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The Gadabas of Vizianagaram district in the 20th century

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Abstract

Since ancient times the presence of the tribes is mentioned in the various scripts. Authors of these scripts depicted the tribes as different from the general stream of the society due to their distinct culture, in terms of appearance, living style, blind beliefs, and geographical isolation. In the long run, society has developed, but they remained embryonic. The Constitution of Indians identified these tribes and other backward groups of the society as a Scheduled Tribe to bring them at par with the general society. The state of Andhra Pradesh consists of 34 tribes with a population of 27, 39,919 contribute 5.53% to the total population of the state. Gadabas is one among those tribes and identified as a Particularly Vulnerable Tribal Group. They are having their ethnicity, which makes them different from other tribal groups. These antediluvian ethnic traits are at a pose to disappear gradually from the society which remains as the cultural history of the country.

Keywords: 1. Geographical isolation, 2. Blind beliefs, 3. Scheduled Tribe, 4. PVTGs, 5. Ethnic traits, 6. Cultural history.

1. Introduction: India is the second-largest populated country and home for different caste, creed, religions of people and also a land of resources, flora-fauna, mountains-forests, and rivers. The diversity of the Indian society cannot be demarcated in a single statement, however, it can be said unity in diversity is the essence of Indian society since Indus civilization. Since then the cultural continuity maintained by the Indian societies is remarkable, where other civilizations like Egypt, Greece, and Mesopotamia completely break from the past. The practice of worshipping the rivers, trees, and certain animals is an inherited gift from the hoary past.

The word tribe in its common meaning a group of families, commanded by a kinship, lives in a widespread area, speaks a common dialect. They are also known as Adivasi (aborigine), Vanavasi (forest dweller), and Girijana (mountain dweller) (Beteille, 1986). After Africa, India has a large number of tribal populations with 8, 43, 26,240 which comprises 8.6 % of the national population. Andhra Pradesh is having a considerable amount of tribal population with 27, 39,919 which represents 2.5% of the total population of the country (Census 2011). During the British regime, India has witnessed a lot of tribal movements across the country for their survival against the abrogation of their centuries-old rights over forests by the forest policies in 1890 and 1900. Their inhabitation in the forest area and their dependency on it made them be isolated from the rest of the society. Thus they remain undeveloped for centuries.

The identification of the tribes and special recognition as Scheduled Tribes (STs) was started by British India in the 1931 Census. Later certain special provisions were introduced in the Government of India Act, 1935, and a list of backward tribes was promulgated in 1936 (Beteille, 1986). The results yielded by these provisions were not a remarkable one but it was a pioneering step in the development of the tribes. With the Indian Independence, the Constitution of India has adopted the list of tribes as STs which was promulgated in 1936. Because of their backwardness, certain provisions are also made in the fifth schedule of the constitution by the constitution-makers. A total number of 705 STs have been notified and 75 as PVTGs in 30 States / Union Territories in India.

Gadaba is one of the other tribal communities in India. Their presence can find in Ganjam and Vizagapatnam which now fall in the state of Odisha and Andhra Pradesh respectively (Thurston, 1909). In Andhra Pradesh, their number is 37,798 which is 1.44% of the total Scheduled Tribe (ST) population of the state (Census 2011). Gadaba tribe is identified as Particularly Vulnerable Tribal Groups (PVTGs) along with five other tribal communities i.e. 1. Chenchu, 2. Kondareddis, 3. Kondhs, 4. Porja, and 5. Savara in the state.

This research paper is mainly based on primary data. Primary data is collected from the people of Gadaba tribe by interaction and interviews in Dangabadra in Jiyammavalasa, Eedulavalasa and Gadabavalasa in Gummalaxmipuram, Kosaravanivalasa and PottiGadabavalasa in Parvathipuram, Antivalasa and Kakulavanivalasa in Makkuva, Ammavalasa and Gogadavalasa in Pachipenta, Dattivalasa and Jilleduvalasa village in Saluru. The present paper is primarily qualitative and descriptive.

