CHAPTER - III

ECONOMIC ORGANIZATION
Every community has its own way to meet its basic needs for the existence of its members, failing which they are threatened with extinction. Nature here comes forward and joins hands with them to fulfil their needs fashioned, of course, in their own way depending on their customs, traditions, demographic structure etc. Owing to this, people with the same natural surroundings have developed different economic processes to meet their needs (ends). "Economic organization is a type of social action. It involves the combination of various kinds of human services with one another and with non-human goods, in such a way that they serve given ends"\(^1\).

"Economic organization consists of the ordering and organization of human relations and human efforts in order to procure as many of the necessities of day-to-day life as possible with the expenditure of minimum efforts. It is attempted to secure the maximum satisfaction possible through adapting limited means to unlimited ends (needs) in own organized manner"\(^2\). All societies have structured

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arrangements to provide the material means individual and community life. It is these structured rules that we call an economic system. 3.

The socio-economic structure in tribal communities is markedly different from that of the non-tribals or highly advanced groups of people. They have a very simple technology which fits well with their ecological surroundings and conservative outlook. They practise different types of occupations to sustain themselves and live on "marginal economy". We find the tribals of India belonging to different economic stages, from food-gathering to industrial labour which present their overlapping economic stage in the broader framework of the stages of economy. In the study of the economic organization of the tribals, most of the general economic theories are not relevant, because tribal economy has certain unique characteristics. The most important of these are: 1) the economy is mostly forest-based; ii) it operates on simple technology, iii) there is absence of competition and profit-motive in economic activities; and iv) the family is the unit of production, consumption and labour supply. 4.


The tribes of India have got a heterogeneous cultural pattern with varied economic conditions and activities, largely, influenced by ecological settings and ethnic environment. Broadly, their basic economic activities compose food-gathering, shifting (hill) cultivation, labour, handicrafts, trade and commerce. As Saran puts it, "no particular type is either completely adopted by the tribes or is exclusively the means of livelihood for them". In other words, it is rare to find purely single economy, but it is a common practice to come across a combination of these.

Certain North-Indian tribes such as the Bhotiyas, the Gujjars and the Todas of South India depend on pastoral economy. On the other hand a majority of other tribal communities like Lambadis practise agriculture including shifting-hill cultivation either by working in their own land or as agricultural labourers in the fields of others. The population of agricultural tribes has been increasing. Again poor soil and primitive methods of cultivation have been enhanced. The heavy pressure on land and an ever growing population have aggravated the situation more and more. In fact, the inadequacy of agricultural land is a feature and general pattern of the Indian peasants which is more severe among the tribals5.

In this present study the economic conditions are understood as the means by which goods are produced, distributed and consumed. This Chapter also deals with how the Lambadis solve their problems of getting their livelihood within the limitations of their resources, land capital and technology and distribute goods according to their own priorities.

The economic institutions are as that of the other institutions such as political, religious or social. It is not only the maintainer but also the regulator of different aspects of life that matters a lot. This explains why it is very commonly mentioned that one who is economically dependent cannot but be dependent in all other aspects. Though one of the most important factors which determines the social status of any individual, is birth; economic position of an individual also plays an important role in determining the status of an individual.

The following discussion highlights the various aspects of the economic organization of Lambadis in Warangal district.

**OCCUPATIONAL STRUCTURE OF THE LAMBADIS:**

The first and foremost characteristic of the Lambadis economy is the close relationship between their economic

life and the natural environment or habitat which is in general, the forest. The Lambadis obtain their numerous requirements from the area they inhabit with the help of most simple implements and without any technological aid from outside.

