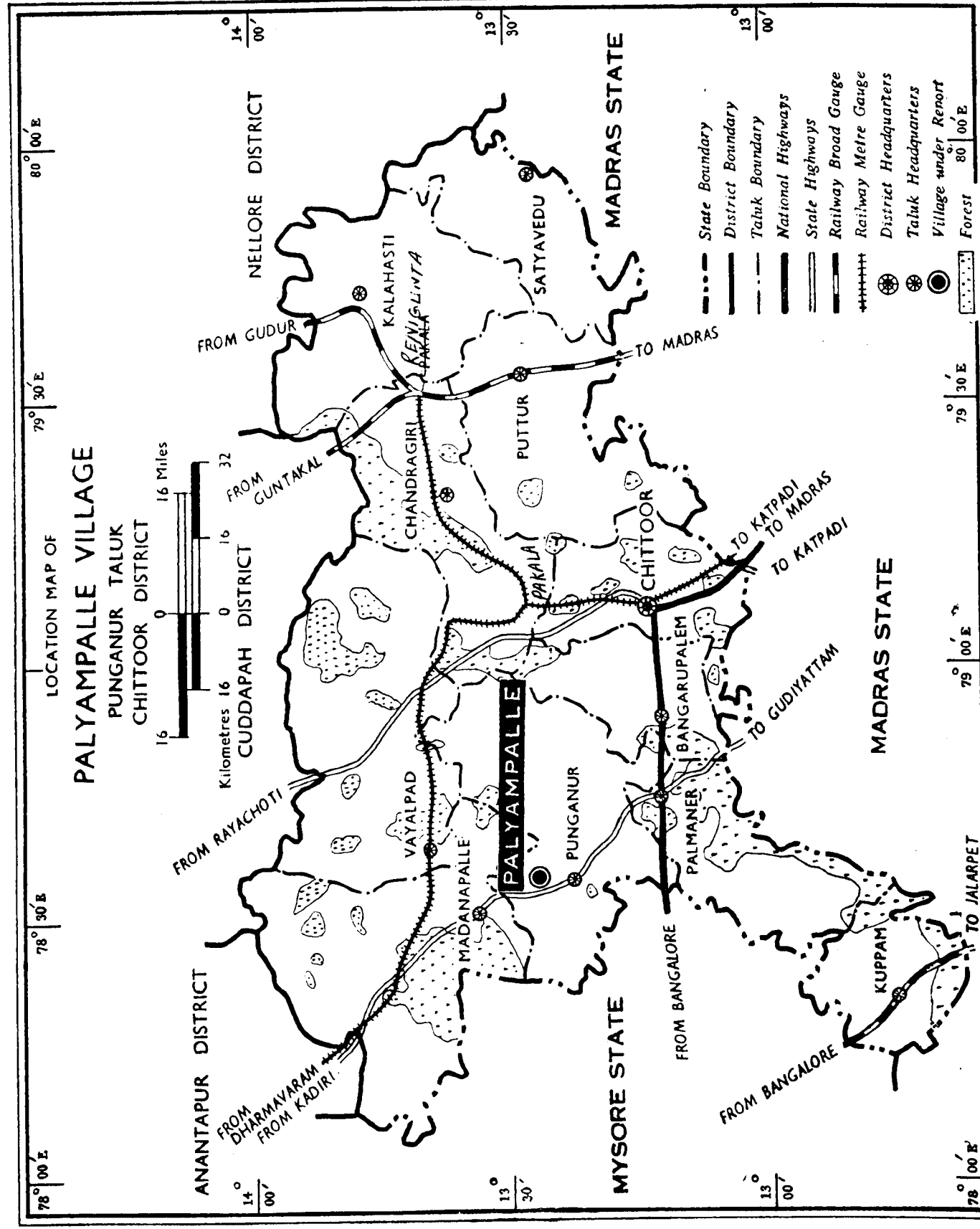
MAPS

Andhra Pradesh State Map showing the Location of Villages Surveyed	Before Inner Title page
Location Map of Palyampalle Village	xiii
Village Map of Palyampalle Village	xiv
Layout sketch of households by Caste/Tribe/Community in Palyampalle Village	xv

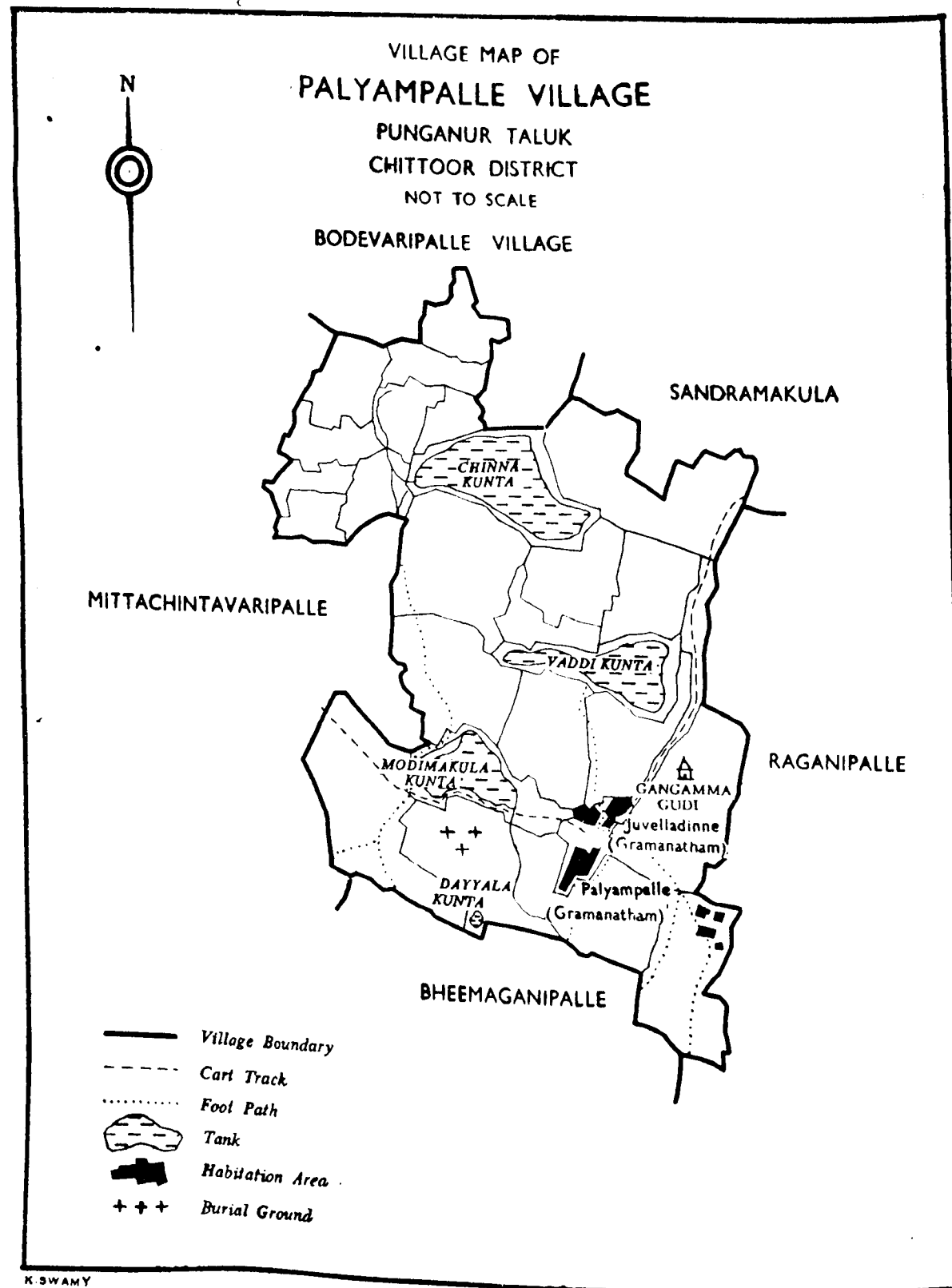
ILLUSTRATIONS

Figure No.	Pages
1 Palyampalle Lambada Thanda — Note the religious flags flying	xvii
2 Lambadi men — Tall, strong and energetic	xviii
3 A Kapu couple	xviii
4 A Golla belle	xix
5 A potter at work	xx
6 A thatched hut	xx
7 Front elevation and ground plan of a Lambadi hut	xxi
8 A row of new houses	xxii
9 Front elevation and ground plan of a Lambadi new house	xxii
10 A Lambadi couple in full attire	xxiii
11 A Lambadi woman in her full attire	xxiv
12 A Lambadi woman at needle work	xxv
13(a) Design on kanchdi (bodice)	xxvi
13(b) Design on chantia (odni)	xxvi
14 An old Lambadi woman preparing the dress	xxvii
15 Lambadi woman with her ornaments	xxviii
16 Ornaments of the ear and neck of a Lambadi woman	xxix
17 Ghogrichotla — Ear ornaments	xxx
18 Hasli — Silver ornament of neck	xxx
19(a) A Lambadi woman — See the ornaments of the hand	xxxi
19(b) Ornaments of the leg, feet and toes	xxxii
20 A Kapu woman in her usual dress and ornaments	xxxiii
21 Goona and gummi — Storing utensils	xxxiv
22 Domestic utensils	xxxv
23 A Lambadi woman in the kitchen	xxxv
24 Phulia, mundewado and choki	xxxvi
25 The bier is on the pyre	xxxvii
26 Tangible assets of a Lambadi household	xxxvii
27 Our loving baby	xxxviii
28 Bullock cart is the only means of transport both for men and material	xxxviii
29 A Lambadi woman on her way to the market to sell the fuel	xxxix
30 Distillation of illicit liquor	xl
31 Idol of Hanuman (Monkey-God)	xl
32 Holi dance by Lambadi women	xli
33 Religious flag of Lambadis	xli
34 School children with their teachers	xlii

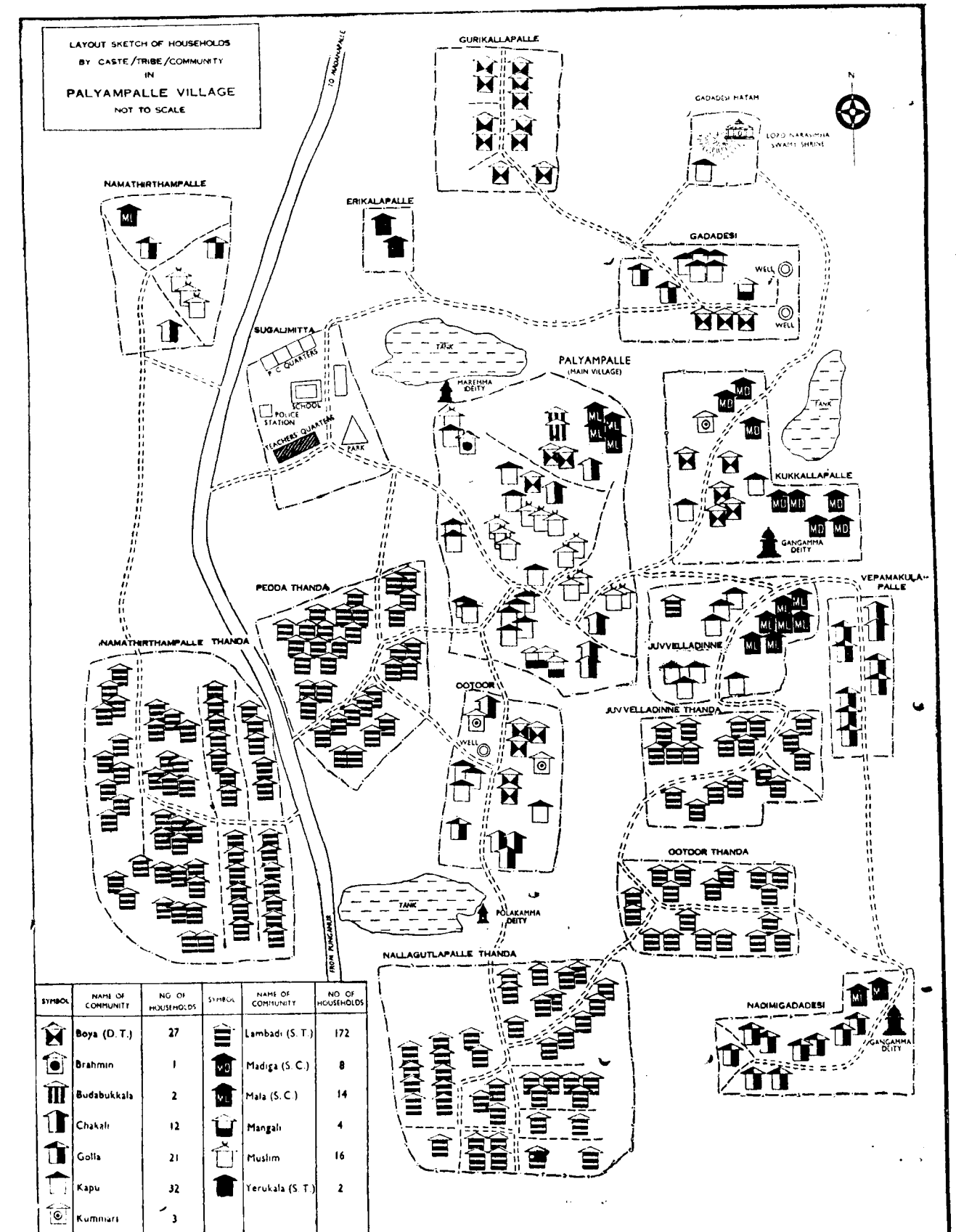
MAP I



MAP II



MAP III



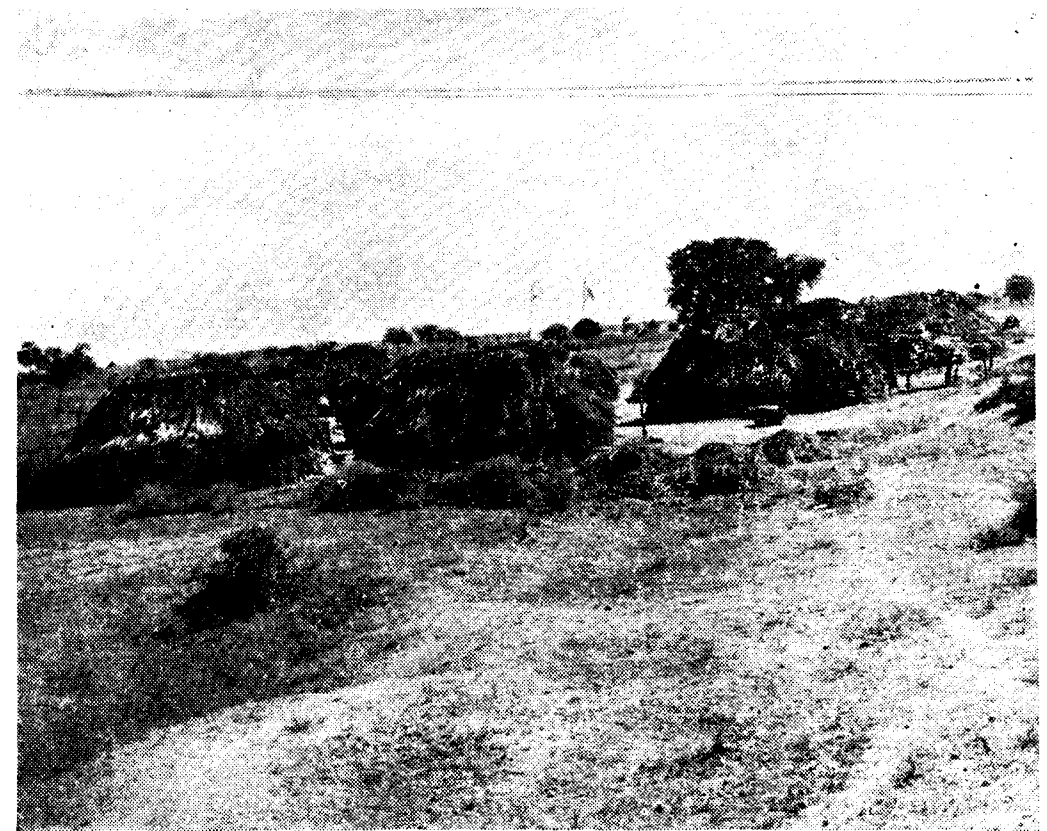


Fig. 1 Palyampalle Lambadi Thanda — Note the religious flags flying.
(Chapter I — Para 3)



Fig. 2 Lambadi men — Tall, strong and energetic. (Chapter II — Para 2)



Fig. 3 A Kapu couple. (Chapter II — Para 42)



Fig. 4 A Golia belle. (Chapter II — Para 44)

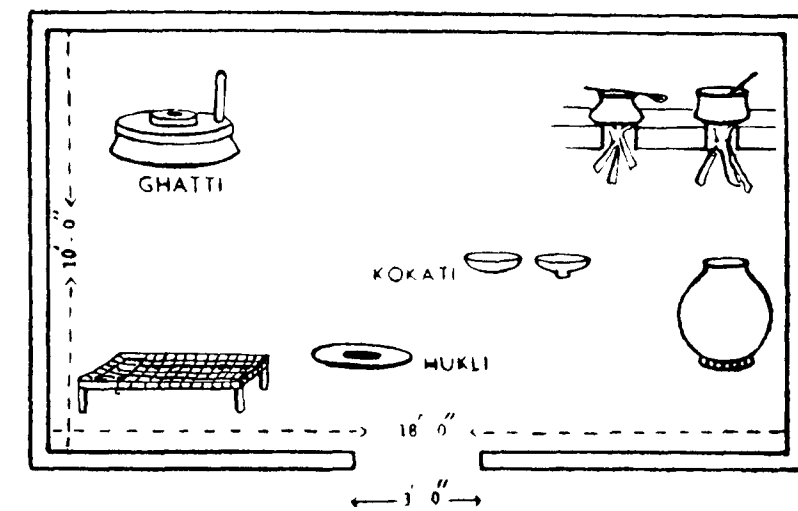
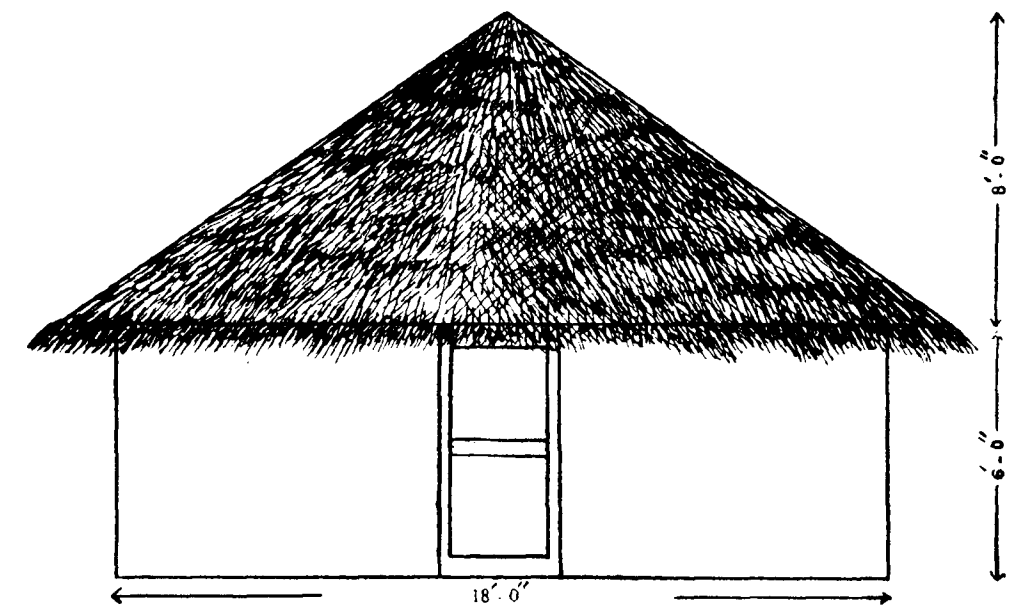


Fig. 5 A potter at work. (Chapter II — Para 49)



Fig. 6 A thatched hut. (Chapter II — Para 57)

FRONT ELEVATION



GROUND PLAN

Fig. 7 Front elevation and ground plan of a Lambadi hut. (Chapter II — Para 57)



Fig. 8 A row of new houses. (Chapter II — Para 58)

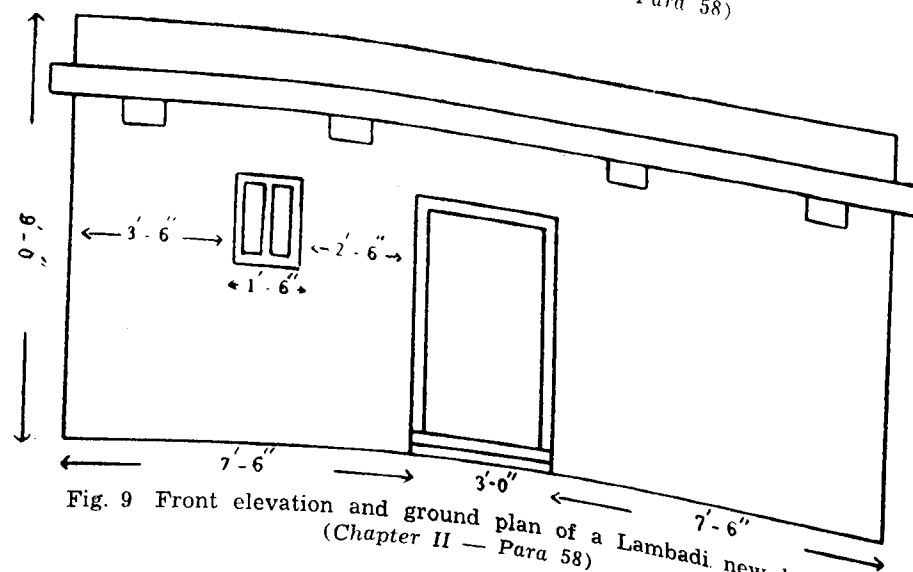


Fig. 9 Front elevation and ground plan of a Lambadi new house.
(Chapter II — Para 58)

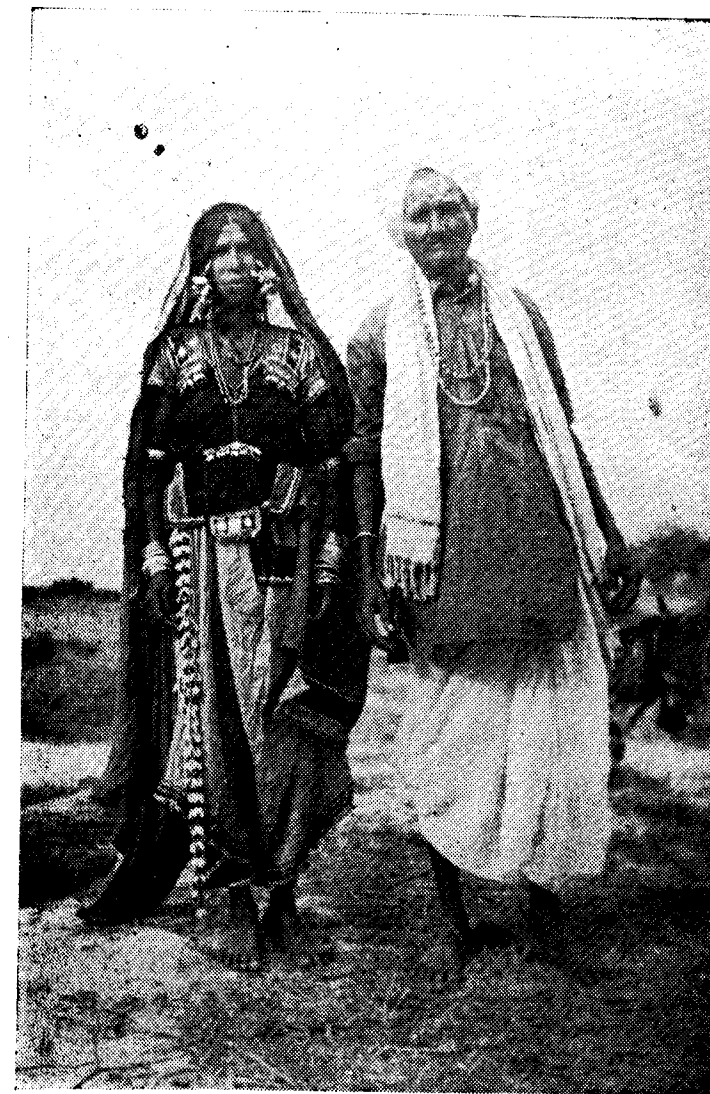


Fig. 10 A Lambadi couple in full attire.
(Chapter II — Para 62)



Fig. 11 A Lambadi woman in her full attire.
(Chapter II — Para 65)



Fig. 12 A Lambadi woman at needle work.
(Chapter II — Para 65)

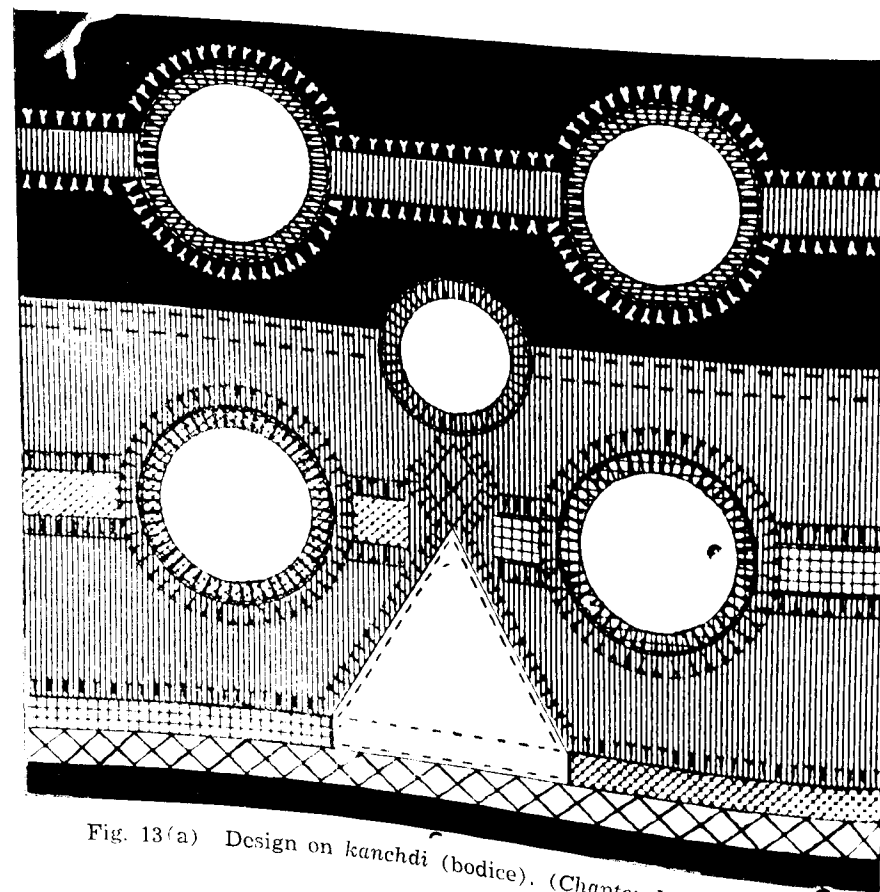


Fig. 13(a) Design on *kanchdi* (bodice). (Chapter II — Para 65)

DESIGN ON CHANTIA (ODNI)

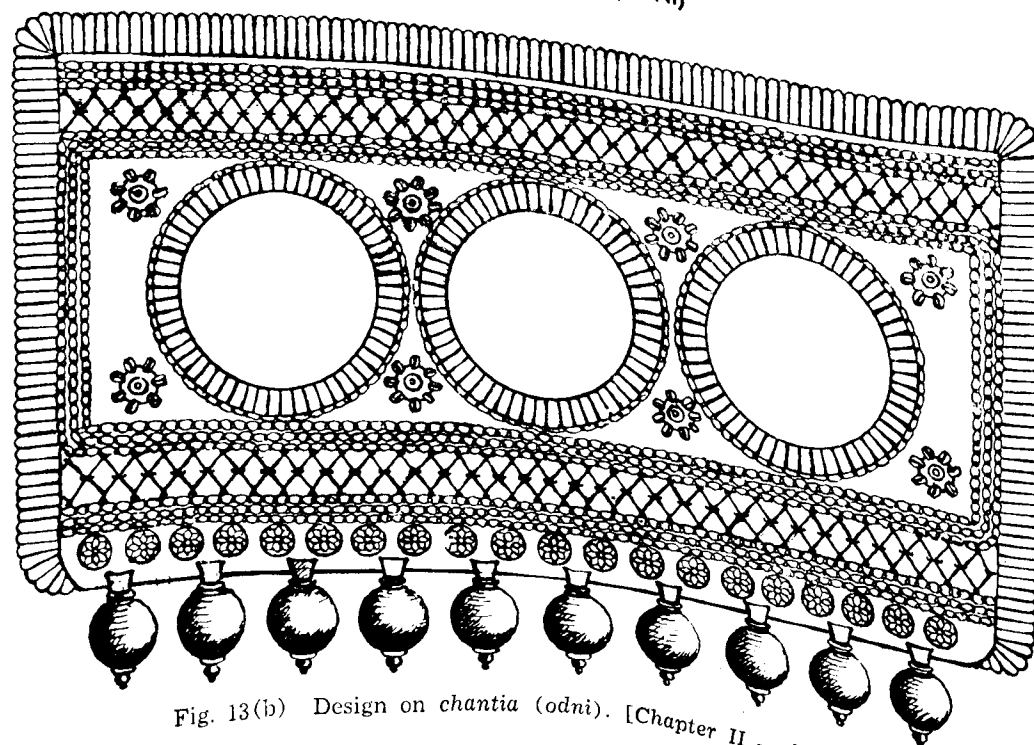


Fig. 13(b) Design on *chantia* (odni). [Chapter II — Para 65]