2. Historical Background: The history of the Gadabas can be traced back to the Treta Yuga period in which Epic Ramayana believed to be occurred as per Hindu mythology. According to Edgar Thurston (1909), when Rama left the capital, Kaika stepmother of Rama ordered that he should wear the clothes made of Jungle fibre throughout his banishment. While Rama wandering in the Dandaka during his banishment in the clothes made of jungle fibre accompanied by his wife Sita, they visited Gadaba village in the forest, some Gadaba women mocked and laughed at Sita. Thenceforth Sita cursed them to wear the clothes made of jungle fibre only and condemned them to wear no other clothes. Till today the practice of wearing the sarees made of jungle fibre by Gadaba women being followed in some areas. From the above view, it can be believed that they are as old as the Vedic period.

Some anthropologists derived the word Goda-ba from the word "Goda", which means a small stream in Oriya. Conclusively those who are settled on the banks of the streams are called "Godabas" or "Gadabas". There is another belief that they inhabited on the banks of the river "Godavari" and migrated to various places in the ages immemorial (Majumdar, 1941). Thus they are called "Godaba" or "Gadaba". This theory is reinforced with the story of Ramayana, in which Guhudu helped Lord Rama while crossing the Godavari River. The majority of the Gadaba hamlets in the research area are also on the banks of river streams. Gadabas belong to Munda branch under the Proto-Austroid type (Guha, 1938:10)

Gadabas is recognized as a Scheduled Tribe (ST) in Andhra Pradesh by The Scheduled Castes and Scheduled Tribes orders (amendment) Act, 2002. Gadabas is not a single tribal group but also it is of five sub-groups. According to Thurston (1909), they are 1) Bodo or Gutob 2) Parangi 3) Olaro 4) Kathiri or Kathara Kapu and 5) Kapu, but there is one another group is called Kallayi which makes it to six sub-groups. All are listed under Particularly Vulnerable Tribal Groups (PVTGs). However, there is only a

linguistic distinction of these sections of the autochthonous population. The present generation of these groups is not able to recognize the existence of divisions or sub-groups of Gadabas.

2.1 Gadabas Living Condition: The living condition of the Gadaba tribe can be studied under Gadaba Settlements, Pattern of housing, Occupation, and Food habits. These conditions are being dependent factors; they may have similar features with other tribes. Settlements and patterns of housing are majorly dependent on the resources available locally, like water, etc., Secondly, Occupation and food habits are majorly dependent on the availability of the land with them and the changing environment. In due process of development, the decreased dependency on the rain-based crops and evolving of the commercial crops with the increased facilities of irrigation brought a drastic change in the occupation and food habits. However, we can study them elaborately under the following subheads;

2.1.1 Gadaba Settlements: Total Gadaba population in Andhra Pradesh is 37,798 and their number in Vizianagaram district is 20, 962, which is having the largest number of these tribe in the state. Least with one in Chittor and none in Anantapur. The major portion of these tribes is living in Vizianagaram, Visakhapatnam, Srikakulam and some in the East Godavari districts.

Gadaba settlements in Vizianagaram are as follows; the majority of Gadaba villages are in Salur with 16 villages, Pachipenta with 15 Villages, Parvathipuram and Jiyyamavalasa with 11 villages each, Makkuva with 7 villages, Komarada and Kurupam with 4villages each and Gummalaxmipuram with 3 villages. Geographically these settlements are located on the foothills of Eastern Ghats some are remotely located and some are well connected with roads but all are in plain areas.

I make a statement in support of Christophe Von Furer-Hermendroff (1982), "tribal hamlets are located nearby the river streams". Gadabas also have settlements on the banks of the river or near the streams like all other aborigines. If we look back to the history, origination of any ancient civilization in the history of the world was on the river bank. In the case of Indus civilization, it was river Indus, Mesopotamia, it was river Tigris and Euphrates, and Ancient Egyptian, it was on the banks of Nile River. All the villages under study are also on the banks of the river or the side of the river streams. However with the emergence of the irrigation projects in due process of the development, some are wiped out from the geographical identity, whereupon we cannot wipe the history.

2.1.2 Pattern of Housing: Like all other tribes, their village name ended with *Valasa* which means a colony. The village consists minimum of 15-20 households. Houses were constructed with mud pasted walls over bamboo in liners. Roofs were of *Dharba* or *Rellu gaddi*(*Kasha Saccharum spontaneum*), this is one type of grass that is naturally grown near streams. In the long run, they were replaced with tiles roof. At present, with the help of government schemes, these houses were converted into pucca houses. Still, we can find the old pattern of houses in the Gadaba hamlets. In some villages, I found double-roofed houses. The lower roof is called *midde* which is used to store agriculture products and other items. The upper roof is made of tiles. Due to the double roof, the temperature changes outside don't affect inside room temperatures.