The mode of production of the Lambadi people is styled "familial" or "domestic". The family in the Lambadi economy, is a unit of production. It is directly engaged in the economic process and is largely in control of children, together from the production unit. The allocation of labour and produce and decisions are for the most part domestic stipulations and production is general to familial requirements i.e. they produce what they need. Yet, it never means that the familial group is self-sufficient. They get the cooperation of individuals as other households too. The family is constituted for production by age-group and is equipped to govern production by possession of the necessary tools that are easily made and skills that are common and uncomplicated. The children set out into the jungle with their cattle-herd/sheep. Some of them accompany their mother or sister to help in digging out the roots or collection of firewood or in picking up the mahua flowers.

or certain fruits in the nearby jungles. The youth form the axis of familial production. They take part in their agricultural operations, i.e., preparing the fields, sowing, harvesting or in some type of forest operation like collection of minor forest produce or in fish hunting, etc. In the Lambadi family, the children graze their livestock, the young men work in their fields and in forest, the young women keep themselves busy in their daily domestic chores apart from sowing, transplanting paddy, weeding and harvesting the crop.

The pattern of labour in the Lambadi family is based on a well-organized division of labour according to sex and age. The sex-wise division of labour is more prominent among them and the women are considered physically weak by the male folk. Both the male and female folk work according to their physical capacity. Although women work equally with men in all walks of life among Lambadis the boys and girls are allotted different tasks suited to their age.

Lambadis are quite ambitious, sturdy, cultured, civilized and successful agriculturists who do not possess many tribal characteristics; at any rate now. If they were at all tribal at any time, they would have completely overcome their primitiveness. They are daring, assertive and adventurous. The Lambadis still continue to be good
cow-herds. They are excellent breeders of bullocks and lakhs of cattle are brought to the Eastern ghats during the hot weather every season for grazing purposes. They are taken care of by them. They retain them for three to four months and feed them by charging some fees for the same.  

Most of the Lambadis depend on agriculture and it is their primary source of livelihood. Their dependence on cattle has almost been deceased by the gradual decline on the population of cattle. Their numbers are reported to have dwindled in the last two decades mainly due to fatal diseases, cyclones and lack of sufficient fodder and at the same time, exploitation of the forest for firewood both for domestic consumption and selling. Over grazing and intensified cultivation of the hill area by the local population have caused rapid deprivation of the fodder, soil and water resources of their environment. Further deterioration of tree growth has been maximum in the areas where Lambadis live, where vegetation has been almost totally reduced to scattered scrub. The reduction in tree growth on the forested tracts has also led to inadequacy of water resources and grazing round for cattle in dry season.  

AGRICULTURE:

Agriculture has become the chief source of livelihood for the Lambadis. It is agriculture which in one way or other sustains the families. Self-cultivation, casual agricultural labour, firewood selling, sheep/goat-rearing, bonded labour are the important occupations on which majority of the Lambadis depend aka for their livelihood. In those categories agriculture is taking a vital place.

The most popular occupation which the tribal population has adopted is agriculture in its simpler form, requiring ploughing with two animals. It is the settled type the tribals find it safer than hill cultivation and much safer than forest hunting. A large percentage of the tribals is supported by agriculture. All the major tribes of India do practise agriculture as their primary source of livelihood.

FARMING TECHNIQUES:

The most popular occupation which the Lambadi population has adopted is agriculture in its simpler form, requiring ploughing with two animals. The fertilizer used by the Lambadis is cow-dung manure. The dung is collected in a pit into which dirt and other refuse are kept. After sometime the decomposed components of the pit are scattered in small heaps over the fields with the help of bullock-cart. The ploughing before the first shower mixes the manure with soil.
The agricultural practices adopted by the Lambadis show that they become full-fledged farmers, who are in no way inferior to the caste farmers of the respective neighbouring villages. Most of the land is under dry cultivation because they have no irrigation facilities except wells. Under wet cultivation available, Lambadis depended on natural rainfall as the main source until 1982. After 1982 the Government facilitated wells by giving subsidies and so most of the Lambadis utilized those sources and now they have good irrigation facilities. The major crops grown by the peasants of Lambadis are groundnut, jowar, green gram, paddy, red gram, chillies and vegetables.

