

R-213

SURVEY
OF
TRIBAL
DEVELOPMENT
BLOCK

CHINTAPALLI
VISA KHAPATNAM DISTRICT

ISSUED BY
TRIBAL CULTURAL RESEARCH & TRAINING INSTITUTE
GOVERNMENT OF ANDHRA PRADESH
HYDERABAD
1965

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Extract of the remarks of the Chief
Secretary to Government on Chinthaballi T.D. Block
Survey Report.

"I went through the report and found it
interesting and useful."

Sd/-
K.N. ANANTHARAMAN,
CHIEF SECRETARY TO GOVERNMENT OF
ANDHRA PRADESH.
DATED 29.4.1966.

Series : I

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CHINTAPALLI

VISAKHAPATNAM

DISTRICT.

TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE,

HYDERABAD

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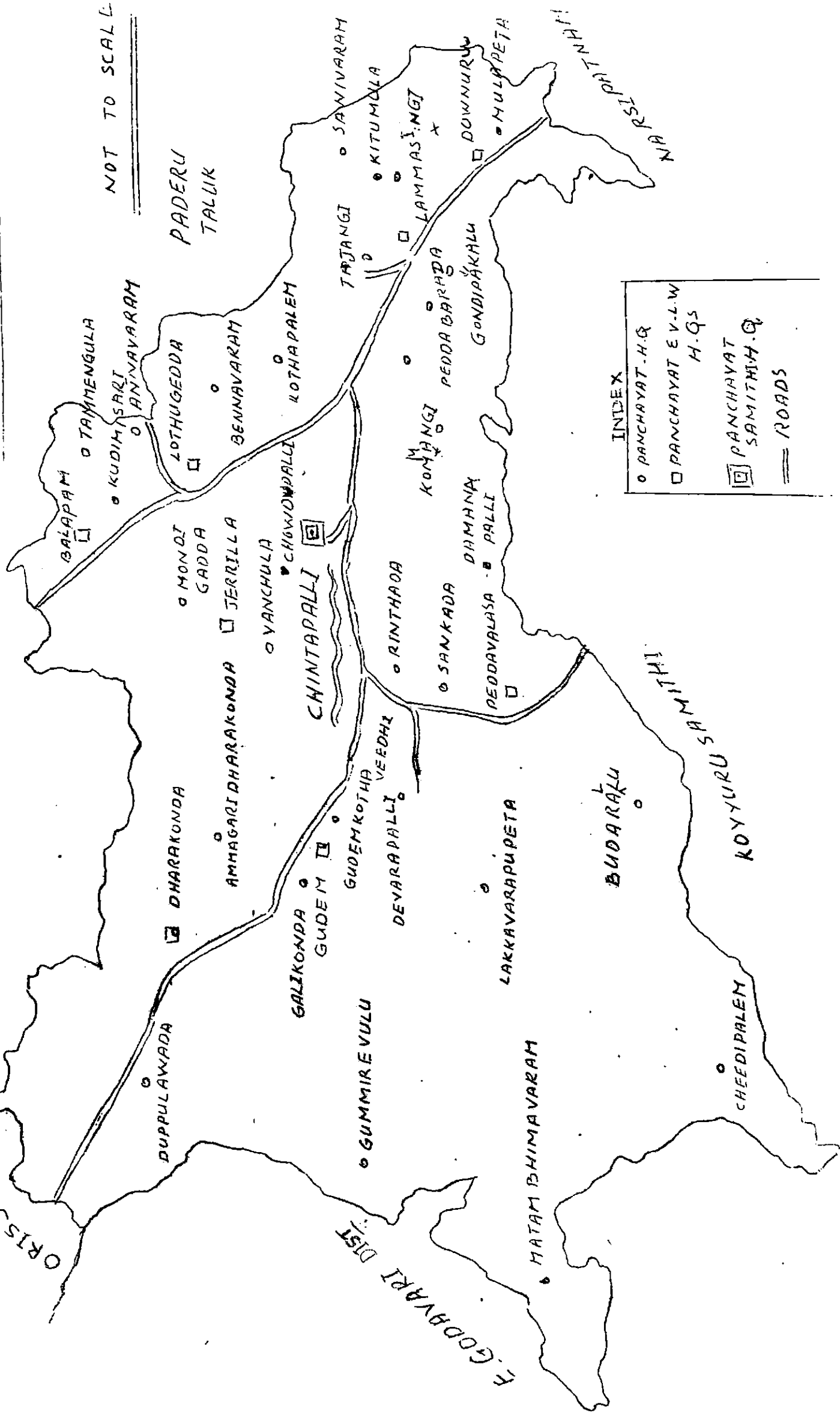
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ORISSA STATE