Gadaba dwellings are of small huts having two small rooms with a veranda on its front. All the houses are constructed in two rows facing opposite each other. The backside of the house is a kitchen room attached with a garden where they grow the vegetables and flower plants for their use. They rear the cattle i.e. cow, sheep, goat and some rear pigs also.

A place is identified as "Rachha-banda" generally at the centre of the village, cemented round-shaped dais around the Pipal or Banyan tree. All the village people along with the village headman assemble at this place to discuss the community-related topics. Discussions go on till they arrive on one stand on the subject matter. This place is also used as a court assembly. The village headman lays down the norms for marriages, death rites and settles disputes. He derives authority from the people. Generally, he is the elder person in the village, who had an experience of various community issues of their own.

2.1.3 Occupation: Generally the main occupation of Gadaba is agriculture. They do cultivation of "*Podu*". They rear cow, goat, and sheep. Cows are used to plough the land. Women of Gadaba are also participating in agriculture work along with their men apart from their domestic activities. They grow Gantelu (Pearl Millet), Jonnalu (Sorghum), Vari (Paddy), Solu (Finger Millet), Kandulu (Red gram), Sanagalu (Bengal gram), Ulavalu (Horse gram), Verusanagalu (Groundnut), and millets like Saamalu (Little Millet), Korralu (Foxtail Millet), Oodhalu (Born yard Millet) and Nuvvulu (Sesame). Due to intensive schemes of the government, an increase in the solar/electric bore wells makes water is available for cultivation. Thus commercial crops like Banana, Maize replaced other traditional crops except for Paddy. However, it is a golden spoon for those who have land in their possession in a plain area. On the other hand, non-land holders still farming traditional crops in forest land which is being called "*Podu*" cultivation. Produced grains used for their self-consumption. If they feel they are surplus or financial requirement is in need then they sell them to the "*Shaukaaru*" local purchaser. Some grow the Mango and Cashew tree in the forest land awarded to them by the government for cultivation, where

saplings are provided by Integrated Tribal Development Agency (ITDA), Parvathipuram. The government of Andhra Pradesh has given rights over forest land to the landless tribes for cultivation. This may help the tribes to restore traditional crops, which help them in getting food grains and economically strengthen the poor tribes.

Gadabas are agriculture labours. Along with men, women also go for agriculture labour work, when they have no work in their fields. This will become additional income for them but they don't go regularly. In some instances we may find, women earn money by labouring and they spend the money on domestic expenditure to feed their family, whereas men roam freely. Sometimes it may be difficult for the women to rear the cattle along with their domestic responsibilities when their men are absent from their responsibilities. Several people live by hunting and gathering food. They use spears for hunting which is known as "Narjam". They hunt stag, hog, deer, porcupine forest cock, and peacock. With the changing ecological balance, the forest fauna is decreased, whereupon the hunting process is also ended. Rather we can say the dependency of the Gadaba tribe on the forest in this aspect reached an end and hunting has no more remained as an occupation.

2.1.4 Food Habits: Gadabas depend upon both plant and animal food materials. We can also call them non-vegetarians. They largely depend upon self-grown food materials in their "podu" or land. The main food item is millets along with easily available items of either plant-based or animal-based in the near forest. However, it has been changed in recent times due to an increase in the commercial crops and imposed restrictions on the "podu" cultivation changed the food habits of this tribe. Rice has replaced the food of small millets and became the main staple food.

Generally, their food intake is three times in a day like the general public but the food they take differs from the others. They take their morning meal between 8 and 9 AM which is known as "Paakali". Lunch is known as "Challamidi" which is generally taken between 1 and 2 PM and evening meal is known as "Idiyapinla" which is completed by 8 PM. In the night, the food is prepared twice of the food they generally eat, half of the food they keep for the next day morning meal along with "Ganji" (gruel). It is taken with "Pachhi mirapakaaya" or "Ullipaaya" (Green Mirchi and Onion respectively), sometimes it is taken with "ooragaaya" (Pickle) which is purchased from the local vendor. The lunch consists of "ambali" a gruel which is made of "Sodi Pindi" (Raagi flour) along with curry made of garden-grown vegetables. Supper consists of "Ganti buvva" (Bajra) or "Jonna buvva" (Jowar) or either is mixed with rice along with "Pappu Chaaru" (Dal) cooked with pulses grown in their fields.