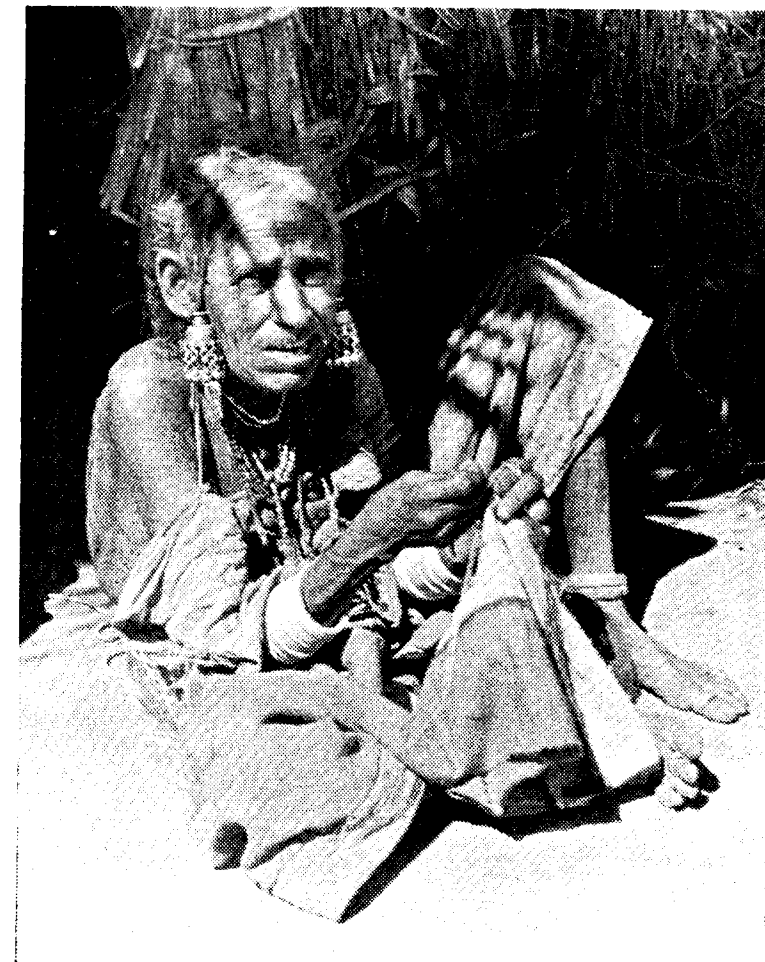


Fig. 14 An old Lambadi woman preparing the dress.
(Chapter II — Para 65)



Fig. 15 Lambadi woman with her ornaments.
(Chapter II — Para 66)

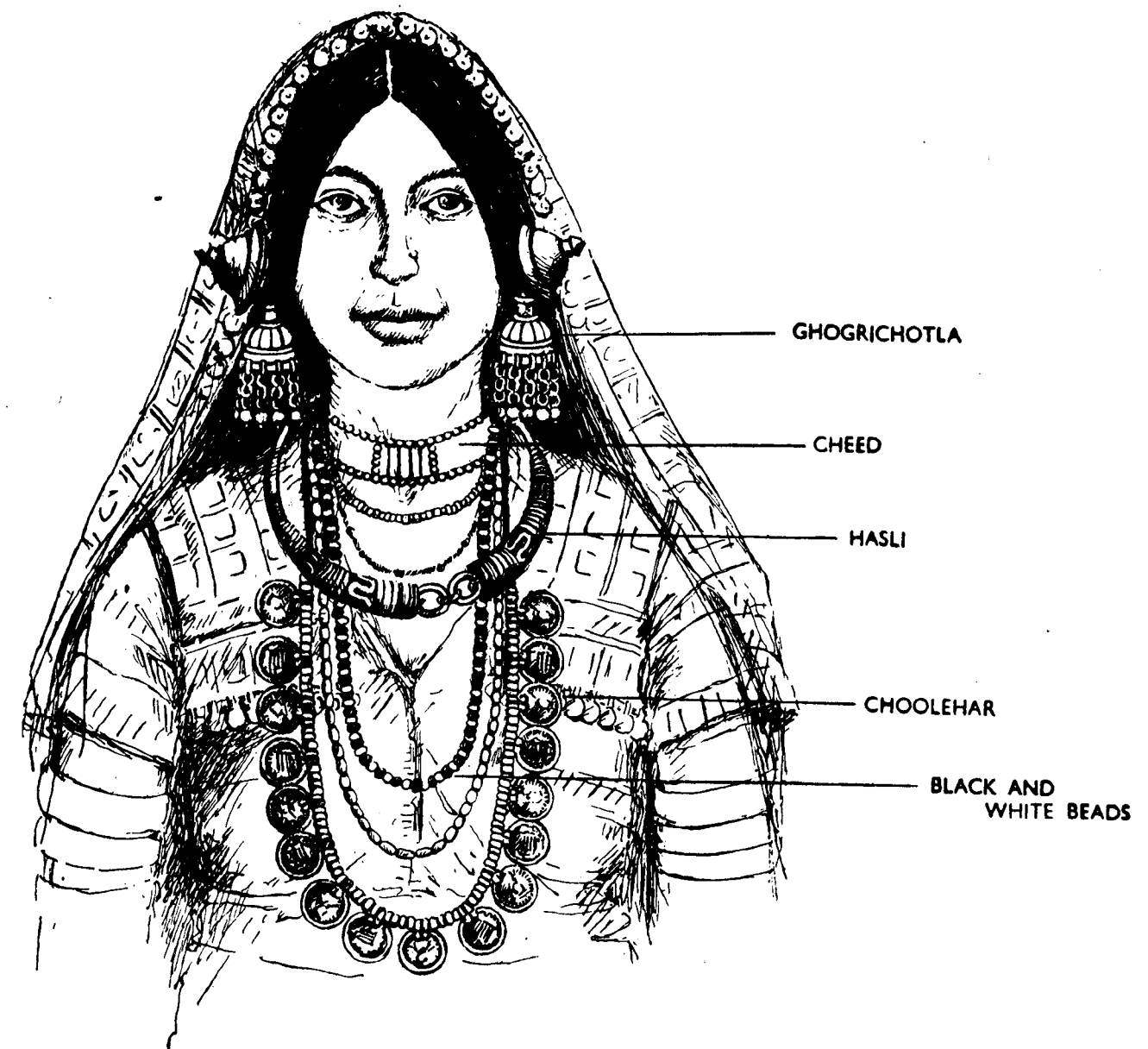


Fig. 16 Ornaments of the ear and neck of a Lambadi woman.
(Chapter II — Para 66)

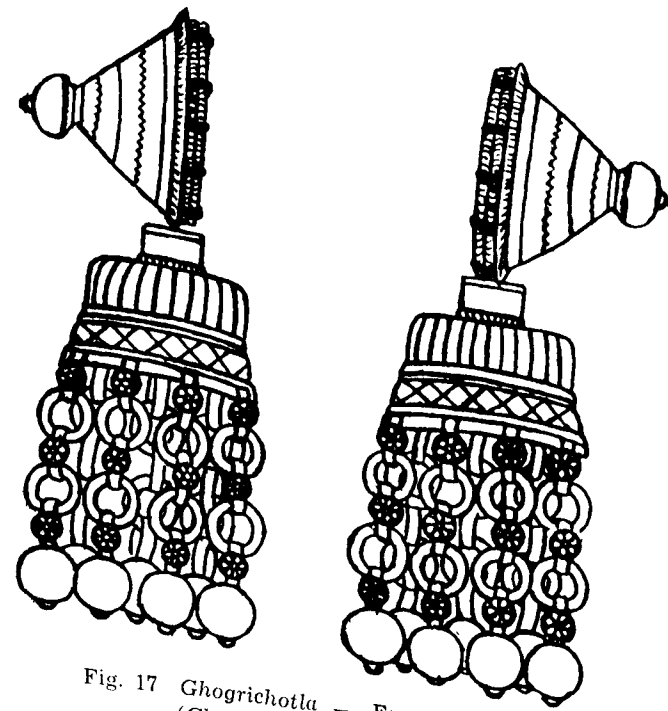


Fig. 17 Ghogrichotla — Ear ornaments.
(Chapter II — Para 66)

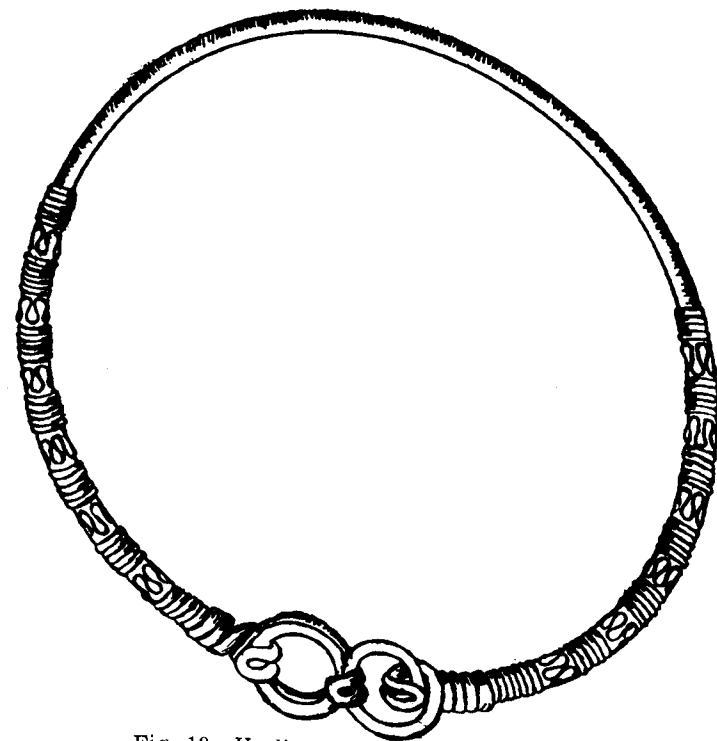


Fig. 18 Hasli — Silver ornament of neck.
(Chapter II — Para 66)



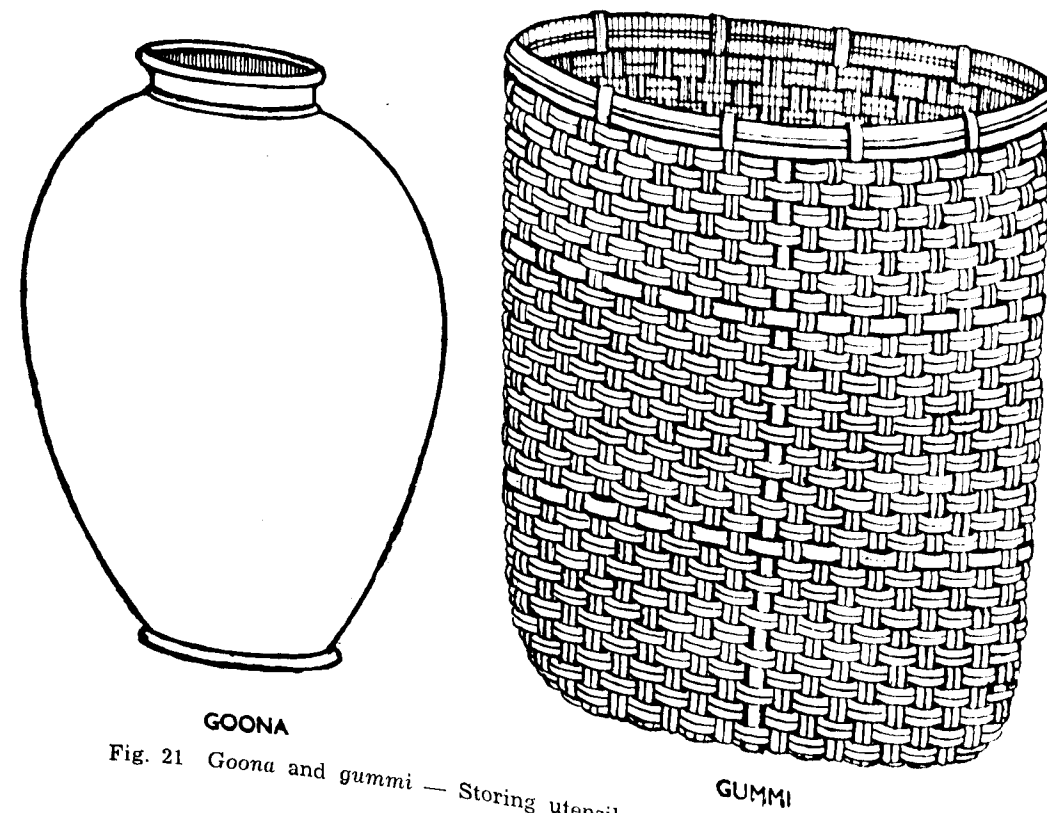
Fig. 19(a) A Lambadi woman — See the ornaments
of the hand. (Chapter II — Para 66)



Fig. 19(b) Ornaments of the leg, feet and toes.
(Chapter II — Para 66)



Fig. 20 A Kapu woman in her usual dress and ornaments. (Chapter II — Para 72)



GOONA
Fig. 21 Goona and gummi — Storing utensils. (Chapter II — Para 73)
GUMMI



Fig. 22 Domestic utensils. (Chapter II — Para 74)



Fig. 23 A Lambadi woman in the kitchen. (Chapter II — Para 74)

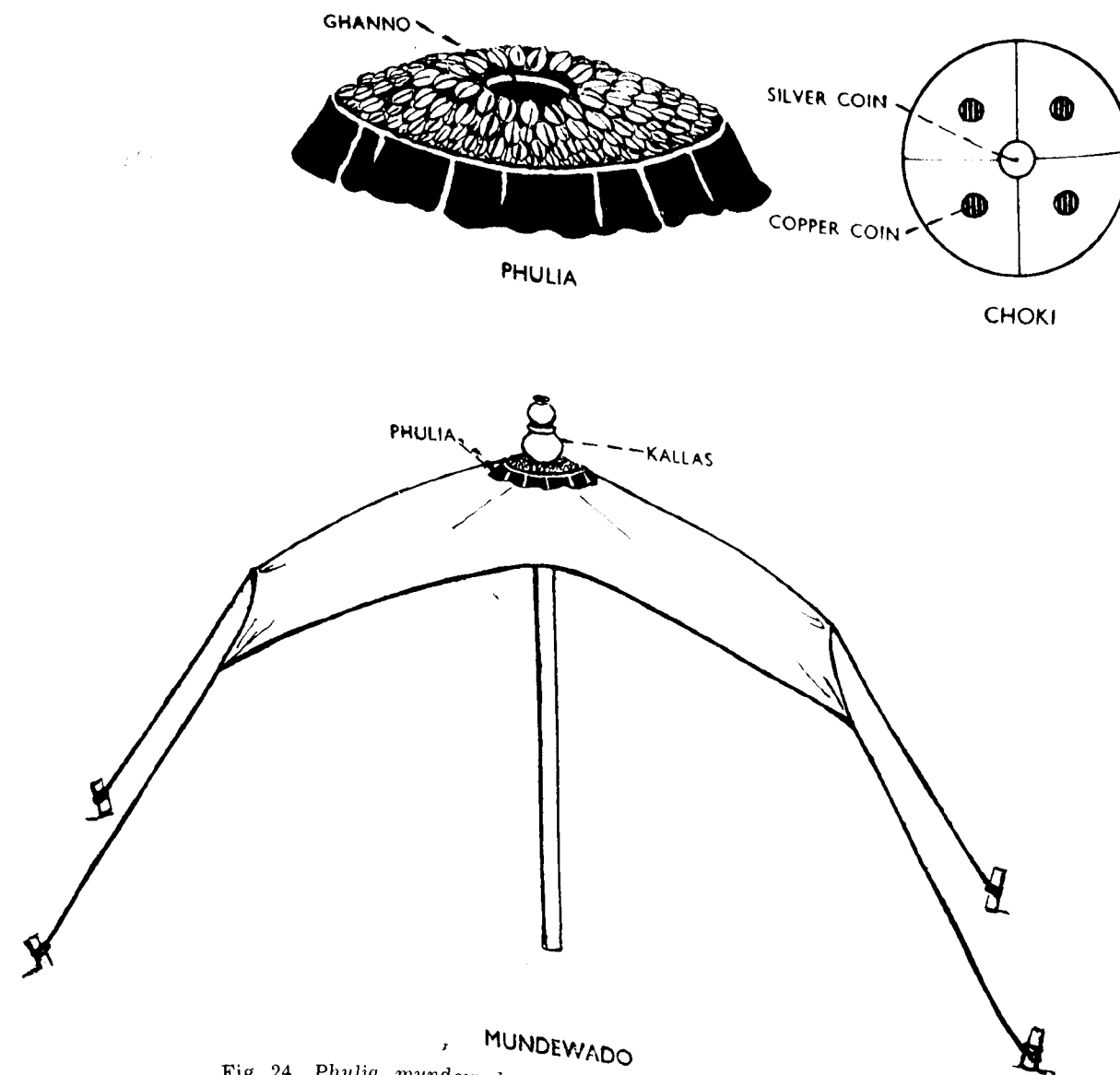


Fig. 24 Phulia, mundewado and choki. (Chapter III — Para 28 & 29)



Fig. 25 The bier is on the pyre. (Chapter III — Para 62)

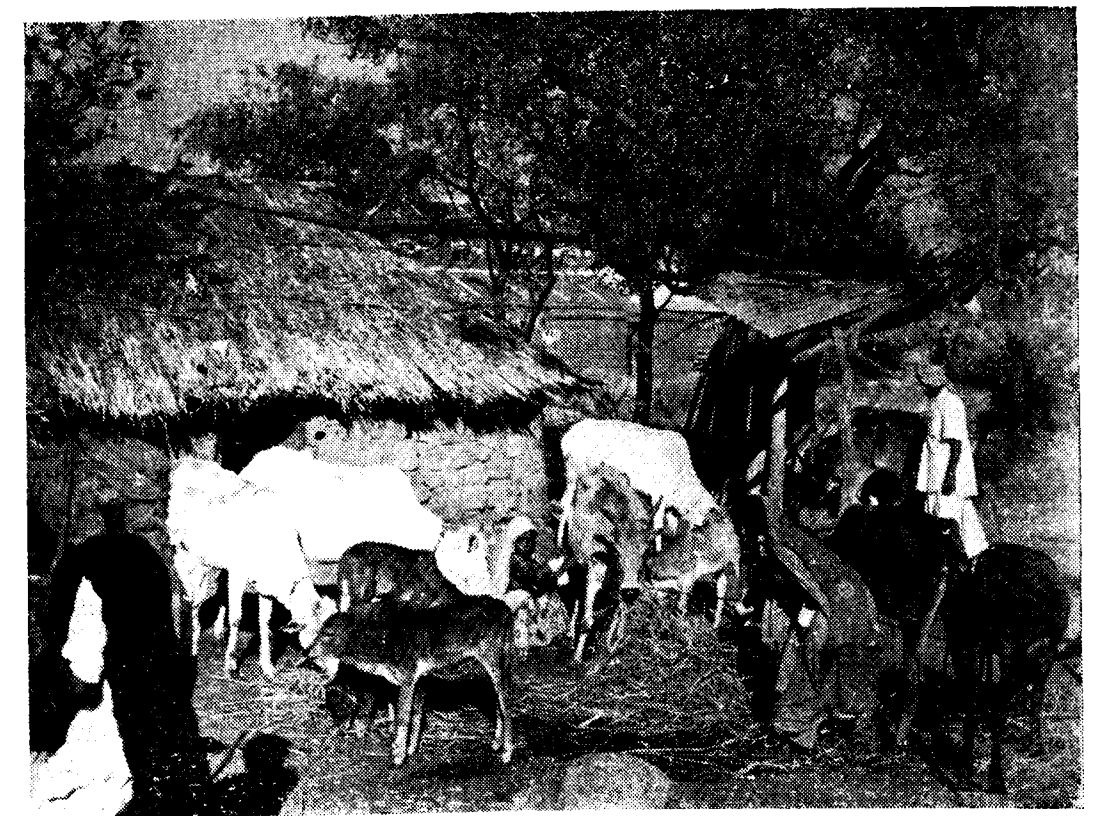


Fig. 26 Tangible assets of a Lambadi household. (Chapter IV — Para 2)



Fig. 27 Our loving baby. (Chapter IV — Para 2)

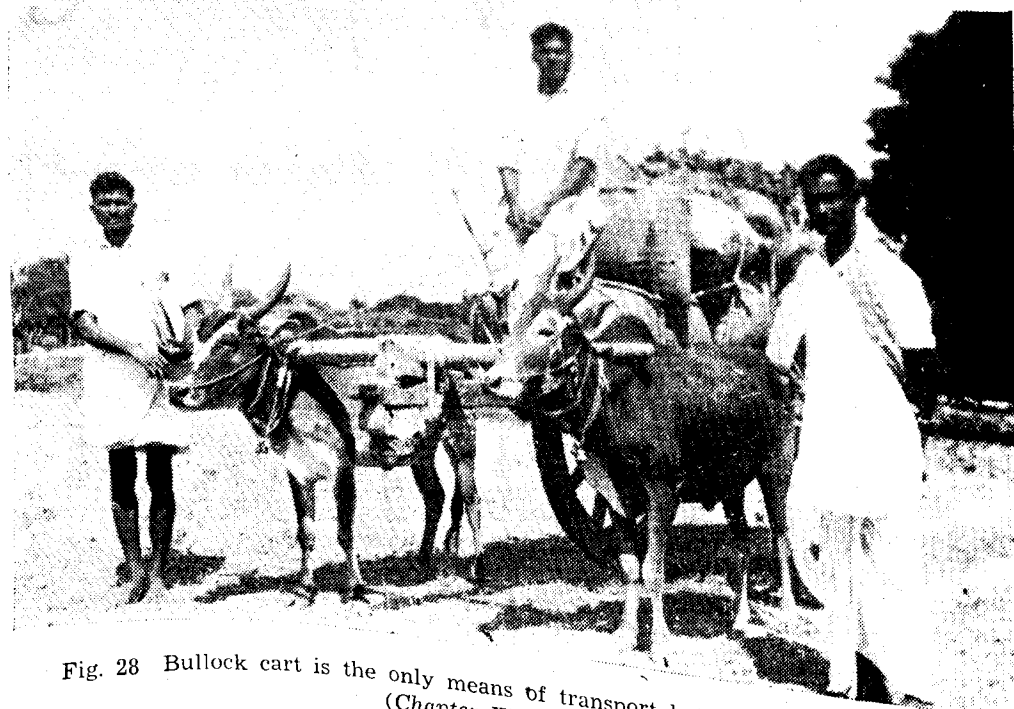


Fig. 28 Bullock cart is the only means of transport both for men and material. (Chapter IV — Para 34)



Fig. 29 A Lambadi woman on her way to the market to sell the fuel. (Chapter IV — Para 49)



Fig. 30 Distillation of illicit liquor. (Chapter IV — Para 50)



Fig. 32 Holi dance by Lambadi women. (Chapter V — Para 12)



Fig. 31 Idol of Hanuman (Monkey-God). (Chapter V — Para 6)

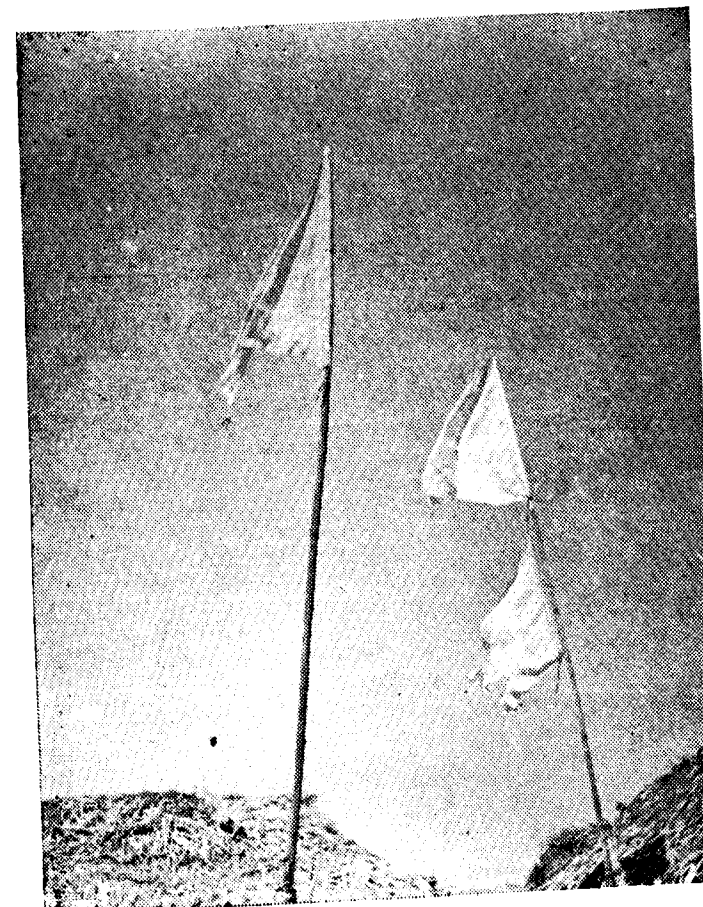


Fig. 33 Religious flag of Lambadis. (Chapter V — Para 16)

Chapter I

THE VILLAGE

Introduction

The village, Palyampalle is situated in Punganur Taluk of Chittoor District. The Punganur Taluk lying above the Eastern Ghats forms a part of the Mysore plateau. There are numerous hillocks in the Taluks of Madanapalle, Punganur and Vayalpad and in the eastern Taluks of Kalahasti and Puttur. The most prominent of them are Horsely Hills (4,100 feet Mean sea level) in Madanapalle Taluk and the Nagari hills in Puttur Taluk. Prior to the abolition of the Estates in 1958, the entire Taluk of Punganur was under the Zamindar of Punganur.

2. The village was selected for the study of socio-economic conditions of Lambadis, a Scheduled Tribe, in particular and other communities in general.

Location

3. The village, Palyampalle, is situated on 13°-25'-18" North latitude and 78°-34'-47" East longitude, on the Chittoor—Madanapalle road at a distance of 5 miles from the taluk headquarters, Punganur and at a distance of 10 miles from Madanapalle town. Chittoor, the district headquarters town is at a distance of 44 miles from the village on south-eastern side. It falls within the revenue firka of Punganur and comes under the jurisdiction of Punganur Police Station. There is a Police out-post and a post office at Sugalimitta, one of the hamlets of Palyampalle. The village can be reached both by train and by bus. If it is by train one has to get down at Madanapalle Road Railway Station (17 miles) on Dharmavaram—Pakala route of Southern Railway and travel by bus to the village. Similarly one can also travel by train upto Kurnool and from there a Delux bus service goes to Chittoor via Madanapalle and Punganur. One can either get down at Madanapalle or at Punganur as the case may be and take another bus to reach the village. Though the main village is not directly connected with the road, one of its hamlets, viz, Sugalimitta which is on the road is the bus stop and the visitor has to get down here and engage either a cart or tread a distance of two miles to reach the main village. Fig. 1 shows a distant view of the Palyampalle Lambadi Thanda. Map I gives the location of the village in Chittoor District.

Physical aspects

4. The village consists of 16 hamlets scattered within a radius of 4 miles. These hamlets are separated by fields from one another and are connected by a foot-path and cart track. Palyampalle, the main village is more or less centrally located. The names of these 16 hamlets are :

- 1 Juvvelladinne
- 2 Juvvelladinne Thanda
- 3 Kukkallapalle
- 4 Gadadesi Matam
- 5 Gadadesi
- 6 Gurikallapalle
- 7 Erikalapalle
- 8 Ootoor
- 9 Ootoor Thanda
- 10 Nadimigadadesi
- 11 Nallagutlapalle Thanda
- 12 Pedda Thanda
- 13 Sugalimitta
- 14 Namathirthampalle
- 15 Namathirthampalle Thanda
- 16 Vepamakulapalle

5. Out of the 16 hamlets, 5 are exclusively inhabited by the Lambadis and the remaining hamlets are inhabited by other castes. Though these hamlets are physically separate, they are economically dependent on one another for economic activities. Map II is the village map while Map III gives a rough sketch of the habitation area.

Flora

6. The nearby forest is not rich in flora. The wood available in the local forest is mostly useful for fuel. There are good number of shade giving trees in the village and among them the tamarind and the *kanuga* (*pongamia glabra*) trees predominate.

Fauna

7. As regards fauna, jackals, wolves, deer, wild dogs and wild fowls are commonly found. Cows, buffaloes, bullocks, sheep and goats are the domesticated animals.

Climate

8. The climate of the district is dry and generally healthy. The upland tracts are comparatively cool. The plains consisting of the taluks of Chandragiri, Puttur and Kalahasti is hot but never unhealthy while the elevated plateau taluks of Vayalpad, Punganur, Madanapalle and Palamaner on the west are a few degrees cooler.

