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TRIBES OF TELANGANA

Society, Religion and Culture



Dr. Dyavanapalli Satyanarayana

- Profiles of Tribes
- Arts, Music and Dance
- Fairs and Festivals

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Series No. 14, August 2014, Hyderabad, Telangana, INDIA.
Telangana Resource Centre

TRIBES OF TELANGANA : *Society, Religion and Culture*

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First Edition : 9 August, 2014 (World Tribal Day)

Price : Rs. 20/-

Published by :

M. Vedakumar, Chairman
Telangana Resource Centre

Cover Photo : TCR&TI, Tribal Welfare Department, Telangana.

For Copies :

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"Chandram" 490, Street No. 11,
Himayatnagar, Hyderabad-500029.

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website : www.trchyd.org

Disha Book House • Sahachara Book Mark • Navodaya Book House

Layout : **Charita Impressions**,
Azamabad Industrial Area,
Hyderabad - 500 020.

Printed at :

DECCAN PRESS Azamabad, Hyderabad. Ph. +91-040-27678411
e-mail : deccan.press@yahoo.com



Photo by :
Haimendorf
1942

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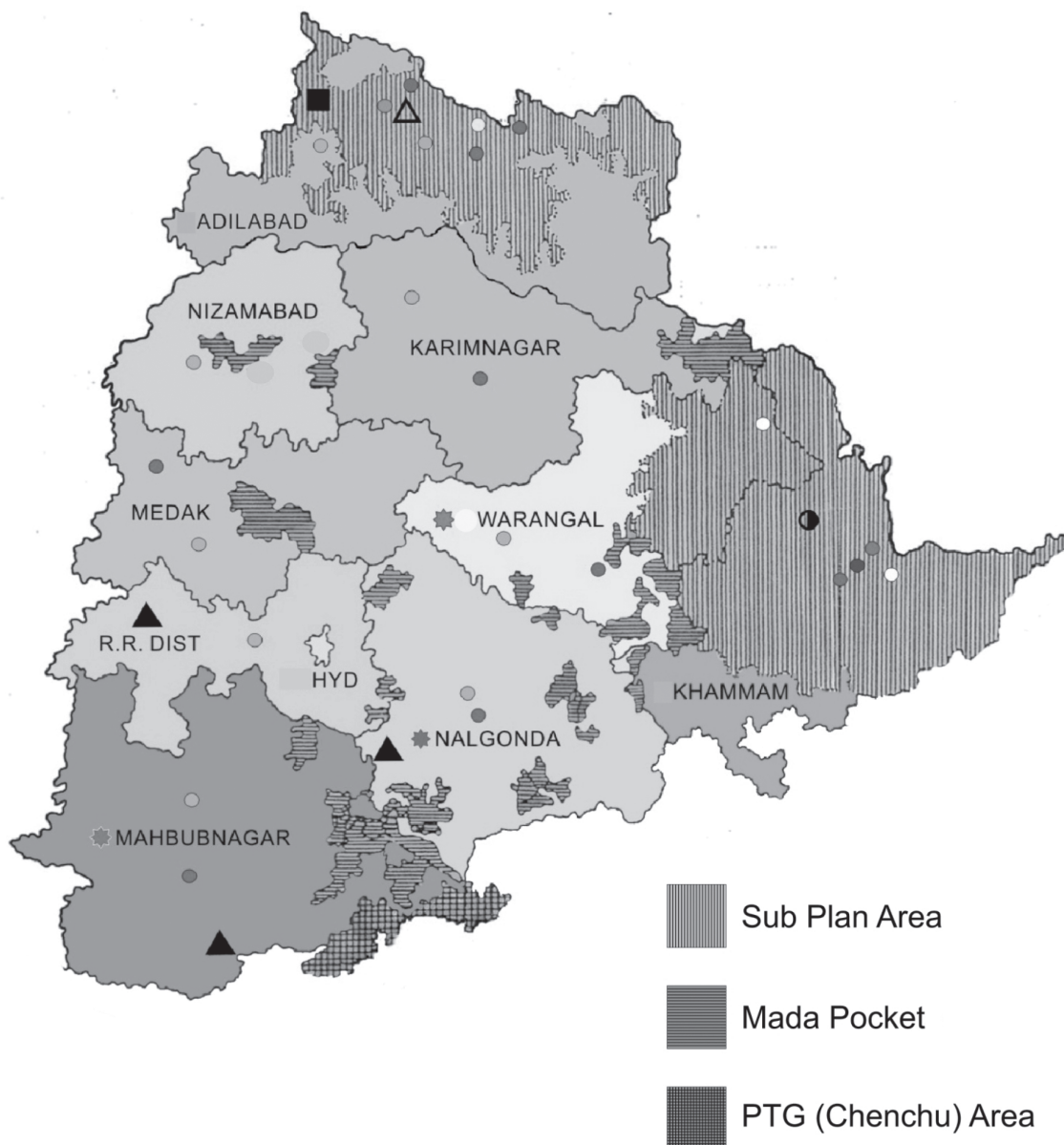


TELANGANA RESOURCE CENTRE
Hyderabad
2014

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TRIBAL AREAS OF TELANGANA



CHAPTER – I**INTRODUCTION**

Telangana state is very rich in the variety of cultures that represent all stages of human progress. We have the Chenchus, as primitive as those who lived in Stone Age and at the same time such as Gonds who are in no way inferior to their neighbours. Andhs and Bhils are backward and yet assimilated enough to be hardly distinguished. From the Gond settled cultivators to the Koyas and Konda Reddis who are still found inclined to indulge in shifting cultivation, we see the Chenchus who would not care to produce anything and prefer to live on the roots, tubers and other forest produce. There are such of them who in spite of being primitive have lost their dialects and those who are almost getting de-tribalized and yet maintain their own dialects. This is an example of the Chenchus and the Gonds.

Starting from the Gonds and Naikpods and their dependent communities of Pardhans, Thotis and Kolams, the dwellers of the highland of Adilabad, we can survey the tribals southwards looking through Karimnagar, Warangal and Khammam districts where Koyas and Konda Reddis are concentrated. We can go further down south and climb up the Nallamala Plateaux of Mannanur and Farahabad of Mahaboobnagar district to see the Chenchus. For Andhs and Bhils, we have to look in the opposite direction, viz., North-West in to the district of Adilabad.

Only the following 9 were declared as Scheduled Tribes in erstwhile Hyderabad state under the Constitution (Scheduled Tribes) Order, 1950 (Published in the Gazette of India, New Delhi, dated September 6, 1950) with the assent of the President of India.

1. Andh
2. Bhil
3. Chenchu or Chenchwar.
4. Gond (including Naikpod and Raj Gond).
5. Hill Reddis or Konda Reddis.
6. Kolam (including Mannarvarlu).
7. Koya (including Bhine Koya and Rai Koya).
8. Pardhan.
9. Thoti.

In exercise of the powers conferred by Sub-Paragraph (1) of Paragraph 6 of the Fifth Schedule to the Constitution of India, the President was pleased to make the Scheduled Areas (Part 'B' States) Order, 1950, (Published in the Gazette of India, New Delhi, dated

December 7, 1950) declaring several villages in Mahaboobnagar (Achampet Taluq), Adilabad, Warangal and Khammam as Scheduled Areas within the erstwhile State of Hyderabad.

The term “Scheduled Tribes” first appeared in the Constitution of India. Article 366 (25) defines Scheduled Tribes as “such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this Constitution”. Article 342 prescribes the procedure to be followed in the matter of specification of Scheduled Tribes.

Empowered by Clause (1) of Article 342, the President may, with respect to any State or Union Territory, and where it is a State, after consultation with the Governor thereof, notify tribes or tribal communities or parts of these as Scheduled Tribes. This confers on the tribe or part of it a Constitutional status invoking the safeguards provided for in the Constitution, to these communities in their respective States/UTs.

Clause (2) of the Article empowers the Parliament to pass a law to include in or exclude from the list of Scheduled Tribes, any tribe or tribal community or parts of these.

Thus, the first specification of Scheduled Tribes in relation to a particular State/ Union Territory is by a notified order of the President, after consultation with the State Governments concerned. These orders can be modified subsequently only through an Act of Parliament. The above article also provides for listing of Scheduled Tribes State/Union Territory wise and not on an all India basis.

The criteria followed for specification of a community as a Scheduled Tribe are.

- a. Indications of primitive traits,
- b. Distinctive Culture,
- c. Geographical isolation,
- d. Shyness of contact with the community at large, and
- e. Backwardness.

This criteria is not spelt out in the Constitution but has become well established. It takes into account the definitions in the 1931 Census, the reports of the first Backward Classes Commission (Kalelkar), 1955, the Advisory Committee on Revision of SC/ST lists (Lokur Committee), 1965 and the Joint Committee of Parliament on the Scheduled Caste and Scheduled Tribes Orders (Amendment) Bill, 1967 (Chanda Committee), 1969.

In exercise of the powers conferred by Clause (1) of Article 342 of the Constitution of India, the President, after Consultation with the State Governments concerned, had promulgated so far 9 Orders specifying the Scheduled Tribes in relation to the States and Union Territories. Out of these, eight are in operation at present in their original or amended form. One Order, namely the constitution (Goa, Daman & Diu) Scheduled Tribes order 1968 has become defunct on account of the reorganization of Goa, Daman & Diu in 1987. Under the Goa, Daman & Diu Reorganization Act in 1987 (18 of 1987) the list of scheduled Tribes of Goa has been transferred to part XIX of the Schedule to the Constitution (Scheduled Tribes) Order, 1950 and that of Daman & Diu, to part II of the Scheduled to the Constitution (Scheduled Tribes) (Union Territories) Order, 1951.

SCHEDULED AREAS

The Scheduled Tribes live in contiguous areas unlike other communities. It is, therefore, much simpler to have area approach for development activities and also regulatory provisions to protect their interests.

In order to protect the interests of the Scheduled Tribes with regard to land alienation and other social factors, provisions of “Fifth Schedule” and “Sixth Schedule” have been enshrined in the Constitution.

The Fifth Schedule under Article 244 (1) of the Constitution defines “Scheduled Areas” as such areas as the President may by Order declare to be Scheduled Areas after consultation with the Governor of that State.

The Sixth Schedule under article 244 (2) of the Constitution relates to those areas in the north east, which are declared as “tribal areas”, and provides for a District or Regional Autonomous Councils for such areas. These councils have wide ranging legislative, judicial and executive powers.

FIFTH SCHEDULE AREAS

The criteria for declaring any area as a “Scheduled Area” under the Fifth Schedule are:

- ❖ Preponderance of tribal population,
- ❖ Compactness and reasonable size of the area,
- ❖ Available administrative entity such as district, block or taluk, and
- ❖ Economic backwardness of the area as compared to neighbouring areas.

The specification of “Scheduled Areas” in relation to a state is by a notified Order of the President, after consultation with State Government concerned. The same applies for altering, increasing, decreasing, incorporating new areas, or rescinding any Orders relating to “Scheduled Areas”.

The following Orders are in operation at present in their original or amended form:

Sl. No.	Name of Order	Date of Notification	Name of State (s) for which applicable
1.	The Scheduled Areas [Part A States Order, 1950 [C.O.9]	26.1.1950	Erstwhile Andhra Pradesh
2.	The Scheduled Areas [Part B states] Order, 1975 [C.O.26]	7.12.1975	Erstwhile Andhra Pradesh

The list of number of Scheduled Area is as follows.

District wise No. of Mandals and Villages existing and proposed in the ITDA Areas of Telangana

Sl. No.	District	Existing Scheduled areas		Proposed Additions		Total	
		No. of Mandals	No. of Villages	No. of Mandals	No. of Villages	No. of Mandals	No. of Villages
1	Khammam	31	891	2	3	33	894
2	Warangal	11	178	7	76	18	254
3	Adilabad	32	412	27	164	59	576
4	Mahaboobnagar	3	23	2	4	5	27
Total		57	1504	38	247	115	1751

Since it is necessary to differentiate between the scheduled and non-scheduled villages the list of scheduled villages of Telangana is furnished below for convenience of the scholars and those interested.

LIST OF SCHEDULED AREAS IN TELANGANA

- 1 Balmor, Kondnagol, Banal, Bilakas, Dharawaram, Apaipalli, Rasul Cheruvu, Puleechelma, Marlapaya, Burj Gundal, Agarla Penta, Pullaipalli, Dukkah Penta, Bikit Penta, Karkar Penta, Boramacheruvu, Yemlaya, Irlapenta, Mudardi Penta, Terkaldari, Vakaramamidi Penta, Medimankal, Pandibore, Sangrigundal, Lingabore, Rampur, Appapur, Malapur, Jalal Penta, Piman Penta, Railet Vetollapalli, Patur Bayal, Bhavi Penta, Naradi Penta, Tapasi Penta, Chandragupta, Ullukatrevu, Timmareddipalli, Sarlapalli, Tatigundal, Elpamaehenu, Koman Penta, Kollam Penta, Mannanur, Macharam, Malhamamdi, Venkateshwarla Bhavi, Amrabad, Tirmalapur, Upnootqla, Madhavanpalli, Jangamreddi Palli, Pedra, Venkeshwaram, Chitlamkunta, Lachampur, Udmela, Mared, Ippalapalli, Maddimadag, Akkaram, Ainol, Siddapur, Bamanpalli, Ganpura and Manewarpalli villages of **Achampeth Taluq of Mahbubnagar district**.
- 2 Mala Borgava, Ankapur, Jamul Dhari, Lokari, Vanket, Tantoli, Sitagondi, Burnoor, Navgaon, Pipal Dari, Pardi Buzurg, Yapalguda, Chinchughat, Vankoli, Kanpa, Avasoda Burki, Malkapur, Jaree, Palsi Buzurg, Arli Khurd, Nandgaon, Vaghapur, Palsikurd, Lingee, Kaphar, Doni, Ratnapur, Kosai, Umari, Madanapur, Ambugaon, Ruyadee, Sakanapur, Daigaon, Kaslapur, Dorlee, Sahaiji, Sangvee, Khogdoor, Kobai, Ponala, Chaprala, Madgrol, Kopa Argune, Soankhas, Khidki, Khasalakurd, Jamni, Khasalabuzurg, Borgaon, Sayedpur, Khara, Lohara, Marigaon, Chicndari, Khanapur, Kandala, Tipa, Hati Ghoti, Karond Kurd, Karoni Buzurg, Singapur, Buranpur, Nagralla, Bodad, ChandPELLI, Peetgain, Yekori, Sadarpur, Varoor, Bohar, Taku and Ramcham villages of **Adilabad taluq of Adilabad district**.
- 3 Ambari, Bodri, Chikli, Kamtala, Ghoti, Mandwa, Maregaon, Malgorgaon, Patoda, Dahigaon, Domandhari, Darsangi, Digri, Sindgi, Kanakwari, Kopra, Malawadi, Nispur, Yenda, Pipalgaon, Bulja, Varoli, Anji, Bhimpur Sirmeti, Karla, Kothari, Gokunda, Gogarwudi, Malkapur, Dhonora, Rampur, Patri, Porodhi, Boath, Darsangi, Norgaon, Unrsi, Godi, Sauarkher, Naikwadi, Sarkani, Wajhera, Mardap, Anjenkher, Gondwarsa,