Gadabas have no specification of vegetarian and non-vegetarian, but all eat non-vegetarian. They eat pigs, goats, sheep, fish, all kinds of hill fowl, wild boar, porcupine, rabbits, mongoose, and monitor lizard. Pig and goat are festive food, sacrificed to the goddess during the festival on subscriptions. Rest all naturally available either in the agriculture fields or in the forest. They also eat dry fish, brought from weekly shandies.

2.2 Factors distinguishing from other tribes: Generally language, religion, and social practices make one, different from others. Likewise in tribes also these practices make them different from other tribes. Other factors like occupation, construction of houses, and food habits are not independent factors but language, social and religious practice are independent. Former depend upon the financial condition, regional flux, and available resources. In the case of Gadabas, being the majority are plain area residents, these have a great influence on them. Therefore they may have similarities in other aspects of life with other tribes but distinct in language, social, and religious practice.

2.2.1 Language: Gadabas speak their dialect, known as "Gadaba". According to Thurston (1909), it belongs to the Mundari language family. All the subgroups of Gadaba speak the Gadaba language with a small difference due to the regional effect. This tribe is versed with the regional language where they are living along with their dialect. When they speak among them, they use their language even if the third person is present. But they communicate with the general public in the regional language though they are not fluent.

Being Gadaba is mother tongue, they are not au fait with the regional language, they suffered to understand in their schooling when they taught in regional language, however, this was achieved by them now, having increased contact with the general population and speaking the regional language at their home. This made the present generation out of touch with the Gadaba language, which is affirmed by the younger generation that they are not fluent with their dialect. This indicates that there is a dangerous threat of disappearing of the century years old language from the Gadaba society maybe after a decade or two. Here I would like to remember the statement, "tribal languages are struggling to survive" (Verrier, 1943:7).

2.2.2 Religion and Festivals: Religious life of tribes is interconnected with the myths they believe (LP Vidyarthi and BK Rai, 1976:239). Generally Gadabas are Hindus. Totemism is prevalent in this tribe. They are devotees of the Mother Goddess, Lord Rama, and Sita along with nature. Festivals celebrated in the name of the mother goddess are known as "Ammatalli Panduga". They celebrate "Sitadevara Panduga" on the name of Sita. Every village of Gadabas has its Village goddess-like "Desammatalli" and "Nookammatalli". This was decided by their ancestors and being followed as a practice since time immemorial. They worship "Gangamma", "Jakaaramma", "Sandi demudu" and the village deity, which is outside the village. They are in the belief that the village deity will protect the village people from the evil spirits and stops them from entry into the village. To fulfil their wishes and to cure disease, they pray to the goddess "Jakaaramma" and sacrifice the fowl. They follow the customary practice of leaving a lock of hair at the deity by every villager. The date of the festivals is confirmed by a person named "Jannodu", who acts as a priest.

Worship of ancestors is another feature of the Gadaba tribe. They believe in the existence of ancestor spirits and their interest. After death, the soul gains supernatural power and maintains contact with their relations on earth. Thus they are treated as an ancestral god. Due to this belief, they offer food and new clothes to the ancestral god on the eve of Makara Sankranti. It is believed that thus they satisfied their ancestor's spirits. Other tribe, Jatapu do not have any festival during Makara Sankranti but Savaras (Pareek, 1977:100). Like the *Agam* or *Guar* ceremony of Savara, the *Gor* Ceremony of the Gadabas, also involve the sacrifice of buffaloes, which are very expensive, reveal the strong belief of the people in their ancestors.