CHINTA PALLI T.D. BLOCK

NOT TO SCALE



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I N T R O D U C T I O N

T H E Survey of all the Tribal Development Blocks in the state was entrusted to this Institute by the Panchayati Raj Department. This is the first report in the series of Tribal Development Block surveys taken up by this Institute. The report under reference is an outcome of survey of Chintapalli Tribal Development Block in Visakhapatnam District. The terms of reference given by the Panchayati Raj Department are treated as the objectives of the survey which are as follows:-

1. Geographical distribution of population.
2. Occupational structure of the Scheduled Tribes, Agriculturists, Agricultural labourers, Forest labourers and Minor Forest Produce gatherers.
3. Indebtedness.
4. Effectiveness of the working of the protective legislation preventing land transfer from members of Scheduled Tribes and their protection from money lenders.
5. Details regarding sources of Minor Irrigation in the Tribal Development Block.
6. Education and Health facilities, schools, Dispensaries, Health Centres.

7. Special beliefs, customs, taboos and social institutions of the Scheduled Tribes living in this Block.

Field Work :

The Field work was done during the year 1963-64. 400 families* were covered in this survey. A number of villages were checked twice for the purpose of verification of data, which was mainly collected through questionnaires. Secondary data was collected from offices of the Block, Taluk, District and State offices of various departments. The discussions with the officials and non-officials of the Block, Taluk and District were most helpful not only in bringing to light certain information on the resources position of this Block but also in finding out ways and means on which the developmental possibilities could very well be suggested.

The report is divided into two parts; Part I deals with the economic aspects and Part II deals with the social organisation, Tribal leadership and Panchayats etc. The Field work was undertaken by Sri C. Chenchu Raju, M.A. Field Officer of this Institute. The tabulation of data and drafting of the report was conjointly attended to by Sri C. Chenchu Raju and

* As suggested by the Research Programmes sub-committee, an exclusive sample of 200 families was studied with reference to the role of Minor Forest Produce and the Corporation in the Block.

Sri A. Somasekhar, M.A., Statistician. This Institute is grateful to all the officials and non-officials without whose help and co-operation this study would not have been easy. The broad guide lines given by the Research Sub-Committee and the suggestions on the draft report by Sri P. Kamalamanohar Rao, M.A., Joint Director (Social Welfare) were highly useful in preparation of this report.

P O P U L A T I O N
A N D
O C C U P A T I O N

T H E B L O C K :

CHINTAPALLI Tribal Development Block is situated on the west of Visakhapatnam District at a distance of 80 miles from Visakhapatnam town. The Block headquarter situated at Chintapalli is the headquarters for the Taluk also. The Chintapalli Taluk prior to 1951, was part and parcel of Gudem Taluk which was bifurcated after 1951. Three firkas viz. Koyyuru, Makaram and Chintapalli were separated from Gudem Taluk on administrative reasons and a separate Taluk was constituted.

For the purpose of the development, Chintapalli Taluk is divided into two Blocks, viz. Chintapalli and Koyyuru. The lower agency of Chintapalli Taluk, i.e., Koyyuru and Makaram firkas and a part of Narsipatnam Taluk (formerly Golconda agency) is under Koyyuru Block. Whereas the Chintapalli Tribal Development

Block covers the upper areas of Chintapalli Taluk consisting of five Muttas, viz., Gudem, Dharakonda, Pedavalasa, Lammasingi and Lothugedda. All these Muttas come under Chintapalli firka. Paderu and Narsipatnam Taluks on the east, East Godavari District on the west, Orissa State on North and Koyyuru Block in the south form parts of the block boundary.

The Chintapalli block was started as Pre-Extension Block in April 1960. After one year, it was converted as Tribal Development Block on 1-4-1961 and a Panchayat Samithi was formed on 1-9-1962 with 37 Panchayats. The extent of area under this Block is 839 square miles with a population of 27,110 of which 24,160 are Scheduled Tribes, 378 are Scheduled Castes and 2,572 are other castes. This Block consists of 267 villages. It is divided into ten village level workers' circles:

1. downuru,
2. Lammasingi,
3. Chintapalli,
4. Jerrila,
5. Lothugedda,
6. Balapam,
7. Pedavalasa,
8. Gudem,
9. Cheedipalem
10. Dharakonda.

The distribution of villages circle-wise is as follows:-

T A B L E : 1

CIRCLE-WISE DISTRIBUTION OF VILLAGES

S.No.	Name of the V.L.W.Circle	No. of in- habited villages.	No. of deserted villages	Total No. of villages
1	2	3	4	5
1.	Downuru	27	4	31
2.	Lammasingi	27	4	31
3.	Chintapalli	25	2	27
4.	Jerrila	29	3	32
5.	Lothugedda	30	3	33
6.	Balapam	26	2	28
7.	Peddavalasa	24	-	24
8.	Gudem	19	6	25
9.	Cheedipalem	13	2	15
10.	pharakonda	20	1	21
T O T A L :		240	27	267

Of 267 villages, 27 villages are deserted.
Lothugadda circle consists of highest number of villages.