- Palaiguda, Karagaon, Palsi, Patoda, Javarla, Pipalgaon, Kanki Singora, Dongargoan, Pipalsendha, Jurur, Minki, Tulsi, Machauder Pardhi, Murli, Takri, Parsa, Warsa, Umra, Ashta, Hingni, Timapur, Wajra, Wanola, Patsodga, Dhanora, Sakur and Digri villages of **Kinwat taluk of Adilabad district**.
- 4 Hatnur, Wakri, Pardhi, Kartanada, Serlapalli, Neradikona, Daligaon, Kuntala, Venkatapur, Hasampur, Surdarpur, Polmamda Balbanpur, Dharampuri, Gokonda, Bhotai, Korsekal, Patnapur, Tejapur, Guuju, Khahdiguda, Rajurwadi, Ispur, Ghanpur, Jaterla, Khantegaon, Sauri, Ichora, Mutnur, Gudi Hatnur, Talamedee, Gerjam, Chincholi, Sirchelma, Mankapur, Narsapur, Dharmapur, Harkapur, Dhampur, Nigni, Ajhar Wajhar, Chintalbori, Chintakarva, Rampur, Gangapur and Gavatpalli villages of **Boath taluk of Adilabad district**.
 - 5 All villages of Utnur taluq of Adilabad district.
 - 6 Rajampet, Gunjala, Indhani, Samela, Tejapur, Kannargaon, Kantaguda, Shankepalli, Jamuldhari, Gundi, Chorpalli, Saleguda, Wadiguda, Savati, Dhaba, Chopanguda, Nimgaon, Khirdi, Matapipri, Sakra, Sangi, Devurpalli, Khotara-Ringanghat, Nishani, Kota Parandoli, Mesapur, Goigaon, Dhanora, Pardha, Surdapur, Kerineri Murkiloki, Devapur, Chinta Karra, Iheri, Ara, Dasnapur, Kapri, Belgaon, Sirasgaon, Moar, Wadam, Dhamriguda, Dallanpur, Chalwardi, Ihoreghat, Balijhari, Sankangundi, Ara, Uppal Naugaon, Anksorpur, Chirakunta, Illipita Dorli, Mandrumera, Dantanpalli, Deodurg, Tunpalli, Dhagleshwar, Padibanda, Tamrin, Malangundi, Kandan Moar, Geonena, Kuteda, Tilani, Kanepelli, Bordoum Telundi, Maugi Lodiguda, Moinda-gudipet, Chinedari, Koitelundi, Madura, Devaiguda, Areguda, Gardepalli, Takepalli, Choutepalli, Rane Kannepalli, Sungapur, Rala Samkepalli, chopri, Doda Arjuni, Serwai, Rapalli, Tekamandwa and Meta Arjuni villages of **Asaifabad taluq of Adilabad district**.
 - 7 Gudam, Kasipet, Dandepalli, chelampeta, Rajampet, Mutumpet, Venkatapur, Rali, Kauwal, Tarapet, Devapur, Gathapalli, Rotepalli, Mandamari, Dharmaraopet, Venkatapur, Chintaguda and Mutiempalli village of **Lakshetipet taluq of Adilabad district**.
 - 8 Bendwi, Chincholi, Goigaon, Hirapur, Sakri Balapur, Manoli, Antargaon, Wirur, Dongargaon, Timbervai, Sersi, Badora, Vmarjeeri, Lakarkot, Ergaon, Kirdi, Sondo, Devara, Khorpana, Kanargaon, Chennai, Kairgaon, Samalhira, Dhanoli, Marnagondi, Yellapur, Katalbori, Isapur, Devti, Panderwant, Wansari, Perda, Wargaon Nokari, Mirapur, Pardhi, Kutoda, Parsewara, Mangalhira, Karki, Nokari, Manoli. Sonapur, Inapur, Mangi, Uparwai, Tutta, Lakmapur, Kirdi, Injapur, Jamni, Jaragaon, Chiki, Patan, Kosundi, Kotara and Sonorli villages of **Rajura taluq of Adilabad district**.
 - 9 Ralpet, Kistampet, Takalapalli, chakalpalli, Anaram, Bhethpalli, Korsni Isgaon, Chintaguda, Ankora, Usurampalli, Arpalli Bopalpatnam, Balasaga, Pardhi, Tumrihati, Chintalmanopalli, Chintam, Gullatalodi, Damda, Dhorpalli, Kanki Garlapet, Gudlabori, Gurmpet, Lomveli, Mogurdnagar, Wirdandi and Chilpurdubar villages of **Sirpur taluq of Adilabad district**.

- 10 Kannaiguda, Ankannaguda, Raghavpatnam, Medarmiola, Koetla, Parsa Nagaram, Muthapur, Motlaguda, Venglapur, Yelpak, Kaneboenpalli, Medaam, Mondred, Chintaguda, Kondaparthi, Yelsethipalli, Allvamarighunpur, Rampur, Malkapalli, Chettial, Bhupathipur, Gangaram, Kannaiguda, Rajannapet, Bhutaram, Akkela, Sirvaur, Gangaram, Bhupathipur, Pumbapur, Rampur, Ankampalli, kamaram, Kamsettigudam, Ashanguda, Yellapur, Allaguda, Narsapur, Puschapur, Bhattupalli, Lavnal, Vadduguda, Kothur, Pegdapalli, Sarvapur, Bhussapur, Chelvai, Rangapur Govindaraopet, Ballapalli, Pumpallaguda, Krapalli, Lakhanavaram, Pasra, Gonepalli, Padgapur, Nirlapur, Krvapalli, Uratam, Kondia, Maliat, Achapur, Dodla, Kamaram, Tadvai, Boodiguda, Bannaji, Bandam, Selpak, Kantalpalli, Sarvai, Gangaguda, Tupalkalguda, Akulvari, Ghanpur, Shahpalli, Gagpelli, Chinna-beonpalli, Venkatapur, Narsapur, Anvaram, Lingal Ballepalli, Bandal and Thummapur villages of **Mulug taluq of Warangal District**.
- 11 Vebelli, Polara, Bakkachintapahad, Ganjad, Thirmalguda, Gopalpur, Khistapur, Tatinari Venpalli, Pattal Bhoopati, Chandapur, Bhattalpalli Advarampet, Satiahnagar, Dutla, Mothwada, Mangalawarpet, Karlai, Arkalkunta, Kodsapet, Gunderpalli, Masami, Battavartgudem, Mamidigudam, Pangonda, Roturai, Satreddipalli, Konapur, Kondapuram, Pogulapalli, Govindapuram, Makadapalli, Pagulapalli, Murraigudem, Yelchagudem, Tummapuram, Jangamvartigudem, Rangagudem, Peddalapalli Yerramvaram, Kundapalli Neelampalli Daravarinampalli, Karnegund, Mahadevagudem, Marraigudem, Jangalpalli, Bavarguda, Oarbak, Gangaramam, Mucherla Amaroncha, Kamaraam, Hintagudem, Nilavancha, Kangardigga, Madagudem, Dalurpet, Kothagudem, Kotapalli, Durgaram, Dubagudem, Rudravaram, Narsugudem, Komatlagudem, Katervam, Semar Rajpet, Marepalli, Goarur, Radhlapur, Gazalgudem, Rajvepalli and Bollypalli villages of Narsampet taluk of Warangal district
- 12 All the villages of **Yellandu taluq of Warangal district** (excluding the Yellandu, Sngareni and Sirpur villages and the town of Kothaguda)
- 13 i) All the villages of Paloncha taluq of Warangal district excluding Paloncha, Borgampad, Ashwaraopet, Dammamet, Kuknur and Nelipak villages, and
ii) Samasthan of Paloncha

PURPOSE AND ADVANTAGE OF SCHEDULED AREAS

The advantage of Scheduled Area is that:

- a) The Governor of a State which has Scheduled Areas is empowered to make regulations in respect of the following:
 1. Prohibit or restrict transfer of land from tribals;
 2. Regulate the business of money lending to the members of Scheduled Tribes.

In making any such regulation, the Governor may repeal or amend any Act of Parliament to or of the Legislature of the State, which is applicable to the area in question.

- b) The Governor may by public notification direct that any particular Act of Parliament or of the Legislature of the State shall not apply to a Scheduled Area or any part thereof in the State or shall apply to such area subject to such exceptions and modifications as he may specify.
- c) The Governor of a State having Scheduled Areas therein, shall annually, or whenever so required by the President of India, make a report to the President regarding the administration of the Scheduled Areas in that State and the executive power of the Union shall extend to the giving of directions to the State as to the administration of the said area.
- d) Tribes Advisory Council (TAC) shall be established in States having Scheduled Areas. The TAC may also be established in any State having Scheduled Tribes but not scheduled Areas on the direction of the President of India. The TAC consists of not more than twenty members of whom, as nearly as may be, three fourth are from the representatives of Scheduled Tribes in the Legislative Assembly of the State. The role of TAC is to advice the State Government on matters pertaining to the welfare and advancement of the Scheduled Tribes in the State as may be referred to it by the Governor.
- e) The Panchayats (Extension to Scheduled Areas) Act, 1996, which the provisions of Panchayats, contained in Part IX of the Constitution, were extended to Scheduled Areas, also contains special provisions for the benefit of Scheduled Tribes.

SCHEDULED AREAS AND SCHEDULED TRIBES COMMISSION

To give a further thrust to the welfare and development of the Scheduled Tribes, a Scheduled Areas and Scheduled Tribes Commission has been set up vide order dated 18th July 2002 under the Chairmanship of Shri Dileep Singh Bhuria, Ex. MP with ten other members. The last such Commission was set up in 1960. The Commission examined the development strategies followed so far for the welfare and development of the Scheduled Tribes, and suggested an outline of a viable comprehensive tribal policy. At present the state governments have been trying to implement the policies suggested by the Bhuria Commission.

CHAPTER – II

PROFILES OF TRIBES

Telangana is the only south Indian state with tribal population of 9.34 percent out of its total population as per 2011 Census.

The presence of tribal communities is more in and around the river valleys and forests of Telangana. As such their socio-cultural conditions can be understood better by identifying their regions as under.

1. Gond – Kolam Region
2. Koya – Konda Reddi Region
3. Chenchu Region
4. Plain Areas

The Gond – Kolam Region falls in the hills and forest region of Adilabad district north of Godavari river. The main tribes inhabiting the region are: Gonds and Naikpods and their dependent communities Pardhans and Thotis. Kolams, Andhs and Bhils also live side by side to the above communities. The Koya – Konda Reddi Region runs down Adilabad district further south east side along the river Godavari through the districts of Karimnagar, Warangal and Khammam giving shelter to the Koyas and Konda Reddis. The Chenchu Region is the forested belt of Nallamala Hills north of Krishna river in the districts of Mahaboobnagar and Nalgonda. The Chenchus also live in and around the Vikarabad forest region of Rangareddy district. Communities such as Lambada (Banjara / Sugali), Yerukala and Yanadi living in the plain areas have also been being treated as tribes from 1976 onwards. In the year 2003 the communities of Nakkala and Dhulia were also treated as Scheduled Tribes. Further the new Government of Telangana has announced that it would consider whether the communities such as Boya Valmikis and Mathura Lambadas can be included in the list of Scheduled Tribes.

Let us now try to know their socio-cultural aspects of each tribe.

ANDHS

Andhs are recognized as Scheduled Tribes in Madhya Pradesh, Telangana (erstwhile Andhra Pradesh) and Maharashtra as per provisions of the Scheduled Castes and Scheduled Tribes (Amendment) Act 1976. Andhs appear to be a very remarkable people, with dark

complexion, thick lips and prominent cheek bones. They show, on the whole, a marked aboriginal type of features resembling that of the Gonds, while the fact of their entire occupation of many villages indicates traces of savage independence.

Beyond a faint recollection that their forefathers came from Mahur and the adjoining districts, the Andhs have no tradition which will throw light upon their origin. It seems highly possible that the word Andh is only a corruption of the Sanskrit word 'Andhra', a designation given by the ancient Aryans to an aboriginal tribe dwelling in the Andhra Desh (present Telangana).



Andh is a cultivating and hunting tribe confined to the western part of the Adilabad district apart from the hilly tracks which include the northern parts of Parbhani and Nander in Maharashtra.

Andhs sparsely settled in tribal areas of Adilabad district. They are found in Dasnapur, Harkapur, Mamidiguda, Arjuni, Ratnapur, Lokari, Adhme, Kamguda, Karanzewada villages of Uttoor area and Gudabag village of Boath Taluk.

Their population according to 2011 Census is 13,197. Their mother tongue is Marathi. But they can speak fluent Telugu also.

Andhs are divided into two exogamous groups viz., vartali (pure) and khaltali (illegitimate). The people belonging to vartali section is considered superior to khaltali section and such they do not inter-marry.

Andh tribe is further divided into a number of exogamous septs or surnames known as Adhnam. Each Adhnam is an exogamous unit. The surname is a unilateral, patronymic and patri-lineal kin group. (Total surnames- 38)

Nuclear family is commonest from among Andhs. Joint families are also in existence and usually consist of a man and his wife, his sons and daughters-in-law. The head of the family listens to the advices of his elder on important and crucial issues. The wife of the family head is in-charge of issuing provision for the day and sells the grain. If they are caught red handedly while selling the grain they will be severely punished.

Andhs celebrate their wedding in the Maratha fashion. Among Andhs the marital relationship is life-long but divorces also can be granted on certain grounds. The institutionalized form of marriage among Andhs is monogamy. Polygamy is also practiced and is also allowed and only a well-to-do man can afford to obtain more than one wife and those who have more than one wife are held to be wealthy and treated with respect. Marriage is called as Laknam and marriage by negotiation is known as *panvah* in Andh dialect. It is long drawn ceremony of rituals and drinks and feasts.

Andhs have traditional council to maintain law and order. It consists of two members:

- 1) Mohtaria (head man)
- 2) Dukria (messenger)

They celebrate mostly Hindu festivals like Dasara, Deepavali, Sankranthi etc. and employ Brahmans for religious and ceremonial purposes. Their household gods are Khandoba of Jejuri and Bhavani of Mahur. Ancestors embossed on metal plates are also honoured. In addition, they celebrate Rola festival in which they worship only bulls. Hanuman is chief deity to Andhs.

The majority of the Andhs are good industrious cultivators. Many of them are landless day labourers. They are considered born hunters and as such are employed by sportsmen in hunting of large and small game.

They eat pork, fowl, mutton, fish of all kinds, venison, lizards, hare, peafowl and crabs and drink spirituous and fermented liquors.

Even though Andhs are acculturated due to their long contacts with the neighboring Maratis and Telugu people they are economically and educationally very backward. The total literacy rate among Andh is 48.48% as per 2001 Census.

BHILS

Bhils are recognized as Scheduled Tribe in Telangana, but their population is negligible. As per 2011 Census reports the population of Bhils in the state is only 604. The total literacy rate among the Bhils is 55.78 % as per 2001 Census.

GONDS

The name by which the Gonds call themselves is Koitur or Koi in their Gondi and the derivation of the word Gond is uncertain. It is surely a name given to the tribe by others. As per 2011 Census Gonds including Naikpods are 3,04,537 in the state of Telangana. Gonds or Raj Gonds constitute one of the most prominent aboriginal tribe of Telangana, both in numbers and historical importance. The word Raj Gond, most obviously, originated from the descendancy that the Gonds claimed from the ancient families of the Chanda Rajas but now even the forest labourer when talking to non-aboriginals and outsiders will give himself as Raj Gond. There are, however, a few Gonds, quite insignificant in number, who are known as Dhur or Dhurwe Gonds and considered inferior in social status. They cannot intermarry with Raj Gonds.