Agricultural operation starts in the month of Vaisakha i.e. May. All agriculturist Lambadis in Warangal district generally sow kharif crops in May or June and harvest them in October or November. Generally paddy, jowar, green-gram etc. will be grown under kharif crop. And in the crop of rabi mainly groundnut, red gram, paddy etc. will be grown by the Lambadis and the rabi season starts from November or December and it ends in March or April. The main phases of kharif agriculture among Lambadis are (i) ploughing the land in May, (ii) care taken of plough and other implements; if necessary they are repaired by themselves or by village artisans; (iii) worshipping plough, gods, and bullocks; (iv) ploughing the land
following the first shower in June; (v) sowing by broadcast in the uplands in June and sowing in plant nursery for transplantation; (vi) transplantation in July or early August; (vii) weeding by hand after a fortnight or by light ploughing when crops grow to a height of about 25 to 30 cm; (viii) watching-guarding against the herbivorous inhabitants; (ix) use of some magical device in plots with diseased crops; (x) regular watch to clear weeds and maintain the required level of water; (xi) harvesting, firstly of Gora land, then of Aghani crops, (xii) threshing in renovated threshing floor by cattle or by beating the sheaves of paddy and watching the threshing floor; (xiii) winnowing; (xiv) worshipping; (xv) husking and storing by November.

After the kharif operation if the Lambadis are eager to take one more crop, they start preparing for the rabi crop. Rabi crops again have seven main phases with one or two pujas at the initial and final phases. The phases are (i) ploughing to clear the field; (ii) manuring; (iii) sowing; (iv) weeding; (v) watching; (vi) harvesting and (vii) cleaning and storing grain. The cycle usually comes to an end by Holi, i.e. March. The Rabi crop is grown by a small section of agriculturist Lambadis of Warangal district and in a selected portion of the land by them. Numerically major Lambadis having comparatively
plain and level land get the second crop\textsuperscript{10}.

The major crops grown by the peasants of Lambadis are groundnut, jowar, green gram paddy, red gram, chillies, and vegetables. Groundnut, jowar, gram, chilly and vegetables are grown under dry and wet cultivation and paddy under wet cultivation. All the agricultural Lambadis adopt the native methods of manuring the fields for a better yield. In addition, most of them use chemical fertilizers such as urea, ammonium sulphate, ammonium phosphate etc. They also spray pesticides such as rogor, gromor, B.H.C. (Benzene Hexa Chloride), Ecolex etc. by employing hand-sprayer borrowed either from the fellow Lambadis or caste farmers.

Both wet and dry cultivation require many inputs like draught cattle, bullock carts, seeds, fertilizers, pesticides and sufficient labour. Farming work is done in accordance with the principles of age and sex. It is the men who attend to the works such as preparing field manuring transportation etc. which require physical strength while the women mostly engage themselves in operations like sowing, weeding, harvesting and house works. Further, both men and women are held responsible for storing the grain, drying the cereals and taking the special care of

the grain used for the purpose of seeds. Women work hard. They can do any work nearly equal to men.

LABOUR:

The Lambadis mainly depend upon agriculture and non-agricultural sectors. Agricultural labour constitutes an important part of agrarian structure. There are many forms of contract of agricultural labour out of which daily labour has been the most common. During agricultural season the casual labourers work in the fields of their own tribal farmers or caste farmers and they participate in operation like sowing, weeding and harvesting. The pattern of labour in the Lambadis family is based on a well-organized division of labour according to sex and age. The sex-wise division of labour is more prominent in them and the women are considered physically weak by the male folk. Both the male and female folk work according to their capacity. All the able-bodied members of both sexes of family take part in agricultural operations. Wages are paid both in kind and cash. Both men and women get equal wages in particular works. When there is no work in their Thandas, they move to surrounding villages in search of labour. They work with a plan to acquire more wages for the improvement of their family position.
In some cases, in the absence of agricultural work, they involve in house construction, digging wells etc. Generally the Lambadi woman gets Rs. 10/- and a Lambadi man Rs. 20/- for the day for their work as wages. There are 55 families engaged in the agricultural labour occupations, as their main occupation.