Population:

The total population of the Scheduled tribes of Visakhapatnam is 2,13,320 persons (as per 1961 Census), consisting of 1,08,238 males and 1,05,582 females. The tribal population of Visakhapatnam in 1951 was 144,036. There is an increase of 69,784 persons in the Tribal population of this District. The total Scheduled Tribes population of Chintapalli taluk is 36,424 whereas the tribal population of Chintapalli Block is 24,160 which constitutes 66.32% and 11.29% to the total Scheduled Tribe population of Chintapalli Taluk and Visakhapatnam district respectively. Chintapalli Block consists of five Muttas and the Muttah-wise population is analysed as follows:-

TABLE 2

MUTTAH-WISE TRIBAL POPULATION

S.No.	Name of the Muttah	Total No. of persons	Percentage
1	2	3	4
1.	Pedavalasa	8,362	34.61
2.	Lammasingi	7,232	29.94
3.	Lothugadda	3,528	14.60
4.	Dharakonda ^{*1}	2,221	9.19
5.	Gudem	2,817	11.66
	Total:	24,160	100.00

*1: The tribal population of Sileru camp is excluded as it was not within the jurisdiction of Chintapalli Block during the survey period i.e. (1963-1964).

79.15% of the population is mainly concentrated in three Muttas, i.e. (a) Pedavalasa, (b) Lammasingi, (c) Lothugadda. The largest Tribal population (34.61%) is in Pedavalasa.

The following table indicates the distribution of total population over the 10 Village Level Workers' Circles of the Chintapalli Block.

TABLE 3
V.L.W. CIRCLE-WISE DISTRIBUTION
OF POPULATION.*

S. No.	Name of the VLW Circle.	Scheduled Tribes	Scheduled Castes	Other Castes	Total
1	2	3	4	5	6
1.	Downuru	3,198	..	159	3,357
2.	Lammasingi	3,276	11	148	3,435
3.	Chintapalli	3,231	149	1486	4,866
4.	Jerrila	2,671	15	119	2,805
5.	Lothugadda	2,595	..	45	2,640
6.	Balapam	938	..	19	957
7.	Pedavalasa	3,575	48	102	3,725
8.	Gudem	1,633	30	105	1,768
9.	Cheedipalem	971	47	147	1,165
10.	Dharakonda	2,072	78	242	2,392
Total:		24,160	378	2,572	27,110

* Village-wise population according to 1961 Census showing Scheduled Castes and Scheduled Tribes in Visakhapatnam District, published by General Administration Department, (Election-B). pp.31-62.

It is evident from the above table that 89.12 per cent of the total population is of Scheduled Tribes, 9.49 per cent ~~of~~ other castes and only 1.39 per cent belongs to Scheduled Castes. In all these circles mostly the merchants, the money-lenders and the officials of the Block are included in the 'other caste' population.

The following table gives details regarding the concentration of tribal population in each village Level worker's circle:

TABLE 4

V.L.W. CIRCLE-WISE DISTRIBUTION OF SCHEDULED TRIBE POPULATION.

S. No.	VLW Circle.	No. of villages	Total tribal population	Percentage to the total S.T. Population of the Block
1	2	3	4	5
1.	Downuru	31	3,198	13.23
2.	Lammasingi	31	3,276	13.56
3.	Chintapalli	27	3,231	13.37
4.	Jerrila	32	2,671	11.06
5.	Peḍavalasa	24	3,575	14.80
6.	Balapam	28	939	3.88
7.	Lothugadda	33	2,595	10.74
8.	Gudem	25	1,633	6.76
9.	Cheedipalem	15	971	4.02
10.	Dharakonḍa	21	2,072	8.58
Total:		267	24,160	100.00

66.02% of Tribal population is concentrated mainly in the Pedavalasa, Lammasingi, Chintapalli, Downuru and Jerrila Circles. It is obvious that Muttah-wise population is also mainly concentrated in Pedavalasa and Lammasingi and these two Muttahs cover the above said five village level ^{Workers'} circles. The concentration of Tribal population in these circles may be due to the fact that these areas have flat and fertile lands which are suitable for settled plough cultivation. In the rest of the circles, the concentration of population is less, specially Balapam and Cheedipalem circles are less populous as most of the land comprises of thick forests with undulated surfaces. The village-wise Tribal population of the block is given in Annexure No. 1.