Pardhans, Thotis, Kolams and Naikpods have been living in symbiosis with the Gonds in Adilabad and have



therefore been incorrectly described as sub-tribes of Gonds. The Pardhans are the hereditary bards of the Gonds and they are responsible for the preservation of the epics, folklores, myths and stories of the Gonds that have been handed down from generation to generation by oral transmission. At several religious rites the Pardhans function as musicians playing fiddle and trumpet, but this is only possible when the Gonds themselves are prosperous enough to employ the Pardhans.

The Thotis are another tribe of bards and minstrels who play a role similar to the Pardhans. In the social scale the Totis rank lower than Pardhans and they would beg from Pardhans just as a Pardhan would do from Gonds. Thoti women are expert in tattooing. Both the Pardhans and the Thoti speak Gondi and this may have been one of the reasons of their being classed as a sub-tribe of the Gonds. The Naikpods to whom the Gonds refer as Mache, are today often found in the same jungle settlement as the Kolams. But despite the similarity of their economy, they do not constitute a united community. Their traditional method of agriculture is shifting cultivation or *podu* on hill-slopes. The Kolams are a small tribe of primitive racial characteristics. They speak a language of their own and have retained many traits of an ancient culture. In their own language they call themselves Kolavar. There is a huge dissimilarity between Gonds on the one hand and Kolams and Naikpods on the other, not only in economic status but also in mentality and general living. The Naikpods claim to a social status higher than that of Gonds and Kolams which is expressed by abstention from both beef and pork. The poorest Naikpod of the hill who lives mainly on jungle fruits and roots and a little grain raised by hoe and digging-stick refuses to eat in the house of a Gond Raja.

Gonds, the aboriginals of today have enjoyed the status of a superior class of rulers and feudal lords. As long as they held the power, their standard of living and their material culture seems to have been by no means low. It is further evidenced from the existence of the minstrels and bards who virtually lived on the generosity and mercy of the Gonds.

Although there is much information available on the history of the Gonds, it is nevertheless very much disconnected and varied. The mahor portion of Gondwana including the hill tract between the Godavary and the Penganaga has always been covered with thick forest and has, therefore, been less frequented and traversed. However the writings of the early Muslim historians refer to the Gond States in the 14th Century. Special accounts are found in the 17th Century records of the Kingdom of the Deogarh.

The Kingdom of Chanda covered a large part of what is today the Adilabad district and the Gonds of the State were directly under their influence. The Gonds enjoyed for a considerable period the independent ruling status during Moghul regime till at last they were overthrown by the rise of the Maratha power. The present Gond Raja of Utnur claims that approximately 14 generations ago his ancestors built the fort of Wodur Wakri on the Nirmal Adilabad Road. The Gond forts, particularly the Manikgarh Fort, perched on a high cliff, now in ruins and overgrown with jungle, dominated the whole of Penganga valley and have still to reveal many untold stores of the Gond rule. It is also evident that even after the fall of Chanda the feudal system with Gond chieftains in control of small tract of land

persisted in the inaccessible hill regions of Adilabad for many years, and innumerable myths and epics picture the life under their own chieftains.

The Gond Kingdoms were well governed, adorned with admirable works of engineering skill and prosperity. An excellent rule of the Gond Kings was to give to anyone who made a tank grant of land free of revenue of the land lying beneath it. A large number of small irrigation tanks were constructed under this inducement in the Penganga Valley and still remain to this day. They had no strength for defence but relied on the loose tribal system, so easy in time of peace but so utterly useless in knitting together the strength of the people at a time when united action was most required. This is evidenced from the easy conquests the Maraths had almost without a struggle.

The Gonds are a tribe of homogenous language and culture but due to the fusion of population of different racial stock there is a remarkable physical diversity. They can, however, be generally described to possess a broad and rather flat face, high cheek bones, a small short nose which widens rapidly from a narrow depressed ridge, a weak and not very full mouth and a small pointed chin. Stature is medium, build is short and the colour of skin ranging from a dark gold tone over full copper-brown to black-brown, with a lighter rather than a dark complexion. The dress and ornaments worn by the Gonds do not differ from those of the other cultivating castes of the district and include hardly a single item made by the Gonds themselves.

Khatris or blacksmiths, Wojaris or Otaris, a caste of brassfounders, Agarias or iron-workers, Ojhas or soothsayers, Solahas or carpenters, Koila bhutis or dancers of prostitutes living in the Gond villages have sprung from the Gonds with an admixture of other low tribes or castes.

Among the Gonds the sub-division into small exogamous septs is also found and the class system remains only in the form of a survival, prohibiting marriage between agnates like an ordinary sept. Many of these septs are named after animals and plants as a result of belief in some incident connected with the object which occurred to an ancestor or priest. The Gonds do not marry in their own sept, nor in one which worships the same number of gods, in localities where the classification of septs according to the number of gods worshiped obtains. The most distinctive feature of a Gond marriage is that the marriage procession usually starts from the bride's house and the wedding is held at that of the practice. This may be a survival of the custom of marriage by capture but it is very likely the result of an unhappy incident in which a bridegroom is said to have been snatched away by a tiger while going in a procession to the bride. The marriage by capture is still practiced although in a much modified form and with the consent of the parents. The prospective bridegroom collects a party of his friends and lies in wait for the girl to come out. When she is caught and dragged away, she is given new clothes, the party has a burst up and the marriage is considered to be complete. The marriage of widows is freely permitted and special preference is given to the deceased husband's younger brother. If the widow does not agree to this he will claim compensation. Divorce is permissible on grounds such as adultery on the wife's part, a quarrelsome disposition, sterility, etc. The procedure is much too expensive as it involves a feast to the *panchas*. Breaking of a piece of straw after spitting on it and renouncing of all

further connections with his wife completes the process. Those who can afford, indulge in polygamy.

Cremation of the dead now practiced is an outcome of the Hindu influence whereas burial has been the general custom. At some convenient time after the death, a stone is set up usually by the road-side, in memory of any dead person who was adult. Reincarnation is commonly believed and sometimes the dead body is marked with vermilion or soot to see if the same marks appear on a new born.

The Gonds have scarcely any restriction on diet. They use to eat fowls, beef, pork, crocodiles, certain kinds of snakes and in some places monkeys. Field mice and rates are relished very much. The common food of the laboring Gonds is a gruel of rice or small millet boiled in water.

The flowers of the mohua (*Bassia Latifolia*) are also a part of their staple food. It is largely eaten as well as made in to liquor. Excessive drinking is the common vice and this has very definitely held them backward. Liquor is, of course, indispensable at all ceremonial feasts and a purifying quality is attributed to it. The Gonds are rather strict in the matter of taking food from others.

The Gondi year is a lunar and the months have consequently no fixed relation to the European calendar. To make up for the days lost each year, a thirteenth month called Donda, is inserted every 3rd year after Bur Bhawe. First day of the Chait is the New Year's Day of the Hindu year. The summer starts in the Gondi month of Durariations a Gond is seldom bored. He will twine new ropes of hemp, carve a plough piece or a new cot or break a young pair of bullocks to the yoke. With the full moon of Durari begins the cycle of the new agricultural year. Durari rite is observed as ceremoniously as Holi and it gives expression to the conception of the village as a ritual unit. Soon after the festivities of the Durari the Gonds take up to the ploughing by first bowing to the Bhumi Talli and offering cooked millet and spiced dal.

In the month of Chait (March-April) the ploughing operations continue along with the gathering of *mohua* flower, marriages and pilgrimages to the shrines are also undertaken during this month. The next month of Bhawe. Often described as Persa or Great Bhawe, is the occasion of Feasts, celebrations, pilgrimages and fishing. This begins in the First Sowing, soon after the weather has set in, two rites are performed to ensure the successful germination of the seed by offering sacrifices to Bhumi Talli and Aki Pen (the guardian diety of the village). Once the ritual First Sowing is over, the Gonds devote their entire energy to giving the monsoon crops a good start. The month of Akari is not entirely eventless as prayers for the safety of livestock are offered and when this month draws to its end the monsoon has reached its full strength, the crops shoot up, the cobs of the maize swell, *sama* burst in to ears.

Though not on any definite date, several days before the full moon of Pola, offerings are given to Siwa Marke the Goddess of the village boundary to keep off the epidemics and diseases. Boys and young men amuse themselves by walking of stilts. The rain-crops and vegetables ripen in Aulpok, a month corresponding to August-September, and the Nowon,

the ritual First Eating of the new crops is performed. The harvest of the small millets is done with prayers and offerings to the souls of the departed.

By the end of the rains which coincides roughly with the end of Akurpok the sowing of the rabi begins with Mohtur rite. The crops sown in September and October and grown during the cool and dry season are white jawari, cotton, wheat and pulses. Castor is also grown for home consumption. Rotation of crops is also practiced.

The end of Divali is the joyous time of Dandari and for two or three weeks after Dassera the whole country side is infused with music, dancing and singing. Celebrations are made on mass scale and everyone enjoys thoroughly. By October, November, that is the month of Karti the Dandari dancing continues and then solid work follows upon the series of festivities that enlivened the preceeding weeks. It involves constant and vigilant supervision over the standing crops and by the end of November when the millet is ripe several other offerings are made and the reaping and harvesting starts. By the month of Kartio, the last of the rain of deceased relatives. The month of Sati sees the end of initiates this work, thus the agricultural year comes to a close by the month of Pus (December-January), and the borate a ceremonial and as lavish an expenditure of sacrificial animals as in Bhawe. It is in this month that the great Jatra or fair at Keslapur, situated south-east of Adilabad, is held every year. This is a great occasion for the Gonds when they get an opportunity to meet their relations and mix up with the thousands of other caste people. They get a wide choice of clothes, ornaments, trinkets and other articles of necessities and luxuries.

In Mahon (January-February) practically all the cool weather crops are reaped, thrashed and brought in for consumption or for marketing and a short spell of leisure follows till the month of Durari when the agricultural year begins again.

The Gonds seem not to have at home in open country and from the 16th century a peaceable penetration of more advanced and land hungry cultivators in to the forest areas assumed larger dimensions. The Gonds, therefore, gradually retired to the hill ranges on the borders of the plains. Shifting cultivation, lack of *patta*-rights and their ignorance to acquire it, the drawing up of forest lines and notifications of reserved forests, auction of minor forest produce and several other methods adopted under the policy of forest conservancy, tightening up of administration and opening of communications resulted in the abandonment of the lands that were under their possession by mere choice, and the consequent economic dislocation.

NAIKPOD

The Naikpods are listed along with Gonds and Raj Gonds in the list of Scheduled Tribes (at serial No.6 in the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1976 even though these two are distinct and different groups. There is neither matrimonial nor commensal relationship between these two groups. Naikpods claim superiority over Gonds and do not accept cooked food from the latter. They did not adopt the phratry system or clan structure of Gonds even though Naikpods have been living in the same habitat in close proximity with Gonds. They are divided into number of exogamous groups on the basis of surnames or scepts. The surname only regulates the matrimonial relations.



Laxmi *devata*, consort of Lord Krishna, was the chief deity to Naikpods. Naikpods generally put on the colourful masks of Laxmi Devara, Lord Krishna, Lord Siva, five brother Pandavas, Pandi Raju (Pig God), Pota Raju (dog god), Gorrapothu (Sheep god) and Singaboyudu and perform rituals. These masks and associated ceremonies are distinct heritage of Naikpods. Gonds call Naikpods as Mathyalu, which means fisher folk.

KOLAM

Kolams are one of the Primitive Tribal Groups (PTG) in Telangana and predominantly found in tribal areas of Adilabad district. They live in exclusive settlements in interior forests and mountainous tracts. The Telugu speaking people call them as 'Mannervarlu' meaning people living in the forest areas. Their population according to 2011 Census is 45671. The total literacy rate among Kolam, Mannervarlu is 24.51 as per 2001 Census. They speak their own dialect called 'Kolami'.

Kolams trace their descent to Bhima and Hidimbi, the well-known characters in the epic Mahabharatha. Kolams treat Hidimbi as their patron Goddess and Bhima as supreme deity. The four tribal groups predominantly living in the tribal areas of Adilabad district namely Gonds, Kolams, Pradhans and Thoties are maintaining symbiotic relations and possess identical clan systems and associated practice. The Gonds and Kolams possess identical social structure. The four-phratry system of Gonds is also found among Kolams but with different nomenclature i.e., Yedu dayalkher (seven spirits group), Aru dayalkher (six spirits group), Idu dayalkher (five spirits group) and Nali dayalkher (four spirits group). Kolams have not adopted or borrowed all the clans of Gonds but only one or two clans under each phratry. Kolams



generally acquire their mates by negotiation, by capture, by mutual love and elopement, by service and by intrusion. The levirate marriages are practised among them. Divorce is permitted.

Kolams are cultivators and agricultural labourers. They grow Jowar, black gram, cotton, red gram etc. Their staple food is Jowar.

In addition to Lord Bhima, who is their Chief deity, the village deity called Nandiyamma is worshipped by them and it is found in the centre of every Kolam settlement. They also worship Sita Devi, Laxmi, Indumala Devi (Hidimbi), Pothuraju and Jangubai. They celebrate Pokke Kotha Panduga (ceremonial eating of new mohwa flowers), Mondos (new year festival and ceremonial ploughing) Bhimayak lagna (marriage of lord Bhima), Akhandi (deities for protection of cattle and Kothalu (eating of new food grains). They perform Gusadi and Dimsa dances.

Each Kolam settlement is controlled by a traditional village council (Kula panchayat) which consists of 'Naikon' (headman), 'Delak' (priest), 'Mahajan' (messenger), 'Tarmaka' (cook) and 'Gatiya' (distributor of food) as members. The village headman and priest settle various disputes and other members assist them in discharging their duties. In case of inter village disputes the Naikon and Delak of respective village assemble and settle them.



THOTI

Thotis are also Primitive Tribal Group living in the districts of Adilabad, Hyderabad, Karimnagar, Khammam, Mahaboobnagar, Medak, Nalgonda, Nizamabad and Warangal in Telangana. They were 4,811 in number as per 2011 Census. The Thoti or Thotti is one of the village communal servants. The name has been derived from the word Thondu meaning to dig or Thott meaning to go round as the Thoti is the surveyor of news and has to summon people to appear before the village council. The Thoti is one of the most trusted of the

humbler servants of the village community. A testimony borne to the industry of the Thoti in a proverb runs "if you work like Thoti, you can enjoy the comforts of a king".

Thotis are recognized as primitive tribal group by Government of India in 1983. They are divided into 4 exogamous phratries just as sagas of Gonds. All the phratries or sagas are sub – divided into exogamous clans; Among Thotis clan name precedes the personal name and is treated as surname. Every clan is strictly exogamous.



The mother tongue of Thotis is Gondi. Gonds call the Thotis as Birdal (receiver) and the latter call the former as Dhani (Donar). Besides Gondi Thotis speak Telugu, Marathi, Urdu and Hindi.

The traditional occupation of Thotis is acting as bards to their Gond patrons, but presently majority of Thotis are earning their livelihood as agricultural and casual laborers.

The women folk also sing along with their husbands while engaged in rituals and functions at their respective Gond patron's houses. But women folk exclusively attend to tattooing (*singar*) and most of the tattooing designs and marks on the bodies of women folk belonging to Gonds, Kolams, Pardhans are works of Thotis.

Monogamy is generally practiced by Thotis. Widow marriages are permissible. As far as marriage is concerned Thotis prefer consanguineous marriage. The type of consanguinity among them is first cousin, second cousin and third cousin marriage. Among 1st cousin marriage they generally prefer maternal uncle's son and paternal anti's son. Generally they prefer maternal more than once due to barrenness of his first wife. Families among Thotis are generally of nuclear type.