Rainfall

9. The average rainfall of the district taken as a whole based on the records of the past 80 years ending with 1949 is 33.81 inches. The district is served by both the north-east and south-west monsoons. Roughly speaking the south-west monsoon is more copious than



Fig. 34 School children with their teachers. (Chapter V — Para 31)

CHAPTER I

the north-east on the plateau and in the central parts of the district while north-east monsoon is more copious than the south-west in the eastern parts of the

district which are nearer and more open to Bay of Bengal. The following Statement gives variations of the rainfall in inches from 1873—1949 :

Statement I

PARTICULARS OF RAINFALL

Recording Station (1)	Jan. to Mar. (2)	April (3)	May (4)	June (5)	July (6)	Aug. (7)	Sept. (8)	Oct. (9)	Nov. (10)	Dec. (11)	Total (12)
PUNGANUR											
Maximum 1943	2.04	0.85	14.28	0.72	4.07	3.71	3.27	15.38	3.13	0.30	47.80
Minimum 1891	0.50	0.50	0.55	1.78	1.40	1.90	1.35	4.80	0.60	1.15	14.53
Average 1873 to 1949*	0.96	0.94	2.86	2.04	2.00	4.02	4.80	5.52	3.79	1.02	28.76

* The Statistical Atlas of Andhra Pradesh, 1959.

Residential pattern

10. As already said, the village is not a compact one and is spread out over 16 hamlets. The houses in the village are not constructed in a planned way. The total population of the village according to the survey conducted in September 1960 was 1,570 living in 314 households.

Size

11. The total area of the village is 3,475.20 acres. The total population of the village according to 1961 Census is 1,869. The density of the population thus works out to 344 persons per square mile. Out of the 314 households surveyed in September 1960, 172 households belong to Lambadis (Sugalis) having a population of 733 and the remaining 142 households having a population of 733 belong to other castes. So, 53.31% of the total population is represented by the Lambadis. Among the Lambadis the average size of the households is about 4.87 while among others it is 5.12. Of the 314 households, 10 are single member households, 87 are two or three-membered, 149 four to six-membered, 53 are seven to nine-membered while the remaining 15 households are having 10 members and above (Table 2).

Marketing

12. The inhabitants of the village generally visit Punganur for marketing purposes. On every Thursday, a *shandy* is held at Punganur and most of the local people purchase a week's requirements on this day. Especially, the Lambadis visit Punganur to sell firewood. There are no industries in the village.

Public places

13. There are no important public places except the shrine of Lord Narasimha Swamy on a hillock, near Gadadesi Matam, one of its hamlets. In addition there are a few village deities viz, Polakamma, Gammamma and Maremma, etc.

Crematorium

14. No cremation ground is set apart for the village. The dead are buried in the Government waste land in the nearby forest wherever it is convenient.

Sources of water

15. Wells are the only source of water for drinking. For irrigational purposes, there are a good number of little tanks.

Welfare institutions

16. A Women Welfare Centre and a school are among the welfare institutions in the village which are located at Sugalmitta, one of its hamlets on the main road. The quarters of the employees working in those centres are constructed on a pleasing plateau.

Sanitation

17. The general sanitary condition of the village is satisfactory as the houses in the hamlets are few and scattered and the people clean their front yards daily in the morning. Manure pits are generally dug far away from the habitation area. The surroundings of the habitation area are, however, found insanitary due to the open air latrine habit of the people.

History of the village

18. The history of the village is not the same for all the hamlets. Some have derived the name based on the ethnic group inhabiting it and some have a different history of its own. Every hamlet is, therefore, dealt separately for this purpose.

19. Palyampalle, the main village and inhabited by Brahmin, Kapu, Chakali, Mangali, Muslim, Budakala and Valmiki communities has an interesting history. According to the version of an elderly Kapu man, the village appears to have had been inhabited some three hundred years ago by Poligars of Ekill caste from whom Pakanatikapus purchased the same and settled in the present habitation area and named

it as Palyampalle after the Poligars. The first settlers in the village were Kapus followed by the other community people.

20. Gurikallapalle, one of the hamlets of the village, is named after the Valmiki who are also known as Gurikalas. It is entirely inhabited by the people of Valmiki caste.

21. Ootoor is another hamlet. 'Oota' in Telugu means spring. The place came to be known after a spring that is believed to have had been there. It is inhabited by the people of Kapu, Golla, Chakali, Valmiki (Boya) and Kummari (Potter) communities.

22. Nallagutlapalle hamlet is named after the hillock of black stones which are available in plenty. The habitations of the Lambadis are known as Thandas and thus it is known as Nallagutlapalle Thanda. Almost all the inhabitants of this hamlet are Lambadis.

23. Juvvelladinne, another hamlet is inhabited by Kapu and Mala community households. Adjacent to this is a Sugali habitation area which is known as Juvvelladinne Thanda.

24. In Kukkallapalle hamlet, people of Valmiki, Kummari (Potter), Kapu and Madiga castes are living. One household of a Kapu who is a staunch devotee of Lord Narasimha Swamy is residing in Gadadesi Matam.

25. The habitation area-inhabited by the Yerukulas is known as Erikalapalle.

26. Nadimigadadesi, another hamlet, is inhabited by the households of Golla and Mala castes. Pedda Thanda, another hamlet, is inhabited almost by Lambadis. People of Golla and Yerukula castes and of Muslim community are inhabiting in Namathirampalle hamlet. In Vepamakulapalle are households belonging to Golla and Chakali castes.

27. It may thus be said that except one or two hamlets, the rest of the hamlets are mostly inhabited by only one caste. The tendency for a cluster of households to come up in an area nearer their fields has had resulted in a number of hamlets cropping up. Of the 16 habitations, six are in patta lands, and the remain-

ing 10 habitations are in poramboke land. Roughly 33.58 cents of poramboke land is occupied by the habitation area.

28. Prior to the abolition of the Estate, this village was within the Samsthanam of Punganur Raja. The origin of the Estate makes an interesting study, though the recorded material about it is not much. From the book "Manual of Administration of the Madras Presidency, Vol. III, Glossary — 1893" the following paragraph is extracted to throw some light on the Punganur Estate.

"The family settled in the country in the thirteenth century. The founder Seetappa Gowniwar, originally settled at Varigapally in Chittoor Taluk. In A.D. 1249, he founded Sangalore and built the fort there. In 1479 the head of the family, Thimmaiah Gowniwar founded the present town of Kolar and built its fort. His son, Immady Thimmaiah Gowniwar, drove away Adil Shah of Penukonda. Krishna Deva Rayalu granted him for this act the District Anekal near Hosur free of taxes and tributes and awarded him the title of Royal. He built Jangamkota and Hoscode 25 miles west of Kolar and later fortified Anekal. His sway extended over Anekal, Kolar Jangamkota, Hoscode and Soongatoor which, at his death, were divided by his two sons. The Chikkayya Thimmaiah from whom the present Zamindar is descended, took Kolar and Soongatoor. He later built the Fort at Punganoor. In 1642 the country was taken by the Marathas, in 1713 by the Cuddapah Nawabs and afterwards by Hyder. The family was restored to the Zamindar by the British in 1799. In 1841 the present Zamindar, then eleven years old, succeeded. He was installed in 1847 and received a permanent sannad.

Punganoor Samsthanam or Punganur Government has given rise to a proverb in native usage for nominal Government but real anarchy."

29. Kapus are the first settlers in the village. Later people of all other communities settled here. Though numerically the Lambadis predominate, the Kapus are economically dominant in the village because of their possession of most of the fertile agricultural lands in the village.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Ethnic composition

The population of the village consists of 14 communities. The following Statement gives the number of households in each ethnic group :

Statement II					
ETHNIC COMPOSITION					
Sl. No.	Community	No. of households	Persons	Males	Females
1)	(2)	(3)	(4)	(5)	(6)
HINDUISM					
1	Boya (De-notified Tribe	27	118	58	60
2	Brahmin	1	5	2	3
3	Budabukkala	2	12	4	8
4	Chakali	12	53	25	28
5	Golla	21	116	59	57
6	Kapu	32	208	103	105
7	Kummari	3	23	13	10
8	Lambadi (S.T.)	172	837	413	424
9	Madiga (S.C.)	8	30	18	12
0	Mala (S.C.)	14	72	43	29
1	Mangali	4	17	7	10
2	Yerukula (S.T.)	2	5	2	3
ISLAM					
3	Muslim	16	74	41	33
Total		314	1,570	788	782
S. C. : Scheduled Caste		S. T. : Scheduled Tribe			

A brief note on each ethnic group is given below in the order of their numerical preponderance.

Lambadi

2. In Telangana region of Andhra Pradesh State they are known as Lambadis and Banjaras whereas in Andhra region they are known as Sugalis and Lambadis. Figure 2 shows a few Lambadi men and women with their children.

Derivations of their names

3. The three names Lambadi, Banjara and Sugali are supposed to have been derived from the Sanskrit words respectively from 'Lavana' (Salt), 'Banija' (a merchant or a trader) and 'Sug-wala' (good cowherd).

Legend of their origin

4. The Lambadis trace their origin from their ancestors called Mola and Mota — the two brothers.

Mota's progeny became the Laban, Marwadi and Gujara. So Mola is the great ancestor of the Lambadis.

5. The two brothers Mola and Mota, Lambadis believe came into the world through the spiritual power of Jagadguru, a muni who prepared two dolls out of the waste of his body and infused life into them. They were not shown any means of livelihood by the guru. They both went to Lord Krishna and narrated their woeful tale. Lord Krishna then named these two unknown persons as Mola and Mota and asked them to be his cowherds. They agreed and were tending Lord Krishna's cows.

6. Lord Krishna at the time of completing that avatar (incarnation) was leaving his numerous gopikas (maids) to the care of others. Mota who was grazing the cows of Lord Krishna in the jungle saw people coming with their newly acquired wives and came to know from them that Lord Krishna was presenting the gopikas to all and that they were coming with their wives from there. Then Mola approached Lord Krishna and asked him to spare a gopi for him. By the time he reached Lord Krishna only one woman was left, namely, Rukmini* whom he gave to Mola but on condition that he should not have any sexual life with her lest he would have no issues through her. After leaving Krishna's service, Mola who was good at acrobatic and gymnastic feats, earned his livelihood by exhibiting his skill to other people.

7. According to E. Thurston Vali and Sugriva were two monkey chiefs mentioned in the Ramayana, from whom the Lambadis claim to be descended.

"The legend, as given by Mr. F. S. Mullay, is that 'there were two brothers Mota and Mola, descendants of Sugriva. Mola had no issue, so, being an adept in gymnastic feats, he went with his wife Radha and exhibited his skill at 'Rathanatch' before three rajahs. They were so taken with Mola's skill, and the grace and beauty of Radha, and of her playing of the nagara or drum, that they asked what they could do for them. Mola asked each of the rajahs for a boy, that he might adopt him as his son. This request was accorded, and Mola adopted three boys. Their names were Chavia, Lohia Panchar, and Ratade. These three boys, in course of time, grew up and married. From Bheekya, the eldest son of Ratade, started the clan known as the Bhutyas, and from this clan three minor sub-divisions known as the Maigavuth, Kurumtoths, and Kholas. The Bhutyas form the principal class, among the Lambadis'."

* Many other versions say that she is Radha and not Rukmini.
1. E. Thurston, *Castes & Tribes of Southern India*, Volume IV, (Madras : 1909), pp. 208-209.

8. But Syed Siraj-ul-Hassan writes that :

"The Banjaras claim to be descended from Mota and Mola, the two brothers who tended Shri Krishna's cows. From Mota sprang the ancestors of the modern Marwaris, Mathura Banjaras and Labhanas. Mola having no issue, once visited a prince's court with his wife Radha, and there exhibited gymnastic feats, in which he was an adept. The prince was so pleased with Mola's skill and so charmed with Radha's beauty and grace, that he gave them, as reward, three infant boys of different castes, whom they adopted as sons. In course of time the boys grew up and were married."

9. The latter passage quoted is to some extent identical with the present enquiry regarding the Mola and Mota's tending the cows of Lord Krishna. It may be seen that it is nowhere reported in the earlier books as to how Mola acquired a wife. As against this background, the Lambadis say that one day Mola and his wife, Rukmini, entertained a serious thought about their future progeny. They decided upon the adoption of sons for the future expansion of their community. Accordingly they went to the Rajas of Raughad, Saughad, Pamghad and exhibited their gymnastic feats. While Mola was displaying his feats, Rukmini* used to play the drum or *nagara*. The Rajas were so immensely pleased with Mola's skill, and the grace and beauty of Rukmini, and her dexterity in playing on the drum that they asked what they could do for them. Mola asked each of the Rajas for a boy for adoption as his son. The request of Mola was acceded to by the Rajas. In this way he got three adopted sons from the three Rajas.

Mixing of other persons in Mola's company

10. When the Molas were exhibiting their show in a village they met a person called Thamburi (Rahale) who desired to join the company of Mola. They admitted him into their company and named him as Dhadi. The part played by this Thamburi in the establishment of the clans would be indicated in the forthcoming paragraphs. E. Thurston adds further that :

"In the Mysore Province, there is a class of people called Thamburi, who dress like Lambadis, but do not intermarry with them. They are Muhammadans, and their children are circumcised. Their marriages are carried out according to the Muhammadan nikka rite, but they also go through the Lambadi form of marriage, except that the marriage pots are not placed in the panoply (wedding booth). The Lambadis apparently pay some respect to them, and give them money at marriages or on other occasions. They seem to be bards and panegyrist of the Lambadis, in the same way that other classes have their Nokkans,

* Some of the informants said Rukmini used to dance also.
1. Syed Siraj-ul-Hassan, *The Castes & Tribes of H. E. H. the Nizam's Dominions*, Volume I, (Hyderabad: 1920), p. 17.
2. E. Thurston, *op. cit.*, Volume IV, pp. 231-232.
3. Syed Siraj-ul-Hassan, *op. cit.*, Volume I, p. 20.
4. Syed Siraj-ul-Hassan, *op. cit.*, Volume I, p. 21.

Viramushtis, Bhatrajus, etc. It is noted by Mr. Stuart that the Lambadis have priests called Bhats, to whom it is probable that the Thamburis correspond in Mysore."

Thamburis are referred to as Dhadis also.

11. In the company of this Dhadi and other members, Mola continued his journey to other villages as usual where he took a new member who used to play *dhapada* (a large hollow round drum) and Mola named him Dhalia. Due to the increase in the number of members in the party they faced several difficulties to maintain themselves within the limited earnings they got from their gymnastic feats. They managed to get a gift of one *sarigaripal* (tent) from a Raja by exhibiting their feats. Similarly they also got one *koka* (wooden plate) for mixing flour to prepare the *bre*. This *koka* has assumed such great religious significance that the possession of a wooden plate has become a 'must' with every Lambadi family. They do not use the brass plates or the like for mixing flour.

12. Syed Siraj-ul-Hassan further states that :

"both these clans are said to have come to the Deccan with the Armies of Asaf Jah, the Vazir of Shah Jahan, who campaigned against Bijapur about the year 1630 A.D."

"The Dhadis profess themselves to be bards and genealogists of the Charans from whom they are probably an offshoot. They are a hybrid tribe, half Muhammadan and half Hindu; they observe circumcision like Muhammadans but worship the Hindu deities, especially the goddess Saraswati. They subsist by begging alms from the Charans and singing songs in praise of their Charan ancestors and the Emperors of Delhi. It is believed that they embraced the faith of Islam during the time of the Emperor Humayun."

13. So also regarding their origin, E. Thu quotes from *Hindu Manners, Customs, and Ceremonies* of Albe Dubois that :

"they attach themselves to the army where discipline is least strict. They come swarming in from all parts, hoping, in the general disorder and confusion, to be able to thrive with impunity. They make themselves very useful by keeping the market well supplied with the provisions that they have stolen on the march. They hire themselves and their large herds of cattle to whichever contending party will pay them best, acting as carriers of the supplies and baggage of the army. They were thus employed, to the number of several thousands, by the English in their last war with the Sultan of Mysore. The English, however, had occasion to regret having taken these untrustworthy and ill-disciplined people into their service, when they saw them ravaging the country through which they passed, and causing

more annoyance than the whole of the enemy's army."

Institution of clans

14. Then Mola thought seriously about the establishment of clans through his three adopted sons for the expansion of the community. One day he consulted all his associate members and his wife Rukmini about the establishment of clans (*gotras*). They welcomed his idea and assigned the following names to the three adopted sons who were supposed to be the clan heads and from whom the sub-clans or *gotras* originated.

15. The boy whom they got from Raughad was named as Rathod, the second boy from Saughad was named as Chawan and the third whom they got from Pamghad was named as Pamar all of the eponymous character, being the names of their founders. Then they established the clan heads or main clans and for each clan head they had given *gotras* (sub-clans) as follows :

- 1 Sath Goth Rattod (Seven Gotras of Rathod)
- 2 Chhe Goth Chawan (Six Gotras of Chawan)
- 3 Bara Goth Pamar (Twelve Gotras of Pamar)

16. These were the main clans supposed to have been first established by their legendary ancestor Mola. Later some other clans too were founded from illegitimate off-spring of Lambadi women and other caste people.

Assassination of Dhadis

17. They then planned to visit some of the Rajas to earn valuable prizes by display of their skill. Accordingly they visited the Raja of Machharghad and requested him for arranging a *khel* (play) in his *darbar*. Then the Raja told Mola that there would be no spectators even if he arranges the show as the public would not come for fear of being bitten by the giant sized mosquitoes of his place. Mola asked the Raja how they were able to live in such a place and was told that they were living wearing iron garments. Then Mola declared that he would imprison the mosquitoes in a room by a magic or *kattu* with the help of Dhadi and also awards a prize for their skill. Raja agreed and arranged the play in the palace. All the people of the city witnessed the play in peace and tranquillity and enjoyed the show and praised the skill. They then demanded the prize from the Raja. Though the Raja was happy he had at the same time schemes against Dhadi who had charmed the mosquitoes in a room and kept them bound there during the course of the show. He thought that as soon as he receives the prize he would go away from the palace and the mosquitoes would again bother him. Therefore he thought that even as the charm was in force, he would kill Dhadi so that he may not withdraw it.

18. The Raja said that he would give the prize to the person who has performed this *kattu* (charm) on mosquitoes and desired that he should be sent into his palace for receiving the prize. Accordingly as Dhadi entered the palace for the purpose, he was thrown into the well. Mola, with his other members was waiting outside the palace. They spent a night waiting for their colleague to return. And on the following morning, Mola went to the Raja and asked him about Dhadi. Raja feigned ignorance saying that the Dhadi has already received the prize and had gone and that he would send another person, if so desired, to fill the gap if he were missing. Mola being in a helpless state accepted the newcomer and named him as Bhavaiah (Thamburi). This incident is recited by the Lambadis in their language as follows :

19. "Mola, Dadi Rukmani, Ratod, Chawan, Pamar, Gawaiha, Dhalia, Kavasi, Isse Milan, Isse Bhalan, Machhargodene, Jan Khel Khed. Machrai Khat Bandan Domrai Khel Khede. Macchar Ghade Raj Apna Gaman Ghade Mazan Lejan Yen Gamane Mannako Pajethi Ladan, Saveri Lai dako, kon katho Gawan Badal Bhavaiah layancha."

Marriage of clan heads

20. Mola marched on from Machharghad to some other village. Then he began to think of the marriage of the three adopted sons.

21. Having had given a performance of his play in some village, Mola was camping outside the village. In the same village there was one Brahmin who was having three daughters by name Nagarasi, Khogarasi and Asavari. These three daughters of the Brahmin had already attained the age of maturity but still remained unmarried. Among the Brahmin families in those days, marrying a girl who was not a *kanya* was a religious taboo. So the Brahmin was in a helpless condition. A fortune-teller frightened him by saying that there was a curse on his daughters and suggested that he should leave them in a thick forest. Accordingly the Brahmin after performing the necessary *pujas* took his three daughters and repaired to the forest to leave them there.

22. While the Brahmin was going to the forest along with his three innocent girls, Mola met him on the way and asked the Brahmin where he was going. The Brahmin hesitatingly narrated the sorrowful tale of his daughters. After hearing, Mola who was already thinking of the marriage of his three adopted sons wished to get these girls from the Brahmin. He told the Brahmin that they need not be left in the jungle to be preyed upon by wild animals and expressed his desire for retaining these girls with him. The Brahmin consented and went away leaving behind his three daughters with Mola.

1. E. Thurston, *op. cit.*, Vol. IV, p. 213.

Mola raising a loan

23. Mola got the girls alright but then arose the problem of finding finances to perform the marriages of his adopted sons. He raised a loan from a Brahmin keeping Bhawaiyah as surety. With the money so raised Mola performed the three marriages under three different trees as

- 1 Rattod with Nagarasi under a Ankhod Jhad (Jilledi chettu)
- 2 Chawan with Khogarasi under Ankhero Jhad (Goranta chettu)
- 3 Pamar with Asawari under Dhankadi Jhad.

Mixing up of a Rajaput and establishment of sub-clans

24. The married couples were living happily. Days rolled on but Mola could not repay the loan he raised from the Brahmin. The Brahmin sent one of his Rajaput generals by name Khamdharia for recovery of loan from Mola. Naturally Khamdharia was forced to make frequent visits to Mola for the collection of the loan. Khamdharia some how developed illicit intimacy with the wife of Rathod by his frequent visits. These illicit contacts came to the notice of Rathod and Mola. Khamdharia who was deeply in love with Nagarasi was willing to take her away. Mola, who was obliged to the Brahmin, could not strongly check his agent Khamdharia. But Rathod, the husband, left Nagarasi. Then Khamdharia had a good opportunity to elope with her. But Mola, instead of allowing her to go away with her, Khamdharia, agreed to retain him in their company along with his earlier married wife and six children. So Khamdharia joined permanently the company of Mola leaving the duty assigned by his Brahmin master to its fate.

Rathod clan

25. Khamdharia was already blessed with six sons through his wife and got one more son through his concubine — Nagarasi. The names of the seven sons are (1) Ramasi, (2) Karmsi, (3) Thumsi, (4) Pathalsi, (5) Udsi, (6) Dongarsi and (7) Dhanavath — son of Nagarasi.

26. The descendents of these families have got their family names under the above names though their main clan (*gotra*) is Rathod.

Chawan clan

27. The second son Chawan was blessed with 6 sons viz., (1) Kalawath, (2) Bheelawath, (3) Hansawath, (4) Malawath, (5) Jhadnooth and (6) Kheluth. The descendants of these families are called Chawans.

28. One day Chawan went to jungle along with his six sons for hunting. They hunted a pig (*suri*) and cut it into parts. Six sons ate together and one part was left for their father separately. Chawan felt at this, for he was secluded by his sons. He then married from Bhukia clan since he was a widower. He was

blessed with seven sons through this wife. They (1) Menavath, (2) Domavath, (3) Keluth, (4) Lavath, (5) Sabhavath, (6) Jhat-Roth and (7) Popathi.

29. People of these seven families have also the main clan as Chawan or Mude. By the inclusion of people of these seven families 13 sub-clans among Mude have come into existence.

Pamar clan

30. The third son Pamar was blessed with 12 sons on whose names the sub-clans were established (1) Ayoth Pamar, (2) Sayoth Pamar, (3) Banee Pamar, (4) Tharvoni Pamar, (5) Jhorpala Pamar, (6) Vishlavath Pamar, (7) Vadthia Pamar, (8) Rajaji Pamar, (9) Ghugloth Pamar, (10) Indravath Pamar, (11) Minjavath Pamar and (12) Wankde Pamar.

31. The three Brahmin girls (the wives of the clan heads) are supposed to be their clan Goddesses and the Lambadis worship them particularly in marriage.

32. The Rathod clan is also known as Bhukia or the Chawan as Mude. Generally Lambadis denote themselves as Bhukia and Mude instead of Rathod or Chawan though they often add their main clan name at the end of their names to distinguish themselves Rathods or Chawans.

33. Mude people claim superiority over Bhukia and Pamar. As a matter of fact, the Bhukia clan people should have claimed superiority over others, Rathod being the eldest son. The Lambadis say that the members of the Rathod family are not the direct offshoot and as they are from Rajaput blood the Mude people claim superiority over all other clan people.

Liquidation of loan by Mola

34. Growing desparate at the conduct of his servant the poor Brahmin himself came to Mola and asked the Dhadi who stood as surety (*zamin*) to repay the loan. Noticing the deplorable condition of Mola he came to the conclusion that the loan could not be repaid. So with the help of Dhadi he decided the Lambadis irrespective of their clan should pay ever one rupee (coin) at all their marriages in the name of Damaguru who is supposed to be family *gur* of this Brahmin. And the surety (Dhadi) who arbitrated marriage of a Lambadi. This decision was agreed by Mola. It may be noticed that even now the Lambadis tie one rupee (i.e., coin) only not a paper currency in the name of Damaguru without fail and the Dhadi is respected and given money at the time of marriage.

Origin of other gotras

35. In a village called Dhodpalie there are some Sugali houses of Pamar clan (i.e., Jai

Establishment of Banawath gotra

39. The fall in the population of Mude clan people particularly of the female sex was alarming and at the same time the Bhukia clan people were facing great difficulties in securing matches for the grown up boys in their clan. The Bhukia clan people had to get marital alliances from among the remaining two clans since the *sagotra* marriages were prohibited. Due to this obstacle most of the Bhukia clan young people were forced to remain unmarried. So one young man from the Dhanawath *gotra* of Bhukia clan got a son through a girl of his own *gotra*. The Panchayat decided to create a new *gotra* after this boy. They named it as Banawath relating to the main clan as Rathod (Bhukia). In this way one more *gotra* was added to Bhukia clan. They also decided to have marital alliances in future generations from among this *gotra* though the main clan is the same. Since then they call this Banawath *gotra* as Chinna Rathod and remaining *gotra* people of this clan as Pedda Rathod. Even to this day it is found among the Lambadis of this area.

40. It seems, the religious Panchayat also decided at the same time that the Lambadis can adopt people of other communities. They will be eligible to join their *gotra* after three generations. Until they take these people into their community or *gotra*, they call them Jhangad. This practice is still prevailing among the Lambadis.

41. The Lambadis of the village belong to Bhukia and Mude clan. Inter-marriage among these clans is existing.

Kapu

42. There are 33 households of Kapu community in the village who claim to be the original settlers of this place. The main occupation of this caste is agriculture. None in the village know about the origin of their caste. There are number of sub-groups among this caste viz, Gurati, Pakanati, Pedakanti, Kodtheti, etc. Again each sub-group is divided into a number of endogamous divisions called *gotras* and each *gotra* is further divided into several families. There is inter-dining among the different sub-groups of this community but there are no inter-marriages. They marry within their sub-group. All the households of this caste in the village belong to Pakanati sub-group and agriculture is their occupation. Fig. 3 shows a Kapu couple.

Boya

43. Boya, Valmiki or Gurikala are synonymous. They trace their origin from the great saint Valmiki, the author of Ramayana epic. According to the version of the Boyas of this village this community is divided into four groups viz, (1) Muddala, (2) Pattara, (3) Muchhu and (4) Pala. None of them know about the origin of these groups. Inter-dining and inter-marriage are prohibited among the sub-groups. Of these four

family). One of the families was having three daughters and the head of the family happened to be the Naik (head of the encampment) of the Thanda. In the same village there were some Brahmin households also. One Brahmin had developed illicit intimacy with one of the daughters of the Naik. The names of the boy and the girl were Parsharam and Hanski respectively. This affair, though kept as a secret for long, could not be hidden any more when the girl became pregnant. The father of the girl was afraid that he might be excommunicated. The girl gave birth to a male child. A religious Panchayat headed by all the Naiks of different sects of their community was called into session. This Panchayat was held under a *Vaderd Jhad* (*Marri manu*, i.e., Banian tree). When they enquired if the girl had a son without marriage, the girl narrated the whole history of her relationship with the Brahmin boy whereupon all the Naiks, pondering over it in a sombre and serene way finally decided to establish a new *gotra* after this boy. They named the boy Vadtha after the banian tree. With this started a sub-*gotra*. When they were thinking of mixing this *gotra* with one of the main *gotras*, they heard a crow's caw from the top of that tree and hence gave the name of Kaglara *gotra* as main clan. By the creation of this *gotra* the main *gotras* became four in number and the problem of allotting the Devi had to be settled as the other clans have their own Devis. They saw a leaf floating in the current of nearby stream and decided upon the name Panawar Devi and allotted that Devi to this new clan. So they call this clan as Bapani Padavadhya or Badanath Vadthiya.

36. A speciality of this clan is that they wear sacred thread and do not eat meat. The people of this *gotra* are not found in Chittoor District. They are found predominantly in Berar District of Maharashtra State.

37. Regarding the clans, Shri Syed Siraj-ul-Hasan writes thus :

"They have five exogamous sections — (1) Rathod, (2) Panwar, (3) Chavan, (4) Badiya or Vadiya and (5) Tori, all of the eponymous character, being the names of their founders. Of these founders, the first three were the adopted sons of their legendary ancestor Mola; the fourth, Badiya, was believed to have been the offspring of the grand-daughter of Panwar by a Brahmin; Tori, the last, while an infant, was found by Mola exposed in a farm and brought up by him as his own son."