**FIREWOOD SELLING:**

There are totally 18 families depending on firewood selling as main occupation. The reason for a lower number of people depending on firewood selling at all seems Thandas is that primarily, it is not a fetching occupation and secondarily, it is a risky task, since one has to go on foot to sell firewood in an unfavourable market for a nominal price ranging from Rs. 2 to Rs. 6 per head lot of firewood. And another problem is that the Lambadis are prevented from entering into the forests by the owners. Now-a-days the forests are turned into cultivative land. Generally, women do this firewood selling work. They carry the firewood to nearby villages to sell and obtain money, with which they buy consumer goods for their domestic purposes.

**SHEEP REARING AND GOAT REARING:**

The Lambadis as stated earlier, have experiences some difficulties in grazing the sheep/goats as the form
are comparatively less-disease-resistant, require better grazing, more water and shade. On the other hand, goat are more disease-resistant, can tolerate the scarcity of fodder and water, particularly during the dry season. However, they require a constant attention of a goat-herd as they are highly susceptible to predation by jackal and vixen as well as thieves.

The study shows that altogether 35 families in Warangal district keep the sheep in small numbers and they are fewer than goats. Since the sheep cannot withstand the diseases, the Lambadis are reluctant to possess them in huge number. The sheep are valued for meat and milk products rather than wool.

Goat or sheep-rearing plays an important role in the present day socio-economic life of the Lambadis in Warangal district. Generally, the sheep flocks and goat herds are tended separately. He-goats and rams are slaughtered every year in considerable numbers on different religious occasions. They both give milk and it is consumed. The Lambadis sell goat or sheep at a cost ranging from Rs. 400/- to Rs. 600/- on an average.

**LIQUOR SELLING:**

Liquor drinking is a part of culture among Lambadis but with the passage of time the Lambadis had to take u
liquor selling as one of their subsidiary occupations to supplement their income sources. The study shows that 8 families depend on liquor selling as their main occupation and two families as secondary occupation. Some Lambadis prepare liquor with certain kinds of fruits and jaggery. All the families distil liquor unauthorisedly in the safe or secret places in the forest far away from the respective Thandas without being disturbed by the excise officials. However, they often become prey to the wrath of officials of Excise Deptment.

BONDED LABOUR:

Annual contract labour (Jeetagadu) is another mode for procuring the services of a labourer for a specified period, usually for a year, on payment of a specified annual wage Rs. 2,500/-. However, annual contract labour is not so common as daily labour. Such annual servants are employed by the same tribe, mostly non-Lambadi cultivators who need the help of a person throughout the year, for various reasons; they may have bigger holdings, so that family labour is not enough; or may be practising intensive farming requiring additional regular supply of labour; there may be no one in the family to cultivate (widows); a land owner may not know cultivation, but wants to practise self-cultivation in order to resume possession
of his lands from tenants, in view of the recent Government policy of "land to the tiller".11

Such a servant (Jeetagadu) has to carry out all kinds of work in the master's house and is treated as a member of the family. The contract year usually begins from the Hindu New Year's day (Chaitramu) and ends on the last day of Phalguna. This calendar is in tune with the cycle of agricultural work. If the servant borrows large sum of money, he has to serve until the whole debt is repaid. Children also are employed on these terms, to take care of the cattle and to assist the cultivators. But women are never employed in wage labour. 25 Lambadis are working with non-Lambadi cultivators as annual servants. Adults usually dislike to work on these unless economically hard pressed, because day and night stay at master's house disturbs worker's married life. Usually boys between the ages of 12 and 22 years take up this service.

The Lambadis have been taking up wage labour also to save cash and invest it in land or houses. As many children work as servants, their prospects of attending school and thereby changing their careers into something other than peasant's are nullified. This is an instance

of how traditional work practices, poverty and indebtedness act as barriers to socio-economic development.

The duties and obligations between servants and masters are fairly conventionalised. The master should maintain the servant as a member of the family and often, putative kinship terms are used to address him by the patron's children. The servant should work hard, be loyal and faithful to the master and support him in faction fights. Some of the vagrant or orphan boys who take up this kind of labour are found to be working for the same family for many years, until they are finally helped to marry and settle down. Of course, this is the ideal expectation and lacunae are found in practice.