The Thotis are Hindus by religion. They worship Gond Gods: beside these they also worship Hanuman and other Hindu Gods and celebrate Hindu festival. They enjoy social status a little lower than that of the Gonds.

Compared to other tribal populations living in Adilabad district Thotis have a higher literacy rate though they are socio-economically backward compared to the other tribal population of this area.

Reasons for higher literacy: Thotis have very less land; as a result Thoti children get sufficient time to study since they do not have to work much in the field in order to help their parents. Where in the area Thoti villages are situated schools are easily accessible.

Since Thotis are living with other superior tribal population like Gond and non tribal population, they are trying to increase their social status in order to make them equal to other tribal and non tribal population.

Political organization at the village level among Thotis is known as *panch*. It consists of Patla, Mahajan, Devari, Ghattiyala and Havaladar.

During the religious ceremonies Thotis sing songs in praise of Gond Gods and recite the stories of mythical origin of Gond and their clan Gods. These recitations are accompanied by the music of Kingri or Keekri or three stringed musical instruments. For this service they are paid in cash or kind. The Thotis are more akin to Gonds in their mode of dress dietary habits and in observation of marriage customs, funeral rites and other ceremonies than that Pardhans.

PARDHAN

Pardhans are inhabiting the tribal areas of Adilabad district. 2011 Census put their number at 24,823. Pardhans or Pradhans are traditional bards to Gonds and recite mythologies, folk tales songs of their Gods and goddesses at various festival ceremonies and fairs for which service they are paid in cash or kind. Each Gond family possesses a Pardhan family as traditional bard. Gonds call them 'Patadi' meaning singer or genealogist. Pardhans claim that they are called Pradhans because they served as ministers and advisors to Gonds kings in the past. But some Pardhans opine that they are Pardans who used to accept 'Daan' (Charity proceeds) from Gond in return for their bard services.

Their mother tongue is Marati but they recite Gonds mythology and folk takes in Gondi. Pardhans registered highest literacy rate among all the tribal groups in Telangana.

Pardhan community is divided in to four phratries (Paadis) and they possess similar clan name like Gonds.

- 1) Sath Dev (seven deity group) (or *Yeduwen saga* in Gondi)
- 2) Saha Dev (six deity group) (or *Sarwen saga* in Gondi)
- 3) Pach Dev (five deity group) (or *Siwen saga* in Gondi)
- 4) Char Dev (four deity group) (or *Nalwen saga* in Gondi)

Each phartry is further divided into exogamous clans similar to Gonds. The numbers associated with these phratries will occur in ritual and ceremonial context.

Monogamy is highly preferred among Pardhans though polygamy is in vogue. They are following 6 types of acquiring mates i.e.

- 1) Marriage by negotiation (*Khaja*)
- 2) Marriage by capture (*Dharun Takna*)
- 3) Marriage by service (*Chaarjavac Lagan*)
- 4) Marriage by intrusion (*Seewar Jana*)
- 5) Marriage by mutual love and elopement (*Dharun Parna*)
- 6) Marriage by exchange (*Seelad Choding*)

But as of now only the 1st, 3rd and 5th types of marriages are in vogue.



The Pardhan get their children married both before and after puberty. The marriage invariably takes place in the bridegroom house. Payment of bride price and seven saries is prevalent. But now-a-days dowries also entered into the Pardhan society. The Pardhan man may undergo more than one Lagna (marriage with full rites) whereas a woman will be married with full rites only once in her life time. She may be subsequently whether divorced or widowed. Then she marry any number of times.

Divorce is permitted by the village council '*panch*'. The remarried widow is not allowed to participate in religious ceremonies.

The staple food of Pardhans is jowar and they are also traditional beef eaters like the Gonds.

Pardhans attribute the cause of death to witchcraft and evil spirits. The dead are either cremated or buried. Their obsequies are identical with that of Gonds.

The Pardhan's economic conditions in the past were linked up with the prosperity of economic conditions of their Gond patrons. Each Pardhan family used to serve a minimum 30 to 50 Gonds families and visits them whenever there is some ceremony very often and receives various gifts in various functions. Gifts are *Pal Dhan*, *Sade Dhan*, *Marming Dhan*, *Pat Dhan*, *Munyar Dhan*, *Tangedule*.

The Institution of social control among the Pardhan tribe at the village level is known as *Panch*. The village council consists of Mahajan (religious head), Devari (priest), Hawaldar (messenger) and Kaarbaari (record keeper).

The Pardhans consider that the Gonds occupy the highest position and the Thotis the lower positions. The Pardhans serve as genealogists and bards to the Raj Gonds. No marriage of Raj Gonds is celebrated nor are their death rites performed unless a Pardhan is present to receive the marriage presents or to claim the remnants of the dead.

Their attitude towards formal education is purely favorable. For their development ITDA was established at Utnoor, Adilabad district.

KOYA

The Koyas are one of the predominant autochthonous people of the southern region of the country. The present habitat of the Koyas comprises the area of Mulug (Eturnagaram) Taluka of Warangal district and Bhadrachalam and Nugur Taluks of Khammam district. The most outstanding physical feature of the Koya country is the Godavari and this river exercises a profound influence on Koyas' economic, social and cultural activities, living on its banks and in the hills as well as plain areas of both sides of the riverain tract. Koyas generally restrict to the foot hills and adjoining plains and in some areas penetrated far in to the hills and in many of villages on the Godavari banks, there is a mixed Koya-Reddi population. The Koyas popularly known as 'Dorala Sattam' are believed to be the section of the Gondi speaking race, and though strongly influenced by neighbouring Telugu speaking people, they retained a good many of typical cultural traits of Koya culture.

The Koyas are generally study and medium in stature, with short flat nose with spreading nostrils thick and projecting lower lips and the complexion varies from light copper brown to dark chocolate colour. Their hair is usually wavy but almost straight. Like many other tribes, they are noted for truthfulness and simplicity. They excite contempt by their drunkenness, and want of thrift and vision in to future life. Koyas live in symbiosis with Konda Reddis in the hilly and riverian tract of Koya land. They are as a whole more progressive than other tribal groups in the field of economic activity. They initiated plough



cultivation in the tract. Both Koyas and Konda Reddis produce same food stuffs and they exchange certain house-hold articles, and agricultural implements through Barter system. Some Koyas work as Blacksmiths and furnish the Konda Reddis with iron implements and some Konda Reddis manufacture baskets and winnowing fans and supply to Koyas. Koyas characteristic settlement is groups of hamlets scattered over the village land at places convenient for cultivation of their fields and seldom are the houses concentrated in a large compact

village.

The houses are of rectangular and square shaped with thatched roofs and invariably with wooden fencing. If the village is frequently attacked by epidemic diseases and causes many deaths. The entire community will desert the village and settle at some other suitable place.

According to 2011 Census, the total number of Koya population in Telangana including the present Andhra Pradesh is 5,90,739. They are chiefly inhabiting the agency and plains villages of Khammam, Warangal and a few in Adilabad district. About 70% of total Koya population is found only in Khammam district. The major population of the Koyas is covered by Tribal Development Blocks viz., Eturnagaram of Warangal District; Bhadrachalam, Kunavaram, Vararamachandrapuram and Ashwaraopet of Khammam district; Polavaram and Buttayagudem of West Godavari district; Addateegala, Rampachodavaram and Maredumalli of East Godavari district.

Language

Ethnologically and linguistically the Koyas are divided in to two main groups those who speak Gond dialect and those who speak Telugu of the rural areas. The Koya language is a typical dialect of Telugu spoken with the characteristic hill-accent. There are dialectal variations among the speeches of different areas of Koyas. The Koyas living in the Godavari gorges speak very ancient type of speech which is perhaps close to Gondi or Kui, the dialects of Gonds, Khonds and Jatapus respectively which are essentially Dravidian.

Origin

The origin of the Koyas is obscure. It is only through varied folk tales that the origin of the Koyas could be assessed. According to one mythical story. When pandava brothers were in exile, Bhima went hunting in the jungle, and met a wild woman, with whom he fell in love and married. The fruit of this union, it is said was Koya people. The Pandava brothers occupy very significant place in Koya folk-lore.

According to another folk-tale, there was a big egg before the creation of the universe. The egg was broken. The upper part of the egg became sky and the lower part of the shell formed in to the earth. Instantaneously, Brahma, Vishnu and Maheswara came out of the broken egg. Brahma created “Bhumika Raju”. 101 children were born to Bhumika Raju under the “Rela” (Catharcurpis fistula) tree which was situated on an island (Nattadigadda) which was surrounded by seven seas. The descendants of these 101 persons became Koyas.

Social Organisation

Koyas are divided in to several functional sub-divisions, such as Gutta Koyas, Gommu Koyas, Kammara Koyas, Musara Koyas, Gampa Koyas, Oddi Koyas, Doli Koyas, Kapu Koyas, Matwa Koyas, Linga Koyas, Gutta or Raccha Koyas are those who live on the hills; Gommu is applied to the Koyas living on the river bank. The river side villages are called Gummu villages. The Gutta and Gommu koyas are the real Koyas and speak dialect of their own. Each sub-division of Koyas is further divided in to five exogamous clans;

1. Perumboyadu (Arogatta) gotram,
2. Aidogatta;
3. Yedogatta,
4. Mudogatta,
5. Naligatta,

Gatta is corruption of gotra.

The Patadi caste is traditional bards who play an important role in the cult of the Koya clan deities. These bards are evidently the equivalent of the Pradhans who are the traditional bards to the Raj Gonds of the Adilabad.

Marriage

Two ways of securing mates are very common among the Koyas: one is by negotiations and the other by marriage by capture. Generally marriages are performed after the girl attains puberty, but infant marriages are seldom celebrated. The marriage negotiations are always from the bridegroom's side and he has to bear the entire expenditure of the marriage of the bride side also. The bride's parents need not spend much money for the marriage celebrations. After coming to know about a particular girl, the parents of the bride-groom accompanied by some of the village elders visit the house of bride. They take money along with them to purchase liquor if the marriage is settled. If the girl's party agrees for the proposed marriage, the grooms party serves them with liquor. The girl's parents consult her before consenting for the marriage proposal. Generally both the parties consult local priest about the agreement of the horoscopes of the proposed couple. An auspicious day agreeable to both the parties is fixed after consulting the local priest. Two days prior to the marriage celebrations the bride-groom party sends one goat, some measure of rice, new clothes and ornaments. The bride's party accompanied by drums and trumpets go over to bridegroom's house on the fixed day. As soon as they reach the outskirts of the groom's village the bride's

party visits all the village deities and are received by groom's party. Both the couple are then given ceremonial bath after which actual marriage rites are performed when a necklace of black beads will be put around the neck of bride. The marriage dance with bison-horn is one of the most striking features. In the evening the bride and bride-groom visit the shrine of the village deity (Mutyalamma). The consummation takes place after the marriage in bride groom's house only. Next day early in the morning the couple would leave for the bride's village where they stay for five days. If the couple is comparatively wealthy, the festivities last several days. Dancing and singing are arranged every evening.

The second type of marriage prevalent among this community is marriage by capture. When a young man cannot afford to give wedding feast and pay the bride price, they generally resort to this kind of marriage. A young man who wants to marry a particular girl informs about his desire to the elders and friends of his village. Generally capturing the bride is also pre-arranged. The boy party sometimes informs the elders of the girl's village about the capture of particular girl for marriage. The boy's party waits for the opportunity either at weekly *shandies* (markets) or in forest places and capture that particular girl when she appears solitarily. Sometimes the girl struggles to escape, but generally her resistance is easily encountered. Soon after the boys' party return with the girl to the village, the girl's parents demand bride price. If the groom pays the bride price all other marriage ceremonies are observed.

Pre-marital and extra-marital sexual relations are completely prohibited, and many occurrences of such contacts will often lead to serious disputes. In fact such contacts will often lead to serious disputes. In case unmarried girl develops any sexual relationship with any man of their own community and if such a union is detected, the entire society forces the man to marry her. If the married woman develops any sexual contacts with another man the husband gives her divorce and the latter has to pay penalty to the former husband. Divorce is permitted and may be initiated from either side. Polygamous marriages are also socially accepted in this community. Widow remarriage known as *Marumanuvu* is also allowed.

Generally, the property is divided equally among the male members. In case of matrilineal type of marriages the daughter will inherit the ancestral property. If the husband dies, the wife also gets one share along with her sons as long as she is unmarried.

Religious Life

Koyas worship goddess Mamili, Kommalamma, Katurudu, Adamarazu, Korra Raju, Mutyalamma, Kudidevara etc. The goddess Mamili is blood thirsty goddess. In order to ensure good crops, human beings were sacrificed to Mamili goddess up to 19th century. This practice is replaced now by an animal sacrifice to the goddess. Muthyalamma is the goddess, who is supposed to preside over small pox and cholera. Every year chickens are sacrificed in order to appease this goddess. Generally every Koya family keeps the idol of Kudi Devara in their homes as to ensure prosperous life. Every day they perform puja to this goddess. Ancestor worship is also prevalent among this community. The idols of gods and goddesses are guarded with great secrecy by the pujaris and are only shown on rare occasions.

Koyas believe that death or some other diseases are not due to natural causes but due to the instigation of some demon or demoness by an enemy. They believe Sorceress (Chedipi) in the form of tiger, wanders during night time, and molest those people whom she does not like. They believe that if man dies on account of black magic it is likely that he will become evil spirit.

The children and persons dying of Cholera or small pox are buried and all the other corpses are usually cremated. When man dies, a cow or bullock is sacrificed and the tail is cut off and put in the dead man's hand and then take him to the cremation ground. If a child dies within a month of its birth, it is usually buried in the backyard of the house, so that the rain dropping from the roof of the house may fall upon the grave and thereby cause the parents to be blessed with another child.

The main festival or jatra of Koyas is at Meraram of Mulug taluk of Warangal district in which Sammakka and Saramma are worshipped once in two years in the month of "Magha Masa" on the full moon day. Several lakhs of Koyas apart from non-tribal devotees from different villages assemble there and sacrifice fowls and animals to the mother deities. This is the biggest tribal fair in the whole of Asian continent.

Another important festival of Koyas is "Mutyalamma" Panduga – the Goddess of small pox and cholera. They worship this goddess once in a year. If small pox and cholera are rampant, the goddess is propitiated by observing special ceremonies. In addition to these festivals, they observe Dasara, Deepavali, Sankranthi etc.

The persons suspected of the crimes are put to test and ordeals by way of putting the hand in boiling oil and if man comes out of the ordeal unhurt, he will be considered as innocent. The present day Koyas are hardly conducting this traditional method of detecting the guilty man.

Traditional Panchayat

The Koya community is controlled by an extremely democratic organization which is called Kula Panchayat. The village is a small unit of administration headed by "Pinna Pedda". This office is hereditary but if he is incapable of leading immoral life, the entire village community will choose another leader. The village traditional leader must be familiar with all cultural patterns of their own community and he must evince contagious enthusiasm in social as well as religious festivals. Above him is the "Kula Pedda" or Patel, who is recognized by the Government. A group of ten to fifteen villagers form a "Samutu". Samutu dora or Kula Dora or Pedda kapu presides over the Samutu. All the disputes in the village are settled by the Kula Pedda whose decision is normally final. The fines are usually utilized by whole community for drinking. Whatever the disputes which cannot be settled at village level and inter-village disputes are referred to the inter-village traditional council (Samutu). The traditional panchayats have not lost its influence in the villages with regard to social control even after the inception of statutory panchayats. The Gram Panchayats and Samithis in tribal areas are dominated by the plains people since tribal representatives are not properly informed.