38. Similarly E. Thurston opines that,

"these clans still retain the names of their respective ancestors, and, by reason of cousinship, inter-marriage between some of them is still prohibited. They do, however, intermarry with the Brahmin offshoot, which was distinguished by the name of Vadya, from Chavan's family. Those belonging to the Vadya clan still wear the sacred thread."

sub-groups, people belonging to Pala group are considered superior. All the Boya households in the village belong to this group only. Again each group is divided into sects locally known as *gotra*. Since there are no households belonging to other groups, they could not say as to how many *gotras* are there among the groups other than Pala group. There are two sects among the Pala group of Boyas viz. Mandela and Shrivana. Each sect is again divided into a number of totemic groups like Jammadi, Ethaku, Arvula, etc. Again each totemic group was divided into a number of families which originated depending upon the nature of occupation some households were engaged in, e.g., Kundella, Yennumula, etc. These family names do not have any social significance. For the purposes of marriages, etc., only totemic groups are referred to, i.e., persons of the same totemic group do not marry. The traditional occupation of this community was hunting in the jungles. But now they have taken up various kinds of occupations. The people of this community in the village are now engaged in agriculture and agricultural labour though a few now and then go for hunting.

Golla

44. Golla caste stands next to Boya in numerical strength. There are also a few sub-groups among this caste viz. Yerragolla, Mushtigolla, Manchigolla and Karnagolla. Again each sub-group is divided into a number of totemic groups. Though inter-dining among the sub-groups is permitted the marriages are restricted to their own sub-groups. Fig. 4 shows a Golla belle.

45. All the households in the village belong to Karnagolla group. They do not know when and how they have come and settled in this village. The traditional occupation of this caste is goat and sheep rearing. A few households have now taken to agriculture also in addition to their traditional occupation.

Chakali

46. There are 12 Chakali households in this village. The traditional occupation of this community is washing the clothes. They serve all the castes in the village except Mala and Madiga — both Scheduled Castes. All the households of this caste in the village are continuing their traditional occupation. And a few households are also doing agriculture. *Gotra* is the determining factor for settling marriages.

Mangali

47. This is another service caste and they too do not attend to people of Mala and Madiga communities to whom they however lend their razor. There are three groups among this community: (1) Natu Mangali, (2) Peddyboi Mangali and (3) Konda Mangali.

48. The Konda Mangali is considered inferior and the people belonging to the remaining two groups do not dine with the people of this group. There is inter-dining among the other two groups. Marriages within

these groups are totally prohibited. All the four households in the village belong to Natu Mangali group. There are a few totemic groups in each group and marriages are contracted outside their totem. The traditional occupation is shaving and all the households of this community in the village are following the own occupation and a few have also taken up agriculture.

Kummari

49. There are three households of this caste in the village. The traditional occupation of this caste is making pots. There are two sects among this caste viz. *yedamu paita* and *kudi paita* based upon the way the womenfolk wear sarees. People belonging to *yedamu paita* sect throw the hem of the saree over their left shoulder and those who throw the hem of the saree over their right shoulder are known as *kudi paita*. Again each sect is divided into a number of totemic groups, e.g., Pasuvula, Ragi Auku, Nallula, etc. Inter-dining is allowed among these two sects but inter-marriages are not allowed. But now-a-days the marriages are also being contracted among these two groups. The three households in the village belong to *yedamu paita* sect. They are following their traditional occupation and also have taken up agriculture. Fig. 5 shows a potter at work.

Muslims

50. There are 12 households of Muslim community in the village. Of them, 9 belong to Shaik and Pathan. Inter-dining is permitted but not inter-marriage. Most of them are engaged in business and other occupations.

51. The other communities are Mala, Madiga and Brahmin. Malas and Madigas are either working as agriculturists or casual or agricultural labourers. One Brahmin is working as Village Karnam.

Population by age and sex

52. Table 6 gives the details of the community-wise sex break-up of the total population in the village according to age group. The total population of the village according to the survey conducted during 1961-62 comprising 788 males and 782 females. Of the total population, as many as 658 persons are in the age group of 0-14 years who are all of the school going age and of this 315 are males and 343 are females. Similarly, in the age group of 15-24 years, there are 265 persons (127 males and 138 females) which is the active working population. There are 570 persons in the age group of 25-59 years while there are 76 persons in the age group of 60 years and above. There is one person in the category of age not stated.

Marital status

53. Table 7 gives the details of the marital status of the population in the village. Of the 1,570 persons,

are never married, 699 are married, 125 are widowed and 23 are either divorced or separated. If it is further analysed according to the age group, it can be seen that 313 males and 325 females under the category of never married are in the age group of 0-14 years. Similarly, there are 59 males and 8 females who are not married in the age group of 15-24 years while there are 16 males and 2 females in the age group of 25-29 years. Among the married, there are only 20 persons (2 males and 18 females) in the age group of 0-14 years. There are no widows or widowers in the age group of 0-14 years and 15-24 years. All the 125 widowed persons are in the age group of 25-59 years, and 60 and above years. Of these widowed, only 34 are males and 91 are females. Similarly, there are 23 divorced or separated persons and of them 13 are males and 10 are females. There are only two females who are divorced and falling in the age group of 15-24 years. It would be seen from the above analysis that the child marriage is not as common as it used to be.

Literacy

54. Though there are no statistics about the percentage of literate population in the village it can safely be said that 95% of the people are illiterates.

House types

55. In the matter of house types there is no difference among Lambadis and other communities in the village. There are two types of houses viz. *rathi middillu* and *poorillu* or *gudise* which are only huts. Both the types of houses can be seen in all the communities. Generally the *middillu* which is constructed with stones is owned by the well-to-do households of any community. In this village 75% of the houses are thatched ones and with four slopes. Most of the households are having only one room. The building material for the pucca houses is the local stone. A few Muslim households in this village do quarrying work also. For skilled labourers like mason, etc., they depend upon Funganur or Madanapalle.

56. All the housing material required is available within the boundaries of the village. There are one or two brick walled houses in the village. The bricks are manufactured in the village. Most of the Kapus are having pucca houses.

Houses

57. Most of the Lambadis and poor men of other communities live in huts. Very few Lambadi families are having pucca flat roofed houses. A Lambadi hut generally consists of only one small room with no other opening except the door way (Fig. 6). Here live together the men, women and children in the room which serves as their kitchen, dining room and bedroom. Of course, a few families have made a small partition in the room for kitchen. Their cattle are generally tied outside their houses. Sometimes the cattle shed is in front of their houses. The houses have slop-

ing and thatched roofs. Fig. 7 shows the ground plan and front elevation of the hut.

58. But particularly in two Thandas, i.e., Chinna Thanda and Pedda Thanda, the Government are constructing one roomed pucca houses for each of the families in this Thanda. Pedda Thanda was completely burnt to ashes in a fire accident during the summer 1960. This is a common catastrophe which befalls during summer many families who, thus rendered homeless, have to borrow money at high rates of interest to erect another place of shelter. These houses which are thus constructed under grant-in-aid scheme are thus a great boon to the victims of fire accident. An out-right grant of Rs. 500 is given by the Government while the remaining amount if any required has to be borne by the grantee. Fig. 8 shows a row of new houses. The internal dimensions of such a house are 9 feet x 18 feet with a door and two ventilators. Front-yard of 10 feet and backyard of 12 feet square are also provided. Fig. 9 shows the ground plan and front elevation of a new house. The attitude of the Lambadis is quite responsive towards the housing scheme. They contribute their mite in constructing their houses by way of working as manual labour. The Lambadis of other hamlets also desire to have pucca houses. But the poorer people of other communities who do not get any such aid from the Government are becoming jealous of the Lambadis.

59. The inhabitants of the village irrespective of the community and caste, have reported that they do not observe any ceremony either for the selection of the house site or for the construction of the house. Only an auspicious day as fixed by the Brahmin is selected and on that day the construction work is started. A few households have, however, reported that they break a coconut before commencing the work. But among the Lambadis no such ceremony is observed. They say that they do not have any such ceremonies at all. This might probably be true also since in the past they were leading a nomadic life and the question of constructing a house and selecting a site, therefore, never arose. Now a few people of their community have started copying people of the other castes with regard to some of these customs. Whenever they start the construction of a new house, they are particular about the auspicious day.

60. The house-warming ceremony known as *kothainti samaradhana* is observed by people of other castes in the village but not by the Lambadis. The observance of this function depends upon the economic condition of the household. On the day of house-warming the house-owner entertains a few of his relatives to a feast with which ends the function.

Dress

61. In dress and ornaments, the Lambadis differ very much from people of other castes. Especially the womenfolk among Lambadis wear a heavy dress. Even though a tendency towards a change in their cumber-

CHAPTER II

some dress is in the offing they are still by and large sticking to their own way of dressing. The influence of other castes in this respect is not much among this community.

62. The ordinary dress of a Lambadi male consists of a dhoti, a shirt and a *pagri* or a turban of several folds, wound round the head. They have their dhoti above the knees like the other men of this area. They use both red and white coloured turbans. They also wear jewellery. Fig. 10 shows a Lambadi couple in full attire. Most of the Lambadi men have silver belts or threads around their waists and some have golden ear-rings also. Of course, such effects can only be found among the old people. Men get their dresses from the local shopkeepers of Punganur. Like the other people of this area they put on a coat and other gaudy occasions. The ordinary dress of the male costs between Rs. 12 and Rs. 18 per annum.

63. Lambadi women are in general good looking and are of more than the average height of the other women of these parts. In their picturesque and colourful garments they look beautiful.

64. The woman is as active as the man at work. The woman does very hard work and shares all the joys and sorrows of her husband. She works in the field along with her spouse and goes to forest to collect the fuel in addition to her daily duties of attending to the affairs of home and hearth. In other words she contributes a share to the daily income of the household. A Lambadi woman is bold and fearless and visits thick forests for the collection of firewood all alone. This might be the reason why the Lambadi woman have generally control over their menfolk who do not engage themselves in gainful occupations.

65. Their customary dress is the *phetia* (skirt) of coarse red cotton prints, rich in embroidery work and hung from the waist in ample folds. They stitch over this *langa* (skirt) small pieces of broken mirrors. They specially have this glass embroidery work round the waist in a belt form and to the other end also. On the right side of the waist adjacent to the thigh hangs a cord ornamented with cowries and beads equal in length to the *langa* which is called *gero*. The *kanchdi* (choli) or bodice with colourful embroidery in front and on the shoulders, covers the bosom and is tied at the back by flat strips, the ends of which are embroidered with cowries and beads. This bodice is full of glass pieces, nicely embroidered. The word *kanchdi* itself denotes the above expression. *Chantia* (*odni*) or the covering cloth of red printed cloth measuring 2½ yards, with embroidery, is fastened at the waist on the left side and is carelessly thrown over the shouldered and on the head which covers their naked tattooed back. Fig. 11 shows a Lambadi woman in her full dress and learning alphabets. Now-a-days Lambadi women stitch silk garments according to their taste with pure embroidery and put them on for festive occasions and while dancing. Lambadi women are

adepts at needle work. Fig. 12 shows a woman needle work. They spend their leisure time in plating their garments. Fig. 13 shows the designs of a typical Lambadi woman's dress while Fig. 14 shows an old woman preparing the dress.

Ornaments

66. The jewels and ornaments are various include strings of beads also. In the case of women their hair is parted in the centre, combed plaited and profusely decked with silk and cotton to either side of this parted hair upto their *ghogrichotta* or a heavy silver plated pendant is worn. Widows do not wear this ornament. In case of married women the hair is oiled, combed and brought and tied in a knot at the nape of the neck. *Bh* the nose ring and the *phutu*, the nose rod, are golden ornaments used for the nose. People who not afford use silver or brass in the manufacture of these ornaments. About their necks they wear also known as *hasli*, a brass ornament and a ornament like *kanta ghogulahar*; the silver (balls) threaded like a necklace with silver coins of different denominations; *cheed*, the necklace of sp of black beads of ten or twenty or more rows worn as pendant threaded on horse hair and *jhadsenkdi*, the silver necklace are worn by the Lambadi women. Specially the *hasli* and the *cheed* worn only by the married women. Absence of these two ornaments from the body of a married woman is a sign of her widowhood. *Choodur*, *balia horn* ornaments are worn only by married women on the elbows and a *jhondiwalla pachela*, a strong woven round it hanging by the strings and cowrie their sides which are worn on both the elbows and the *choodur bala*. On their wrist they wear the *choodur bala* extending up to the elbow and horn bracelets. *Guzera* or a piece of e dered silk, one inch wide, is tied to the right The brass bracelets with their jingling bells p beautiful sound when dancing while their hands thrown jerking in the air. *Chapankli venti*, the fingers fixed with silver coins over it are worn on both the thumbs. They are generally made of *Wankdi* are the brass anklets worn to give j tiles in forests. Sometimes they also wear horn *wankdi*. These are worn only by married women. *Chalki*, brass toe-ring and *anghthola*, the thumb are also worn. But now-a-days the Lambadi women are not using the *wankdi* and the *kass*. Instead are using *sedankdi*, the silver chain bell *kolda*, the silver *kadium*, *haldia*, silver ornament is locally called *thummakayalagolusu*. These ornaments are generally worn by other local women of these parts. Figs. 15 to 19 show the various ornaments of Lambadi women.

67. The ornaments are manufactured by a smith who generally resides in the Thandas

very skilled at his work. The Lambadis get the cloth for their dress from Pamidi, a town in Gooty Taluk of Anantapur District. It is a business centre. But generally one of the Lambadis of that area gets the cloth from Pamidi and sells it to them. They also purchase the cloth from the annual fair at Kadiri which is one of the taluk headquarters of the same name in Anantapur District. Women stitch their own dresses and it takes considerable time.

68. Now-a-days women are using silk cloth for their garments. Ordinary cotton garments with all its embroidery work costs about Rs. 50 and if it is silken it may cost about Rs. 100. In olden days they seldom changed their clothes till they were tattered and torn. They were replaced only by new ones. But now-a-days they seem to be taking bath once a week or fortnight. They wash their garments once in three months or so and an odour of stale fish emanates from them.

Tattooing

69. Lambadi women often have elaborate designs tattooed on their bodies. They are very fond of tattoo marks. Even the breasts and backs are tattooed and it is done purely for decorative purposes.

Dress among other castes

70. A dhoti, a shirt and an upper cloth constitute the common dress for a male among other castes. Most of the young men wear the dhoti in the style of a *lungi*, but the older people wear with *gochi*. Pants, shirts and bush shirts are also commonly used by the younger generation of all the castes. On the festive occasions they put on expensive apparel depending, of course, upon one's economy.

71. The womenfolk of this village wear saree and a blouse in the same fashion as those of other women of the area. The young women are also using the petticoats and bodice. Using the modern cosmetics is not popular among the women-folk of the village. On festive occasions, they wear gaudy dresses depending upon their economy. The minimum cost of the female dress comes to about Rs. 15 to Rs. 18 per annum.

72. The ornaments they wear are silver anklets called *kadiyalu* to the legs. Golden necklace known as *bangaru golusu* is worn on the neck. *Kammalu*, the ear ornaments made of gold are worn to the ears. Fig. 20 shows a Kapu woman in her usual dress and ornaments.

Household goods

73. In the possession of household goods the people of the village are not very fortunate. This evidently shows their poor economic condition. Excepting the one Brahmin household, all the other castes use the earthenware and aluminium vessels for purposes of cooking. The one Brahmin household uses brass vessels. The pots required by the households are purchased from the local potters on cash payment. Only those

belonging to the Kapu caste pay annually for the potter in kind who has to supply the required pots in their houses whenever demanded by them. Each Kapu household pays 40 seers of paddy or *ragi*, as the case may be, at the time of harvest. In addition to this they also give a little quantity of chillies, etc., free. Earthen pot used for cooking is commonly known as *satte*. The big pots are used for fetching and storing water. The cost of the pots varies from Re. 0.12 P. to Re. 0.84 P. The storing vessels are also earthen ones. *Gummis* or the big bamboo woven baskets are also used for storing grains, etc., are called *gunalu* (Fig. 21). Gunny bags are used for storing the seeds.

74. Both brass and aluminium utensils are used both by Lambadis and people of other castes for purposes of eating. A few people are possessing stainless steel vessels. The plate used for eating is known as *kancham*. The tumblers either of brass or aluminium are commonly used for drinking water. These articles are purchased either at Punganur or at Madanapalle. Fig. 22 shows the domestic utensils and Fig. 23 shows a woman in the kitchen.

75. Except one or two households, none in the village is possessing chairs and tables. Use of cots is not popular in all the communities. The fuel is available within the vicinity of the village and all the people use it for cooking, etc. Very rarely they use cow dung cakes for purposes of fuel.

76. Kerosene lamps called *buddis* are used by most of the people for lighting purpose. Lanterns are possessed by a few people. The poor people do not even have the *buddis*. They finish off their meal in the daylight or in the light while the hearth is burning.

77. The common bedding material possessed by a few well-to-do households consists of cotton carpets and bedsheets which are used for spreading as well as for covering. The poor people either sleep without any bedding or use the extra dhoties or sarees they have.

Food

78. The staple food of the inhabitants of the village is *ragi*, *sajja* and *sama*. Eighty per cent of the people in the village consume these three types of grains while only 10% i.e., the well-to-do households of Kapu caste and the Brahmin household use rice. People of other caste also use rice though occasionally as on festive occasions. *Ragi*, *sajja* or *sama* is cooked just like rice and is known as *sankati*. The Lambadis rarely prepare *sankati*. They prepare bread and eat. All pulses are used. Dal is consumed daily along with bread or *sankati*. Except one Brahmin household, all other households in the village take meat. Except one or two Muslim households none in the village take beef. The groundnut and gingelly oil is used for preparing curries, etc., by all the people. Milk and milk products are used. Those who can afford purchase vegetables on *shandy* day. The elderly people generally take meals twice in a day while the children take three times.

CHAPTER II

Drink

79. The habit of drinking coffee or tea is not common among the inhabitants of this village. Only a few people who are economically well off take coffee. But drinking of country liquor is very common. Almost all the Lambadis, both men and women, drink liquor though it is a prohibited area. They themselves distil it and it has become a gainful cottage industry for the Lambadis. People of other castes also drink liquor but not regularly.

80. Chewing of betel leaves and nuts is common among both the males and females of the village. A

few also chew *pan* along with tobacco. Nearly 90% of the people smoke *beedis*. The habit of smoking is not so widely in vogue among women.

81. The Lambadis were notorious thieves and they were branded as criminal tribes by the British Government. Even now such characteristics are still found among the Lambadis but in a lesser degree. When fully drunk they lift the goats and sheep. They are, however, not indulging in grave crimes. May be that this change has been brought about by their mixing freely with the people of other castes and also by the spread of education and by the various programmes that have been taken up by the Government for their well-being.

Chapter III
SOCIAL CUSTOMS

General

The social customs among the Lambadis and other communities in the village differ significantly. A few educated Lambadis have adopted the way of life of other communities of this area because of their association with other castes.

Conception and pregnancy

2. Stoppage of menses is considered to be a sure sign of pregnancy among all the communities in the village including Lambadis. Information about pregnancy is sent to the in-laws of the girl in case if she is at her parent's house. In case she is in the husband's house, the news of the pregnancy is communicated to her parents who visit her with some presents, if they can afford. The confinement invariably takes place in her husband's house only. Generally, no Lambadi allows his wife to go to her parents' house for confinement, as he considers it to be an insult to him. Almost the same method is observed by the other communities in the village. No special functions are celebrated till delivery is over.

Birth

3. The moment the labour pains start, the woman is taken to a separate room or a corner of the house prepared for her to stay and rest. All her cumbersome ornaments are removed from her body for enabling her to move easily. She is made to sleep on a bed made of straw on the floor. The room is closed from all sides tightly. They do not allow any *daya* (midwife) or other caste women for conducting delivery. Some elderly women gather and help in the delivery. When a woman gets acute pangs of delivery, her waist and hips are warmed with hot stones held in cloth while one woman rubs around her breasts. Soon after the delivery, both the mother and the child are given hot water bath without delay. Hot water is forcibly splashed to the private organ of the woman. After the bath, she is made to sit in an earthen plate filled with wine in such a way that her organ rests in the wine. The conception of the Lambadis is that the woman, by doing so, would get over her pains and all her nerves attain normalcy. They do this on the first day and she is also given wine to drink. They give her bath twice daily and change the clothes. Pollution among this tribe lasts for 3 days. On the third day, they observe *jalva doknavo* ceremony. On the day nearly 25 cocoanuts are broken in the memory of their forefathers. With this, the day's ceremony starts. As the Lambadis were nomads roaming about from place to place in olden days and as it was practically impossible for them to prolong their stay in one place

for days together just for the sake of a woman's delivery, they are said to have adopted these crude methods for restoring the woman after delivery quickly to a normal condition. It has been told by the Lambadis that educated people of their community have done away with this sort of crude methods. They are availing themselves the modern facilities provided by the Government in the hospitals. But in the villages, the people of this tribe are sticking to their age old customs only. The umbilical cord is cut by the woman in attendance with a native knife and is placed in a pot, or a basket old or new, with the placenta and is buried somewhere on the outskirts of the village unfrequented by people.

4. The mother of the new born baby takes seven kinds of grains in the corner of her upper cloth, tugs it in her waist and keeps two empty tumblers one upon the other on her head covered with *phulia*. With them she walks to a small pit dug in front of the house where all the women assemble. They drop some copper coins and lit a cotton wick soaked in ghee in a *pramida* prepared with rice flour. The lady would walk to the pit from inside the home pouring the grains which she had. The women gathered at the pit welcome her with the words "Rothe Rothe wara, Hansthe Hansthe Parjo" seven times (Come weeping to the pit and go smiling from the pit). All the assembled are given *moi* (a sweet preparation of rice flour, ghee and jaggery).

5. While returning from the pit she gets water in one tumbler and sweet rice or *payasam* and washes the feet of some small children and offers it to them. The baby is brought in a basket filled with grains and christened on the same occasion; they also tie *khamdori* (*molathadu* — waist thread). After all these functions are over, the guests and relatives gathered are served vegetarian meals and some beverage is also offered. Drinks are to be offered without fail on this occasion. The minimum expenses of this day come to Rs. 100, half of it being spent on wine only. Then on the fifth day a hot needle is applied at different places on the stomach and the chest of the new born baby. The woman is adorned again with all her ornaments. The function is held only on Sunday or Wednesday if the third day after the birth does not fall on these days. Otherwise they postpone it to some other Sunday or Wednesday. The above said functions are being followed by the Lambadis of this village even today.

Tonsure

6. But, of late, a few Lambadi households are conducting tonsure ceremony of their boys in the same manner as the other caste people do. To this effect it

is a point of aculturation. Those who have adopted the methods of their neighbouring communities are inviting the maternal uncle of the boy for the tonsure ceremony and a few near relatives are also entertained on the day. There is no custom of removing the hair of the female children.

7. There are no ceremonies attached to the first feeding of the child and initiating the child into alphabet.

Customs relating to birth, etc., among other castes

8. The customs regarding conception and the delivery among all the various sub-communities of caste Hindus including Scheduled Castes do not significantly differ much from one another. Broadly speaking people of all castes observe the same rituals. The predominant castes in the village are Kapus, Gollas, Boyas, Malas and Madigas. There is much similarity among these castes in the observance of rituals. Attempts have, however, been made to give major differences, if any, which are considered to be peculiar to a particular community.

9. The cessation of normal menses and the vomitings are considered to be the sure signs of pregnancy. No special dishes as such are prescribed during the course of the pregnancy. Generally such eatables which are considered to be heat producing are not given. Those people who can afford give the choicest dishes desired by pregnant woman. No rituals are observed till the delivery is over. The parents of the girl, if they can afford, generally take her to their house for the first delivery. The practice is almost extinct among all the communities mainly due to economic struggle. The pregnant woman among Lambadis attends to all sorts of work both domestic and outside until the delivery pains forbid her to do so.

10. The delivery is conducted by a village *daya* locally known as *mantrasani* (midwife). There are in this village two such women of whom one belongs to Muslim community, the other belongs to Mangali caste. A separate room is arranged for the delivery. When the pregnant woman complains about the labour pains, separate accommodation is arranged in a room. A few households have reported that they are also using the services of the midwife of the Women Welfare Centre located at Sugalmitta, one of its hamlets. In case of difficult delivery they go to Madanapalle hospital. The umbilical cord is cut with a country knife. A plantain leaf or a castor leaf dipped in gingelly oil is applied to that place for healing the wound. The placenta along with the umbilical cord is kept in a pot and is buried in a place unfrequented by people. Both the baby and mother are given bath. For giving bath a pit is dug inside the house or in the same room and over it one or two wooden planks are placed and she takes bath sitting over them. The water is not allowed to drain away into the street as it is considered inauspicious. The baby is fed on the mother's milk. The mother is fed with cooked rice, chillies powder mixed

with garlic and ghee for three days and she is given vegetables, etc. For about five days the mother is fed with the balls of pepper, garlic, etc. These balls are ground into powder and mixed with jaggery. A little quantity of ghee is also added and made into balls. They are given thrice a day. This is locally known as *yechhalu*. On the day of delivery a quantity of liquor is given to her.

11. The pollution lasts for 8 days. On the day she is given bath which is known as *puruduvu nam*. Neem leaves are mixed in water and both community are invited and fed with vegetarian meal among the Kapus but other caste people do not generally do this. The baby is fed on her breast from the very day of the birth. Garlics are given along with food for lactescence. For cessation of suckling of milk by the baby a paste of neem leaves is applied to the paps.

Child naming, etc.

12. Except Kapus who perform the naming ceremony on the 21st day, people of other castes do not perform the naming ceremony as such. On the 21st day the Kapus name the new born. On this day they invite their relatives and entertain them to a vegetarian feast depending upon their economy. The poorer section of this community do not invite any one. The first feeding or the initiation to alphabet are not observed by any caste in the village.

13. The delivery among Muslims in the village is conducted in the same way as that of other communities, except that the pollution among them lasts for 40 days. On the 41st day final bath is given to both the mother and the child and on the same day the new born is named. The relatives are invited and a non-vegetarian feast is given. The practice of giving *yechhalu* is also prevailing among this community. The *daya* attends on them.

14. The payment to *mantrasani* (midwife) differs from community to community depending upon the economic condition of the household. But in any case the fee paid is more in case of male issue than in the case of female issue. It is reported that the Kapus and Muslims pay Rs. 5 to the *daya* in case of a male issue and Rs. 3 in case of a female child. The rate of payment among other castes ranges from 0.25 Paise to Rs. 3. In addition to the cash payment they also give her food if she accepts the same in that particular caste and if not she is supplied with the necessary rations. A few well-to-do people give a saree or blouse piece too as the case may be.

Tonsure ceremony

15. Tonsure ceremony locally known as *munidevara* is done among all the Hindu castes in the village both for male and female children. It is observed at the age of either 3 or 5 years. On an auspicious day, a small shed is erected in the shape of a temple

known as *gudi* under a *neredu* (*eugenia jambolane*) tree. In it, three small stones duly applied with turmeric and vermilion signifying the sages or saints are kept. These stones are known as *bommarallu* which are worshipped. A goat or a fowl as the case may be depending upon the will and wish of the household is sacrificed. After this the maternal uncle of the child who is specially invited applies scissors three times to the hair of the child and places it before the stones. It is, however, not a 'must' to invite the maternal uncle. In his absence, the father attends to this ritual. Later the barber shaves the head of the boy completely. The sacrificed fowl or the goat is cooked and a feast is given to the invitees. No such ceremony is observed among the Muslims.

Attainment of puberty

16. The Lambadis do not perform any special function when a girl matures. They generally keep this matter as a secret. When a girl attains puberty, she is made to sit in a corner of a house and is given an earthen plate and a tumbler called *chippa* and *muntha* for taking food and drinking water respectively. She is secluded for five days. On the night of the fifth day or in the early hours of 6th day, she is given bath. They mix *jajikaya* (nutmeg), *kunkudukaya* (soap nuts) and cow's urine in water and then give her bath. By this, it is believed that she becomes purified and can mix with other people in the house. For regular menses, they do not observe any pollution. Just after third day they take bath.

17. But in this respect the other community people differ. The Muslims in the village also perform this ceremony in the same manner as in the case of other castes. She is kept under pollution for 5 or 9 days. Daily she is given bath. On the 9th day the final bath is given. Except among Kapus who on this day invite their relatives and give vegetarian feast, no other caste holds any function on the final day. In regard to monthly menses, pollution is observed for 3 days among Kapus only. It is reported that people of other castes do not deserve any pollution at all.

Marriage among Lambadis

18. The marriage ceremony among the Lambadis is a very lengthy affair and is interesting too. Minimum days for the marriage function are 8 and it may prolong up to a maximum of three months too. Of course, the custom of prolonging the various functions attached to the marriage is slowly dying out. Now-a-days they generally complete the marriage function within three days. It seems they used to perform the marriage for months together because of their nomadic life in the past. But now-a-days they are following the same rituals as narrated below. During the last three years, three households have performed the marriages of their daughters against the traditional rules which have initially been resisted by their community men but approved later. These people have taken this

step for deviation on the persuasion of the local officers who promised to bear a part of the expenses incurred for the marriage if they performed the same as other castes.

19. There are three broad groups (*gotras*) in this tribe. Each group is again divided into a number of clans. Marriages within the group or *gotra* are prohibited. It is said that marrying a girl belonging to mother's father's family is prohibited. But it is actually in practice in the village. This may be due to the impact of the other castes of this area. Marrying father's own sister's daughter is permitted. Own sister's daughter is prohibited. A man can marry two sisters. Two brothers are allowed to marry two sisters. Polygamy is permitted but it is not common in the village. Polyandry is totally prohibited. Junior levirate marriage is accepted while senior levirate is prohibited.