GOVERNMENT SERVICE:

Government service has not yet become a common mode of employment for the Lambadis of Warangal district, whereas at least 8 Lambadis have entered it. However, from the settlements in the plains, quite a few Lambadis are in Government service, including top bureaucratic and political positions. Government service can act not only as a safe means of earning one's livelihood, but also as a very important powerful catalyst in changing the lifeways of the people who enter it. It thus, could become an element in the economic diversification. Unlike the case of the
household economy of the cultivators and pastoralists, where children learn parents' occupation as they grow up, to enter modern national and state bureaucracy, one has to especially qualify through formal instruction and training in higher educational institutions, which are concentrated in urban areas. The students coming from rural areas for higher education have to unlearn some old and acquire some new ideas, practices and behavioural patterns. As a Government servant, a person has to discharge assigned duties and responsibilities which form part of modern organization and has to imbibe the professional ethic modern specialist occupations. This professional ethic includes new work habits, a sharpened time sense, changes in food, dress, entertainment and speech-styles, and getting habituated to a pattern of expenditure regulated by a fixed and regular income, unlike that of peasant's which depends upon the vagaries of the climatic conditions. Hence, the life-style of the Government servant Lambadi differs considerably from the life style of the ordinary Lambadi. A typical case of Lambadi who is a high Government official is given below as an instance of acculturation into the modern life. Adoption of modern occupations such as Government service or professions necessitates residence in urban places.12.

The representation of Lambadia in Warangal district in Government jobs is very low as compared to the other castes. The investigation reveals that only 8 families hold jobs in the State Government. Though they have all the reservation facilities they are not in a position to utilize them. The reason is quite obvious that they have poor education. From the beginning they have been giving importance to the works that fetch temporary benefits.

**TYPE OF OCCUPATION OR OCCUPATIONAL BACKGROUND:**

Occupations in traditional India are believed to conform to certain set patterns. Particular groups or communities are generally associated with certain occupations regarded as hereditary. The fourfold Varna system forms such a functional division of labour. Each of these Varnas is further divided into a number of sub-divisions or jatis, many of which have names indicative of their main economic activities. It is a common presumption that the groups generally associated with certain occupations at sometime are the main source of their livelihood.
### Table 18

Occupational Background of Lambadi Respondents (Primary)

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Type of occupation</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Cultivation</td>
<td>151</td>
<td>50.33</td>
</tr>
<tr>
<td>2.</td>
<td>Agriculture/Casual Labour</td>
<td>55</td>
<td>18.33</td>
</tr>
<tr>
<td>3.</td>
<td>Sheep/Goat rearing</td>
<td>35</td>
<td>11.67</td>
</tr>
<tr>
<td>4.</td>
<td>Bonded labour</td>
<td>25</td>
<td>8.33</td>
</tr>
<tr>
<td>5.</td>
<td>Selling of Firewood</td>
<td>18</td>
<td>6.00</td>
</tr>
<tr>
<td>6.</td>
<td>Selling of liquor</td>
<td>8</td>
<td>2.67</td>
</tr>
<tr>
<td>7.</td>
<td>Employment</td>
<td>8</td>
<td>2.67</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>300</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

It may be learnt from the Table 18 that out of 300 families, a majority of 151 are engaged in cultivation and their percentage is 50.33. 55 families are found working as agricultural labourers. Their percentage is 18.33. In other words altogether 206 families are engaged in agricultural operations. This shows that most of the Lambadis depend on agriculture for their sustenance. Apart from this occupation, 35 families are dealing with sheep/goat rearing and 25 families engaged in bonded labour. And their respective percentages are 11.67 and 8.33. 18 families are involved in selling of firewood comprising 6 per cent. There are altogether 8 families engaged in
liquor selling. Only 8 respondents (2.67 per cent) have employment in Government service. From this data we may understand that Lambadis in Warangal district are economically poor and unsound. They still depend on traditional occupations which fetch not much income for them.