Food Habits

The staple food of the Koyas is jowar. They make flour out of the jowar and prepare gruel or ganji out of it. Since paddy is also widely cultivated, they take rice also frequently. As the produce from their field is not sufficient throughout the year, they gather edible roots and tubers from the forest in different seasons of the year and preserve them to supplement their food requirements. They generally eat roots and tubers like Tella Channa gadda, Nalla channagadda, Govindagadda, Botukugadda, Chodagadda, Vodagadda, Chetigadda, Alligadda, Kalavagadda, Demaragadda, Chirragadda Yellerigadda. All these roots and tubers cannot be eaten in raw condition. First the skin is peeled off and then boiled for considerable time to clear off bitterness. They also eat some flowers and leaves such as Ippa flower, Tyresikura, Volakura, boddikura etc. Ippa flowers are available in March and April and women folk and children abundantly collect them and preserve them to the times of scarcity. An intoxicating drink is also from the Ippa nuts and the oil is used both for cooking and lighting. They hunt the wild animals with their bows and arrows and eat them. Fish is most delicious item of food to Koyas. They go to distant places and catch fish with their nets. Koyas also abundantly take toddy from January to June month. Women folk and even children also take toddy during this season.

Traditional Occupation

The main occupation of Koyas is agriculture. The economic activities of Koyas consist of agriculture, agriculture labour, forest labour and collection of M.F.P* Some Koyas living in the forest areas, still practice Podu cultivation (Shifting cultivation). But at present, most of them have taken up permanent cultivation due to large areas of land allotted to Koyas in the recent past. But there has been a large influx of plainsmen in to these areas and the Koyas have lost a great deal of their lands to the more affluent and shrewd forward people as a result, the Koyas could not improve their economic conditions and their level of living is as poor as it was a few decades before.

KONDA REDDIS

Konda Reddis are inhabiting on the banks situated on either side of river Godavari in the hilly and forest tracts of Khammam district of Telangana. Their population as per 2011 Census is 1,07,747 including several thousands inhabiting the neighboring East and West Godavari districts. Their mother tongue is Telugu.

They are recognized as Primitive Tribal Group. Konda Reddy tribe is divided into exogamous septs for regulating matrimonial relations. Like other Telugu speaking people their surnames are pre-fixed to individual names. Generally, each sept is exogamous but certain septs are considered as brother septs and marriage alliances with brother septs (agnate relations) are prohibited. They are primarily shifting



cultivators and largely depend on flora and fauna of forest for their livelihood. They eat a variety of tubers, roots, leaves, wild fruits etc., They collect and sell non timber forest produce like tamarind, adda leaves, myrobolan, broom sticks etc., to supplement their meagre income. They cultivate largely jowar, which is their staple food. They also grow chodi, red gram, bajra, beans, paddy and pulses. They eat pork but do not consume beef.

The Konda Reddi family is patriarchal and patrilocal. Monogamy is a rule but polygamous families are also found. Marriage by negotiations, by love and elopement, by service, by capture and by exchange are socially accepted ways of acquiring mates. Levirate is vogue. They worship Muthayalamma (Village deity), Bhumi Devi (Earth Goddess), Gangamma Devi (River Goddess) etc., and celebrate festivals like Mamidi Kotha, Bhudevi Panduga, Gangamma Panduga and Vana Devudu Panduga.

Konda Reddies have their own institution of social control called 'Kula Panchayat'. Each village has a traditional headman called 'Pedda Kapu'. The office of the headman is hereditary and the headman is also the Pujari (priest) of the village deities. The younger brother or nearest male relative of 'Pedda Kapu' acts as his assistant and substitutes in case of absence of Pedda Kapu from village and he is called Pinna Pedda'. The offences like adultery, incest and cases of divorce and inter dining with persons of other community are dealt by the village panchayat.

The men and women folk jointly perform the traditional colourful dance viz., Bison horn on festive and marriage occasions. One of the men folk wears headgear made up of bison horn and one or two among them carries big drums and Konda Reddy men and women dance together rhythmically to the tune of the drums.

CHENCHUS

Chenchu is the first recognized Primitive Tribal Group in Telangana. Its population in the erstwhile Andhra Pradesh (including Telangana) is 64,227 as per 2011 Census. The upper and lower plateau of Amrabad in Mahbubnagar District and the Nallamalai hills are the home of the Chenchus. Several thousands of them live in forests of upper plateau of Amrabad area and are generally known as Jungle Chenchus. The Jungle Chenchus of the upper plateau even to-day are comparatively little influenced by recent contact with other populations of the neighbouring villages. They are essentially good hunters and food gatherers. The physique of the Jungle Chenchus is distinctly superior to that of their brethren in the lower regions who are comparatively short in stature and emaciated. Several thousands of Chenchus are living on the northern bank of river Krishna in Nalgonda district and a few thousands in Rangareddy District (Vikarabad Area).

The Chenchus are of dark complexion, long head, prominent eye-brows, broad nose and slight built with coarse and primitive features and wavy or curly hair and according to their appearance come under the group called Australoid. The men grow their hair as women and dress it in a knot either at the back or on the upper left of their head. They do not comb their hair and just prune it with their fingers. The falling hair is plaited and wound round the knot.

Women grow their hair but do not cut or comb them. The use of castor-oil and the wooden-nit comb are recent innovations.

Man's garment is just a strip of loin cloth, and those who have come in to contact with other advanced people may wear a shirt or turban but they would still prefer the loin cloth to a dhoti or any other garment. A waist band is also worn made of a double piece of hide crudely cut from goat skin. Flint stones are usually carried in this pouch and sometimes a knife. The chenchu women wear the usual sari, touching the knee and a choli for the upper part of the body. The use of the thread and needle is not very well known.

The Chenchus are by nature quiet and peace-loving, and there are no records or even folk-tales to show that they have ever indulged in armed conflicts or minor wars. The only equipment of self defence and small game is the bow and arrow. The stave is of a single piece of wood, cut, trimmed and shaped with notches at both ends. Fibre of a certain plant.

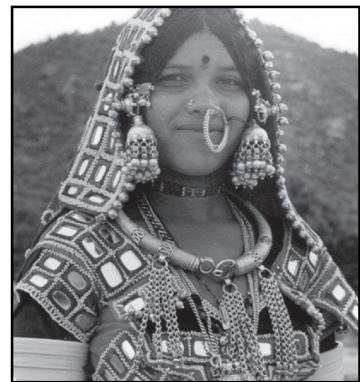
Chenchus claim that the lord Mallikarjuna of Srisailam is their son-in-law and hence they celebrate Sivarathri Festival in a grand manner. Still a Chenchu Pujari can be seen in the chief strine of Srisailam.

LAMBADA / SUGALI / BANJARA

The Lambadas are a scheduled tribe inhabiting throughout the state of Telangana and of Andhra Pradesh. They are also known as Sugalis and Banjaras. Their population according to 2011 Census is 24,07,637.

The Lambadas are the largest tribe in Telangana. Lambadas live in exclusive settlements of their own called Tandas, usually away from the main village, tenaciously maintaining their cultural and ethnic identity.

The traditional dress of the men comprises of dhoti, upper garment and bright coloured turbans. The womenfolk wear 'langa' of coarse cotton prints, richly embroidered with several fold at the waists.



Lambada tribe is divided into five phratries viz.,

1. Bhukya (Rathod)
2. Vadthiya (Jadhav)
3. Chowhan
4. Pamar
5. Banoth (Ade)

These phratries are further divided into a number of patrilineal kin groups called Pada or Jath (Clan) in their dialect. Bhukya Phratry consists of 27 clans, Vadthiya 52, Chowhan 6 Pamar 12 and Banoth 13.

Each phratry is an exogamous unit, and one has to marry outside his phratry. Clan is a patrilineal kin group. The girl loses the name of the clan of her parents as soon as she marries and acquires the clan of her husband.

Traditionally joint family was playing a dominant role in choosing the mates, determining the residence, controlling the property, watching the morals and managing the affairs of the youngsters. The joint family was the norm in the early days among Lambadas but now it is breaking down gradually into nuclear families. Marriage by negotiations is the only accepted way of performing marriages and sometimes marriage by service is also practiced. The married women wear ivory bangles or imitation of them above their elbows, which are referred to as 'Balai'.

There are traditional musicians and bards to Lambadas called 'Dappans' dependent mainly on the gift presented by Lambadas on various occasions and also work as manual labourers. There are three divisions among Dappans viz: 1. Bhat, 2. Dhandi, 3. Dhalia.

Bhats and Dhadis sing songs on family history by playing musical instruments called "Jange" and "Kinjri" during marriage ceremonies. Dhalia or Dapdiya plays dappu. There are traditional barbers to Lambadas called 'Navi'. There is another endogamous sub-division called Sonar Lambadas who manufacture silver and gold ornaments. All these groups are endogamous sub-division of main Lambada Tribe. These groups also adopted the Clan organization of main Lambada Community. But inter-group marriages are strictly prohibited. All these sub-divisions are considered inferior in social status to main group.

The Lambadas believe that the world is protected by a multitude of spirits-benign and malignant. Hence the malignant spirits are periodically appeased through sacrifice and supplication. The Lambadas also worship and pay reverence to the benevolent Gods such as Vishnu, Rama, Venkateswara and Seva Bhaya. Meraima is believed to protect their females and children and preserve the fertility of their lands and females while Seva Bhaya and Seetala are regarded as the protectors of the cattle. They also celebrate the Hindu festivals like Ugadi, Balaji, Raki, Naga Panchami, Dasara, Deepavali, Sankranti, Sivaratri and Holi. The important traditional festivals are Teej, Seetala and Tulja Bhavani and they regularly celebrate them. The dead are cremated in separate cremation grounds.

Lambadas have their own traditional council for each Tanda for the disposal of disputes originating from economic and social causes. This council consists of one headman (Nayak), one advisor (Karbari) and one messenger (Dappan). All the offices of the council are hereditary. They call traditional council as 'Naiker Ghar'.

Lambadas are expert cattle breeders and largely subsist by sale of milk and milk products. They have settled in modern times on land and also became good agriculturists. Lambadas are giving up their nomadic habits and permanently settling on land. The landless families are migrating to towns and cities and eking out their livelihood by driving auto rickshaws and by rickshaw pulling. They are also engaged as labourers on daily wages in construction work of buildings, roads etc.

YANADI

Yanadis are one of the major scheduled tribes of Telangana. Thurston (1909) noted that the people were natives of Sriharikota island and suggested that they derived their name from the Sanskrit word “anadi” denoting those whose origin is unknown. Now they are predominantly spread over the districts of Nellore, Chittoor and Prakasham and are concentrated in the Nellore district. Yanadis live in symbiosis with non-tribals. Hence they are also found here and there in Telangana.

Their population according to 2011 Census reports is 5,37,808 in erstwhile Andhra Pradesh (including Telangana). Their mother tongue is Telugu.

Yanadis are broadly divided into four endogamous groups on the basis of occupations and dietary habits. The sub divisions are:

1. Manchi Yanadis or Reddi Yanadis (Cultivators and servants)
2. Adivi Yanadis (those living in forests)
3. Paki Yanadis (Scavengers) and
4. Challa Yanadis (those who collect left out food from leaf plates in the dust bins).

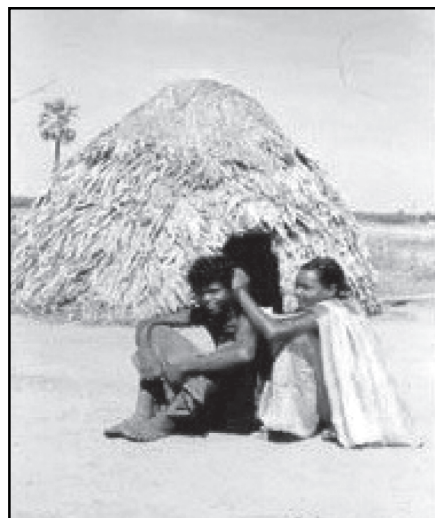
The Challa Yanadis and Paki Yanadis are considered to be unclean and low among Yanadis. Each division of the Yanadi is further divided into a number of patrilineal exogamous groups representing their lineage names (intiperlu).

Marriage by negotiations, by mutual love and elopement are usual modes of acquiring mates. The re-marriage of divorcees, widows and widowers is permitted. The nuclear type of family is more predominant.

They propitiate some village deities like Poleramma, Chenchamma, Mahalakshamma etc. In addition to these, they worship Hindu Gods and Goddesses like Venkateswara, Vinayaka and Rama. They celebrate Hindu festivals such as Sankranthi, Ugadi, Dasara etc., and worship their deities.

Each Yanadi habitat invariably consists of traditional village council (Kula Panchayat) for settling the disputes crop up among the Yanadis due to adultery, theft, land disputes etc. The hold of traditional council is still stronger. Generally, the culprits are admonished by way of imposing simple fines followed by feast.

Yanadis are non-vegetarians and eat the meat of rabbit, fowl, goat, sheep fish etc, but abstain from eating beef. Yanadis mainly subsist on agricultural labour. They are traditionally inland fishermen and are also engaged as watchmen to the fields and orchards of farmers. Collection of firewood, rickshaw pulling, rodents catching etc., constitutes secondary occupation of the Yanadis.



With a view to settle these poverty-stricken Yanadis, Land colonization schemes were started during the British period and continued after the Post Independence period for the rehabilitation of Yanadis. The State Government has also introduced land assignment schemes to provide land for cultivation to the landless Yanadis. Besides, the development schemes under the sectors like education, housing, women and child development, medical, health and nutrition, roads etc are also under implementation for the benefit of the Yanadis.

YERUKALA

Yerukala is scheduled tribe found throughout Telangana. They call themselves 'Kurru'. They are called 'Yerukula' after their women's traditional profession of fortune telling ((Eruka chepputa). The population of Yerukala tribe according to 2011 Census is 5,19,337 in the erstwhile Andhra Pradesh (including Telangana).

The Yerukala tribe has a dialect of its own which is called 'Yerukula basha' or 'Kurru basha' or 'Kulavatha'. It is derived from Dravidian languages, mostly Telugu, Tamil and Kannada.

The Yerukala tribe is divided into a number of functional and endogamous sub-divisions and each such sub-division is named after the commodity, which they traded in and the occupation they adopted. The sub-divisions are Dabba Yerukala (those who make baskets from split bamboo), Yeethapullala (Date twigs) 'Yerukula (those whom make baskets from wild date leaves), Kunchapuri Yerukala (those who make weaver's combs), Parikamuggula Yerukala (sooth sayers and beggars), Karivepaku (curry leaves) Yerukala (hawkers of curry leaves), Uppu (salt) Yerukala (salt hawkers).



Each sub-division is divided into four phraties viz., Sathupadi, Kavadi, Manupati and Mendraguthi. The first two phraties viz., Sathupadi and Kavadi are considered to be superior to the other two. Each phratry is further sub-divided into a number of exogamous intiperlu (surnames). Some of the intiperlu are Kumbha, Mogili, Katta, Devara, Sreerama, Palaparathi, Meda etc, Endogamy at community level and exogamy at phratry and intiperlu level are observed.

The type of family among Yerukala tribe is usually nuclear. Descent is patrilineal, residence is patrilocal and authority is patriarchal, Cross-cousin (menarikam) marriages are preferred. Marriages between the maternal uncle and niece also permitted. Monogamy is the common form of marriage, but polygyny is also socially permitted. Marriage through negotiation and exchange are the common modes of acquiring mates. Traditionally, the married women used to wear a bead necklace as the symbol of marriage. But now thali bottu or mangal sutram, the marriage pendent is being worn as a marriage symbol by most of the women. Divorce is permissible on grounds of adultery, barrenness and incompatibility between the spouses. Widows are permitted to re-marry.