20. Lambadi girls are generally married after maturity though they may have the betrothal ceremony before maturity. If the pair happened to develop sexual contacts secretly with or without the knowledge of the parents, they are generally married. Such cases are very rarely found.

Consanguinity

21. For purpose of consanguineous marriages survey, only 110 households of Lambadis are surveyed. In all, 178 marriages are investigated and of this 162 are monogamous and 8 are polygynous (Table 21). Of the 178 marriages, only 58 are consanguineous and 120 are non-consanguineous. Of the 58 consanguineous marriages, 14 are contracted with own sister's daughter, 9 are with mother's own brother's daughter, 17 are with father's own sister's daughter. Three marriages are contracted with cousin sister's daughter while the remaining 15 are of other blood relationship. There is only one case of marrying an elder brother's widow (Table 20).

Spatial distribution

22. The spatial distribution of the marriages is limited to the district. Of the 178 marriages, as many as 93 are contracted within the village, 37 are contracted outside the village but within the taluk within a distance of 10 to 25 miles whereas 48 marriages are contracted outside the taluk but within the district (Table 22).

Marriage procedure

23. The proposal for marriage is initiated by the father of the bridegroom. In consultation with their father about the marriage alliance, the father of the bridegroom along with some elderly persons and the Naik pay a formal visit to the bride's house. They do not inform the bride's party about their visit 'in advance'. The bridegroom's party directly goes to the bride's house. Sundays and Wednesdays are always regarded as auspicious for all such functions. They are

is a point of aculturation. Those who have adopted the methods of their neighbouring communities are inviting the maternal uncle of the boy for the tonsure ceremony and a few near relatives are also entertained on the day. There is no custom of removing the hair of the female children.

7. There are no ceremonies attached to the first feeding of the child and initiating the child into alphabet.

Customs relating to birth, etc., among other castes

8. The customs regarding conception and the delivery among all the various sub-communities of caste Hindus including Scheduled Castes do not significantly differ much from one another. Broadly speaking people of all castes observe the same rituals. The predominant castes in the village are Kapus, Gollas, Boyas, Malas and Madigas. There is much similarity among these castes in the observance of rituals. Attempts have, however, been made to give major differences, if any, which are considered to be peculiar to a particular community.

9. The cessation of normal menses and the vomitings are considered to be the sure signs of pregnancy. No special dishes as such are prescribed during the course of the pregnancy. Generally such eatables which are considered to be heat producing are not given. Those people who can afford give the choicest dishes desired by pregnant woman. No rituals are observed till the delivery is over. The parents of the girl, if they can afford, generally take her to their house for the first delivery. The practice is almost extinct among all the communities except economic struggle. The pregnant woman among Lambadis attends to all sorts of work both domestic and outside until the delivery pains forbid her to do so.

10. The delivery is conducted by a village *daya* locally known as *mantrasani* (midwife). There are in this village two such women of whom one belongs to Muslim community, the other belongs to Mangali caste. A separate room is arranged for the delivery. When the pregnant woman complains about the labour pains, separate accommodation is arranged in a room. A few households have reported that they are also using the services of the midwife of the Women Welfare Centre located at Sugalimitta, one of its hamlets. In case of difficult delivery they go to Madanapalle hospital. The umbilical cord is cut with a country knife. A plantain leaf or a castor leaf dipped in gingelly oil is applied to that place for healing the wound. The placenta along with the umbilical cord is kept in a pot and is buried in a place unfrequented by people. Both the baby and mother are given bath. For giving bath a pit is dug inside the house or in the same room and over it one or two wooden planks are placed and she takes bath sitting over them. The water is not allowed to drain away into the street as it is considered inauspicious. The baby is fed on the mother's milk. The mother is fed with cooked rice, chillies powder mixed

with garlic and ghee for three days and she is given vegetables, etc. For about five days the is fed with the balls of pepper, garlic, etc. The cles are ground into powder and mixed with a little quantity of ghee is also added and made into balls. They are given thrice a day. This is known as *pechhalu*. On the day of delivery a quantity of liquor is given to her.

11. The pollution lasts for 8 days. On the day she is given bath which is known as *puranam*. Neem leaves are mixed in water and One or two neighbouring women of their own community are invited and fed with vegetarian among the Kapus but other caste people do not rally do this. The baby is fed on her breast from very day of the birth. Garlics are given along food for lactescence. For cessation of suckling of by the baby a paste of neem leaves is applied to paps.

Child naming, etc.

12. Except Kapus who perform the naming ceremony on the 21st day, people of other castes do perform the naming ceremony as such. On the day the Kapus name the new born. On this day they invite their relatives and entertain them to a vegetarian feast depending upon their economy. The people of this community do not invite any one. First feeding or the initiation to alphabet are not served by any caste in the village.

13. The delivery among Muslims in the village is conducted in the same way as that of other communities, except that the pollution among them lasts 40 days. On the 41st day final bath is given to the mother and the child and on the same day the new born is named. The relatives are invited and a vegetarian feast is given. The practice of giving *pechhalu* is also prevailing among this community. *daya* attends on them.

14. The payment to *mantrasani* (midwife) differs from community to community depending upon economic condition of the household. But in any case the fee paid is more in case of male issue than in case of female issue. It is reported that the Kapus and Muslims pay Rs. 5 to the *daya* in case of a male issue and Rs. 3 in case of a female child. The rate of payment among other castes ranges from 0.25 Paise to Rs. 3. In addition to the cash payment they also offer her food if she accepts the same in that particular caste and if not she is supplied with the necessary items. A few well-to-do people give a saree or blouse piece too as the case may be.

Tonsure ceremony

15. Tonsure ceremony locally known as *munavar* is done among all the Hindu castes in the village both for male and female children. It is observed at the age of either 3 or 5 years. On an auspicious day, a small shrine is erected in the shape of a tent

step for deviation on the persuasion of the local officers who promised to bear a part of the expenses incurred for the marriage if they performed the same as other castes.

19. There are three broad groups (*gotras*) in this tribe. Each group is again divided into a number of clans. Marriages within the group or *gotra* are prohibited. It is said that marrying a girl belonging to mother's father's family is prohibited. But it is actually in practice in the village. This may be due to the impact of the other castes of this area. Marrying father's own sister's daughter is permitted. Own sister's daughter is prohibited. A man can marry two sisters. Two brothers are allowed to marry two sisters. Polygamy is permitted but it is not common in the village. Polyandry is totally prohibited. Junior levirate marriage is accepted while senior levirate is prohibited.

20. Lambadi girls are generally married after maturity though they may have the betrothal ceremony before maturity. If the pair happened to develop sexual contacts secretly with or without the knowledge of the parents, they are generally married. Such cases are very rarely found.

Consanguinity

21. For purpose of consanguineous marriages survey, only 110 households of Lambadis are surveyed. In all, 178 marriages are investigated and of this 162 are monogamous and 8 are polygynous (Table 21). Of the 178 marriages, only 58 are consanguineous and 120 are non-consanguineous. Of the 58 consanguineous marriages, 14 are contracted with own sister's daughter, 9 are with mother's own brother's daughter, 17 are with father's own sister's daughter. Three marriages are contracted with cousin sister's daughter while the remaining 15 are of other blood relationship. There is only one case of marrying an elder brother's widow (Table 20).

Spatial distribution

22. The spatial distribution of the marriages is limited to the district. Of the 178 marriages, as many as 93 are contracted within the village, 37 are contracted outside the village but within the taluk within a distance of 10 to 25 miles whereas 48 marriages are contracted outside the taluk but within the district (Table 22).

Marriage procedure

23. The proposal for marriage is initiated by the father of the bridegroom. In consultation with their Naik about the marriage alliance, the father of the bridegroom along with some elderly persons and the Naik pay, a formal visit to the bride's house. They do not inform the bride's party about their visit 'in advance'. The bridegroom's party directly goes to the bride's house. Sundays and Wednesdays are always regarded as auspicious for all such functions. They are

known as *gudi* under a *neredi* (*eugenia jambolana*) tree. In it, three small stones duly applied with turmeric and vermilion signifying the sages or saints are kept. These stones are known as *bommarallu* which are worshipped. A goat or a fowl as the case may be depending upon the will and wish of the household is sacrificed. After this the maternal uncle of the child who is specially invited applies scissors three times to the hair of the child and places it before the stones. It is, however, not a 'must' to invite the maternal uncle. In his absence, the father attends to this ritual. Later the barber shaves the head of the boy completely. The sacrificed fowl or the goat is cooked and a feast is given to the invitees. No such ceremony is observed among the Muslims.

Attainment of puberty

16. The Lambadis do not perform any special function when a girl matures. They generally keep this matter as a secret. When a girl attains puberty, she is made to sit in a corner of a house and is given an earthen plate and a tumbler called *chippa* and *muntha* for taking food and drinking water respectively. She is secluded for five days. On the night of the fifth day or in the early hours of 6th day, she is given bath. They mix *jajikaya* (nutmeg), *kunkudu kaya* (soap nuts) and cow's urine in water and then give her bath. By this, it is believed that she becomes purified and can mix with other people in the house. For regular menses, they do not observe any pollution. Just after third day they take bath.

17. But in this respect the other community people differ. The Muslims in the village also perform this ceremony in the same manner as in the case of other castes. She is kept under pollution for 5 or 9 days. Daily she is given bath. On the 9th day the final bath is given. Except among Kapus who on this day invite their relatives and give vegetarian feast, no other caste holds any function on the final day. In regard to monthly menses, pollution is observed for 3 days among Kapus only. It is reported that people of other castes do not deserve any pollution at all.

Marriage among Lambadis

18. The marriage ceremony among the Lambadis is a very lengthy affair and is interesting too. Minimum days for the marriage function are 8 and it may prolong up to a maximum of three months too. Of course, the custom of prolonging the various functions attached to the marriage is slowly dying out. Now-a-days they generally complete the marriage function within three days. It seems they used to perform the marriage for months together because of their nomadic life in the past. But now-a-days they are following the same rituals as narrated below. During the last three years, three households have performed the marriages of their daughters against the traditional rules which have initially been resisted by their community men but approved later. These people have taken this

CHAPTER III

received in the bride's house, and are offered a cot to sit. Before occupying their seats, they utter the words of respect 'Ram Ram'. Both the parties then exchange the words '*apart sajjayuth sakain*' which means 'hope all your people are doing well'. Meanwhile the Naik of the bride's Thanda (encampment) is called for. Bridegroom's party expresses its desire and asks the parents of the girl to agree to a marriage alliance with them. The bride's party in the beginning feigns to show its dislike but on the advice of the Naiks of their respective Thandas and the other elders they give a formal consent. The bridegroom's party extends an invitation to them and disperses. They do not take food or eat anything in the bride's house on this day with the belief that in case they partake a meal in the bride's house, it may result in the alliance breaking off. The bridegroom does not follow the party on this day. The parents of the girl visit the Thanda of the bridegroom and on the day of their visit they fix a day for going to a Brahmin to compare and examine the horoscopes of the parties.

24. After the horoscopes of the parties are examined and found to agree by an astrologer, the bride's father promises in the presence of their caste panchayat to give his daughter in marriage to the proposed boy. On this day they also fix a certain sum as fine should either party fail to keep its word. The bridegroom's party distributes betel leaves to the whole Thanda and the assembly disperses.

25. A considerable quantity of liquor is consumed on the occasion and the expenses of the liquor are borne by the bridegroom while the food is served by the bride's party. Thus ends the second stage. All this happens in the bride's house. While dispersing, the bridegroom's party fixes a day for getting *okka aku* (betel leaves and nuts).

26. Then the third stage of the marriage begins i.e., actual betrothal ceremony. On the appointed day, the parents and other elderly people along with the boy visit the bride's house with a maund of gur, betel leaves and nuts, *hukka* and coloured water. All the Thanda people gather in the bride's house on that day. Jaggery (gur), betel leaves, arecanuts are distributed first to the Naiks of both the Thandas, then to the bride's party and finally among all the assembled. Coloured water is sprinkled on all of them. Then the bridegroom holding a rupee coin in his hand touches the hands of all the assembled and finally hands it over to the Naik and it is called *sake no rupia*. On this day they drink and arrange a feast to all the Thanda people. The expenses are shared equally by both the parties. If the girl has already attained puberty, they fix the *muhurtam* or *sade thaner* (auspicious time) on Malakalapunnam, full moon day in April and May. Then the bridegroom pays Rs. 41 if he is from Bhukia clan, Rs. 31 if he is from Mude and Pamar clans and four bullocks to the bride's father towards the *voli* or the bride price. But now-a-days, they have a fixed *voli* of Rs. 35 for all the clans with-

out exception on behalf of their *sangam* (society) of the four bullocks, three are kept by the party of the girl and one is given to the girl while after marriage which is called *denujulvo beled* the day for marriage is fixed.

27. Before the bridegroom proceeds to the house for marriage the *mundewado* ceremony is held a day before the *sadi thaner*. On this day the bridegroom (bridegroom) dressed in wedding clothes with *leria* (companion) who carries tobacco brought from the house. He greets all the assembled saying 'Ram Ram'. The *vethod* and *leria* will bring a silken thread to their ears to mark them off from others and this function is known as *patiro dora*. The assembled are entertained to liquor and a Women sing songs suitable for the occasion.

28. Shortly after this, they erect a tent on a bamboo or a stick in the centre and over it a round stiff ring prepared by cloth is stitched. Two brass tumblers called *kallas* are kept on a *phulia* filled with water. All this is called *mundewado* (Fig. 24). Then the bridegroom along with his brother is made to sit on the mat in front of the *dewado* and both are burnt in their arm with a needle which is called *vadai dag*. This burning is in memory of their Guru, Gosai Baba. The hook and needle with which the bridegroom and his brother given *dag* is soaked in ghee and heated on a candle. While heating the needle the following is chanted (the names of seven grains are recited):

"Jane vada dairo, mungevada dairo, bajri-vada dairo, ragivada dairo, Gosaibaba sada, sada, Chennavada dairo, vadha vada dairo, men-thevada dairo, Gosaibaba sada, sada."

Meaning :

"Jowar, greengram, bajra (sajjalu), ragi (elensine coracane), Bengalgram, horsegram, menthulu (Fenugreek), in memory of their guru Gosaibaba."

After this the bridegroom and his brother are given seven balls of sweet rice.

29. Soon after this ceremony is completed, the bridegroom (drawing lines with dry lime) is drawn under the *mundewado* as shown in Fig. 24. A silver coin is placed in the centre where the two *choki* cross and four copper coins are kept in four corners as illustrated in Fig. 24. Then a small earthen pot filled with water is placed over the silver coin. Naik who has received a rupee at the time of distribution of *okka aku* in the bride's house then puts into this earthen pot and covers it with *pullia*. The bridegroom is prohibited from coming under this *dewado* till the *choki* is removed. A feast is arranged for all the assembled and with that the day's ceremony comes to an end. Only the Banot gotra people eat non-vegetarian meals on this occasion.

30. On the following day *ghota* or *panakam* is prepared before daybreak with powders of pepper, poppy, nutmeg and jaggery mixed with water. While preparing this *ghota*, the women recite the following song in the presence of the bridegroom :

"Kali mirch ventaile jheeni mirch ventaile
Aacho ghota gudaile—munga mole vakaile
Jema sedra nachaile—auchomel bandaile."
(Repeat)

Meaning :

"Buy costly pepper and jaggery, get it ground nicely, yours will be a happy wedding."

31. Then the bridegroom dressed in the wedding clothes and a dagger adorning his waist is brought to the *mundewado* where all the people of the Thandas would have already assembled. As soon as he comes out, he greets all of them with the words 'Ram Ram'. Till the marriage is over, the bridegroom is expected to be very cautious, mild and respectful towards all. He should not sit or drink till he is asked to do so by the elders. He cannot sit wherever he likes except on the mat which is always carried by his *leria* or companion. *Leria* will always be with the bridegroom till the marriage ceremony is over.

32. Before they distribute the *ghota* among all, they keep a little quantity in the name of their household god and then they give it to five or six elderly men. Then the bridegroom will come and request them all to drink *ghota* in their language '*chati bija them all to drink ghota in their language*' (please accept this *ghota* prepared by me with my own hands). After this, gifts are presented to the bridegroom. By this the functions at bridegroom's house come to a close and he then starts for the bride's house. No such function is held in bride's house.

33. Elderly women holding the bridegroom follow him singing songs upto the outskirts of the village. All the people assembled will also follow the bridegroom. The song sung on this occasion is as below :

"Thade sele chatoore — Mara yaminia
Gori Janaye Valmia — Mara yaminia."

Meaning :

"Go happily, calmly, as you are going to bride's house."

34. The bridegroom again greets them all with the words 'Ram Ram'. They all sit. Then the rupee which has been put in the earthen pot is brought out to be given to the bridegroom. The upper cloth of the bridegroom is spread out and the rupee with its face downwards is kept on it. Two men stand in opposite corners of the cloth and come nearer, folding the cloth in such a way that the rupee coin should not change its face. Then they lift the cloth holding both the corners. The bridegroom should then take the rupee coin and tie it in his turban saying '*Hela Rupea, Dama guru Ram Ram*'. It is the same Rupee the history of

which is mentioned in para 34 of Chapter II in connection with the repayment of loan to the Brahmin by their ancestor Mola. It is presumed that if the rupee coin changes its back, some evil would befall the bridal pair. The turban is kept in the bag and its mouth is tied. The people who desire to follow the bridegroom would come on one side and the other on another side. The Naik and the other elderly people advise the *vethod* and the *leria* to be careful in their behaviour and to see that they return with the bride without any blame. The following is the verse which is recited on this occasion :

"Vethod, leria, thumjancho karjena,
Vathacha ekkori, ekkandi, ekjhangad,
Ekanadi, ekrachha, ekoi, ekadvath,
Kamatho von thum kaneman galejan
Ekanera vokam karleyo, mara thane
navajon
Charikosa irrachha jhad — kharden sok-
kethi aeyo."

Meaning :

"Groom and companion, you are going to get married. Do not quarrel or get any bad name for us. If at all you hear anything, do not get excited. Hear with the left ear and leave with the right ear. Return with your bride with full esteem without any blame."

35. In return to their advice the bridegroom asks the elderly people and the Naik of their village to take care of his house and the belonging, etc., till he returns from the marriage. In Lambadi language it is sung :

"Bapu Dhaimano ham jama karjena, ghar-
cha, barcha, bolcha, dhalcha nigamane rak-
khadheeho."

Meaning :

"Oh ! kind hearted people, I am going to get married, keep a watch over my house and property."

36. After all these formalities, the bridegroom's party starts for the bride's house. They take the following articles with them :—

- | | |
|---|-------------|
| 1 Choodoor balia (elbow ornament) | One pair |
| 2 Ghoogri chootla (ear ornament) | One pair |
| 3 Two cocoanut cups | |
| 4 Menthi (fenugreek) | |
| 5 Moi (a sweet dish prepared with rice flour, ghee and jaggery) | One pair |
| 6 Choodi (wristlets) | Plate |
| 7 Kachodo | Brass plate |
| 8 Petheler thali | One |
| 9 Sari of 5 yards length | Bodice |
| 10 Viar kanchadi | One |
| 11 Dhoti | |

received in the bride's house and are offered a cot to sit. Before occupying their seats, they utter the words of respect 'Ram Ram'. Both the parties then exchange the words 'apan sajjayuth sakain' which means 'hope all your people are doing well'. Meanwhile the Naik of the bride's Thanda (encampment) is called for. Bridegroom's party expresses its desire and asks the parents of the girl to agree to a marriage alliance with them. The bride's party in the beginning feigns to show its dislike but on the advice of the Naiks of their respective Thandas and the other elders they give a formal consent. The bridegroom's party extends an invitation to them and disperses. They do not take food or eat anything in the bride's house on this day with the belief that in case they partake a meal in the bride's house, it may result in the alliance breaking off. The bridegroom does not follow the party on this day. The parents of the girl visit the Thanda of the bridegroom and on the day of their visit they fix a day for going to a Brahmin to compare and examine the horoscopes of the parties.

24. After the horoscopes of the parties are examined and found to agree by an astrologer, the bride's father promises in the presence of their caste panchayat to give his daughter in marriage to the proposed boy. On this day they also fix a certain sum as fine should either party fail to keep its word. The bridegroom's party distributes betel leaves to the whole Thanda and the assembly disperses.

25. A considerable quantity of liquor is consumed on the occasion and the expenses of the liquor are borne by the bridegroom while the food is served by the bride's party. Thus ends the second stage. All this happens in the bride's house. While dispersing, the bridegroom's party fixes a day for getting *okka aku* (betel leaves and nuts).

26. Then the third stage of the marriage begins i.e., actual betrothal ceremony. On the appointed day, the parents and other elderly people along with the boy visit the bride's house with a maund of gur, betel leaves and nuts, *hukka* and coloured water. All the Thanda people gather in the bride's house on that day. Jaggery (gur), betel leaves, arecanuts are distributed first to the Naiks of both the Thandas, then to the bride's party and finally among all the assembled. Coloured water is sprinkled on all of them. Then the bridegroom holding a rupee coin in his hand touches the hands of all the assembled and finally hands it over to the Naik and it is called *sake no rupia*. On this day they drink and arrange a feast to all the Thanda people. The expenses are shared equally by both the parties. If the girl has already attained puberty, they fix the *muhurtam* or *sade thaner* (auspicious time) on Malakalapunnam, full moon day in April and May. Then the bridegroom pays Rs. 41 if he is from Bhukia clan, Rs. 31 if he is from Mude and Pamar clans and four bullocks to the bride's father towards the *voll* or the bride price. But now-a-days, they have a fixed *voll* of Rs. 35 for all the clans with-

out exception on behalf of their *sangam* (society) of the four bullocks, three are kept by the party the girl and one is given to the girl while on the day after marriage which is called *devujulvo belad* the day for marriage is fixed.

27. Before the bridegroom proceeds to the bride's house for marriage the *mudewado* ceremony is observed a day before the *sadi thaner*. On this day the bridegroom (bridegroom) dressed in wedding clothes and with *leria* (companion) who carries tobacco brought from the house. He greets all the assembled saying 'Ram Ram'. The *vethod* and *leria* with a silken thread to their ears to mark them as others and this function is known as *patiro don*. The assembled are entertained to liquor and women sing songs suitable for the occasion.

28. Shortly after this, they erect a tent on a bamboo or a stick in the centre and over it a round stiff ring prepared by cloth is stitched with cowries and an embroidered cloth is attached. Two brass tumblers called *kallas* are kept on *phulia* filled with water. All this is called *mundewado* (Fig. 24). Then the bridegroom along with his brother is made to sit on the mat in front of the *dewado* and both are burnt in their arm with a needle which is called *vadai dag*. This burning is in memory of their Guru, Gosai Baba. The hook of the needle with which the bridegroom and his brother are given *dag* is soaked in ghee and heated on a lit candle. While heating the needle the following verse is chanted (the names of seven grains are recited):

"Jane vada dairo, mungevada dairo, bajri-vada dairo, ragivada dairo, Gosai Baba sada, sada.
Chennavada dairo, vadha vada dairo, menthevada dairo, Gosai Baba sada, sada."

Meaning :

"Jowar, green gram, bajra (sajjal), ragi (elensine coracane), Bengal gram, horse gram, menthulu (Fenugreek), in memory of their guru Gosai Baba."

After this the bridegroom and his brother are given seven balls of sweet rice.

29. Soon after this ceremony is completed, or *muggu* (drawing lines with dry lime) is drawn under the *mundewado* as shown in Fig. 24. A rupee coin is placed in the centre where the two *choki* cross and four copper coins are kept in four corners as illustrated in Fig. 24. Then a small earthen pot filled with water is placed over the silver coin. Naik who has received a rupee at the time of the distribution of *okka aku* in the bride's house then puts this earthen pot and covers it with *phulia*. The bridegroom is prohibited from coming under this *dewado* till the *choki* is removed. A feast is arranged for all the assembled and with that the day's ceremony comes to an end. Only the Banot gotra people are non-vegetarian meals on this occasion.

30. On the following day *ghota* or *panakam* is prepared before daybreak with powders of pepper, poppy, nutmeg and jaggery mixed with water. While preparing this *ghota*, the women recite the following song in the presence of the bridegroom :

"Kali mirch ventaile jheeni mirch ventaile
Aacho ghota gudaile—munga mole vakaile
Jema sedra nachaile—auchomel bandaile."
(Repeat)

Meaning :

"Buy costly pepper and jaggery, get it ground nicely, yours will be a happy wedding."

31. Then the bridegroom dressed in the wedding clothes and a dagger adorning his waist is brought to the *mundewado* where all the people of the Thandas would have already assembled. As soon as he comes out, he greets all of them with the words 'Ram Ram'. Till the marriage is over, the bridegroom is expected to be very cautious, mild and respectful towards all. He should not sit or drink till he is asked to do so by the elders. He cannot sit wherever he likes except on the mat which is always carried by his *leria* or companion. *Leria* will always be with the bridegroom till the marriage ceremony is over.

32. Before they distribute the *ghota* among all, they keep a little quantity in the name of their household god and then they give it to five or six elderly men. Then the bridegroom will come and request them all to drink *ghota* in their language 'chati bija golo choon loo' (please accept this *ghota* prepared by me with my own hands). After this, gifts are presented to the bridegroom. By this the functions at bridegroom's house come to a close and he then starts for the bride's house. No such function is held in bride's house.

33. Elderly women holding the bridegroom follow him singing songs upto the outskirts of the village. All the people assembled will also follow the bridegroom. The song sung on this occasion is as below :

"Thade sele chatoore — Mara yaminia
Gori Janaye Valmia — Mara yaminia."

Meaning :

"Go happily, calmly, as you are going to bride's house."

34. The bridegroom again greets them all with the words 'Ram Ram'. They all sit. Then the rupee which has been put in the earthen pot is brought out to be given to the bridegroom. The upper cloth of the bridegroom is spread out and the rupee with its face downwards is kept on it. Two men stand in opposite corners of the cloth and come nearer, folding the cloth in such a way that the rupee coin should not change its face. Then they lift the cloth holding both the corners. The bridegroom should then take the rupee coin and tie it in his turban saying 'Hela Rupee, Dama guru Ram Ram'. It is the same Rupee the history of

which is mentioned in para 34 of Chapter II in connection with the repayment of loan to the Brahmi by their ancestor Mola. It is presumed that if the rupee coin changes its back, some evil would befall the bridal pair. The turban is kept in the bag and its mouth is tied. The people who desire to follow the bridegroom would come on one side and the other on another side. The Naik and the other elderly people advise the *vethod* and the *leria* to be careful in their behaviour and to see that they return with the bride without any blame. The following is the verse which is recited on this occasion :

"Vethod, leria, thumjanochi karjena,
Vathacha ekkori, ekbandi, ekjhangad,
Ekanadi, ekrachha, ekoi, ekadvath,
Kamatho von thum kaneman galejan
Ekanera vokam karleyo, mara thane
navajon
Charikosa irrachha jhad — kharden sok-
kethi aeyo."

Meaning :

"Groom and companion, you are going to get married. Do not quarrel or get any bad name for us. If at all you hear anything, do not get excited. Hear with the left ear and leave with the right ear. Return with your bride with full esteem without any blame."

35. In return to their advice the bridegroom asks the elderly people and the Naik of their village to take care of his house and the belonging, etc., till he returns from the marriage. In Lambadi language it is sung :

"Bapu Dhaimano ham jama karjena, ghar-
cha, barcha, bolcha, dhalcha nigamane rak-
khadheeho."

Meaning :

"Oh ! kind hearted people, I am going to get married, keep a watch over my house and property."

36. After all these formalities, the bridegroom's party starts for the bride's house. They take the following articles with them :—

1 Choodoor balia (elbow ornament)	One pair
2 Ghoogri chootla (ear ornament)	One pair
3 Two cocoanut cups	
4 Menthi (fenugreek)	
5 Moi (a sweet dish prepared with rice flour, ghee and jaggery)	
6 Choodi (wristlets)	One pair
7 Kachodo	Plate
8 Petheler thali	Brass plate
9 Sari of 5 yards length	One
10 Viar kanchadi	Bodice
11 Dhoti	One

52. The Muslims marry according to their traditional customs. In the company of their community elders, the *nikhanama* is completed.

Consummation

53. Among the Hindu castes it is performed only after 15 days of the marriage if the girl has already attained puberty and if not, it is postponed to any future date. This ceremony is locally known as *nishekalagnam*. But among the Muslims, it is performed on the same night of the marriage day. Those who can afford, invite their relatives and arrange a feast. An auspicious day is fixed for the ceremony. New clothes are presented to the bridal pair on this occasion.

Widow remarriage and divorce

54. The widow remarriages, though reported to be prohibited among the Lambadis according to their religion, are actually observed in practice. If the widow is remarried certain disabilities are attached to her. She will not have free access at religious ceremonies and in regular marriage parties. The widow is generally required to marry her late husband's younger brother which is a practice prevalent among them.