(a) Itukala Panduga (Itika panduga): Itukala panduga is mainly associated with hunting and celebrated in April/May. It is of their diversified tradition. Customarily it starts on Wednesday and men of the village go to the forest for hunting. If they come back without hunting at any animal, they being pelt by the village women with cow dung. They use spear (Naarjam) for hunting. They hunt for 'Rabbit', wild boar along with forest fowl. They bring the hunted item to the "Rachha banda", and tie it with leaves and decorate it with flowers. All the members of the village come together and play throbs (Dappulu) and sings songs. They throw mud-dung and colors on each other ecstatically. They collect rice in the village and reach a sacred stone i.e. goddess of the village by mid of the day. The village headman places one egg and branch of the Nepaalam (*Jatropha curcas*) plant near the sacred place. They cut the egg with the spear. They cook rice and prepare meat with the hunted item. They offer "ORIMI" (cooked rice and curry) to the goddess and all the villagers take meals there together as Prasad. They drink toddy, "Jilugu Kallu" (*Caryota urens*).

During the hunting period, the women in the village do not clean the houses, wash the clothes, trash, pound, and grind until the arrival of their men from the forest. They have the belief that something will happen to their men in hunting if they perform these routine activities. All the villagers celebrate this festival with enthusiasm and devotion to please their village deity.

(b) Sita Devara Panduga: Sita Devara panduga is celebrated on the next day of Diwali. It is being celebrated in the Hindu traditional way. They prepare a Pooja-Pendal and keep the clay idols of Rama and Sita. They prepare Bonam with rice and Jaggery and offer to the divinity with devotion. Bonam is a special "Delicacy" they take it as a prasad.

(c) Other Festivals: Gadabas generally do harvest festivals. They do not eat any fruit or agrarian product without offering it to God. When the fruits are yielded, the first fruit is offered to God by all the villagers by celebrating a festival of that product. Some of them are *Kandikotha* (Redgram), *Korra Kotha* (Foxtail Millet), *Maamidi Kotha* (Mango), *Chikkudu Kotha* (Beans) and *Panasa Kotha* etc. Though they celebrate festival or not but strictly follow this customary practice not to eat any fresh product without offering it to God. Another festival is called *Tenka Panduga* (Seeds of Mango). On the festival day, the gruel is prepared with the seeds of mango and it is offered to the village deity. They do fasting till they perform this festival. During festive days, *Dimsa* dance is performed. Both men and women actively participate in this dance. The dance is performed either at the deity temple or "*Sador*" (public meeting place). It is one kind of recreation to them. Exchange of festival feast items among the relatives is very common.

On the other hand, the spreading of Christianity in the villages is an alarming one. Conversion into Christianity is taking place at a very fast rate. If a person converts from Hindu into Christianity, he gets benefited from 10 Mango samplings and Rs. 1000/-. Where, conversion is not a new phenomena in the tribes, but they retain their principal elements of faith and practice (Bose, 1971:66). However, the present condition in the tribes, the converted Christians, celebrate Christmas and New year only. Their ancestral asset of cultural practice is being left out by them, which makes them away from nature-centric religious

practices.

2.2.3 Blind beliefs: Gadaba has different kinds of myths, beliefs, and customs like all other tribes (Thurston, 1912:13-72). They strongly believe that the person who dies in a mishap or with some awful maladies becomes a ghost and haunts them. They have belief in archfiend and feel that they startle them. They have also believed in Sorcery (Chillangi). If they suffer from an ailment, they will consult the witch doctor (Bhuta-Vaidyudu) who gives some herbs and roots as medicine. If they are not cured with them, they go to the hospital in the later stage of the disease.

Gadabas cogitate that hearing the wailing of a "*sakunapakshi*" in the early hours of the day (morning) is a sure sign of the death of an ailing person in the habitat. Similarly, if a person is going out for any work or going on a journey, a fox comes thru in opposite on his left side, it is considered to be a bad omen. If the fox passes come across i.e. left to right, it is a good omen, and if passes thru right to left it is a bad omen. The Gadabas believe in the 'evil eye'. They burn a sickle and taking it three times up and down around the person in a circular form and sound the hearer of the person suffering from the effect of the *evil eye* to protect themselves. Another method is also prevalent that oven ash is taken down from head to toe three times and thrown in the dust bin. Monday, Thursday, and Friday are considered auspicious. They consider these days as lucky to commence any new business or activity.

2.2.4 Social Condition: Social condition of these tribes can be studied under the following heads; Gadaba Women, Marriage, Sanitation, and Folk-Lure. Each head has a distinctive feature, which explores their culture.