Yerukalas worship Hindu benevolent Gods i.e. Lord Venteswara, Narasimhaswamy, Narayanaswamy and Rama. The Yerukalas are a spirit haunted and ghost-ridden people and attribute every disease or misfortune to the action of some malevolent spirits and ancestral ghost. The influence of evil spirit is averted by sacrificing goats, pigs, fowls etc. They worship benevolent Gods, which are common Gods in Hindu pantheon and appease malevolent deities such as Ankamma, Kollapuramma, Sunkulamma, Poleramma and Ellamma. The Yerukalas celebrate Hindu festivals such as Sankranthi, Sivarathri, Sreeramanavami, Dasara, Ugadi (Telugu New Year's Day).

The Yerukala tribe has its own social control mechanism at each habitation inhabited by Yerukala to ensure proper observance of prescribed codes of conduct. This traditional council (Kula Panchayat) is headed by an elderly man whose office is hereditary traditionally. The traditional council (Kula Panchayat) try and decide the domestic disputes, disputes relating to theft, adultery, loans, property, and land. The characteristic feature of deciding guilt or innocence of an accused among Yerukalas was through trial by ordeal, which was in vogue till recent times such as 1. Dipping of fingers in boiling oil, 2. Picking up the burnt iron crowbar and, 3. Walking bare foot through the fire bed. Apart from solving disputes, the Kulapanchayat is also competent to maintain the solidarity of the community by checking the behaviour of the individuals. If a person commits the breach of incest taboo he is excommunicated and denied all community rights. The defaulter is readmitted into the community after the purificatory ceremony is observed.

Yerukalas are non-vegetarians. Rice is their staple cereal in coastal Andhra Pradesh, while jowar is the staple cereal in Rayalaseema and Telangana regions. They eat pork.

The traditional occupation of Yerukalas includes basket-making, mat weaving, pig rearing, rope-making etc. The Yerukala women are specialized in sooth saying and fortune telling. Some of them also participate in economic activities like basket making, mat weaving etc, and make baskets with wild date leaves.

NAKKALA

Nakkala Community was recognized as schedule tribe in 2002-03. Nakkalas are traditionally a wandering community, nomadic hunters and traders, sporadically distributed in most of the districts of Telangana, as well as in other neighbouring States. Nakkalas are not permanent dwellers of one place; they usually migrate from one place to another in search of livelihood i.e., to hunt small animals and birds for consumption and sale and sale of petty articles etc. Their concentration is usually seen in holy places. Nakkalas are also called by other people as "Guvvalavallu" (Dove catchers), "Pittalollu" (Bird catchers) and "Shikaris" in Telangana while they are called "Narikorva" (Fox hunters), "Oosikorva" (Needle sellers) and "Kurvikaran" (Bird catchers) in Tamilnadu and "Hakkipikki" in Karnataka. They have their own dialect called "Nakkala bhasha" and it has no script. They sometimes call themselves "*Vaghriwala*" in their dialect.

The Nakkala community is an endogamous group and marrying outside their community is not socially approved. The community is broadly divided into two unilineal

descent groups namely moieties. Each moiety is again sub divided into two unilineal descent groups viz, phratries. Each phratry is further sub-divided into several unilineal descent groups viz, lineages. Traditionally, the persons from the “*Bhokadomarawala*” moiety do not eat the meat of buffalo and those from “*Bekhomarawala*” moiety do not eat the meat of goat.



Marriage by negotiation is the popular way of acquiring mates. Both sororate and levirate marriages are permissible. Re-marriage is socially permissible for both the widowed and divorced of either sex. Bride-price is common and it is termed as ‘*chobayak*’. Divorce is permissible. Nuclear family is very common. Authority, Descent and Residence are patriarchal, patrilineal and patrilocal respectively among Nakkalas.

They are now practising a variety of subsidiary occupations, in addition to their old ones which include sale of plastic flowers, needles, mirrors, toys, synthetic pearls, combs, catapults etc. They sell the birds, guard prawn culture tanks (*royyala cheruvulu*), fish tanks (*chapala cheruvulu*), crops at fields etc from the birds menace. Some of the Nakkalas are also engaged by the Municipal Corporations of towns for catching dogs, pigs, monkeys etc., since they are experts in catching the said animals. A very few of them are working as daily wage labourers, workers in shops, agricultural labourers etc. The women play a significant role in all the economic activities of the community.

Nakkala religious pantheon includes various Gods and Goddesses. Some of the important Gods/Goddesses are *Noukad devi*, *viraghan*, *vaghi devi*, *jogai*, *jogan*, *poleramma*, *kanikalamma* etc. They also worship the deities like *Durgadevi*, *Madhurameenakshi*, *Kali*, *Bhadrakali*, *Parvathidevi*, *Eeswari*, *Chamundeswari* etc. They celebrate all the Hindu festivals. Family deity is called “*Swamy moota*”, which is also called “*Moliya*” in their dialect. The “*Swamy moota*” consists of family deity figures engrossed on silver plate and placed in a cloth bundle soaked in the blood of sacrificed animals. Every family invariably possesses “*Swamy moota*” and this asset is treated as their property.

DHULIA

In the State-wise list of Scheduled Tribes issued wide the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 2002, Dulia and Dhulia are seen as two different communities in the erstwhile Andhra Pradesh list. Dulia appears along with *Kotia*, *Bentho Oriya*, *Bartika*, *Holva*, *Sanrona* and *Sidhopaiko* at serial No 17; whereas Dhuliiâ is listed along with *Paiko* and *Putiya* (in the districts of Visakhapatnam and Vizianagaram) at serial No.35. Dhulias trace the origin of the name of their community to ‘*Dhuli*’, meaning dust. As the story goes, the Dhulia were the original inhabitants of the land. In a dispute with latter migrants over land, the *Dhulias* claimed their origin from the soil/dust (*dhuli* in oriya) of the locality to establish their indigenous claim.

The social organization is characterized by totemic exogamous clans termed as *bansa*. Some clan names are *Vântâlâ* (snake), *Killo* (Tiger), *Pângi* (Kite), *Kinbudi* (Bear), *Goluri* (Langur), *Korrâ* (Sun), *Guntâ* (fish) and *Burudi* (Cow). The preponderant structure of the family is nuclear. However, house holds with extended structures, where married son or sons and their children live with the parents, are also found in a small number. The family is patrilocal in residence. The son/sons inherit the property from the father in equal shares. The family plays a pivotal role in socializing children. There is latent preference for the male child. However, female children are treated with equal love and affection. As children, the *Dhulia* boys and girls take care of their younger siblings and apprentice themselves to the parents- the boys to the father and girls to the mother - in learning their life/livelihood skills. By the time they are old enough to be married (Traditionally the girls are married around the age of 15, a year or two after puberty; and the boys around the age of 18. Of late, the age of marriage recedes beyond 20), they complete learning of all life/livelihood skills essential to manage /take care of their households/families of their orientation.

Though, matrimony following pre marital romance is not rare, most of the marriages are of 'arranged type' initiated by the parents of a boy. Certain months of the year are believed to be auspicious to tie the matrimonial knot. The community norms allow sororate and levirate as well as widows and the widowers, in general, to remarry. In secondary marriages, no rituals are associated with. The woman is brought to the man's residence with out any fanfare and the pair bow to the family deity. Divorce is permitted. The cause of divorce may be barenness in the wife, extramarital relationship on the part of the man or the woman, quarrelsomeness on the part of the woman, chronic illness and alcoholic habits, etc.

A *Dhulia* village is normally situated on the lower slope of a hillock and consists of a cluster of homesteads facing each other across an open place. When there are more clusters than one, each is called a *veedhi* (telugu term for street). The flat land used for farming is normally on one side of the village and the land used for shifting cultivation on the hill is on the other side. The forest cover over the hill, behind the habitation, provides the grazing space to the village cattle.

The community is land dependant, either as farmers or as farm labour. Agriculture, supplemented by forest collection, is the main stay of the community. Non-farm occupations are sporadic. The village deity, named as *Nisani Devatha* is represented by a small boulder normally installed under a tree, located on the outskirts of the village. The meeting place (*sadur*) of the village is located close to the *Nisani Devatha*.

VALMIKI

Boya Valmiki are not recognized as Scheduled Tribe in Telangana, but the Government declared that it would consider the proposal of including them in the list of Scheduled Tribe.

Valmiki living in the Agency tracts of Andhra Pradesh are only notified as Scheduled Tribes. They are found in the agency areas of Visakhapatnam and East Godavari districts. They claim that they are descendants of the famous sage Valmiki, the author of Ramayana.

According to 2011 Census, their population is 70,513 in Andhra Pradesh which did not include the Valmiki of Telangana. The total literacy rate among Valmiki is 58.22 as per 2001 Census.

Marriage by mutual consent, marriage by elopement, are the methods of acquiring mates. Widow remarriages and divorce are permissible.

Valmiki is agriculturists and forest labourers. Some of them became traders and petty moneylenders. They sell the earthen pots also in the shandies. They practice podu cultivation on the slopes of hills.



CHAPTER - III

ARTS, MUSIC AND DANCE

Personal beauty, creation of artistic artifacts, designs, performing melodious music and robust dances are part and parcel of cultural ethos of almost all the tribal communities in India. In the midst of poverty and scarcity, tribals especially women take much care for their personal hygiene, and beauty of their dress, ornaments, hair styles and etc. They decorate their homes with different designs with locally available attractive colours. They plaster the walls of the homes with locally available different varieties of earth mixed with ash of burnt grass. These walls appear as if they are plastered with cement. Likewise the tribal women are also natural experts in performing traditional dances in tune with the instrumental music played by their men.

DANCES

The folk dances and the folk-music of tribals in spite of the material advancement in the recent past have preserved and protected the ancient form of dance and music from its total annihilation and have given us ancient legacy in which the country can be proud of this rich heritage. Undeniably the tribal folk dances are a part and a very important part of their cultural heritage. Today tribal folk dances and festivals are a great attraction all over the country than ever before. An unusually emotional nature is the general characteristic of the folk dances. The major folk dances of tribals are Bison-horn (Koya), Gussadi, Demsa, Lambada and Chenchu.

Koya Dance (*Permakok ata*)

Koyas perform a robust colourful dance called (*Permakok ata*) Bison Horn dance¹ during festive and marriage ceremonies. The men put on Bison Horns on head and wear colourful dress. Koya dance is performed mainly by the Koya tribes of Orissa and A.P. Usually both boys and girls take part in this dance but the girls are more prominent. About 30 to 40 persons participate in the dance. The girls engage in beating sticks on the ground, which are fitted with small bells. They form complicated zig-zag and unwinding circles and it is the most attractive part of the dance.

Thus, the Koya women take part in the religio-cultural life of the Koya community. Their cultural life makes the Koya community colourful.



Bison-horn Dance

This dance is performed by Koyas inhabiting the scheduled areas of Khammam, Warangal, East Godavari and West Godavari districts. They are numerically predominant tribal group living in Andhra Pradesh. They are also called 'Dorala Sattam'. The 'Sammakka-Saralamma Jathra' which is celebrated at Medaram in Mulug mandal of Warangal district is the festival of Koyas.

Kurru Dance

Kurru dance is performed by Koyas of Warangal district. Only male members of Koya tribe perform this dance. There will be 25 to 30 participants in this dance. They dance according to the tune played by six musicians i.e. three persons playing flute and three persons playing drums. They perform this dance after harvesting of crops, dibbling of seeds and during festival and marriage occasions. Most importantly, they perform this dance during Sammakka Saralamma Jathara which is an important festival of Koyas. Even during certain inauspicious occasions also, they perform this dance.

Gussadi Dance

Gussadi or Dandari is a robust dance performed by only Gond males. This folk dance is performed in the month of Ashada (June-July) on the full moon day (Purnami). The Gussadi dancers wear loin cloth and smear the entire body with ash or white lime. They decorate their bodies with black and red spots. They put on the head gear known as 'Maljalina Topi'. This is made up of long peacock feathers decorated with mirrors and colourful glasses. Goat/sheep horns are also fixed on the front side of the head gear.



Jingle bells of different sizes tied to a string are slung around the shoulders. Big bells which are generally tied to plough bullocks are also worn around the waist. The series of long necklaces made out of wild seeds are worn around the neck. Jingle bells are tied around the anklets also. On left side they put on dried skin of a bear or deer or goat. A small bag across the body is also slung in order to keep the belongings of dancer. The dancers

carry a staff called 'Gussadi Rokali' (Rokali is a pestle). All the Gussadi dancers perform rhythmic and robust dance waving their hands systematically to the melodious tunes.

Demsa Dance

Demsa, a folk dance of Raj Gonds is performed by both males and females. Sometimes the young boys attire themselves as females and perform the dance. This dance is performed independently by the male and female members to the accompaniment of music during the festive and marriage occasions. The musical instruments used during Demsa dance are 'Pepre', 'Dhol' and 'Khalikhom'. During the marriage ceremony the dance is performed by both males and females.



The females dance forming an outer circle round the 'lihi', a sacred design drawn on the ground with turmeric, vermilion etc., before the bridal pair in the marriage pandal. On the concluding day of the grand festival in honour of the 'Persa Pen' (Supreme deity) during the month of 'Vaisak' (April-May), the males perform the Demsa dance before the house of the 'Katoda', the clan priest. The Demsa dance is also performed by male members on the occasion of celebrations of the marriage of Chenchi Bhimanna, the God who protects the crops during the month of Chaitra (March-April) before the house of Devari, the village priest.

Lambada Dance

The Lambadas are a colourful versatile tribe inhabiting most of the districts of Andhra Pradesh except Srikakulam, Vizianagaram, Visakhapatnam and East Godavari. During festival

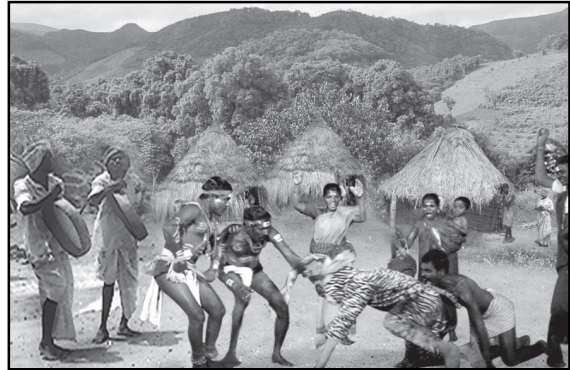


and marriage occasions the womenfolk of this tribe perform dance in tune with the musical instruments played by men.

During Holi festival womenfolk form into a circle around the fire and perform dance by holding each other's hands. Sometimes they raise hands and dance in tune with the music played by musicians.

Chench Naatakam (Play)

The play takes place in front of the temple of the village during festival period and at the house of the sponsorer during marriage and religious ceremonies of Chenchus. Before starting of the play, they invoke goddess 'chenchamma'. During the play, the singer sings while the women dance rhythmically. The hero dances by moving semi-circular from right to left and return in the same direction to his original place.



During the play the hero and heroine act as lovers or husband and wife or cinema hero and heroine by singing cinema songs. The clown act as villain and tries to seduce the heroine. Sometimes he acts as male animal such as dog, donkey, monkey or buffalo chasing the female animals by making sounds. He behaves like a joker and tries to make the audience laugh through his actions. He comes quiet frequently during intervals and behaves like joker to relax the audience. The actors perform the play by charging some money on the sponsorer. At the end of the play the troupe goes to the house of the sponsorer sing the concluding song and receive their due payment.