"If an elder brother marries and dies without offspring, the younger brother must marry the widow, and raise up children, such children being regarded as those of the deceased elder brother. If, however, the elder brother dies leaving offspring, and the younger brother wishes to marry the widow, he must give fifteen rupees and three oxen to his brother's children. Then he may marry the widow. The custom here referred to is said to be practised because the Lambadi's ancestor Sugriva married his elder brother Vali's widow."¹

If the younger brother does not agree she can go and live with any one of their caste as a concubine or can remarry. In both the cases, the children born to her late husband are left with her in-laws and the person other than her husband's brother who marries or keeps her as concubine has to pay Rs. 50 to her mother-in-law. The widow remarriage is not celebrated like the ordinary one. The pair is made to sit facing each other on a bullock saddle and they feed one another with jaggery and cooked rice. A feast is arranged for all the people of the Thanda.

55. The widow even after remarriage is not permitted by their religion to wear *ghoogri chootla* (ear ornament), and *hasli* and other ornaments worn at the elbow. The widows who have not re-married are still observing this practice. But now-a-days widows after their remarriage or living as concubines are using all the ornaments. The children born to such women are considered legitimate though they are socially looked down upon. When questioned as to why the remarried

women are prohibited from wearing all such ornaments, the Lambadis say that the woman is only once in life but not every time she marries.

Divorce

56. Divorce among the Lambadis is recognised and is effected by tearing a piece of straw in before the caste Panchayat in token of separating the deliberations of such a Panchayat, one man from each house whether a man or a woman may variably take part. The wife or the husband who initiated the divorce should tell the reasons for a divorce. After hearing, the Panchayat headed by Naik would decide the penalty, the amount of which is to be paid to the legal husband if it is the wife who is initiating the divorce or to the wife if it is the husband that is initiating the divorce. Generally penalty imposed does not exceed more than half expenses of the original marriage which will be by the man who wishes to keep her as concubine. On this occasion a good quantity of liquor is consumed by all the assembled. If she has children through her husband, they are to be left with him only but a baby at breast is allowed to be taken with her, on condition that she should return the baby after a year or two.

57. Divorce is generally initiated by women when they happen to have developed illicit contacts with some other men. Immorality is never tolerated and is punished by the Panchayat suitably. The divorced woman can only live with her new partner as a concubine, and the function attached to such a ceremony is the changing of her old clothes and putting on new ones brought by her lover. If a woman is detected having sexual contacts with a member of any other community she would be excommunicated.

58. Except among the Brahmins and Reddis widow remarriage and divorce are permitted in all the other communities in the village. A custom that the widow among the Muslims not marry till 40th day is observed. In other communities there are no such restrictions. The widow remarriage is known as *konuta*. The performance of such type of marriage is very simple. Both the woman and man wear new clothes on the day fixed for marriage and a feast is given to the caste people. Of course, giving the feast is not a 'must' among them.

59. Divorce or separation is allowed among Mangali, Kummari, Chakali, Mala and many other castes and such cases are generally decided by their community elders. In addition, if they come to a decision, they visit their caste head known as Setti who hails from the Baliya community. For all the above castes, he is considered to be the caste head. It is otherwise known as *Basavanna* where such cases are decided. To assist this caste head there will be a *Chalwadi* from the Mala caste.

attends to the minor service i.e., summoning of the parties, etc.

Death among Lambadis

60. The dead are usually burnt but are occasionally buried in full-length sleeping posture with face downwards and the head pointing towards the south. Unmarried persons who die of cholera or small-pox are buried.

61. The corpse is removed from the house and brought outside. Ghee and jaggery are kept in the mouth of the deceased. The ornaments, if any, are removed and after giving bath, the corpse is laid on a bier. The corpse is given a bath and a few drops of water are deliberately left in a pot.

62. The son or the nearest relative of the deceased leads the procession holding a pot in his right hand. Trumpets and drums are engaged to lead the procession. After reaching the outskirts of the Thanda, they rest for a while and tie a pie to the tree and then proceed to the cremation ground. Keeping the corpse there, all of them go and collect fuel and arrange a funeral pyre and keep the dead in the middle of the pyre (Fig. 25). Persons who followed the corpse would light the pyre and while it is ablaze, they would touch the head of the deceased seven times with a stick, first by the chief mourner and then followed by others. The conception of this touching is to give a sort of encouragement to the deceased to face the death happily and courageously. After the pyre is completely burnt they return home, after having washed their feet. Only those persons who have carried the corpse take bath. Before entering the village on their return journey everyone who followed the corpse takes three rounds to the *ravi chettu* (*figus religiosa*).

63. On returning home, a drop of water is dropped on the thumb nails of all the persons who followed the corpse. The water that was saved in the pot while bathing the corpse is used for this purpose. The rice flour mixed with ghee and jaggery is kept on the outskirts of the Thanda in memory of the departed soul. On this day the family of the deceased do not cook in their home. Each family of the Thanda would get some food and give it to the bereaved family to eat. Beverage is offered by the deceased family to the relatives who come from other Thandas.

65. On the third day the obsequies ceremony starts. They go to a well where they prepare small morsels out of *moi* (rice flour mixed with ghee and jaggery). In the meanwhile two persons go to the cremation place and collect the ashes in a heap and sprinkle water on the heap. Before the ashes are collected in a heap they see closely whether there are any foot marks either of animals or human beings and inform the other members. The belief among the Lambadis is that the dead would take re-birth in the shape of animal or human being whose foot marks are indicated near the cremation place. After the *moi*

morsels are distributed to all, they return home. The Thanda people collectively sacrifice one or two goats, distribute one part to all the families while five parts are given to the family of the deceased. The nearer relatives of the deceased get some beverage to drink. On the 10th day they feed the persons who have carried the corpse to the cremation ground. At night they cover their hearth with a basket and the belief is that they would be able to see the foot marks of the deceased in the shape of what he would be on his rebirth. On this day the women remove their elbow ornaments like *hasli* and anklets. No *shraddham* or annual function is observed in memory of the deceased.

Death among other castes

66. The death customs among all the Hindu castes in the village are more or less the same. The corpse is given hot water bath, is wrapped in a new cloth and carried on a bier. The procession is led by the chief mourner who is generally the son of the deceased and in his absence, by one of the near relatives of the deceased. Both men and women are allowed to accompany the corpse. Almost all the people of the caste in the village bury the dead. The burial pit is dug by the Madiga who is paid 0.25 Paise to Rs. 2 which again depends upon the economic condition of the household. The head of the corpse is kept towards the south in the pit. While returning, all the people who followed wash their feet but those who carried the corpse will take bath. The Reddis before they enter the house touch the *jilleda* plant with their legs and then see the candle already kept lighted at the place where the deceased had breathed his last. Among other castes, it is not so. They simply see the candle and go away. The wife of the deceased breaks her bangles, etc., on the same day among Mala, Madiga, Chakali and Mangali castes but this is done on the 11th day among the Reddis.

67. Among all the caste Hindus, *chinna divasam* (small obsequies) is observed on 3rd day. On this day, they visit the burial ground and offer food to the dead. On the eleventh day *pedda divasam* (final obsequies) is observed. For this day the Reddis invite the Brahmin who conduct *punyavachanam* (consecration) but other community people invite the Sathani. On this day they invite their relatives and give a non-vegetarian feast. Pollution among all the castes lasts for 11 days. Neither monthly nor annual ceremonies are observed by any caste.

Superstitious beliefs

68. Superstitions among Lambadis are the same as in other Hindus. Sundays and Wednesdays are regarded as auspicious for ceremonial functions. Following are considered as bad omens by the Lambadis on various occasions, particularly when they go to the Brahmin to get the horoscope of the couple examined during the marriage.

CHAPTER III

- (a) a fox crossing their path;
 (b) a snake crossing from left to right
 (but from right is good);
 (c) the sound of flute heard from front
 side (while from back is a good
 omen);
 (d) sound of the bull from front side

(while from backside it is regarded
 as good).

69. While going out on any work they feel it a bad omen if they come across a cat, if one's toe is hurt, if a widow or a person with new pots comes in front at the time of their starting.

Chapter IV

ECONOMY

General

About 75% of the inhabitants of this village depend upon agriculture which is thus the backbone of the village economy. A considerable portion of the agricultural population do not, however, own land. Some cultivate the lands of big landlords on condition of sharing the produce.

2. As already said, majority of the Lambadis were not originally a cultivating class. They have, however, taken up agriculture as their main occupation when they started leading a settled life. Their traditional occupation is said to be the rearing of cattle and doing business as wandering merchants supplying and transporting grains, salt and other food stuffs from place

to place. Figs. 26 and 27 show their proud possession of cattle even now. With the rapid growth of communications, their business received a great set back. Many of them, therefore, tried to settle down as agriculturists in some place or other. But it took some years for them to adjust themselves to the changed conditions and during this transition period many of them indulged in robbery or theft because of which they were notified as a criminal tribe and their movements were kept under strict police control.

Land

3. The total area of the village is 3,759.62 acres, the break up of which is as follows:

Statement III
 AREA PARTICULARS

Sl. No. (1)	Name (2)	Total area (3)	Under cultivation		
			Dry (4)	Wet (5)	Wet (6)
1	Patta land	1,595.11	1,409.35	185.76	Nil
2	Cultivable waste	1,464.60	299.37	Nil	1,165.23
3	Grazing land	53.00	..	..	53.00
4	Poramboke	646.91	30.25	..	616.66
	Total	3,759.62	1,738.97	185.76	1,834.89

5. Of the 3,759.62 acres of land, the land actually under cultivation during the last agricultural year of 1963-64 was 1,924.73 acres and an extent of 1,834.89 acres was left uncultivated. Again out of the 1,924.73 acres of cultivated land, an extent of only 185.76 acres was wet and the remaining 1,738.97 acres being dry land.

Source of irrigation

6. Majority of the land is under dry cultivation and as such they have to depend upon the uncertain monsoons. There are twenty small tanks in this village under which an area of 185.76 acres is under wet cultivation. These tanks which are rainfed are almost in a dilapidated condition. It is said that if these tanks are repaired the irrigated area will double itself. The water stored in these tanks is generally sufficient for two wet crops. Dry lands yield only one crop. The soil in the dry lands is sandy red. Paddy and sugarcane are raised in the wet lands.

Crop pattern

7. Land occupied under different crops is shown below during the agricultural year 1963-1964:

Statement IV
 CROPS SOWN AND THEIR YIELD

Sl. No. (1)	Name of crop (2)	Area sown (3)	Yield in annas (4)
1	Anapa (Carpet legume)	34.41	4 to 7
2	Betel leaf	0.25	-do-
3	Chillies	7.54	-do-
4	Cocoanut	0.15	-do-
5	Groundnut	193.23	-do-
6	Jowar	37.26	-do-
7	Kanuga (Pongamia glabra)	8.43	-do-
8	Lemon	0.50	-do-
9	Kandi (Red gram)	8.83	-do-
10	Sajja (Pearl millet)	109.99	-do-
11	Samai (Little millet)	121.28	-do-
12	Ragi (Finger millet)	788.87	-do-
13	Ulva (Horse gram)	66.87	-do-
14	Tobacco	0.55	-do-
15	Paddy	193.85	-do-
16	Mango grove	0.29	-do-
17	Neredi (Eugenia jambolane)	1.50	-do-
18	Tamarind	4.37	-do-
19	Sugarcane	12.92	-do-
20	Eduru (Bamboo)	0.80	-do-

8. It can be seen from the above that the major crops grown in the village are *ragi*, paddy, groundnut, samai and *sajja*. And the same form the staple food of the inhabitants.

Livestock

9. There are 680 cows, 8 buffaloes, 800 sheep, 150 goats and 400 bullocks. Grazing facilities are available in the local forest. Most of the livestock is possessed by the agriculturists and that too by the Kapus.

Land reforms

10. This village was originally under the Punganur Zamindari and after its abolition during 1959 most of the occupants have been granted *patta* rights and this naturally gave impetus to the ryots to work with sustained interest.

Land improvement

11. None in the village has taken up any measures to improve the fertility of the land. The same age old practices are in vogue. About 90% of the dung is used as manure. They use goat or sheep manure also. The leaves of *kanuga* tree are exclusively used as manure in the wet fields. It is said that a few agriculturists have applied chemical fertilisers during the last year but did not get the expected yield. Hence they gave it up.

Land holdings

12. There are only 124 *pattadars* out of 314 households in the village. In addition to this, 49 households are occupying the government waste lands on *sivayijama* (unobjectionable cultivation) and a few are cultivating the lands of the others as tenants. Most of the Lambadis have taken the lands of one big *pattadar* residing outside the village, on lease.

13. Table No. 13 gives the details of *pattadars* according to their size and caste. The *pattadars* who are 122 in number are distributed among various castes thus — Boya 14, Chakali 7, Golla 37, Kapu 28, Kummari 2, Mala 6, Mangali 2, Muslim 6, Lambadi 19 and Yerukula 1. Kapus are having more land when compared to all other castes in the village and thus they are economically dominant though ethnically they are in minority. The following table gives further details of the land owning class ethnic-wise.

Sl. No.	Name of community	Total No. of households	No. of households having patta lands
(1)	(2)	(3)	(4)
1	Boya	27	14
2	Brahmin	1	Nil
3	Budabukkala	2	Nil
4	Chakali	12	7

Statement V—Concl'd.

NUMBER OF PATTADARS BY COMMUNITY

Sl. No.	Name of community	Total No. of households	No. of households having patta lands
(1)	(2)	(3)	(4)
5	Golla	22	37
6	Kapu	32	28
7	Kummari	3	2
8	Lambadi	172	19
9	Madiga	8	Nil
10	Mala	14	6
11	Mangali	4	2
12	Muslim	10	6
13	Yerukula	16	1
	Total	314	122

14. There are 3 land owners who have their lands in the village but are residing outside the village. Of them one Brahmin household has been in possession of 350 acres of *patta* land in this village. With the abolition of *Inams*, this has now become *patta* land. For the past three to four decades, this land is occupied by the Lambadis as tenants and even now they are cultivating the same on the same basis. Nearly 75% of the Lambadi households are depending on this land.

15. Similarly a portion of the government waste land is occupied by 49 households on *sivayijama*.

Traditional occupation

16. Of the total 314 households, as many as 157 have reported cultivation as their traditional occupation, 97 rural labour, 10 selling firewood, 18 agricultural labour, 4 *kirana*, 4 hair cutting and 10 washing. The remaining 14 households have got 6 different traditional occupations. The professional castes like barber, washerman and potter are following their traditional occupations in addition to other occupations (Table 9).

Mobility of occupation

17. Table 10 gives the details of occupational mobility and causes of change among the inhabitants of the village. Thirty-seven households with different traditional occupations have changed to various other occupations like cultivation, attached agricultural and casual labour. Of these 37 households as many as 33 have changed voluntarily and only 4 have changed due to force of circumstances. The fact that only 37 out of the total 314 households have changed their traditional occupations shows the lack of interest on one hand and lack of suitable alternative avenues on the other. Mostly the change is either to agriculture or agricultural labour. The place of occupation for all the people is within the village.

Main occupation

18. Of the 314 households as many as 173 households have agriculture as main occupation and 83 have

rural labour. The remaining 58 households have several other main occupations. Again among them agricultural labour is the main occupation for 18 households. The 8 households of Chakali community are sticking to their traditional occupation of washing. Selling of firewood is the main occupation to 4 Lambadi households in the village. The community-wise distribution of main occupations is given in Table 11. Most of the castes are naturally dependant upon Kapus due to their possession of most of the cultivable lands in the village.

Combination of occupations

19. Table 12 gives the details of the combination of occupations of the inhabitants of the village. Of the 314 households who have different types of main occupations, only 150 households have subsidiary occupations and the remaining depend upon their main occupations only. Of the 173 households with agricultural occupations only 8 households have sub-tire as main occupation only 8 households have subsidiary occupations. They are — rural labour for 29 households, collection of firewood for 42 households, agricultural labour and sheep rearing for 4 households. All each while *kirana* business is for 2 households. All the 42 households who have fuel collection as subsidiary occupation are Lambadis only. Of the 83 households which have rural labour as main occupation, 23 households have agriculture as subsidiary occupation and 16 households have collection of firewood as subsidiary occupation. The latter is the monopoly of Lambadi community only. Agricultural labour is the main occupation for 18 households and of them 2 have beginning as subsidiary occupation, one has cultivation, six have collection of firewood while only one has taken stone cutting as subsidiary occupation. Thus it may be deduced from the above discussion that agricultural labour, casual labour or collection of firewood are the three chief subsidiary occupations for a majority of the inhabitants of this village.

Description of different occupations

Agriculture

20. Agriculture which is the mainstay of the villagers is dependent upon the monsoons. The south-west monsoon sets in early in June whereas the north-east monsoon sets in towards the end of October. Generally in the months of April and May, the agriculturists remove all the stubble of the last year and make the field ready for ploughing. In the month of June if enough rain falls, they start sowing *ragi* (finger millet), gingelly, etc. Should the rains be late, the cultivating season is delayed until July or August, with the result the outturn will be poor. Even in a good year all the land is not sown so early as May or June.

21. The south-west monsoon brings in about 60% of the annual rainfall and supports two-thirds of the crops raised in this area.

22. In September the pulses are sown after a fair shower of rain. The north-east monsoon brings about one-third of the annual rainfall. The unabsorbed rain water by the soil passes off through water courses into the tanks, so that by November all reservoirs and tanks are full. From November to January the cold weather paddy crop is found in the fields, the extent under rice being larger at this period than at any time of the year. Garden crops like chillies, tobacco and vegetables are also raised and a second crop of *ragi* or *chodi* (finger millet) is sown. In December rain seldom falls, but the night dew is heavy bringing the pulses to maturity in January, and invigorating all other crops.

23. The entire year is divided into twenty-seven periods known as *kartis*, each extending to 27 days. They are known after the 27 stars which are (1) *Aswani*, (2) *Bharani*, (3) *Krittika*, (4) *Rohini*, (5) *Mru-gasira*, (6) *Arudra*, (7) *Punarvasu*, (8) *Pushyami*, (9) *Aslesha*, (10) *Magha*, (11) *Pubba*, (12) *Uttara*, (13) *Hasta*, (14) *Chitta* or *Chitra*, (15) *Swati*, (16) *Vishakha*, (17) *Anuradha*, (18) *Jyeshtha*, (19) *Mula*, (20) *Purvashada*, (21) *Uttarashada*, (22) *Shravanam*, (23) *Dhanishta*, (24) *Sathabisham*, (25) *Purvabhadra*, (26) *Uttarabhadra* and (27) *Revati*.

24. The ryots of the village take up their agricultural operations according to *kartis* enumerated above. Generally sowing of dry crops is started from *Mrugasira* *karthi* (June). The major crops grown in the village are *ragi* (finger millet), *sajja* (pearl millet), *sama* (little millet), groundnut among dry crops while the paddy and a little of sugarcane are the wet crops. Of course, pulses are also grown but not so extensively. They are mixed with some dry crop or the other.

Manuring

25. Prior to sowing operations, the dry land or the wet land locally known as *punja* and *nanja* respectively, are manured. The amount of manure applied per acre varies with the means of the ryot and the potentialities of the soil. *Kanuga* (*pongamia glabra*) leaves are used in the wet fields as manure and sometimes oil cakes are also mixed in it. The flocks of sheep and herds of cattle are penned in the fields for manuring. For wet lands the dark silt from the tank bed is very often utilised as manure. It is difficult to hazard or guess regarding the amount of animal manure used. The people are aware of the value of manures, and hence apply as much as they can. The practice of burning the cowdung cakes is negligible as most of it is used in the fields. Now-a-days some people are using chemical fertilisers also but to a lesser degree. It is reported that 24 lbs. of ammonium sulphate was supplied by the Panchayat Samithi Block, Punganur, during the year 1963-64 to a few ryots who used it in their wet lands. But as the yield was not in consonance with the manures applied to the fields they gave it up subsequently.

Agricultural implements

26. The agricultural implements are very simple. The native plough is cut out of a curved branch of a tree and the edge is sharpened and fixed with a pointed iron piece. Two bullocks are yoked to this. The *gorru* is a seed drill, with a bowl to put the seeds in and bamboo tubes called *jadigams* to distribute them. The *guntaka* is a six bladed harrow which is used after sowing operations are over. The *palakala guntaka*, a three or six bladed harrow is used for weeding. All these implements are put into operation with the help of a yoke tied to two lengthy wooden poles which are fitted in the harrow. *Gundu* or the circular stone is used for harvesting. It is fitted with two small wooden pieces. On either side, wooden pieces are tied and the ends of three ropes are brought together and tied to a yoke. The bullocks are used for pulling it over the harvested crops like *sajja* (pearl millet), *ragi* (finger millet), *sama* (little millet), etc. Other implements that the ryots possess are carts, spades, crowbars and sickles, etc. There are about 400 wooden ploughs and 46 iron ploughs in the village. Of these 46 iron ploughs, 40 are possessed by the Lambadis supplied by the Social Welfare Department and the remaining 6 are owned by Kapus. There are about 40 carts, 10 jaggery machines and three hand oil *ghanis*.

Agricultural practices

27. For raising millets, pulses and other dry crops, the land is ploughed in the months of April and May with *madaka* to remove the stubbles and to make the surface clean and from then onwards the cultivators anxiously wait for the rain. After the first rains in the months of June and July, seeds are sown with the help of *gorru*. On the first day of sowing seeds, they offer cocoanuts and sprinkle the cocoanut water over all the implements. *Kumkum* (vermilion) and *pasupu* (turmeric) are applied to the foreheads of the bullocks as well as of all the family members of the ryot. After two months when the plants sprout, the fields are weeded with *guntaka*. On the eve of commencing the weeding operations the farmer sacrifices a fowl and burns the waste of the fowl in the field which is called *kamuru*. This is an offering to appease the Mother Earth.

28. When the crop is ripe it is cut and piled in bundles. The bundles are tread upon by the *gundu* to get the corn separated from the ear-heads.

29. *Ragi* is a four months' crop. There are four varieties in *ragi* viz, the big, small, white and black. *Ragi* is grown both in irrigated and non-irrigated lands. But in this village it is sown in the dry fields only.

30. The land is first ploughed for four or six times after heavy rain. In rain-fed lands the seed is sown and the land is ploughed once again within a month. Where there are irrigation facilities, the crop is usually transplanted and sown.

31. The crop is harvested in the last week of September or in the first week of October. Only the ear-heads are cut when they are ripe and are heaped together for two or three months. Then it is thrashed with sticks or trodden out by cattle. It is stored for some months before consumption.

32. *Sannalu*, one variety of paddy is a crop of six months duration and is sown just as *ragi* (finger millet). This grain is cooked just like rice.

33. *Sajja* (pearl millet) is another crop of four months duration. It is never transplanted and it is grown in dry lands only. Sown in the month of June, it is harvested in the month of September. The varieties are big and small. Sometimes, *alasandalu*, indigo or gingelly are mixed with it. Rain once in a fortnight suits it best. The fields need careful watching against the menace of birds which is more for this crop. The straw is largely used for roofing huts and also sometimes for feeding the cattle.

34. Paddy and sugarcane are the two wet crops grown in the village. Generally two paddy crops are raised in the irrigated land provided the water in the tanks is sufficient. Sown in the month of June and July, the first crop is harvested in November and December. Immediately after, the second crop is followed provided there is water in the tanks. Before sowing, the paddy fields are flooded with water and then ploughed with *madaka* till they become soft. Afterwards green manure (*kanuga* leaves) and animal dung are applied. First of all the seeds are soaked in cow-dung water in pots and the water is changed every day. After four or five days when the plants sprout, they are removed from the pots and broadcast in the fields. Then the fields are flooded with water which is retained in the fields for a day. Then the water is let out on the next day and the fields are allowed to dry for three days. When the plants are of moderate height, water is allowed to flow freely on the fields. When it is ripe it is cut and heaped in bundles, struck against a bed of rock to separate the grain from the stems. Then it is collected in bags and taken home by cart (Fig. 28). Only 19 acres of land has been brought under the Japanese method of cultivation. In this case transplantation is done.

35. For cultivating sugarcane, after ploughing the land, long trenches of about a foot in depth are made and then the field is well manured and watered. Then small pieces of sugarcane are planted in the trenches. After an interval of three days the field is watered again. After three or four months two or three stalks are bound together with their (plants) dried leaves so that the cane may withstand heavy winds. It takes complete nine months for it to grow fully. They are then cut and removed and jaggery is prepared in the village by cooking it in the big iron tubs. Country wooden plough is used for preparing the field. A few households having wet lands are cultivating sugarcane. The area under this crop is about 12 acres.

ECONOMY

Cost of cultivation and income

36. The following statements present an idea of

the cost of wet and dry cultivation, and the income derived from one acre of such land.

Statement VI

WET CROP (PADDY) BALANCE SHEET
(For one acre only)

Output		Expenditure		Rs. P.
	Rs. P.			
Maximum output in one acre is 20 bags, if the season is favourable. But the average yield per acre is only about 12 to 15 bags.		1 10 ploughs with ten persons for preparing the field for a day @ Re. 1 per day per person	10.00	
		2 80 seers of paddy seeds	45.00	
Rate Rs. 30 per bag	360.00	3 Labour charges for seed broadcasting one acre — ten labourers @ Re. 1 per day per head	10.00	
12 × 30	150.00	4 Weeding charges — 20 labourers in a day at 0.50 P. per head per day	10.00	
00 bundles of straw	510.00	5 Manuring the field		
Total		6 Crop cutting charges — 10 labourers for a day at 0.50 P. per head per day	5.00	
		7 Heaping in bundles — 5 labourers for a day @ 0.50 P. per day per head	2.50	
		8 Carting charges to shift the heaps to kallams	1.00	
		9 Beating the corn out of cornheads (10 labourers) in a night Re. 1 per night per head	10.00	
		10 Carting charges to remove the paddy from the field to their houses	10.00	
		Total	113.50	

Net output Rs. 396.50 P.

Remarks: Very few people get the maximum yield. Majority of the cultivators do not manure the fields properly due to poverty.

Statement VII

DRY CROP BALANCE SHEET
(for one acre only)

Output		Expenditure		Rs. P.
	Rs. P.			
1 If it is <i>ragi</i> the maximum output in the land will be 3½ bags. In terms of money value @ Rs. 35 per bag it will be : 35 × 3½ = Rs. 122.50		1 10 ploughs with ten persons for preparing the field for a day @ Re. 1 per day per head	10.00	
2 If it is groundnut crop the maximum output in the land will be 7 bags and the money value @ Rs. 18 per bag will be : 18 × 7 = Rs. 126.00		2 8 cart loads of manure @ Re. 1.50 P. per cart	12.00	
1 <i>Ragi</i>	Rs. 122.50	3 Seeds — 10 seers if it is <i>ragi</i> (finger millet) and 25 seers if it is groundnut	7.00	
2 Groundnut	Rs. 126.00	4 Weeding charges — 20 labourers in a day at 0.50 P. per head per day	10.00	
		5 <i>Guntaka</i> charges	3.00	
		6 Cutting the crop (20 labourers) @ 0.50 P. per day per head	10.00	
		7 Packing the bundles (5 labourers) @ 0.50 P. per head per day	2.50	
		8 Carting charges to shift the corn from the field for home	5.00	
		9 Loading charges on the cart	2.00	

Statement VII—Concl'd.

DRY CROP BALANCE SHEET
(For one acre only)

Output	Expenditure	
	10 If ragi, treading charges	20.00
	11 If groundnut, peeling charges	11.25
	Total expenditure	81.50
	For ragi	81.50
	For groundnut	92.75
Net output for ragi	Rs. 122.50 — Rs. 81.50 = Rs. 41.00.	
Net output for groundnut	Rs. 126.00 — Rs. 92.75 = Rs. 33.25.	

N. B.— The above balance sheet will stand good provided the agriculturists are blessed with rains in time and use proper manures to their fields. The rates quoted while calculating money value of the gross output are subject to market fluctuations. The rates prevailing at the time of investigation are taken.

Land revenue

37. As fixed by the Settlement Department there are three *tarams* in dry lands and four *tarams* in wet lands. Each *taram* is subject to a different assessment. The area and the rate of assessment under each category are given below :

Statement VIII

AREA COVERED UNDER DIFFERENT RATES
OF ASSESSMENT

Type (1)	Rate of assessment per acre (2) Rs. P.	Area (3) Ac. Cents.
Dry land		
I ..	0.75	1,267.17
II ..	0.50	129.53
III ..	0.37	12.65
Wet land		
I ..	6.50	68.25
II ..	5.37	48.35
III ..	4.50	49.60
IV ..	4.00	19.00

38. Prior to the abolition of Jagirs, the village was under the Zamindari of Punganur and during those days the land revenue demand was only Rs. 1,150. After the abolition of Jagirs in 1950, it has been declared to be a ryotwari village and the land revenue demand has been fixed at Rs. 3,180. Due to the increase in the rates of assessment, the demand has further gone up to Rs. 6,000. The land revenue particulars of the last three years are given below. There are no land revenue arrears in the village and hence the figures given are the same for demand and collection.

1372 Fasli (1961-62) Rs. P. 5,924.74	1373 Fasli (1962-63) Rs. P. 5,304.83	1374 Fasli (1963-64) Rs. P. 5,960.40
---	---	---

The demand and collection in the year 1962-63 were comparatively less than those of the other two years. This was so because during that year only one wet crop was raised due to the non-availability of water in the tanks. There is scope for augmenting land revenue by repairing the existing tanks and by bringing the more dry land under wet cultivation.

Land values

39. The bulk of the population in the village is depending on agriculture and as such the value of the land has increased enormously within a decade. An acre of dry land which, a decade ago, seemed to cost about Rs. 75 to Rs. 100 stands today between Rs. 100 and Rs. 250 per acre. The rate per acre of wet land in 1951 was about Rs. 500 to Rs. 1,000 but now it is about Rs. 1,000 to Rs. 2,500 or even more.