(a) Women: Gadaba women are more passionate about their beautification. They dress in a very good manner, starting from their hair bandage to the ornaments they wear. They dress their hair and take bath. They wear flowers on their head after their bath. This is not a regular phenomenon. Usually, it happens when they visit other places.

On the other hand, they are overloaded with their domestic responsibilities comparatively to their counterpart in other tribes. Their responsibilities start from bringing water from river streams for household purposes. Sometimes they need to walk 1-2 km for water. When they go to the river they clean their utensils, take bath, and bring water in the same utensils. They wash their clothes at the river stream and dry them by placing them on the stones in the river stream. But now this situation is overcome by the rural water supply schemes of the government either by pipeline system or bore wells. They cook food for the family and go to fields with the cooked food. In the case of agriculture labourers, they go to the workplace after cooking the food for the family. Those having cattle take them to the open fields if their male parts are absent from their duty. They carry their food along with them. After coming back to the home they clean their utensils which were used in the morning and start preparing food between 5-6 o'clock in the evening. By sunset, their food preparation used to be completed. However, this is changed with the availability of electricity to the homes in the villages; still they complete their food preparation by 7 o'clock in the night.

Gadaba women wear sarees. They wrap the saree in different types. Some women wrap the saree around the body and tie it on the shoulder. Some women cover the body with a saree across the waist (Adda Gundaru). The Gadaba women are fond of golden ornaments. Earrings, finger rings, bangles, nose studs, ear-studs, a string of beads are used by women.

The age for marriage in the Gadaba women is 10-15 years. At present, being educated and synthesis with the general population, with the increased awareness among them, the age for marriage shifted to 15 years and above, however, the marriages are being conducted below 15 years. The reason for early age marriages came to know during the field visit, if the girl is idle at home, parents try to get her married and want to discharge their responsibilities.

In general, the tribal women are lack of nutrient food due to their non-affordability towards intake of nutrient-rich food. During pregnancy, they feel its effect more and causes miscarriages, pre-mature births, and neonatal deaths. Child marriages are also another reason for this. Gadaba women are also victims of this. Poor menstrual hygiene is observed among Gadaba women like other tribal women. Even if they are dead with these dreadful women's diseases, they are unaware of the cause of death.

Medical facility to the tribes is still a daydream. Due to living in a remote location, they are unable to reach the medical facility centre in case of emergency. It is a regular phenomenon that in case of emergency, they carry the patient in "jaddi", a cloth is tied to the bamboo to make like swing and keep the patient in that and two men carry it, kilometres long in the hill tracts to reach the hospital. In this case, women are the most affected sufferers. A sometimes pregnant woman delivers the baby in-between the journey if everything goes well, but in some instances, it is very sad, where it causes death.

(b) Marriage: Making a marriage alliance in the Gadaba tribe sometimes seems like in the Orthodox Brahmin. They are very particular in making marriage alliances in their tribe. In other words, they do strictly follow the gotra exogamy. No marriage will take place between a person belonging to the same gotra or having the same ancestor because they believe they are brothers and sisters under one clan or lineage.

Usually, three or five relatives of the bridegroom go to the bride's house to make a marriage alliance. If both sides agree to the alliance, they sit and talk about the gifts and presents. Small heaps of pebbles are used for symbolic representation. The amount of dowry is decided on the number of pebbles in the heap. Finally, after they agree, the native tribal priest (Chettu muhoorthagaadu) fixes the muhoortham for the marriage basing on the movement of the stars. Now a day, Gadabas also depend upon the Brahmin of the general society to fix the muhoortham for marriages and other functions.

On the day of the marriage, they bring water with clay pots and mix turmeric. Chettu muhoorthagaadu organizes the marriage rituals. All the villagers help in the function. They serve liquor, Ippa Saara, and meat at the dinner. They enjoy the occasion of marriage. The next day after the marriage, they send the bride to agriculture work giving a spade, crowbar, basket, and bendu (Gaddi Chutta nippu). That is the dawn of the new life.