SONGS

The songs sung at various stages in the marriage rituals includes various themes, like affection towards the bride, bride price, teasing the men and women, sentiments on the separation of the bride from her parents and family etc. Before, during and after the marriage ceremony different songs are sung while dancing.

Song sung at the time of decorating the *Toranas*.

***Raayaaku Toranalu Raasa Toranalu
Mamidaku Toranalu Raasa Toranalu***

Song sung at the time of sprinkling perfume water.

***Relaa Relaa Relayya Relaa Relaa
Chembedu Nillalo Attaaru Kalipinanu
Posukove Muttaiyah Punneni Kochchi Nillu
Chembedu Nillalo Gaburu Kalipinanu
Posukove Muttamma Punneni Kochchi Nillu***

Some of the Koyas left their religious traditions and adopted Hindu mode of worship and festivals. Some Christian Societies are working for the development of the tribals. Consequently some tribal men and women are embracing Christianity. This fact is known by the following poem.

*Pulu Koyandi Pulu koyandi
Kosina Pulanni Mala Guchandi
Guchchina Pulanni Rasipoyandi
Guchchina Pulanni Mariyaku Ivvandi
Amma Mariamma Talupu Tiyyamma
Niperu Chepitene Taluputistanu
Naa Peru Yashoda Talupu Tiyyamma
Pakkuna Navvindi Talupu Tisindi
Intha Chakkani Mala Evaru Pamperu
Ni Koduku Yesaiah Niku Pampadu*

Meaning: The meaning of the song is pluck the flowers and make the garlands. Ask goddess Maria to open the doors to offer her the garlands. Maria opens the doors and asks who sent the beautiful garland? She was told that her son Jesus Christ sent it. So the poem reveals the spread of Christianity among the Koya women.

Marriage song of Yanadis:

*Yanadolla Pellillu Entho Manchi Pellillu
Bottuto Paniledu Bonalakkaraledu
Mela Telaaloddu Mantra Tantraaloddu
Mungumuru Devudiki Mokkukunte Chaalu
Gotraalu Maakela Gotraalu Maakela
Netraalu Okataite Sutraalendukayya
Mangala Sutraalendukayya*

Meaning: The marriages of Yanadis are the good ones. There is no need of Bindi and *Bonalu*. There is no need of band and *mantra* chanting. If they pray *Mungumuru* God, that is sufficient. Yanadis say that they do not need *Gotras*. They also state that if two eyes are united i.e., two hearts become one there is no need of marriage badge.

Koya song after marriage:

*Relaa Relaa Rerelaa Rerelaa Relaa
Chembudu Nillalo Attaaru Kalipinaanu
Posukove Muttaiyah Punneni Kochchi Nillu
Chembudu Nillalo Gaaburu Kalipinaanu
Posukove Muttamma Punneni Kochchi Nillu*

Meaning: In a tumbler of water I mixed up scent, Oh! Muttaiah pour this water on your body which is got freely. Oh! Muttamma I mixed up scent and sandalwood powder in a tumbler of water, pour this water on your body which is brought freely.

Gondi marriage – welcome song:

Rela s Re s Rela s s s
Udme Makun Chadar Wata
Makun Uddle Khurching Wata
Khurching Aaune Pure Maike Mandana
Aakashi Mandap, Dhartari Mandate Wata

Meaning: This song is sung for welcoming the guests, at the marriage *pandal*. The meaning of it is that for our guests spread a bed-sheet (*Chadar*), for sitting our guests bring chairs (*Khurchi*), the sky (*Aakashi*) is the roof and the earth (*Dhartari*) is the base for sitting.

Drought song of Koyas:

Vaanamma Vaanamma Vaanamma
Okkasaarannaa Vacchipova Vaanamma
Chelallo Nillulevu Chelakallo Nillulevu
Ninunammuna Raitu Kandlalo Nilluchere “Vaanamma”
Edige Mirapachenu- Endallo Endipoye
Chakkani Mokkaonna Ekkekki Edvasaage
Palu Kanki Palanni Udikipoye
Nillosukunna Chenu Nilladalekapoye “Vanamma”

Meaning: Oh rain, oh rain, oh rain, come and go atleast once oh rain. There is no water in the agricultural fields and in the *Chelaka* land. But there are tears in the eyes of farmer, who trusted you. The growing red-chilli land dried up in hot sun, beautiful maize started crying. The milky maizes milk dried up. The pregnant agriculture field unable to deliver.

Harassment song of Yerukals:

Kantiki Kaatuka Betti Talaninda Pulu Betti
Mudduga Penchave Amma Neevu Muddulichchi Penchave Amma
Pattu Cheera Kattabetti Kallaku Parani Betti
Mudduga Penchave Amma Nannu Muddulichchi Penchave Mayamma
Katnam Evvaledani Kallu Naaramma
Katnam Evvaledani Kallu Naaramma
Mudduga Penchave Amma Nannu Muddulichchi Penchaveyamma
Nagalemo Pettaledani Naaluka Korinaramma
Mudduga Penchave Amma Nannu Muddulichchichipenchave Amma
Kattukunna Bharatemo Kirasanayilu Posindu
Kattukunna Bharatemo Kirasanayilu Posindu

Meaning: In Yerukala community the husbands harass their wives to bring dowry and gifts. The meaning of this song is Oh! Mother you brought me up applying eye salve in my eyes, keeping flowers on my entire head and brought me up lovingly with kisses. You made me to wear silk saree and applied *Parani* (Turmeric mixed with Lime smeared by women on their feet a wedding) to my feet. Oh! Mother you brought me up lovingly by giving kisses. Oh! Mother as you did not give me ornaments they cut my tongue, but you brought me up lovingly by giving kisses. My husband who married me poured kerosene on me, Oh! Mother my husband poured kerosene on me.

The women put *Rangoli* and they give importance to it. The following poem reveals this fact.

Mugguleni Illakada Memollamayya
Uttara Gannika Teppinchemu Muggulu Veyinchi
Alukulu Leni Illakada Memollamayya
Uttara Gannika Teppinchemu Alukulu Yesi

Meaning: The poem is we do not stay in the house without *Rangoli* and plastering the floor. We get Gannika (a kind of tree) and put *Rangoli*. On the walls of the house they put Rangoli.

HANDICRAFTS

Most of the tribal communities living in the district of Telangana like all other areas have aesthetic sense and are well versed with some unique handicrafts also. They use their handicrafts in their mundane and religious life.

Masks of Naikpods:

The religious beliefs, mythologies etc., are the foundation and source of inspiration for artistic expressions. Naikpods worship various masks representing Laxmi Devara (Horse Deity), Lord Krishna, five brother Pandavas and their own other deities like pig god, Pota Raju (dog god), Gorrapotu (Sheep god) etc., Naikpods who are also known as Nayaks in the agency areas get these masks manufactured by local carpenters at their guidance and prescriptions.



These idols are preserved in their respective village shrines and worship them in their annual festivals. (Some of the pictures of wooden idols of Naikpod tribe are depicted on title page). Similarly Gonds of Adilabad district represents human face (*tapal*) and another tiger (*Kodal*). They depict hunting scenes by putting on these masks during festival celebrations. The Gonds' wooden memorial pillars found mostly in Jagdalpur area of Madhya Pradesh are best representation of innate skills of Gonds in engraving and manufacturing of wooden idols of their gods.

Lambada Embroidery

The women folk of Lambadas of Nizamabad district wear colourful dresses and decorate themselves with different varieties of ornaments made out of gold, silver ivory and beads. The women folk of Lambadas are good at embroidery work and dress making, dresses - skirts, *phettya*, blouses, (Chanchulu), Voni (Tukri) for their own use. However, now-a-days the embroidery works are done for sale also.



In most of the Tandas the women folk stitch their own clothe and do embroidery work on their dress for decorative purpose. However, the study reveals that only a small percentage of women do embroidery work for commercial purpose.

CHAPTER – IV

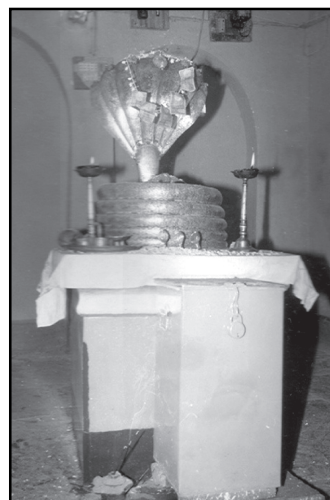
FAIRS AND FESTIVALS

Each tribe in the state has their own numerous fairs and festivals. It is not possible to enumerate all of them the following few are so important that they attract tribes of their own community and others apart from lakhs of people from so called civilized societies not only from the state but also from other neighboring states.

Nagoba Jathara

The Gonds of Adilabad district celebrate Nagoba festival every year on Pushya Bahula Amaavaasya (December – January) at Keslapur village situated at a distance of nearly 20 Km from (ITDA head quarters at) Utnoor. Nagoba, a Cobra Deity (Sri Shek as called by Gonds) is supreme deity (Persa Pen) to seven divine ancestors phratry specially Buigota Khandan of Mesram clan.

It is tradition to address their problems to the Government during the occasion right from the times of Gond kingdoms themselves. But during the 1940s Prof. Haimendorf, tribal scholar established the tradition of inviting the District Collector to listen to the problems of the tribals of the area by conducting Gond Darbar. The tradition has been continuing ever since unbreakingly.

**Sammakka – Saralamma Jathara**

It is a festival or fair is the synthesis of divinity and historicity. Sammakka is worshipped as goddess but married to a Koya king Pagiddha Raju, nephew of Medaraju, king of Pola(va)sa of Jagtial Taluqa of Karimnagar district ruling the region presently covered by Karimnagar and Warangal Districts in first half of 12th century. These rulers were contemporary kings during the reign of early Kakatiyas of Warangal. This festival is not only the biggest tribal fair in Telangana but also in the country as nearly 2 crore people from all over the country attend this festival to worship Sammakka and Saralamma deities. In view of its great religious significance the Government of erstwhile Andhra Pradesh declared this festival as state festival on 01/02/1996. This Jatra is celebrated once in two years on full moon day of the Magha Masam at Medaram of Warangal district.

It is believed that Sammakka who was incarnation of Adiparasakthi faced the Kakatiya army with lot of courage and began to kill large number of army. During this army warfare one soldier clandestinely stabbed her from the back with his spear. Saramma immediately left the battle field and disappeared in the nearby forest of Medaram (Chilakalagutta area). The Koyas followed her but they could not find her, but they could find a box



containing turmeric and vermillion. Koyas believed that Saramma only left the vermillion box in her memory to Koya community. As it is recorded in the Veyistanbhalagudi inscription of Hanmakonda, Medaraju rejected to give his daughter (Saramma) in marriage to the victorious Kakatiya ruler Rudradeva and left his country with its treasures for forests in Manchikondalu north of Godavari in 1159 AD.

Persa Pen

The members of each Gond clan worship the clan God called Persa Pen or Great God. The clan priest maintains the cult of Persa Pen. The Persa Pen is represented by bamboo shaft with iron spearhead 'Sale' which contains the specific number of nodes similar to that of divine ancestors in that particular phratry. The whiskers of the wild cow called Chahur are tied to the bamboo shaft. Gonds believe that the iron spearhead represents the Trisul and the Chahur signifies the matted locks of lord Shiva (Jats). The Persa pen of each clan is situated at a particular place and all the clan members from different places go to attend the annual ceremonies. Two important ceremonies are observed in the months of bhava (April-May) and Pus (December-January) in honour of the persa pen of each clan.

Akipen

The religious pantheon of Gonds consists of the deities like Akipen (Village deity), Nat Awal (Village mother), Siwa Awal or Dasuri Awal (Mother goddess) etc., The village deity called Akipen is annually worshipped with sacrifice of animals Gonds do not eat first fruits or new food grains or vegetables unless their first crops are ceremonially offered to the village deity. This ceremony is known as 'Nowong' in Gondi dialect. They also observe a ceremony called 'Rajul Munda' before they cut teakwood or leaves. They have three religious functionaries called Devari (village priest) to perform the worship of the village deity, 'Katoda' (clan priest) to propitiate the clan deities and 'Bhaktal' (Seer) to forecast the welfare of the villagers.

Nishani Devatha

It is the Village deity of Scheduled area tribes of Visakhapatnam. When they celebrate Chaitra Festival which corresponds to the New year festival (Ugadi) of Telugu speaking caste groups, they worship village deity of Nisani Devatha. Chaitra festival is also known as *Chaitra Purab*. In local parlance, *Purab* means festival and since the festival is celebrated in the month of Chaitra, it is called Chaitra purab. It is also popularly known as Etikala panduga or Eetela panduga. This festival is not only confined to tribal areas of Visakhapatnam District but also celebrated in the tribal areas of Khammam district but with different nomenclatures. The village priest (Desari) selects one young boy. The boy takes bow and arrow and runs into the forest in the same direction as shown by village priest accompanied by beating drums. Other boys of the village also join him in mock hunting expeditions. If they succeed in getting a catch, they first make their offer to the village deity Nishani Devatha.

Pedda Devudu

A festival in honour of Pedda Devudu or Bod Devatha is celebrated by tribes of Telangana in general in the month of 'Vaisakha' on any fixed day for the general welfare of the village. The deity is represented by a triangular stone fixed in the ground. The day is fixed by the village head in consultation with the village priest. One intrusting feature of the sacrificial rites is the offering of a bird called *ParigiPitta* (quail) in addition to the usual goat and red fowl sacrifice as *ParigiPitta* is considered to be a favourite bird of the deity. One week before the celebration of the festival, the 'Barika' (messenger) informs the villagers through tom-tom about the day celebration of the festival. On the day the pujari gives bath to the idol and cleans the spot before the deity. He decorates the cleaned spot with *Chodi* flour designs and cooks food with milk, jaggery, rice and green plantains. While chanting hymns, the pujari sacrifices the goat and two birds to the deity and the blood of the sacrificed animals / birds is collected in a pot and kept in the shrine of the deity. They believe that the deity accepts the blood of the sacrificed animals in the form of a rat. The villagers celebrate this festival on the eve of starting the pre-ploughing and ploughing operations in full swing in anticipation of the first rains of the monsoon at the fag end of May or in the first week of June.

Seethla

Seetla is an important annual festival of Lambadas performed in the month of Ashadha. This festival also called festival of sacrifices as it involves too many animal sacrifices and free flow of blood. Mere offering of coconuts and burning of incense does not satisfy the blood thirsty deities of the Seethla festival.

A day earlier, all the elders of the Thanda meet and discuss about the celebration of the festival. They jointly buy a goat by contributing equal amounts. On the fixed day all the people take bath in their respective houses and wear new or washed clothes and traditional ornaments. The Naik of the Thanda alongwith some virile men goes to the outskirts of the Thanda and select the spot to perform the ceremony. The Naik erects seven stones

representing the seven deities of the cult in the order of birth, starting with Seethla under a *Bauhenia spicata* (Raavi) tree along with Seethla Bhavaani. The Lambadas also propitiate the other six sisters malevolent deities. It is believed that if these deities are not propitiated in a proper manner along with Seethla they may cause cattle epidemics to their cattle.