It can be understood from the Table 19 that out of 300 families, as per their secondary occupation, 160 families are linked with agricultural labour and their percentage is 53.33. 50 families (16.67 per cent) are dealing with sheep/goat rearing. There are altogether 80 families carrying cultivation and selling firewood and their percentage is 26.66.

**TABLE - 19**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Type of occupation</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Agriculture/casual labour</td>
<td>160</td>
<td>53.33</td>
</tr>
<tr>
<td>2.</td>
<td>Sheep/goat rearing</td>
<td>50</td>
<td>16.67</td>
</tr>
<tr>
<td>3.</td>
<td>Cultivation</td>
<td>40</td>
<td>13.33</td>
</tr>
<tr>
<td>4.</td>
<td>Selling of Firewood</td>
<td>40</td>
<td>13.33</td>
</tr>
<tr>
<td>5.</td>
<td>Employment</td>
<td>8</td>
<td>2.67</td>
</tr>
<tr>
<td>6.</td>
<td>Selling of Liquor</td>
<td>2</td>
<td>0.67</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>300</strong></td>
<td><strong>100.00</strong></td>
</tr>
<tr>
<td>Type of Occupation</td>
<td>0-2000</td>
<td>2001-4000</td>
<td>4001-6000</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>--------</td>
<td>-----------</td>
<td>-----------</td>
</tr>
<tr>
<td>Cultivation</td>
<td>(9.78)</td>
<td>(79.25)</td>
<td>(3.38)</td>
</tr>
<tr>
<td>Agricultural Labour</td>
<td>(3.8)</td>
<td>(18.36)</td>
<td>(6.45)</td>
</tr>
<tr>
<td>Casual Labour</td>
<td>(12.30)</td>
<td>(23.21)</td>
<td>(5.63)</td>
</tr>
<tr>
<td>Bonded Farming</td>
<td>(19.57)</td>
<td>(10.72)</td>
<td>(1.41)</td>
</tr>
<tr>
<td>Sheep/Goat Rearing</td>
<td>(11.96)</td>
<td>(3.25)</td>
<td>(4.22)</td>
</tr>
<tr>
<td>Selling of Firewood</td>
<td>(4.35)</td>
<td>(3.57)</td>
<td>(1.41)</td>
</tr>
<tr>
<td>Selling of Liquor</td>
<td></td>
<td>(2.82)</td>
<td>(1.41)</td>
</tr>
<tr>
<td>Employment</td>
<td></td>
<td></td>
<td>(2.82)</td>
</tr>
</tbody>
</table>

Total: (92.00) (100.00) (100.00) (100.00) (100.00) (100.00) (100.00)
The occupation and annual income of Lambadi respondents is shown in Table-20. Out of 300 respondents who are the heads of families and income earners the occupation-wise distribution of the respondents shows that 52 per cent practice cultivation, 18.33 per cent are agricultural labourers, 10 per cent rear sheep and goat, 8.33 per cent are bonded labour, 6 per cent sell fire-wood, 2.67 per cent each are employed either in selling of liquor or employed at some institutions. Their annual income distribution shows that out of 92 who earned in the range of Rupees less than 2,000 per year, 41.30 per cent belong to agricultural casual labour, the next higher percentage of 19.57 is observed in the case of bonded labour. Likewise 13.04 per cent belong to sheep rearing 11.96 per cent belong to selling or fire-wood, 9.78 per cent belong to cultivation and 4.35 per cent belong to those who sell liquor.

Thus who live below poverty line mostly belong to either to the category of agricultural labour or bonded labour. In Rupees 2,001 - 4,000 income class 44.64 per cent belong to cultivation, 23.21 per cent to sheep or goat rearing, 14.29 per cent are agricultural labour, 10.72 per cent are bonded labour, and 3.57 per cent each belong to selling of fire-wood and to selling of liquor. In Rupees 4,001 - 6,000 income class, 76.06 per cent belong to
cultivation, 8.45 per cent to agricultural labour, 5.63 per cent to sheep-rearing, 4.22 per cent to selling of firewood and 2.82 per cent are employed. There is a small percentage of 1.41 per cent who either belong to bonded labour or sell liquor. In Rupees 6,001 - 8,000 income class, 79.17 per cent belong to cultivation, 6.25 per cent to agricultural labour or employed, 4.17 per cent to those who sell fire-wood and 2.08 per cent belong either to selling liquor or rear sheep. In the next income class of Rupees 8,001 - 10,000, 92.59 per cent are engaged in cultivation 7.41 per cent are employed. In the above Rs. 10,000 income-group, 83.33 per cent belong to cultivation and 16.67 per cent belong to employed.