Organisation of man power

40. As there are no industries in the village most of the people depend upon agriculture only. Some are owner cultivators, some are tenant cultivators and a majority are labourers. So there is no dearth of labour force required for the various agricultural operations. On the other hand there is under employment. The wage rate is not quite encouraging. A labourer engaged in ploughing operations is paid one or two rupees daily. The wage rate for the labourers engaged in weeding and cutting operations and for other miscellaneous works is only 0.50 P. per day. A few people also give food for one time but it is not a general practice.

Marketing

41. Foodgrains are not marketed by the villagers. As a matter of fact, the production is short of food requirements of the villagers. Only groundnut, tamarind and jaggery are marketed by the villagers themselves either at Punganur or at Madanapalle. There are quite a large number of tamarind trees in the village in the *patta* lands as well as in the government

ECONOMY

land. Most of the tamarind is marketed. During March and April the able bodied persons get employment in plucking the tamarind fruit. A person who climbs the tree and drops the tamarind fruit is paid Re. 1.25 P. per day while the other man or woman who collects it on the ground is paid 0.62 P. per day. The sugar-

cane grown in the village, is not marketed but used for preparing jaggery in the village itself. And the villagers sell the jaggery. All other commodities required by the villagers are purchased at Punganur *shandy*. The particulars of the above products marketed during the year 1963-64 are given below :

Statement IX

PARTICULARS OF COMMODITIES SOLD

Name of commodity (1)	Quantity sold (2)	Rate (3)	Total income (4) Rs.
Groundnut	500 cart loads (each cart carries 16 bags)	Rs. 25 per bag or Rs. 400 per cart load	20,000
Tamarind	1,000 cart loads	Rs. 300 per cart	300,000
Jaggery	400 cart loads (each cart load weighs 40 maunds)	Rs. 500 per cart load	200,000
			520,000

42. It can be seen that produce worth Rs. 520,000 was marketed by the villagers during 1963-64. Nearly 50% of the tamarind trees are owned by the Kapu community and the remaining 50% is divided among all the other castes.

43. Following are the local measures :—

Statement X

LOCAL MEASURES

2 Padis	=	1 Seer
2 Seers	=	1 Balla
80 Ballas	=	1 Putti
1 Putti	=	250 K.G.
64 Seers	=	1 Bag
2½ Bags	=	1 Putti

44. No modern methods of cultivation are adopted by the villagers. There is no custom of helping one another in agricultural operations on reciprocal basis except lending the agricultural implements to each other.

45. There are no carpenters and blacksmiths in the village. Most of the agriculturists prepare the ploughs and other wooden agricultural implements by themselves. Carts are manufactured either at Punganur or at the neighbouring village Bheemaganipalle. For the services of the blacksmith, the local people depend upon Poojagarupalle and Mallepalle, two villages at a distance of 1½ miles from the village or during the season the blacksmith is invited to the village. There is no custom of annual payments to him. The payment is always in cash according to the work done by him.

Livestock

46. Sheep, goats, cows and bullocks are reared in the village. Due to paucity of grazing facilities,

sheep and goat rearing is becoming difficult. Punganur is the nearest centre for cattle trade. Once in a week a *shandy* is held there where the agriculturists sell and purchase the cattle. Occasionally the sheep and goats are sold to the butchers of Punganur or Madanapalle who visit the village now and then. Sheep and goats are also used for manuring the fields.

Forest

47. This is exclusively the monopoly of the Lambadis. Their main occupation cannot be specifically defined because they follow more than one occupation always. They mostly collect fuel from the forest and sell it in the nearby villages or towns and make a living thereby.

48. This is mostly done by womenfolk of this tribe. Men work in the fields or take up daily labour on wages. Women rarely depend on their husbands specially among the poorer classes. They are partners in every sense of the term and never dependents. They are a hardworking lot. Invariably every man/woman finds himself/herself engaged in some work or other throughout the year. Hence hardly a beggar is found among this tribe.

49. Selling fuel is not a daily business. Lambadi women go to the forest at about 9 a.m., after attending to their kitchen duties and return in the evening with a head-load of fuel. If there are more than one member in a household all except the old go to the forest for collecting fuel. Next day they carry it on head loads (Fig. 29) to Punganur and sell it there. The maximum amount now-a-days one gets is about Rs. 2 to Rs. 2.50 P. while the minimum will be 0.75 P. per head load. Generally, they get more price during the rainy season. She returns by evening and while returning gets the required domestic provisions. Next day she relaxes at home. Thus in this way the chain

of activity continues throughout the year. Of course, a few families where there are more members collect the fuel for a week and take them to Punganur on Monday, i.e., *shandy* day for selling. They get money in lumpsum and purchase all the necessary commodities for a week. Even the women in advanced stage of pregnancy do this job.

50. The next economic activity of the Lambadis in the village is distilling illicit liquor both for household consumption as well as for selling. Though it is a prohibited area this business is being carried on openly with the connivance of prohibition staff to whom regular illegal payments are made by these people. Every month an amount of Rs. 3,000 is paid to the Prohibition staff stationed at Punganur by the Lambadis of this village alone. On the outskirts of the village in the nearby forest and hills a good number of distilleries are found. Figure 30 shows a Lambadi family busy in brewing illicit liquor.

51. The bark of *thumma* tree (*acacia ferruginea*) is soaked in water mixed with jaggery for about a week. Then it is boiled in a pot keeping its mouth closed. One end of a hollow bamboo tube is fixed to the pot and the other end is left in a small pot which is kept in a pit filled with water as shown in the picture. When it boils, the steam that passes through the tube and which is collected in the tumbler kept in cold water becomes liquid again. In this way they collect the liquor. If they spend Rs. 4 for raw material, they get about Rs. 10 worth of liquor which is sold at Punganur where there is a dealer who sells it to the customers. All these activities are conducted clandestinely.

Other economic activities

52. Washerman, potter and barber services are among the other economic activities followed by the

respective castes. Except Lambadis and Muslims, all other castes excluding the Scheduled Castes make annual payments to *dhobi* (washerman). The *dhobi* does not serve the Mala and Madiga castes. He serves the Lambadis and Muslims but takes cash whenever he attends to them. He serves the potter and the barber and in turn they serve him with their service. For example he washes the clothes of potter who supplies the required pots to him and similarly the barber. The *dhobi* charges 40 seers per family consisting of wife and husband and unmarried children and if there are more than one couple the charge will be another 20 seers and so on. The payments are made at the time of harvest and on the day of wash he is given a little quantity of food. But it is not so in the case of barber and potter. Whenever the barber attends, he charges 0.25 P. per haircut and 0.06 P. to 0.12 P. per clean shave. The potter sells the pots on cash payment, depending upon the size. The *dhobi* charges 3 paise per cloth for Lambadi and Muslim community households.

Indebtedness

53. It was observed during the survey that most of the families both agricultural and others are in debt. There is no money lender in this village. The people borrow from *sowcars* of Punganur or Madanapalle. The rate of interest varies from 12% to 36% per annum. Due to adverse seasonal condition for the last two to three years, the villagers have been unable to clear off their old debts and have borrowed for even their day to day expenses. There is an Agricultural Credit Co-operative Society in the village which also serves the agricultural needs of the ryots by extending medium term loans. Very few persons are benefitted by it as its finances are limited. In addition, the loans are not given in time due to the cumbersome administrative procedure in practice.

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

Statement XI — Concl'd.

GLOSSARY OF LAMBADI WORDS

Lambadi words	English equivalents
Kapaloo	Forehead
Chhathi	Breast
Tang	Leg
Thalma	Foot
Anghota	Thumb
Phet	Stomach
Phedo	Abdomen
Jhang	Thigh
Phond	Buttocks
Thano khatho kain	Have you taken meals?
Tharo kodso thando	Which is your native Thanda?
Thera nam kain	What is your name?
Ma lakdin jamooncho	I am going to get firewood
Mano thayyar vega	Attained maturity
Thu kayi kham	What do you do?
karchi	
Ajka goth	Where have you been today?
Daliar kharo	Have you taken your meal?
Guwdi	Cow
Sandu	Breeding bull
Balad	Bullocks
Bherani	Buffaloes
Bhena	He-buffalo
Bheli	Goats
Bhakra	He-goat

Family type

4. Table 19 gives the details of the family types prevailing in the village. Of the 314 households 155 are simple type, 35 are intermediate, 36 are joint and 38 are other type. If the data is further analysed according to caste, it can be seen that out of 172 Lambadi households as many as 90 are of simple type, 21 are of intermediate type, 25 are of joint type and 36 are of other type. Similarly, there are 32 Kapu households who are economically dominant and who are mostly agriculturists. Of them 13 are simple, 6 are intermediate, 2 are joint and 11 are of other type.

Leisure and recreation

5. There are no specific leisure months or hours in a day as such fixed for the different sections of the villages people. For most of the Lambadis drinking liquor appears to be the only recreation. Generally for

Language

Except the Lambadis, who have their own dialect, people of all other castes in the village speak Telugu. Of course, the Lambadis too know Telugu besides their own dialect.

2. Lambadis have their own dialect. It resembles the Marwari language both in accent and in words. The language of Lambadis of this area has an admixture of words of such other languages like Urdu, Telugu and Tamil. They cannot talk pure language of their own. Some of the young people have completely forgotten their own language and they are speaking Telugu even in their homes. The children are being educated in Telugu from the infant class and they have hardly any opportunity to learn their language. The language which the elders speak is itself a corrupt one.

3. The second language of the Lambadis of this area is Telugu. They also talk broken Urdu. About their language E. Thurston writes thus :

"Banjari falls into two main dialects — that of the Panjab and Gujarat, and that of elsewhere (of which we may take the Labhani of Berar as the standard). All these different dialects are ultimately to be referred to the language of Western Rajputana. The Labhani of Berar possesses the characteristics of an old form of speech, which has been preserved unchanged for some centuries. It may be said to be based partly on Marwari and partly on Northern Gujarathi. It is noted by Mr. Grierson that the Banjari dialect of Southern India is mixed with the surrounding Dravidian languages."

The following list gives some examples :

Statement XI

GLOSSARY OF LAMBADI WORDS

Lambadi words	English equivalents
Vara	Come
Jo	Go
Chhori	Female child
Chora	Male child
Thandri	Married woman
Thandro	Married man
Hath	Hand
Nak	Nose
Mundu	Mouth
Matho	Head
Kan	Ear
Bapsni	Eye brows

1. E. Thurston, *op. cit.*, Vol. IV, p. 208.

all the people April and May are the leisure months when they do not have pressing work in agriculture. People go to Punganur or Madanapalle to see cinemas. The Lambadi women during the moon-lit nights entertain themselves with dances occasionally.

Religion

6. In this village, there are only two religious groups, Hindus and Muslims. Lambadis are Hindus and they are very orthodox too. They are Vaishnavites and their principal deity of worship is Lord Krishna. Kalingangamma, their special deity, is worshipped once in a year with great pomp and show by the whole Thanda. In the month of November or December six to eight sheep are sacrificed to this goddess. The other deities worshipped by the Lambadis of this area are Lord Venkateswara of Tirupati (Lambadis generally call him Balaji), and Hanuman to whom offerings of flowers, milk, cocoanuts and sweetmeats are made. Fig. 31 shows the idol of Hanuman. In addition, the following deities are worshipped collectively by the Lambadis on various occasions.

Maremma : They have special esteem for this deity. They believe that Maremma who is believed to be the deity of cholera and small-pox had given a promise to them that she would not enter their Thanda. Even in these days they have the same belief and that is why, their habitations are free from cholera and small-pox. Hence, once in a year as decided upon by the Caste Panchayat, all the Thanda people perform the *puja* of this deity by sacrificing sheep or goats. The flesh of the sheep thus sacrificed is distributed amongst all the Thanda people.

Bhoikoni or Gangamma : They worship this deity whenever their cattle are attacked with some disease and pray to her to ward off evils and evil spirits from their cattle. They sacrifice goats in propitiation of this deity.

Salapuramma and Muthyalamma : Salapuramma and Muthyalamma are also worshipped to protect them from epidemics like cholera and small-pox, etc.

Like the other caste Hindus, the Lambadis also worship other deities for timely rains, etc.

7. Mude clan people specially worship the three Saktis called (1) Huna Sakti, (2) Kosa Sakti and

(3) Mani Sakti. The reasons for such worship are not known. Regarding this E. Thurston says :

"Of the Sugalis of Punganur and Palmaner in the North Arcot district (now Chittoor District) Mr. Stuart writes that "all worship the Tirupati Swami, and also two Saktis called Kosa Sakti and Mani Sakti. Some three hundred years ago, they say that there was a feud between the Bukia and Mudu Sugalis, and in a combat many were killed on both sides: but the widows of only two of the men who died were willing to perform sati, in consequence of which they have been deified, and are now worshipped as saktis by all the divisions."

Social status

8. The social position of the Lambadis may be determined by the fact that they eat from the hands of all Hindu castes except the Dhobi, Harijan, Goila and Boya while only Harijans and other lower castes eat from their hands. They eat the flesh of all animals except that of cow, bullock, buffalo, etc., and they drink fermented liquors.

Other religious beliefs

9. The Lambadis have a strong belief in witchcraft. Women are generally supposed to be experts in black magic and art. They are often accused of bringing about sickness to a person or calamity on a family. Men too are sometimes found indulging in such activities. They spend money and engage witch-finders to detect the witches. The person denounced as a sorcerer is awarded punishment by their caste Panchayat. In the days past, many Lambadis were tortured to death under suspicion. Now-a-days they are not having such blind belief in witchcraft.

Festivals and dances

10. The Lambadis observe all the Hindu festivals celebrated in this locality. The most important of them is Holi which is celebrated with great pomp. This festival falls in the month of March. The women dance in the nearby towns and villages and collect money. On the Holi day, the Headman (Naik) and his wife fast and worship two images of mud, representing Kama (Cupid) and his wife, Rathi Devi. On the following morning cooked food is offered to the images. In the night, Kama Dahanam (burning of the images) takes place. Generally this will be the full moon day. Men and women sing and dance in separate groups and spray and pour coloured water on one another and give free vent to their feelings of joy and happiness. Free mixing of men and women is allowed on the day. They consume a good quantity of liquor on this day and eat meat. Next in importance are Dasara, Diwali and Sankranti festivals.

Dances

11. They dance and sing at any time at their will and pleasure to their hearts' content. A particular dance is meant for a particular occasion and it is usually exhibited on that occasion only without fail though its exhibition at other times is not prohibited.

Holi dance

12. Throughout the days of the Holi festival, they dance and sing songs in praise of Kama, the God of love. There is no restriction to the number of members participating in the dance but generally 12 to 14 women take part and dance in various groups on the day. The Lambada Thanda during the festival looks like a fairy land. Lambadi women dressed in grand and colourful attire in their traditional picturesque dress gather to the beat of the drum and form a circle reciting the song, bend their waists, move their hands loosely and take three rounds with their steps changing to and fro. At the beginning of the fourth round they rise to their normal standing posture. Adorned with bangles and jingling bells they jerk their hands in the air carelessly and produce sweet sounds touching the hearts of the spectators. Fig. 32 shows a few Lambadi women in full tempo of dancing. The movements and gestures are really pleasing particularly when they are dancing in full tempo. They repeat the movements over and over again. No music or drums are played during the course of dance. But usually *dhapda* (a percussion instrument) is played. It is said that the Lambadis of this part do not use generally musical instruments.

Nagara dance

13. This dance is also played at the time of Holi. Only two or three women take part and the other women sing songs to the beat of *Nagara*, a drum. Two or three young women with their dancing feet produce pleasing sound with jingling brass anklets. They go some steps forward bending their body back in a semi-circular shape with their hands moving in the air, change their movements at the twinkle of an eye and come backward moving their hands steadily. This dance is specially done by young women since the movements are very vigorous and fast.

Khendero phool nach

14. This dance is played in praise of *khendero phool* (lotus flower). They sing songs also in praise of the flower. Some ten or twelve women form a circle standing near one other, raise their hands up and form in the shape of lotus and go some steps backward in such a way that it looks like the blossoming of the lotus flower. They repeat the steps.

Thapti nach, naneeli nach

15. These dances are also played by the Lambadis producing sound by clapping their hands and going

round in circles. They sing songs in praise of Krishna and Balaji.

Mythical origin of religious institutions of Lambadis

Establishment of religious flag

16. When they had decided upon their main and sub-*gotras*, then arose a necessity of a common religious flag for Lambadi community. The heads of all *gotras*, therefore, assembled in a place called Konpalghadbadarbanda to decide about their religious flag and other social customs and habits. After a long discussion, they decided that their flag should have a swastik mark and the cloth should be either red or white. Fig. 33 shows the flag. It was also decided that in all the religious functions the flag be flying without fail. No Lambadi performs any religious ceremony without this flag and every Lambadi Thanda will have this flag flying in the centre of the habitat.

Institution of Naiks

17. At the same meeting they also took a decision for the establishment of the institution of Naiks. They were not having any permanent settlement and were leading nomadic life. They decided to keep each Thanda under a hereditary leader styled Naik. To assist this Naik in his religious and other business operations they also decided to have a Dhawe (Sub-Naik) and a Karobari (Secretary). In spite of this hierarchy of leadership the people are at liberty to disqualify a particular person from holding the post if he does not enjoy the confidence of the majority. The Naik exercises all the powers over their religious matters. His word is law. While deciding their disputes, suggestions of other elderly people of the Thanda are, however, generally given proper weight by the Naik before he announces the decision. Disobedient persons will be ex-communicated.

18. In the past, the Lambadis were wandering in groups with their pack of bullocks and the Naik exercised complete authority over his men and directed the movements of his group when travelling. As the days rolled on due to certain forceable circumstances they settled in separate habitations known as Thandas, and the Naik has control over his Thanda. They generally live away from other castes.

19. Once in a year, preferably on the occasion of Holi festival, the Thanda people celebrate the *paga* (turban) ceremony of their Naik. All the inhabitants of the Thanda collectively raise subscriptions and purchase a *paga* of 30 yards (red or white) and apply *bottu* (vermilion dot) on the forehead of the Naik, and tie the *paga* round his head. On this day the Naik gives a feast to all his Thanda people and wind the *pagri* of several folds to Dhawe with his own hands. The Naik always gets two shares of flesh, when they sacrifice goat, sheep, etc. They generally do not go to Courts for the settlement of their disputes. Going to Court is a religious taboo. Even major disputes are

1. E. Thurston, *op. cit.*, Vol. IV, p. 227.

decided among themselves in the presence of their Naik.

20. Dhave is second in position to Naik. He is an important person in the organisation of Tribal Council. He receives the complaints and generally decides the cases obtaining the formal approval of the Naik. He arranges all the religious functions in time. The Naik is the constitutional head and the Dhave, is the Chief Executive of the Council. Often the Thandas are named after the Naik.

21. The festivals that the other castes excluding Muslims of this village observe are dealt in detail in Thettupalle Village Survey Monograph of the same taluk (Sl. No. 27).

Inter-hamlet relationship

22. As said elsewhere in the report, the village is quite a typical one with 16 hamlets. Most of the hamlets are inhabited by a particular ethnic group. Even though each hamlet is a separate entity by itself the people are depending on one other for various socio-economic factors. The needs of the inhabitants of one hamlet are not solely met within their hamlet. They go to the other hamlets for various economic activities such as agricultural labour, etc. On the whole the relationship between the different hamlets is quite co-ordinal.

23. Similarly, there is cordiality among the different castes of the village. Lambadis are numerically predominant but the Kapus who are in minority dominate the village by virtue of their economic strength. This has created in the village tension which has increased to a great extent after the formation of the Village Panchayat. In the 1959 Panchayat elections, there was a keen contest between the Kapus and Lambadis and the secret ballot system was adopted for conducting the elections for this Panchayat. It is said that the Kapus who were determined not to allow the Lambadis to come to power have used every possible means to put them down. They fought tooth and nail to keep the Lambadis out of the picture. They were not willing to have a Lambadi as President of the Panchayat. Accordingly they managed to gain the favour of other castes in the village and have also tried to take the voters from one of the Thandas by wooing the Naik to their side by offering liquor, etc. The Lambadis of other Thandas smelt a rat and managed to drag the Naik out of the opposition group by threatening him with excommunication.

24. There is also a growing tendency among other castes of this village to look at the Lambadis with contempt due to the special attention being paid to them by the Government in construction of houses and granting of loans, etc. Though there is tension in the political arena, there are no instances of communal riots.

Untouchability

25. Though untouchability is legally abolished, it is prevalent in some form or the other in the rural areas and the same is true in this village also. The Malas and Madigas (Scheduled Castes) are not allowed to draw water from the wells of the other castes. They are not permitted to enter into the temples nor are they allowed to enter into the houses of other castes. No one touches them consciously but a touch during the course of their work, is not taken seriously.

Community development

26. The village Palyampalle is covered by the Panchayat Samithi Block of Punganur, which started functioning from 1-4-1962. There are no activities worth mentioning of the developmental Block. Only two agriculturists of Kapu caste have been given loans during 1963-64 for sinking of wells. Similarly a few cultivators are supplied with improved seeds and fertilisers. Majority of the households do not know about the Community Development programmes.

Other welfare programmes

27. Because of the large number of Lambadis living here, this village has attracted the attention of the State Government which started reclamation schemes for their development under the special privileges granted by the Indian Constitution to the tribes. Funds are provided by the Social Welfare Department for amelioration of the Lambadis. The District Collector operates on the accounts providing funds. There is one Deputy Tahsildar, attached to the Collectorate with two Revenue Inspectors assisting him in the implementation of the rehabilitation schemes of ex-criminal tribes. Some of the measures adopted in this village are discussed in the following paragraphs.

28. To improve the method of agricultural operations, the Department has so far supplied 40 iron ploughs to the Lambadis of this village as grant-in-aid. Fifty pairs of plough bullocks are given on loan basis and two pairs are given as grant-in-aid under the rehabilitation scheme.

Education

29. Percentage of literacy among the Lambadis and other adults of this village is very low. Very few people know how to sign their names. It can safely be said that almost all the women are illiterate with the exception of one or two here and there. The State Government is trying its best for the improvement of primary education. Special privileges are being extended to the tribal and other backward sections of the society.

30. There are two primary schools in this village run by the Social Welfare Department under the rehabilitation scheme. In the main village, Palyampalle, there is a single-teacher school which is housed in a

thatched house. This was established in the year 1950. The people of nearby hamlets attend this school. The students on rolls were 49 in 1961. Eighteen of them are Lambadi children, 13 boys and 5 girls; seven belong to Scheduled Castes and 24 are from other communities. The students are taught up to third standard.

31. The other school is located at Sugallimitta, one of the hamlets of Palyampalle. This is a school with three teachers housed in a permanent building constructed by the Government. This was established in the year 1936. Children from the nearby Thandas and other hamlets attend this school. Students are taught upto fifth standard. The medium of instruction for all the students including Lambadi boys is Telugu. The total strength on the rolls was 60 in 1961, the average attendance being 33. Of the total strength, 59 are Lambadis — 43 are girls and 16 are boys and only one boy/hailing from other community. The attendance of the girls is quite encouraging when compared to that of boys. Fig. 34 shows the school children and teachers.

32. A small park is attached to this school. A community radio set is also provided for recreation. But very few people get benefit out of these as this hamlet is situated at a considerable distance from the other hamlets where many people live. The response of the people is very poor. Indoor games like caroms, etc., and outdoor games like volley ball, ring tennis, etc., are being played by the students.

33. There are other amenities provided by the Government specially to the Lambadis and Scheduled Castes. Except on Saturdays and Sundays, mid-day meal is served to all the students in the two schools at the sanctioned rate of 15 paise per head. School material, viz, books, note books, two pairs of clothes in a year per each pupil and soaps, etc., are also being given free of cost.

34. There are two graduates among the males and one matriculate among the females of this village from Lambadi community. Of these three, one is working at Tatanagar in Central Railway as a Sub-Inspector and the other as a Deputy Inspector of Schools in Vayalpad Panchayat Samithi. The lady is working as teacher in Punganur middle school for girls and is the wife of the Deputy Inspector of Schools.

35. Facilities are also being provided for the boys and girls of this community for higher studies by providing a free hostel and by awarding scholarships.

Welfare of the women

36. There is a Women Welfare Centre in this village, established in the year 1957 by the Department of Women Welfare, Government of Andhra Pradesh. The centre is entrusted to a Women Welfare Organiser and a midwife. It is meant only for the Lambadis. Classes are conducted for small children upto the age of 5 years. These children are given bath daily in

the centre and they are taught claywork. Midday meals are also given. Generally dal and bread or sankati (gruel) are given. It was reported that the students were also being supplied with milk.

37. Elderly women are being taught knitting and embroidery work. The Lambadi women who are adept at embroidery work have picked up the work quickly. Sewing is also being taught to women. White cloth and other necessary materials for knitting are supplied to the women of the centre who after completing the work allotted to them return the cloth duly stitched to the centre. Kerchiefs, pillow covers, table cloths and ladies' hand bags are prepared by the women attendants of this centre. These articles are sold once in two or three months in the local markets or at the centre during working hours. But no remuneration is being paid to the Lambadi women. It would have been encouraging if the Lambadi women were paid something for their labour so that it would have acted as a necessary incentive to them to work better. The attendance of the Lambadi women to the centre is, therefore, insignificant.

38. The Women Welfare Organiser pays a daily visit to the Thandas in the evening hours and advises the Lambadi women about general sanitation of their houses and the upkeep of their babies. But the Lambadi women seldom put them into practice due to their illiteracy, ignorance and poverty.

39. The midwife of the centre attends to the delivery cases whenever she is called upon. The centre is supplied with a medicine box and the medicines for petty diseases are given by the midwife.

40. The Women Welfare Organiser conducts classes for grown-up women in the nights. A gramophone is also supplied to the centre. All these welfare activities of the department do not appear to have affected the lives of the people much.

Co-operative Societies

41. There are two Co-operative Societies in this village, viz, Agricultural Co-operative Credit Society and Forest Co-operative Society. Details could not be obtained since at the time of survey the records of the Society were taken by officials of the Co-operative Department for inspection.

42. The Forest Co-operative Society though formed and registered is not functioning due to some objections raised by the Forest Department. Almost all the Lambadis are members of this society. Had the society functioned properly, it would have been a great relief to the Lambadi families who mostly live on the income they get by selling firewood. The society can be mainly a marketing society for them for selling firewood. The society can purchase the fuel daily from Lambadis at a uniform rate and start a large scale business in the supply of fuel to the areas of scarcity where they can sell it at reasonable rates and distribute the profits among the Lambadis as dividends.

Village organisation

43. The revenue and magisterial work has as a rule, to be attended by the Village Karnam and Reddy respectively. But in this village both the duties are being carried out by the Karnam only. He is responsible for the maintenance of the land records and accounts and also revenue collection.

Panchayat

44. Now, under the new scheme of decentralisation of Administration, Palyampalle village has got one Panchayat Committee for all its hamlets. It is functioning since 1956. The term of the Panchayat is

5 years.

45. The Panchayat also allots house sites in the village site area and attends to all other works for the well-being of the villagers. But this Panchayat has not taken up any developmental work for lack of pecuniary assistance. It has yet to get land cess, etc., from the government. The Panchayat intends to lay roads and dig drinking water wells after it receives its share of revenue from the State Government.

46. There are 9 members for this Panchayat and the elections were conducted on 31-5-1965. Of the 9 members, 5 were unanimously elected, one was nominated and the remaining three were contested. The details of the members are given below :

Statement XII
PARTICULARS OF PANCHAYAT MEMBERS

Sl. No.	Name of member	Caste	Age	Qualification	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
1	Sri N. Narasimha Reddy, President	Kapu	33	S.S.L.C.	Elected unanimously
2	Smt. Seetamma	Kapu	50	Illiterate	Nominated
3	Sri Munuswamy	Mala	40	Literate	Contested
4	Smt. Gangulamma	Boya	40	Illiterate	Contested
5	Sri Akkulappa	Golla	33	Illiterate	Contested
6	Sri B. H. Rama Nayak, Vice-President	Lambadi	30	VII Class	Unanimous
7	Sri Laxma Nayak	Lambadi	60	Illiterate	Unanimous
8	Sri Laxman Nayak	Lambadi	50	Literate	Unanimous
9	Sri Reddy Nayak	Lambadi	40	Illiterate	Unanimous

47. The sources of income for the Panchayat are (a) house tax, (b) licence fee and (c) the cattle pound fines. During January 1965 there was a cash balance of Rs. 3,916.15 P. in the account of this Panchayat, which is proposed to be spent for laying a road. Except the construction of one drinking water well in the village, no other work is done by the Panchayat. Good number of people in the village are not aware of the

functions of the Panchayat.

Family planning

48. The word family planning is unknown to these people. When explained, most of the people did not approve the artificial methods for restricting the size of the family. They have their apprehensions about the family planning methods.

Chapter VI**CONCLUSION**

The Sugalis or Lambadis are least interested in the affairs of the world and have very little knowledge about some of the important social legislations enacted. They did try to know about the laws which bring them immediate benefit and relief, i.e., Abolition of Zamindari Act. Most of the people though illiterate know that the Zamindari system has been abolished. The villagers are utterly ignorant about the family planning. A handful of persons know about the Five Year Plans. They know little about the Community Development, etc.

2. It can safely be said that 90% of the inhabitants do not know anything about the social legislations like the abolition of dowry system, land ceilings, death duties, inheritance of property, etc.