Teej Festival

Lambadas celebrate the fertility festival of 'Teej' in the month of Sravana when the monsoon rains drench the parched earth after the trying months of sizzling heat. This festival is celebrated for 9 days with elaborate rituals and vigorous ritual dances performed to the tune of melodious religious songs showing day to day variations in the intensity of ritual performances. The festival of fertility is exclusively the festival of maidens, who are considered to be free from pollution of birth and other unclean sexual activities. The married men, women and the widows are tabooed from performing rites during the celebration of Teej. Barren women are forbidden even to approach the Teej baskets.

The most important rites are performed on the first and the final day of the festival while ceremonies on the seventh and eighth day are less important. The remaining days are ritually insignificant.

The final day ceremony is more important than all the previous ceremonies observed by the maidens. It is marked for the mass performance of rites connected with the Teej festival. This is a day of sacrifices. Sweet rice and ghee are offered as oblation to god Shevabhaya. A goat is sacrificed in the name of Meramma which is a unique feature of this ceremony. The Naik of the Thanda necessarily observes fast on this day. The final stage of the festival is marked for exchange of banter between cross cousins of opposite sex and between sisters-in-law and their younger brothers-in-law and for the maidens of the Tanda. It is a movement of grief and melancholy as the tender saplings reared with care are to be distributed and the sacred Teej baskets are to be thrown in to the waters.

Throughout the performance of the rituals, the maidens invariably observe certain food taboos. The girls are forbidden to taste chillies and salt. The maidens are further tabooed from eating mutton during the ceremony as it is considered as a sort of pollution to the male deity shevabhaya. They are served with food specially cooked in their houses with dal or tamarind sauce.

CONCLUSION

As we have seen in the foregoing pages it can be summed up as the following Telangana is the only state in entire south India with tribal nature. Since, it is being inhabited by 9.34 percent of its total population as per the latest 2011 census. The river valleys of Godavari and Krishna are the main centres of tribal population in the state. Adilabad district is the home of tribals such as Ands, Bhils, Gonds, Pardhans, Thotis, Kolams and Naikpods apart from Lambadas and Yerukalas who are habituated live in the peripheral areas of

villages. Hence 49.29 percent of tribal population is recognized as living in Scheduled Areas of Adilabad district. But highest percentage of Scheduled Areas of Adilabad district. But highest percentage of Scheduled Areas are in Khammam district, because 77.80 percent of its total tribal population is inhabiting the Scheduled Areas as per 2011 census. But recently a threat posed to the tribes of Khammam district with the proposal of Indira Sagar Project at Polavaram of West Godavari district. Chenchu is one of the most important Primitive Tribal Group living on the left bank of Krishna river in Nallamala forest of Mahaboobnagar and Nalgonda districts. Lambadas, Yerukalas and Yanadis live in Plain Areas of the state.

Tribes of Telangana are known for cultural diversity which is to be preserved for the sustainable well being of whole mankind. Their social cultural practices and religious are unique not only from Non-Tribals but also from tribe to tribe. They are symbiotic in nature. Tribal dances of Lambada, Gonds, Koyas etc., and their festivals like Sammaka-Saralamma fair, Nagoba fair, Gandhari fair, Salesvaram-Loddi fairs are attracting lakhs of people not only from tribal stock but Non-Tribals too.

Hence there is an urgent need to take measures to preserve the tribal cultural diversity by giving fillip to Tribal Research Institutes/Schools/Tribal Artists to propagate their cultural performances. As opined by the former President of India, Abdul Kalam in his book "Vision 2020" non-tribal society in general and tourists in particular are showing interest to know the diversified culture of tribes. Hence the Governments have to promote tribal tourism as it was already proposed by the expert committee some three decades back.

Annexure - 1

SCHEDULED TRIBE POPULATION OF TELANGANA: 2011 Census.

District	Tribal Population	% of Tribal Population to Dist.Population	% of District Tribal population to State Tribal Population	%of STs Inhabiting Scheduled Areas
Adilabad	4,95,794	18.09	15.08	49.29
Nalongda	3,94,279	11.30	12.00	-
Mahaboobnagar	3,64,269	8.99	11.08	6.11
Warangal	5,30,656	15.11	16.14	15.80
Hyderabad	48,937	1.24	1.49	-
RangaReddy	2,18,755	4.13	6.66	-
Karimnagar	1,06,745	2.83	3.25	-
Nizamabad	1,92,941	7.56	5.87	-
Medak	1,68,985	5.57	5.14	-
Khammam	7,65,565	27.37	23.29	77.80
Total:	32,86,926	9.34	100.00	

Annexure - 2

District wise General Population and ST Population in Telangana - 2011 Census

Sl. No.	Name of the District	Classification (Total/Urban/Rural)	No. of House Holds	Total/Urban/Rural Population	Total Male	Total Female	Total S.T. Population	Male S.T. Population	Female S.T. Population	% of ST Pop. in Total Pop.	% of ST Male	% of ST Female
1	Adilabad	Total	649849	2741239	1369597	1371642	495794	247472	248322	18.09	18.07	18.10
		Rural	473010	1980980	985303	995677	463089	231551	231538	23.38	23.50	23.25
		Urban	176839	760259	384294	375965	32705	15921	16784	4.30	4.14	4.46
2	Nizamabad	Total	593234	2551335	1250641	1300694	192941	95679	97262	7.56	7.65	7.48
		Rural	465538	1962963	958837	1004126	185297	92056	93241	9.44	9.60	9.29
		Urban	127696	588372	291804	296568	7644	3623	4021	1.30	1.24	1.36
3	Karimnagar	Total	976022	3776269	1880800	1895469	106745	53495	53250	2.83	2.84	2.81
		Rural	743421	2825044	1401950	1423094	92353	46204	46149	3.27	3.30	3.24
		Urban	232601	951225	478850	472375	14392	7291	7101	1.51	1.52	1.50
4	Medak	Total	668626	3033288	1523030	1510258	168985	86574	82411	5.57	5.68	5.46
		Rural	504567	2305417	1152806	1152611	156801	80309	76492	6.80	6.97	6.64
		Urban	164059	727871	370224	357647	12184	6265	5919	1.67	1.69	1.65
5	Hyderabad	Total	849051	3943323	2018575	1924748	48937	25556	23381	1.24	1.27	1.21
		Rural	0	0	0	0	0	0	0	0.00	0.00	0.00
		Urban	849051	3943323	2018575	1924748	48937	25556	23381	1.24	1.27	1.21
6	Rangareddy	Total	1235341	5296741	2701008	2595733	218757	112768	105989	4.13	4.18	4.08
		Rural	349140	1577569	801013	776556	133890	68748	65142	8.49	8.58	8.39
		Urban	886201	3719172	1899995	1819177	84867	44020	40847	2.28	2.32	2.25
7	Mahabubnagar	Total	869451	4053028	2050386	2002642	364269	187035	177234	8.99	9.12	8.85
		Rural	743106	3445336	1742438	1702898	345359	176540	168819	10.02	10.13	9.91
		Urban	126345	607692	307948	299744	18910	10495	8415	3.11	3.41	2.81
8	Nalgonda	Total	875939	3488809	1759772	1729037	394279	203876	190403	11.30	11.59	11.01
		Rural	716294	2826302	1427716	1398586	366300	189061	177239	12.96	13.24	12.67
		Urban	159645	662507	332056	330451	27979	14815	13164	4.22	4.46	3.98

9	Warangal	Total	886279	3512576	1759281	1753295	530656	268976	261680	15.11	15.29	14.93
		Rural	645197	2520243	1260594	1259649	486034	246028	240006	19.29	19.52	19.05
		Urban	241082	992333	498687	493646	44622	22948	21674	4.50	4.60	4.39
10	Khammam	Total	754034	2797370	1390988	1406382	765565	378532	387033	27.37	27.21	27.52
		Rural	582970	2141459	1066781	1074678	709904	352019	357885	33.15	33.00	33.30
		Urban	171064	655911	324207	331704	55661	26513	29148	8.49	8.18	8.79
Telangana State		Total	8357826	35193978	17704078	17489900	3286928	1659963	1626965	9.34	9.38	9.30
		Rural	5223243	21585313	10797438	10787875	2939027	1482516	1456511	13.62	13.73	13.50
		Urban	3134583	13608665	6906640	6702025	347901	177447	170454	2.56	2.57	2.54

Annexure - 3

No. of TSP Villages - Total Population and ST Population - 2011 Census - Telangana State

Sl. No.	ITDA	Mandal Covered	No.of Villages	Total Population			ST Population			
				Total	Male	Female	Total	Male	Female	
1	Bhadrachalam	1	Mulakalapally	14	34794	17302	17492	21417	10710	10707
		2	Kamepalli	13	41955	20882	21073	18602	9342	9260
		3	Bayyaram	17	42587	21275	21312	21361	10809	10552
		4	Gundala	21	28125	13990	14135	21808	10697	11111
		5	Tekulapalli	6	47879	24029	23850	37125	18663	18462
		6	Chandrugonda	20	49041	25038	24003	14747	7412	7335
		7	Eenkuru	11	35342	17982	17360	12624	6423	6201
		8	Velairpadu	21	22882	11007	11875	14240	6736	7504
		9	Julurpadu	8	33395	16768	16627	17289	8713	8576
		10	Dummagudem	83	46802	22781	24021	32518	15710	16808
		11	Bhadrachalam	71	89048	44029	45019	25295	12417	12878
		12	Kunavaram	56	26245	12351	13894	15886	7362	8524
		13	V.R.Puram	62	25597	12171	13426	16112	7528	8584
		14	Chintooru	87	40725	19899	20826	31239	15088	16151
		15	Wazeedu	61	24816	12248	12568	12313	6020	6293
		16	Venkatapuram	72	31765	15384	16381	12452	5965	6487
		17	Manuguru	10	72117	35844	36273	13935	6780	7155
		18	Cherla	74	42947	21167	21780	23887	11516	12371
		19	Pinapaka	26	48376	23708	24668	21086	10164	10922
		20	Garla	10	36998	18122	18876	19075	9272	9803
		21	Dammipeta	21	49375	23882	25493	25334	11923	13411
		22	Aswaraopeta	19	35247	17762	17485	20132	10207	9925
		23	Yellendu	6	60338	29610	30728	32695	15894	16801
		24	Singareni	10	50563	25648	24915	35162	20242	14920
		25	Kothagudem	20	97714	48968	48746	31634	16154	15480
		26	Paloncha	19	33673	17430	16243	15779	8467	7312
		27	Burgampadu	17	54345	27595	26750	13811	7199	6612
		28	Kukunoor	19	22012	10928	11084	7629	3832	3797
		29	Aswapuram	10	33520	17018	16502	12520	6347	6173

		30	Penuballi		4	13910	6887	7023	1615	812	803
		31	Sattupalli		5	2765	1386	1379	2004	1011	993
		32	Kalluru		1	1095	560	535	721	370	351
			Total:		894	1275993	633651	642342	602047	299785	302262
2	Eturnagaram	1	Mangapeta		23	48420	24301	24119	11560	5833	5727
		2	Govindaraopeta		20	25249	12599	12650	6530	3287	3243
		3	Mulugu		7	6106	3031	3075	3120	1578	1542
		4	Venkatapur		2	583	297	286	238	118	120
		5	Eturnagaram		52	19184	9407	9777	9958	4876	5082
		6	Tadvai		64	20546	9742	10804	11264	5932	6133
		7	Narsampet		1	2168	1051	1117	1421	696	725
		8	Gudur		16	29151	14808	14343	14819	7571	7248
		9	Khanapur		2	5623	2843	2780	3894	1983	1911
		10	Kothaguda		65	37702	18878	18824	23698	12000	11698
		11	Nallabilli		2	3205	1649	1556	795	406	389
			Total:		254	197937	98606	99331	87297	44280	43818
3	Uthnoor	1	Uthnoor		39	63465	32358	31107	32988	16970	16018
		2	Indarvelly		34	47506	23592	23914	27196	13488	13708
		3	Naroor		53	49239	25789	23450	33060	17265	15795
		4	Jainoor		16	31453	15584	15869	18730	9098	9632
		5	Sirpur (U)		26	26097	12972	13125	22261	11088	11173
		6	Adilabad		21	23821	11773	12048	14075	6848	7227
		7	Talamadugu		17	15757	7877	7880	7681	3864	3817
		8	Tamsi		10	9052	4547	4507	7653	3828	3825
		9	Jainad		3	4367	2174	2193	1643	851	792
		10	Bela		29	19389	10082	9307	11132	5731	5401
		11	Boath		19	13403	6736	6667	9621	4863	4758
		12	Bazarhatnoor		20	17536	8799	8737	9249	4640	4609
		13	Ichoda		16	24573	12217	12356	7812	3796	4016
		14	Neredigonda		17	6886	3061	3825	4816	2076	2740
		15	Gudihatnur		13	19805	9903	9902	8664	4284	4380
		16	Jannaram		8	6874	3371	3503	2386	1156	1230

	17	Dandepalli	8	13466	6699	6767	1578	770	808
	18	Luxetipet	2	333	166	167	333	166	167
	19	Manchiryal	4	2270	1124	1146	1070	541	529
	20	Kasipet	13	24669	12341	12328	7316	3585	3731
	21	Mandamarri	1	52352	26808	25544	2094	1058	1036
	22	Asifabad	38	20227	10153	10074	8412	4163	4249
	23	Tandur	8	8152	4177	3975	1474	752	722
	24	Bellampalli	1	2222	1184	1038	1	1	0
	25	Rebbana	7	10738	5537	5201	2641	1367	1274
	26	Wankidi	20	18077	9080	8997	8961	4467	4494
	27	Tiryani	37	24433	12100	12333	18623	9204	9419
	28	Kerimeri	24	17819	8918	8901	8728	4361	4367
	29	Sirpur (T)	12	9260	4614	4646	1814	889	925
	30	Kouthala	14	22371	11163	11208	3730	1900	1830
	31	Bejjur	21	14214	6968	7246	8534	4241	4293
	32	Kagaznagar	13	15573	7718	7855	3239	1577	1662
	33	Bheemini	1	0	0	0	0	0	0
	34	Dahegoan	2	393	192	201	371	181	190
	35	Khanapur	4	2093	1012	1081	1825	879	946
	36	Khaddam	3	1099	533	566	1027	493	534
	37	Mamda	2	649	303	346	641	302	339
		Total:	576	639633	321625	318010	301379	150743	150636
4									
	1	Amarabad	16	50133	24868	25265	11525	5820	5705
	2	Atchampet	6	17381	9050	8331	9228	4913	4315
	3	Balamoor	4	13903	7211	6692	2593	1337	1256
	4	Lingala	1	14497	7534	6963	7018	3517	3501
	143	Total:	27	95914	48663	47251	30364	15587	14777
		Grand Total :	1751	2209477	1102545	1106934	1021087	510395	511493



Chenchu family of Nallamala Hills, Mahaboobnagar District, 1998.



Pardhan Dance performance, Adilabad, 2007.



With 32,86,926 tribals Telangana is the only state in entire south India to have 9.34% of its population from tribal stock. The forests along the river banks of Godavari and Krishna are the abodes of about two dozen varieties of tribal communities living in Adilabad, Warangal, Khammam, Mahaboobnagar and Nalgonda Districts. The tribal festivals like Sammakka-Saralamma Jathara, Nagoba Jathara are attracting lakhs of non-tribals also. There is an urgent need to preserve and promote their diversified cultures by giving encouragement to tribal tourism and tribal arts like dances, songs, embroidery and paintings. Governments have to see that the projects like Indira Sagar (Polavaram) and Kawal Tiger Reserve would not replace their traditional habitations whose cultural diversity is supposed to be protected to assure sustainable diversity / living of mankind in general and Telangana in particular.

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