Thus the table shows that agricultural income is the sustaining source for a majority of the respondents and those who are practising cultivation are able to get a sustenance income and this is evident from the higher proportion of cultivators earning more than Rupees 4,000 per annum. Among the occupational groups only those who are employed are able to get more than Rs. 4,000 per year. But in all other occupations except cultivation, the majority are earning less than Rs. 6,000 reflecting their miserable conditions of living.
LAND HOLDINGS:

In the Indian village owning land is virtually monopolized in the hands of a few families among the dominant castes. This means that the Scheduled Tribes own a few acres of land. The fact is that most of the Scheduled Tribes have no lands at all. In view of their being landless, the only alternative left to the Scheduled Tribes is to till the land of higher castes either as tenants or work as agricultural labourers. This trend has completely changed. In the recent past, social Legislation on Land Reforms in favour of the Scheduled Tribes and Castes and other weaker sections have resulted in breaking down the age old traditional barriers to occupational mobility. So, the landless have turned to be land owners. Consequently, the Scheduled Tribes are making efforts to forsake all those traditional, unclean and lowly occupations of labour, bonded labour, selling of liquor which are considered degrading.

TABLE 21 - Land Holdings Among Lambadi Respondents (Wet land)

<table>
<thead>
<tr>
<th>S.NO.</th>
<th>Land owned (in acres)</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Land less</td>
<td>30</td>
<td>10.00</td>
</tr>
<tr>
<td>2.</td>
<td>Upto 1</td>
<td>126</td>
<td>42.00</td>
</tr>
<tr>
<td>3.</td>
<td>1.1 - 2</td>
<td>83</td>
<td>27.67</td>
</tr>
<tr>
<td>4.</td>
<td>2.1 - 3</td>
<td>42</td>
<td>14.00</td>
</tr>
<tr>
<td>5.</td>
<td>Above 3</td>
<td>19</td>
<td>6.33</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>300</td>
<td>100.00</td>
</tr>
</tbody>
</table>
The Table-21 indicates that out of 300 families 30 respondents are in landless category and their percentage is 10. These landless families are engaged in other agricultural operations. Of the total, 270 (90 per cent) have lands, ranging from one acre to three and above. Further analysis shows that 42 per cent have only one acre, 27.67 per cent between one and two acres, and 14 per cent between two and three. Only 19 respondents (6.33 per cent) have more than three acres. It is understood that an overwhelming majority of Lambadis have small lands which are uneconomical.

**TABLE 22 - Land Holdings Among Lambadi Respondents (Dry land)**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Land owned (in acres)</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Land less</td>
<td>23</td>
<td>7.67</td>
</tr>
<tr>
<td>2.</td>
<td>Below 1</td>
<td>73</td>
<td>24.33</td>
</tr>
<tr>
<td>3.</td>
<td>1.1 - 2</td>
<td>116</td>
<td>38.67</td>
</tr>
<tr>
<td>4.</td>
<td>2.1 - 3</td>
<td>57</td>
<td>19.00</td>
</tr>
<tr>
<td>5.</td>
<td>Above 3</td>
<td>31</td>
<td>10.33</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>
Table-22 points out that 23 respondents (7.67 per cent) of a total of 300 have no dry lands. The remaining 92.33 per cent have dry land ranging from one to three acres and above. 38.67 per cent of them have between one and two acres. Only 10.33 per cent have three acres and above.

From the data it may be noted that the Lambadis in Warangal district possess both wet and dry lands. It may be seen that some Lambadi families do not possess lands. Further, whatever the lands they have are low. Most of the Lambadis do possess less than two acres of land. Owing to the possession of small quantity of land, they are facing many problems with regard to cultivation. Hence, they work as labourers outside their Thandas.