3. Lambadis are bitterly opposed to prohibition. They are so accustomed to drink that they are forced to go in for even illicit liquor and ultimately they get into trouble with Prohibition officials. Some people among these communities openly confess that by introducing this Prohibition Act, their life had become more expensive due to the costs of litigation. They say that some of their religious functions cannot be performed without offering liquor to their relatives. Failure to serve drinks is a religious taboo. It is not far from truth to say that about 90% of the Lambadi households are engaged in preparation of illicit liquor and that they are making handsome payments every month to the Prohibition staff.

4. The villagers have very little interest in education of their women probably due to their poverty. But they have realised that they should be educated. They hold the view that the women must be married at the age of 16 or 18 years. They feel that after the attainment of puberty girls should not be left without some avocation or the other.

5. There are no private radio sets in the village. Two persons get the daily newspaper *Andhra Prabha* — Telugu daily.

6. No medical facilities are available in the village. In case of emergency, the people visit Punganur or Madanapalle which are at a distance of 5 and 8 miles respectively. A Health Inspector of the Public Health Department visits the village once in three months.

7. The Lambadis live a hard life. Over the last hundreds of years it has changed but a little. They have retained their age old dress, their habits, language and culture, though affected by modern sophistication. In the lives of some of these tribals is reflected the true culture of the Nation. There is much to study, there is much more to learn from these hard working but simple men and women of this tribal folk who are never given to idleness.

8. The Government have spent considerable sum for the socio-economic development of this tribe. Yet it has not touched the fringe of their ever burning economic problems.

APPENDIX

TABLES

The Tables presented herein are based on the data collected in respect of 314 households inhabiting alyampalle village in September, 1960. In July, 1961 when consanguineous marriages survey was conducted, was limited to 110 Lambadi households only and Tables 20,21 & 22 represent these 110 households.

TABLE 1

Area, Houses and Population

Year	Name of village	Area		Density per sq. mile	No. of houses	No. of house-holds	Population		
		Acres	Hectares				Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1961	Palyampalle	3,475.20	1,406.96	344	338	338	1,869	938	931

Source : Primary Census Abstract, 1961.

TABLE 2

Size and Composition of Households

Total No. of house-holds	Single member			Two or three members			Four to six members			Seven to nine members			10 members and over		
	House-holds	Males	Fe-males	House-holds	Males	Fe-males	House-holds	Males	Fe-males	House-holds	Males	Fe-males	House-holds	Males	Fe-males
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
314	10	1	9	87	121	111	149	352	380	53	214	199	15	100	83

TABLE 3

Households and Population by Religion, Sect, Sub-sect and Caste/Tribe/Community

Sl. No.	Religion/Caste/Tribe/Community	Sect	Sub-sect	Not belonging to any sect or sub-sect	Sect un-specified	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
HINDUISM									
1	Boya (D.T.)	.	...	...	27	27	118	58	60
2	Brahmin	.	...	...	1	1	5	2	3
3	Budabukkala (D.T.)	.	...	...	2	2	12	4	8
4	Chakali	.	...	...	12	12	53	25	28
5	Golla	.	...	...	21	21	116	59	57
6	Kapu	.	...	...	32	32	208	103	105
7	Kummari	.	...	...	3	3	23	13	10
8	Lambadi (Sugali) [S.T.]	.	...	...	172	172	837	413	424
9	Madiga (S.C.)	.	...	...	8	8	30	18	12
10	Mala (S.C.)	.	...	...	14	14	72	43	29
11	Mangali	.	...	...	4	4	17	7	10
12	Yerukula (S.T.)	.	...	...	2	2	5	2	3
ISLAM									
13	Muslim	...	...	...	16	16	74	41	33
Total		...	...	...	314	314	1,570	788	782

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

TABLE 4
Households by Religion and Sect

Religion (1)	Total No. of households (2)	No. of households which belong to sect—unspecified (3)
Hinduism	298	298
Islam	16	16
Total	314	314

TABLE 5
Households by Sect and Caste/Tribe/Community

Sect (1)	Total No. of house- holds (2)	Caste/Tribe/Community												
		Boya (3)	Buda- bukkala (4)	Brah- min (5)	Chakali (6)	Golla (7)	Kapu (8)	Kum- mari (9)	Lam- badi (10)	Madiga (11)	Mala (12)	Man- gali (13)	Mus- lim (14)	Yeru- kula (15)
Unspecified	314	27	2	1	12	21	32	3	172	8	14	4	16	2

TABLE 6
Population by Caste/Tribe/Community, Age Group and Sex

Sl. No. (1)	Caste/Tribe/ Community (2)	Total of all ages		Age group (in years)								Age not stated	
		M (3)	F (4)	0-14		15-24		25-59		60 & over		M (13)	F (14)
				M (5)	F (6)	M (7)	F (8)	M (9)	F (10)	M (11)	F (12)		
1	Boya	58	60	20	29	7	6	25	23	6	2	...	...
2	Brahmin	2	3	...	1	...	1	1	1	1	...	...	...
3	Budabukkala	4	8	1	5	2	1	...	2	1	...	...	...
4	Chakali	25	28	9	15	4	3	11	8	1	2	...	...
5	Golla	59	57	23	29	12	6	23	19	1	3	...	...
6	Kapu	103	105	36	42	14	16	43	39	10	8	...	...
7	Kummari	13	10	6	3	1	2	5	5	1	...	...	...
8	Lambadi	413	424	170	183	76	87	150	137	17	16	...	1
9	Madiga	18	12	5	3	4	4	8	5	1	...	...	...
10	Mala	43	29	23	11	3	7	17	10	...	1	...	...
11	Mangali	7	10	3	6	...	1	4	3	...	...	...	...
12	Muslim	41	33	19	15	4	4	15	13	3	1	...	...
13	Yerukula	2	3	...	1	...	...	2	1	...	1	...	...
Total		788	782	315	343	127	138	304	266	42	34	...	1

M : Males F : Females

TABLES

TABLE 7
Population by Age Group and Marital Status

Age group (in years) (1)	Total population			Never married		Married		Widowed		Divorced or separated	
	P (2)	M (3)	F (4)	M (5)	F (6)	M (7)	F (8)	M (9)	F (10)	M (11)	F (12)
0-14	658	315	343	313	325	2	18	...	...	...	...
15-24	265	127	138	59	8	68	128	...	...	...	2
25-59	570	304	266	16	2	261	192	17	64	10	8
60 & over	76	42	34	...	...	22	8	17	26	3	...
Age not stated	1	...	1	...	...	...	...	...	1	...	...
Total	1,570	788	782	388	335	353	346	34	91	13	10

P : Persons M : Males F : Females

TABLE 8
Households engaged in Cultivation, Industry or Business belonging to the Household

Total No. of households (1)	Households engaged in			Households not running cultivation, industry or business (5)
	Cultivation run by the household (2)	Industry run by the household (3)	Business run by the household (4)	
314	173	3	6	132

TABLE 9
Traditional Occupation by Households

Sl. No. (1)	Traditional occupation (2)	No. of households (3)
1	Village Karnam	1
2	Village servant	8
3	Trader (Firewood)	10
4	Trader (Kirana)	4
5	Cultivator	157
6	Agricultural labourer	18
7	Attached agricultural labourer	1
8	Mason	1
9	Potter	2
10	Basket weaver	1
11	Rural labourer	97
12	Barber	4
13	Washerman	10
Total		314

TABLE 10

Occupational Mobility and Cause of Change during 1959-60 by Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	From traditional occupation	No. of households changing over	To contemporary main occupation	No. of households changing traditional occupation		
					Voluntarily	Forced by circumstances	Other reasons
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1	Boya	Rural labourer	5	Cultivator	5	...	...
		Agricultural labourer	1	-do-	1	...	...
		-do-	1	Attached agricultural labourer	1	...	...
		Rural labourer	1	-do-	1	...	...
2	Budabukkala	Cultivator	1	Agricultural labourer	1	...	...
3	Chakali	Washerman	2	-do-	2	...	...
4	Golla	Rural labourer	2	Cultivator	2	...	...
		Cultivator	1	Rural labourer	...	1	...
		-do-	1	Beggar	...	1	...
5	Lambadi	Rural labourer	1	Trader (Firewood)	1	...	...
		Cultivator	1	Government employee	1	...	...
		Rural labourer	1	Beggar	...	1	...
		-do-	3	Cultivator	3	...	...
		-do-	1	Government employee	1	...	...
		Trader (Kirana)	1	Cultivator	1	...	...
		Trader (Firewood)	7	-do-	7	...	...
6	Madiga	Agricultural labourer	1	Rural labourer	1	...	...
		Rural labourer	1	Village servant	1	...	...
7	Muslim	Trader (Kirana)	2	Rural labourer	2	...	...
		Rural labourer	1	Trader (Bullocks)	1	...	...
		-do-	1	Cultivator	1	...	...
8	Yerukula	Rural labourer	1	Beggar	...	1	...

TABLE 11

Distribution of Households by Main Occupation and Caste/Tribe/Community

Sl. No.	Main occupation	No. of households	Number of households in											
			Boya	Brahmin	Budabukkala	Chakali	Golla	Kapu	Kummari	Lambadi	Madiga	Mala	Mangali	Muslim
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1	Village Karnam	1	...	1	...	...	...	...	...	...	...	...	...	...
2	Village servant	9	...	...	...	...	...	...	...	...	1	7	...	1
3	Government employee	2	...	...	...	...	...	...	...	...	...	...	...	...
4	Trader (Bullocks)	1	...	...	...	...	...	...	...	2	...	...	...	1
5	Trader (Firewood)	4	...	...	...	...	...	...	...	...	...	...	...	...
6	Trader (Kirana)	1	...	...	...	...	...	...	...	4	...	...	...	1
7	Cultivator	173	15	...	...	...	...	...	...	...	...	...	...	4
8	Agricultural labourer	18	5	...	...	17	31	1	105	...	...	...	...	...
9	Attached agricultural labourer	3	2	...	...	...	...	...	...	...	2	...	...	...
10	Mason	1	...	...	...	...	...	...	...	...	1	...	...	...
11	Potter	2	...	...	...	...	...	...	...	...	...	...	...	...
12	Basket weaver	1	...	...	...	...	...	...	2	...	...	...	...	...
13	Rural labourer	83	5	...	...	...	...	...	...	...	...	...	...	4
14	Barber	4	...	...	...	...	3	...	60	4	7	...	4	...
15	Washerman	8	...	...	...	8	...	...	...	...	...	...	...	1
16	Beggar	3	...	...	...	...	1	...	...	...	...	...	...	...
Total			314	27	1	2	12	21	32	3	172	8	14	16

TABLE 12

Combination of Occupations

Sl. No.	Main occupation	Total No. of households	Subsidiary occupation group						
			Trader (Kirana)	Cultivator	Agricultural labourer	Collection of firewood	Sheep rearer	Mason	Rural labourer
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
NUMBER OF HOUSEHOLDS									
1	Village Karnam	1	...	1	1	...	...	...	1
2	Village servant	9	...	1	...	...	...	...	...
3	Government employee	2	...	...	...	...	...	...	...
4	Trader (Bullocks)	1	...	...	...	...	...	...	...
5	Trader (Firewood)	4	...	...	...	...	...	...	29
6	Trader (Kirana)	1	...	...	4	42	4	1	...
7	Cultivator	173	...	1	...	6	...	...	...
8	Agricultural labourer	18	...	...	...	...	...	...	...
9	Attached agricultural labourer	3	...	1	1	...	...	...	...
10	Mason	1	...	1	...	...	...	...	1
11	Potter	2	...	...	...	16	...	...	...
12	Basket weaver	83	...	23	...	...	...	...	3
13	Rural labourer	4	...	1	...	...	...	...	2
14	Barber	8	...	6	...	...	...	...	...
15	Washerman	3	...	...	...	...	...	...	...
16	Beggar	...	...	...	...	...	...	...	...
Total		314	2	35	6	64	4	1	36

TABLE 13

Number of Pattadars by Size of Holdings

Extent of land (in acres)	Number of pattadars									
	Boya	Chakali	Golla	Kapu	Kummari	Lambadi	Mala	Mangali	Muslim	Yerukula
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
3 & below	8	5	10	...	...	16	1	1	1	...
3.1 - 5	2	1	10	...	...	2	3	1	3	...
5.1 - 7	1	...	2	6	...	...	2	...	...	...
7.1 - 9	1	1	6	2	1	...	...	...	...	1
9.1 - 11	...	...	4	1	...	...	...	...	...	...
11.1 - 13	2	...	5	2	...	...	...	...	...	...
13.1 - 15	...	...	...	3	...	...	...	...	...	...
15.1 - 17	...	...	...	...	...	...	...	...	...	...
17.1 - 19	...	...	...	2	...	...	...	...	...	...
19.1 - 21	...	...	...	7	1	...	...	...	...	...
21.1 - 30	...	...	...	2	...	...	...	...	...	...
30.1 - 40	...	...	...	...	...	...	...	...	...	...
40.1 - 50	...	...	...	1	...	...	...	...	...	...
50.1 - 75	...	...	...	...	...	...	...	...	...	...
75.1 - 100	...	...	...	...	...	...	...	...	...	...
100.1 & above	...	...	...	...	...	...	...	...	...	...
Total	14	7	37	28	2	19	6	2	6	1

TABLE 14

Number of Pattadars in each Hamlet by Caste/Tribe/Community

Sl. No.	Name of hamlet	Caste/Tribe/Community												
		Berisetty	Boya	Brahmin	Chakali	Golla	Kapu	Kummari	Lambadi	Madiga	Mala	Mangali	Marathi	Muslim
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1	Palyampalle (main village)	...	2	1	4	...	10	...	...	...	5	1	2	9
2	Kukkallapalle	...	3	...	...	...	3	1	...	3	...	...	...	...
3	Gadadesi	...	2	...	...	10	3	...	...	...	...	1	...	...
4	Gurikallapalle	...	9	...	...	...	...	...	...	...	...	...	...	...
5	Ootoor	1	2	...	3	3	4	1	...	...	...	...	...	...
6	Ootoor Thanda	...	...	...	...	...	...	...	11	...	...	...	...	...
7	Juvveladinne	...	...	...	...	...	8	...	...	...	6	...	...	...
8	Juvveladinne Thanda	...	...	...	...	...	...	...	...	...	...	...	...	...
9	Nallagutlapalle Thanda	...	...	...	...	...	...	...	10	...	...	...	...	...
10	Nadimigadadesi	...	...	...	...	...	...	...	22	...	...	...	...	...
11	Vepamakulapalle	...	...	...	1	11	...	...	...	...	1	...	...	...
12	Pedda Thanda	...	...	...	...	12	...	...	...	...	...	...	...	...
13	Namathirthampalle	...	...	...	...	...	...	...	6	...	...	...	...	...
14	Erikalapalle	...	...	...	...	1	...	...	...	...	...	...	...	1
Total		1	18	1	8	37	28	2	49	3	12	2	2	10

Source : Statistics furnished by the Village Karnam.

Note : Berisetty, Brahmin, Madiga and Marathi castes shown in this Table are absentee landlords and hence they are not covered in Table 13 which is based on the schedule canvassed in the village. For the same reason there would be no tally in the number of pattadars shown in Tables 13 & 14.

TABLE 15

Area under Cultivation by Caste/Tribe/Community and Households

Extent of land (in acres)	Number of households in												
	Berisetty	Boya	Brahmin	Chakali	Golla	Kapu	Kummari	Lambadi	Madiga	Mala	Mangali	Marathi	Muslim
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
3 & below	...	12	1	6	10	...	...	46	3	3	1	2	4
3.1 - 5	...	2	...	1	10	...	...	2	...	6	1	...	4
5.1 - 7	...	1	...	...	2	6	...	...	...	3	...	...	2
7.1 - 9	...	1	...	1	6	2	...	1	...	...	...	...	...
9.1 - 11	1	...	...	...	4	1	1	...	...	...	...	...	1
11.1 - 13	...	2	...	...	5	2	...	...	...	...	...	...	...
13.1 - 15	...	...	...	...	...	2	...	...	...	...	...	...	...
15.1 - 17	...	...	...	...	...	3	...	...	...	...	...	...	...
17.1 - 19	...	...	...	...	...	...	...	...	...	...	...	...	...
19.1 - 21	...	...	...	...	...	...	...	...	...	...	...	...	...
21.1 - 30	...	...	...	...	...	2	...	...	...	...	...	...	...
30.1 - 40	...	...	...	...	...	7	1	...	...	...	...	...	...
40.1 - 50	...	...	...	...	...	2	...	...	...	...	...	...	...
50.1 - 75	...	...	...	...	...	...	...	...	...	...	...	...	...
75.1 - 100	...	...	...	...	...	1	...	...	...	...	...	...	...
100.1 & above	...	...	...	...	...	...	...	...	...	...	...	...	...
Total		1	18	1	8	37	28	2	49	3	12	2	10

Source : Statistics furnished by the Village Karnam.

TABLE 16

Types of Industry run by Households

Industry (1)	Number of households (2)
Pottery	2
Basket weaving	1
Total	3

TABLE 17

Types of Business run by Households

Name of business (1)	Number of households (2)
Bullocks trading	1
Firewood business	4
Kirana business	1
Total	6

TABLE 18

Traditional Industry by Households

Name of traditional industry (1)	Number of households in each traditional industry (2)
Pottery	2
Basket weaving	1
Total	3

TABLE 19

Caste/Tribe/Community and Nature of Family

Sl. No.	Caste/Tribe/Community (2)	Total No. of households (3)	Number of households having types of families			
			Simple (4)	Intermediate (5)	Joint (6)	Others (7)
1	Boya	27	11	2	1	13
2	Brahmin	1	...	...	...	1
3	Budabukkala	2	...	...	...	2
4	Chakali	12	7	...	...	5
5	Golla	21	12	2	3	4
6	Kapu	32	13	6	2	11
7	Kummari	3	1	...	2	...
8	Lambadi	172	90	21	25	36
9	Madiga	8	1	1	...	6
10	Mala	14	5	2	1	6
11	Mangali	4	4	...	...	...
12	Muslim	16	11	1	2	2
13	Yerukula	2	...	...	...	...
Total		314	155	35	36	88

Simple family :—Husband, wife and unmarried children, if any.

Intermediate family :—Married couple and unmarried brother, sister and one of the parents.

Joint family :—Married couple with married sons/daughters or with married brothers/sisters.

Others :—Other family types.

TABLE 20

Marriages by Consanguinity, other Relationship and Tribe

Tribe (1)	Number of marriages with									
	Own sister's daughter (mena-kodaln)	Mother's own brother's daughter (mena-rikam)	Father's own sister's daughter (eduru mena-rikam)	Cousin sister's daughter	Other blood relationship	Elder brother's widow	Wife's sister	First wife's father's daughter	Brother's wife's sister	Own sister's step-daughter
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Lambadi	14	9	17	3	15	1	1	1	1	1

TABLE 21

Marriages by Tribe

Tribe (1)	Total No. of households (2)	Total No. of marriages (3)	Consanguineous		Non-consanguineous		Monogamous		Polygynous	
			No. of households (4)	No. of marriages (5)	No. of households (6)	No. of marriages (7)	No. of households (8)	No. of marriages (9)	No. of households (10)	No. of marriages (11)
Lambadi	110	178	48	58	85	120	107	162	7	8

TABLE 22

Marriages by Spatial Distribution and Tribe

Tribe (1)	No. of marriages contracted within the village (2)	No. of marriages contracted outside the village but within the taluk				No. of marriages contracted outside the taluk but within the district			
		10 miles & below (3)	11-25 miles (4)	26-100 miles (5)	101 & above (6)	10 miles & below (7)	11-25 miles (8)	26-100 miles (9)	101 & above (10)
Lambadi	93	36	1	...	...	37	11	...	...

TABLES

TABLE 23

Persons by Age at First Marriage and Caste/Tribe/Community

Sl. No. (1)	Caste/Tribe/Community (2)	Age group (in years)									
		0-4		5-9		10-14		15-19		20-24	
		Males (3)	Females (4)	Males (5)	Females (6)	Males (7)	Females (8)	Males (9)	Females (10)	Males (11)	Females (12)
1	Boya	...	...	...	2	1	4	...	1	...	...
2	Brahmin	...	...	...	...	...	...	...	...	...	...
3	Budabukkala	...	...	...	...	...	2	1	2	1	...
4	Chakali	...	...	...	3	...	6	6	4	11	...
5	Golla	...	1	...	3	...	11	1	8	7	...
6	Kapu	...	...	...	...	...	...	...	...	29	3
7	Kummari	...	2	...	8	4	47	53	17	...	...
8	Lambadi	...	...	...	...	...	1	...	2	2	...
9	Madiga	...	...	...	...	...	2	1	1	1	1
10	Mala	...	...	...	1	...	2	1	2	2	...
11	Mangali	...	...	...	...	...	...	...	...	...	...
12	Muslim	...	...	...	...	...	...	...	...	...	...
13	Yerukula	...	...	...	...	...	...	...	...	...	...
Total		...	4	...	17	5	75	66	43	63	5

—Contd.

TABLE 23—Concl.

Persons by Age at First Marriage and Caste/Tribe/Community

Sl. No. (1)	Caste/Tribe/Community (2)	Age group (in years)									
		25-29		30-34		35 & above		Unspecified		Total of all ages	
		Males (13)	Females (14)	Males (15)	Females (16)	Males (17)	Females (18)	Males (19)	Females (20)	Males (21)	Females (22)
1	Boya	4	...	...	...	...	...	12	17	30	29
2	Brahmin	1	...	...	...	...	...	1	1	2	2
3	Budabukkala	...	...	...	...	...	...	1	2	1	2
4	Chakali	...	...	2	...	...	...	8	8	12	12
5	Golla	...	...	...	...	...	...	8	13	25	27
6	Kapu	14	1	4	...	2	...	23	41	51	65
7	Kummari	...	...	2	...	...	...	5	6	7	7
8	Lambadi	...	...	...	...	...	...	129	176	219	253
9	Madiga	4	...	...	...	...	...	10	8	11	9
10	Mala	1	...	...	...	...	...	13	15	15	17
11	Mangali	...	...	...	...	...	...	...	...	4	4
12	Muslim	1	...	1	...	...	...	16	13	21	18
13	Yerukula	2	...	...	...	...	...	2	2	2	2
Total		27	1	9	...	2	...	228	302	400	447

TABLE 24

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

(1)	Caste/Tribe/ Community (2)	Total No. of houses (3)	Total No. of rooms (4)	Total No. of house- hold mem- bers (5)	Houses with no regular room		Houses with one room		Houses with two rooms		Houses with three rooms	
					No. of houses (6)	Total No. of house- hold mem- bers (7)	No. of houses (8)	Total No. of house- hold mem- bers (9)	No. of houses (10)	Total No. of house- hold mem- bers (11)	No. of houses (12)	Total No. of house- hold mem- bers (13)
1	Boya	27	36	118	...	...	18	84	9	34	...	...
2	Brahmin	1	3	5	...	...	...	...	...	...	...	...
3	Budabukkala	2	3	12	...	...	...	...	...	...	1	5
4	Chakali	12	17	53	...	...	1	6	1	6	...	...
5	Golla	21	30	116	...	...	7	34	5	19	...	...
6	Kapu	32	58	208	...	...	12	57	9	59	...	...
7	Kummari	3	4	23	...	...	11	49	16	99	5	60
8	Lambadi	154	197	756	...	...	1	4	2	19	...	...
9	Madiga	8	8	30	...	...	118	570	29	157	7	29
10	Mala	14	16	72	...	...	8	30	...	...	...	...
11	Mangali	4	9	17	...	...	12	54	2	18	...	...
12	Muslim	16	22	74	...	...	1	3	1	6	2	8
13	Yerukula	2	3	5	...	...	11	55	4	17	1	2
Total					...	...	201	947	79	438	16	104

Note: There is no information in the Houselist for 18 households of Lambadi tribe comprising a population of 81 persons.

TABLE 25

House Type—Roof Material by Caste/Tribe/Community

Sl. No. (1)	Caste/Tribe/ Community (2)	No. of houses with mud roof and without slope (3)	No. of houses with grass roof and 4 sloped (4)
1	Boya	...	...
2	Brahmin	3	24
3	Budabukkala	1	...
4	Chakali	...	2
5	Golla	2	10
6	Kapu	8	13
7	Kummari	11	21
8	Lambadi	...	3
9	Madiga	48	106
10	Mala	...	8
11	Mangali	...	14
12	Muslim	1	3
13	Yerukula	5	11
Total		79	217

Note: There is no information in the Houselist for 18 houses of Lambadi tribe.

TABLES

TABLE 26

House Type by Wall Material and Caste/Tribe/Community

Sl. No. (1)	Caste/Tribe/ Community (2)	No. of houses with	
		Mud wall (3)	Stone wall (4)
1	Boya	...	...
2	Brahmin	27	...
3	Budabukkala	1	...
4	Chakali	2	...
5	Golla	12	...
6	Kapu	21	...
7	Kummari	31	...
8	Lambadi	3	1
9	Madiga	107	...
10	Mala	8	47
11	Mangali	14	...
12	Muslim	4	...
13	Yerukula	16	...
Total		248	48

Note: There is no information in the Houselist for 18 houses of Lambadi tribe.

TABLE 27

Houses by Caste/Tribe/Community and Use

Sl. No. (1)	Caste/Tribe/ Community (2)	Number of houses used for			Total (6)
		Residence (3)	Residence- cum-shop (4)	Residence- cum- workshop (5)	
1	Boya	...	...	...	...
2	Brahmin	27	...	...	27
3	Budabukkala	1	...	...	1
4	Chakali	2	...	...	2
5	Golla	12	...	...	12
6	Kapu	21	...	...	21
7	Kummari	32	...	...	32
8	Lambadi	1	...	2	3
9	Madiga	154	...	...	154
10	Mala	8	...	...	8
11	Mangali	14	...	...	14
12	Muslim	4	...	...	4
13	Yerukula	15	1	...	16
Total		292	1	3	296

Note: There is no information in the Houselist for 18 houses of Lambadi tribe.

TABLE 28

House Ownership and Tenancy by Caste/Tribe/Community

Sl. No.	Caste/Tribe/Community	No. of households living in	
		Owned houses	Rented houses
(1)	(2)	(3)	(4)
1	Boya	27	...
2	Brahmin	1	...
3	Budabukkala	2	...
4	Chakali	12	...
5	Golla	21	...
6	Kapu	32	...
7	Kummari	3	...
8	Lambadi	154	...
9	Madiga	8	...
10	Mala	14	...
11	Mangali	4	...
12	Muslim	16	...
13	Yerukula	2	...
Total		296	...

Note: There is no information in the Houselist for 18 houses of Lambadi tribe.

TABLE 29

Scheduled Castes, Scheduled Tribes and Denotified Tribes by Households and Population

Name of Caste/Tribe	Total No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)
SCHEDULED CASTES				
1. Madiga	8	30	18	12
2. Mala	14	72	43	29
Total	22	102	61	41
SCHEDULED TRIBES				
1. Lambadi	172	837	413	424
2. Yerukula	2	5	2	3
Total	174	842	415	427
DENOTIFIED TRIBES				
1. Boya	27	118	58	60
2. Budabukkala	2	12	4	8
Total	29	130	62	68
Grand total	225	1,074	538	536

GLOSSARY

<i>Aku</i>	Leaf	<i>Kokati</i>	Wooden plate
<i>Avatar</i>	Incarnation	<i>Madaka</i>	A kind of plough
<i>Bommarallu</i>	Stones signifying the dolls	<i>Mantrasani</i>	Midwife
<i>Bottu</i>	Vermillion mark on the forehead	<i>Middillu</i>	Pucca house
<i>Chippa</i>	Earthen plate	<i>Muhurtam</i>	Auspicious time
<i>Daya</i>	Midwife	<i>Muni</i>	A saint
<i>Dhapada</i>	A large hollow round shaped drum—A percussion instrument	<i>Muntha</i>	Earthen vessel used for drinking water
<i>Darbar</i>	Court	<i>Okka</i>	Areca nut
<i>Gochi</i>	A small strip of cloth worn between two legs to cover nakedness	<i>Pandal</i>	Marriage booth
<i>Gopikas</i>	Milkmaids	<i>Pagri</i>	Turban
<i>Goira</i>	Clan	<i>Payasam</i>	A sweet preparation—rice cooked with milk and sugar
<i>Gudi</i>	Temple	<i>Phetia</i>	Petticoat
<i>Gudise</i>	Thatched hut	<i>Poorillu</i>	Thatched hut
<i>Gunalu</i>	Big earthen vessels used for storing grain	<i>Pramida</i>	A small earthen plate
<i>Guru</i>	Teacher	<i>Purohit</i>	Priest
<i>Harathi</i>	Flame of prosperity	<i>Purudusanam</i>	Purificatory bath given to a woman after delivery
<i>Hukka</i>	Smoke pipe	<i>Ruthi middillu</i>	House constructed with stones
<i>Kadiam</i>	Anklet	<i>Satte</i>	Earthen cooking pot
<i>Kancham</i>	Plate used for taking food	<i>Sankati</i>	Gruel
<i>Katooti</i>	Wooden plank	<i>Tamburi</i>	One who plays the stringed instrument
<i>Kattu</i>	Magic or charm	<i>Thanda</i>	Encampment; A Lambadi habitation area
<i>Khamdori</i>	Waist thread		
<i>Khel</i>	Play		