Elopement before marriage is accepted if the elopement is in the same community. If another caste girl elopes with the Gadaba boy, the marriage is accepted in the Gadaba tribe with "kula rewaju" (Penalty). Some may also prefer court marriage in case of inter-caste to validate their marriage. Divorce is allowed. Divorce is given orally in the presence of the village head and all the villagers. After divorce, if the divorced couple had sexual intercourse and was caught by any of the villagers they are punished with pecuniary. Sexual intercourse before marriage is allowed, whereupon they are punished financially. The penalty amount in all the cases is spent to serve the food to all the villagers. If the punishment amount is larger, non-vegetarian is served. It is possible when both the parties are liable to pay the punishment amount or in the case of inter-caste marriage. All the marital disputes are settled at the village level by the village headman, however, if the parties are not satisfied with the decision made by the village headman they knock on the court doors for justice. Visit of the Gadaba tribe to the court does not only make sense that they want to settle their dispute as per the law but also indicates increased awareness and faith over the judicial system.

(c) Sanitation: Gadabas are very poor in sanitation. Their houses smell due to poor ventilation. The streets are also not cleaned where other tribes like Kondhdora and Jataapu keep their surroundings spic and span. They prepare a cart and fill it with the garbage of the village and dump it outside the village. Sometimes, if they do not have carts, the waste accrued after cleaning the house is thrown on the roads. When one enters the village, he needs to walk on the garbage, which has been thrown on the road. The majority of houses in the villages do not have toilets, they practice open defecation on roadsides. Interestingly, the district administration announced the district is Open Defecation Free(ODF). Now it raises the question, whether the toilets are constructed or not? If constructed, they don't want to use them? Or if not constructed, where the money has gone? To improve their sanitary condition the awareness of the former need among them, and the latter needs to wake up the monitoring mechanism to arrest the wastage of valuable taxpayer's money on the account of the innocent tribes.

(d) Folk-Lore: Folk-Lore is the essential feature of the tribal culture. Likewise, Gadabas also have great Folklore. They have traditional musical instruments. They play them during festivals and on auspicious occasions. "Thudumu", "Dappu", "Anjelu", "Bajana Chekkalu" and "Muvvalu" are some of the instruments they used to play. When someone dies in the village they do bajana with bajana chekkalu thru the night. During social celebrations, they use them and dance with singing songs. Dimsa is a kind of dance in which both men and women participate actively. "Koppu" dance is another dance which is performed by this tribe.

When they go hunting during Ituka Panduga, they play these instruments. While entering into the village after successful hunting they play them with singing songs. Meantime the women in the villages sing folk songs till their male counterparts reach their village. They continue singing songs, even after the arrival of the hunting team till they give "sunkam" (some amount). They do not leave them till they give money. Such earned amount is distributed among those women. Decades ago Gadaba women used to sing "dampulla" songs, however, today's generation is not aware of these songs.

3. Conclusion:

- The language of Gadaba is in a pose to disappear from the Gadaba society. Needs to bring awareness among them to continue one of the century years old Indian languages. It can be achieved by teaching their language as an oral subject in their schools, which are run by ITDA.
- India is a secular country, one can profess and practice any religion, which is a fundamental right, and however one should not give up their ancestral practices which are being called the rich cultural heritage of India. On the other hand, preserving the rich heritage of our composite culture is a fundamental duty. Conversion of religion is not an issue but a great threat to their culture is to be resolved by bringing awareness among them to protect their antiquity. It can be done through ITDA by organizing theme drama at the tribal hamlets. It is not only entertaining and brings awareness but also encourages the artists of their community.
- If the government can identify the reasons to school girl drop-out and if succeeded in reducing the drop out ratio, in turn, can seize the child marriages. Another way is to intensify the publicity of the benefits of getting married at the right age through the incorporation of curriculums at the school level.
- The personal hygiene of the Gadaba tribe is very poor like other tribes. There is a need to make them aware of personal hygiene. The importance of personal hygiene is to be addressed at the school level and women's sanitation methods and practices are to be taught at the Girl's schools. If ITDA conducts training on the manufacturing of sanitary pads to the tribal women and provides equipment and raw material at subsidiary prices, not only makes them self-employed but also free from dangerous women disease.
- Providing medical facilities to the tribes is still an unresolved issue even after 74 years of Independence. It can be reached by giving Para-medical training to the educated tribal men/women of native villagers at least one person to 2-3 nearby villages depending on their location. It not only gives employment to them but also brings awareness among the tribes regarding health issues and practices.

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