HOUSING CONDITIONS:

Habitation has a great sociological significance. Generally, the Lambadis have thatched houses. They are built with mud and grass. These houses require periodical maintenance and the roof thatch needs to be replaced each year. Mud walls are also required to be patched and plastered with cowdung and earth periodically. The roofs need plastering with cowdung more often. In some of the Lambadi settlements situated on lands given by the Government, houses are built by the Government and given freely to the Lambadis. The houses of Lambadia are segregated
and are made to live on the outskirts of the village. The standard of living among Lambadis is reflected in their possession of various consumer goods. An observation of consumer goods shows that there are no items of furniture like iron chairs or wooden chairs. Very few families possess wooden cots. Many of them use mats on the floors. Their household equipment mainly consist of earthenware. Only one main entrance would be there to their huts. These huts generally are located in their fields.

**TABLE 23 - Type of Houses Among Lambadi Respondents**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Type of Houses</th>
<th>No. of Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Hut</td>
<td>170</td>
<td>56.67</td>
</tr>
<tr>
<td>2.</td>
<td>Tiled</td>
<td>118</td>
<td>39.33</td>
</tr>
<tr>
<td>3.</td>
<td>Pucca/Cement</td>
<td>12</td>
<td>4.00</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Table-23, presented the type of houses of Lambadis in Warangal district. It shows that out of 300 families a majority of 170 have huts and their percentage is 56.67. 118 families (39.33 per cent) have tiled houses, whereas only 12 (4 per cent) pukka houses. It may be learnt that Lambadis have poor housing conditions.
The widely spread houses in Thandas are the quarters constructed by the State Government, known as tiled houses. They are also called penkutilli. Every tiled house is a twin quarter, each portion measures 156 feet and is sufficient to be occupied by one family. Each portion has a small kitchen room in front measuring 8 x 5 feet. The walls are built with bricks and cement. The roof is covered with tiles and wood. If the Thanda's people want to get tiled houses, they should pay some rupees to the Government and occupy them. Then only the Government would accept the construction of tiled houses for the Lambadis.

The Pukka houses are modern dwellings of the Lambadis. These houses are built with stone or cement roof or with bricks, stone and cement. They are termed as "middilli". These houses are very rare among Lambadis. Generally, it is three-roomed with a verandah attached to the front room. Of these three rooms, one is used for cooking, another for sitting and sleeping and the third for storing grain etc. Lambadis have built twelve pukka houses with their own expenditure. The Government did not extend any financial help in their construction.

LIVESTOCK:

In agricultural economy for any society, livestock plays an important part in supplying animal energy for
agricultural operations and cart-pulling, in providing 
dairy products and as a form of capital to be increased 
and sold in times of economic contingencies. Bullocks are 
the main draught animals, although a few he-buffaloes are 
also used. Cows are treated with respect by the Lambadis 
as they supply them with draught oxen and bullocks. The 
cows are also used in agricultural operations (like 
ploughing) by most of the Lambadis. The cow is associated 
with their chief god, Balaji, Krishna, the Divine child 
and the cowherd. The importance of cows as milk animals 
is secondary, because the breed raised here does not give 
much milk. Sheep/goat rearing among Lambadis is a common 
phenomenon. Here, we can understand the rearing of sheep/ 
goat is that sheep cannot withstand chilly weather and 
the lashing monsoon rain, whereas goats can thrive very 
well in this natural milieu. This profession is the main 
source of meat and gives economic assistance for the 
Lambadis by the selling of them. Fowl-rearing is also one 
of their common habituals for every Lambadi family for 
the main purpose, they can use them in the ceremonies etc. 
The Lambadis of Warangal district are good breeders of 
the livestock. But, now-a-days, the Lambadis have a few 
of them. 13

13. Vidyarthi, L.P. and Rai, B.K., "The Tribal Culture of 
India", Concept Publishing Company, New Delhi, 1977, 
pp. 466-469.