Density:-

The density of Scheduled Tribe population per square mile in Visakhapatnam District is 41 persons. The density of Scheduled Tribes population in Chintapalli Block is 29 persons per square mile, which is more than the density of Scheduled Tribes population in the State. (12 persons per square mile). Chintapalli Block is underpopulated and the density of Scheduled Tribes population per square mile is negligible when compared to the density of general population of the district and the State (442 and 339 respectively). The factors responsible for the low density of Scheduled Tribe population per square mile in Chintapalli Block are as follows:-

- a) Out of the total area of 5,36,960 acres about

3,51,741 acres are under forests i.e. 65.55%.

b) 25,026 acres are utilised for cultivation, i.e. 4.63%.

c) 3,564 acres are under uncultivated land, miscellaneous tree crops and Non-agricultural use, i.e. 0.6%.

Further, the main causes for the low density of Scheduled Tribes population in this area are inadequate communications, irrigation facilities and drinking water supply.

A sample of 400 families have been analysed. The following table shows the age and sex-wise distribution of Tribal population in this block.

TABLE 5.
SCHEDULED TRIBE POPULATION: AGE AND SEX

Age-group	Males	Females	Total	Percentage
1	2	3	4	5
0-10	442	451	893	42.46
11-20	86	180	266	12.65
21-30	138	239	377	17.93
31-40	146	104	250	11.89
41-50	132	78	210	9.98
51-60	56	34	90	4.28
61-70	8	9	17	0.81
71 +	—	—	—	—
Total:	1,008	1,095	2,103	100.00

Concentration of population in the lower age groups and comparatively lesser population in the higher age-groups is a characteristic feature of the population of this Block. 47.93% males and 52.07% females constitute the total population. The ratio of females per 100 males in this Block is 109. An average family is composed of 5 persons.

MARITAL STATUS:

TABLE 6

AGE, SEX AND MARITAL STATUS

Age-group	Un-married		Married		Widow/Widower		TOTAL
	Males	Females	Males*	Females	Males	Females	
1	2	3	4	5	6	7	8
0-10	442	450	..	1	..	..	893
11-20	12	68	74	112	..	..	266
21-30	18	4	120	234	..	1	377
31-40	..	..	146	98	..	6	250
41-50	..	..	124	50	8	28	210
51-60	..	..	48	6	8	28	90
61-70	..	..	6	5	12	4	17
Total:	472	522	518	506	18	67	2103

Married people constitute 48.69% and un-married 47.27% of the population. The rest 4.04% are widowed persons. The percentage of widow or widowers is very less. It may be due to the fact that widow re-marriage

* 12 divorce cases have been included in the married group of males.

is permissible in tribal societies.

Analysing the marital structure of males and females separately, it is found that there are greater proportion of married people among the males than among the females. Widows are more than the widowers. Among the females 46.21% are married, 47.67% are un-married, and the rest are widows. In the case of males, 51.39% are married, 46.82% are un-married and the rest 1.79% are widowers. All widowers are above 41 years of age, whereas all widows are above 30 years, the youngest among them being in the age group of 30-40 years. In general, the boys and girls are married between 11 and 20 years of age.

TABLE 7

SIZE OF THE FAMILY TRIBE-WISE

S.No.	Name of the Tribe	Size of the Family (NO. OF FAMILIES)					Total No. of families
		-2	3-5	6-8	9-11	12 & above	
1	2	3	4	5	6	7	8
1.	Bhagata	12	112	49	18	8	199
2.	Valmiki	3	45	23	8	2	81
3.	Samantha (Khond)	1	26	15	3	-	45
4.	Konda Dora	--	23	9	7	-	39
5.	Kammara	2	20	12	2	-	36
Total:		18	226	108	38	10	400

The bulk of the families as seen in the table

are of medium size (i.e. a family composing of 3 to 5 members). Thus more than half of the population is found in the medium sized families. Only 18 families are of a minimum size and still more lesser number of families are of the maximum size.

LITERACY:

TABLE 8
LITERACY OF TRIBAL POPULATION

Age-group	NO. OF LITERATES		TOTAL
	MALES	FEMALES	
1	2	3	4
5-10	22	8	30
11-20	31	13	54
21-30	21	5	26
31-40	12	1	13
41-50	6	-	6
51-60	22	2	4
61 +	--	--	--
Total:	104	29	133

It can be seen from the above figures that illiteracy is a major problem as only 6.32 % constitute the literates. Of these literates 78.19% of them are males and 21.81% are females.

TABLE 9
TRIBE-WISE LITERACY

S.No.	Name of the Tribe	NO. OF LITERATES.		
		MALES	FEMALES	TOTAL
1	2	3	4	5
1.	Bhagatas	61	17	78
2.	Kammaras	8	1	9
3.	Valmikis	32	11	43
4.	Konda Doras	3	--	3
5.	Samantas (Khonds)	--	--	--
Total:		104	29	133

The table reveals that majority of the literates are found among Bhagatas and Valmikis. The Samantas, Konda Doras and Kammaras are not at all attracted towards education. Only two cases of college education were noticed during this survey, i.e., One among the Bhagatas who studied B.E. and another among the Valmikis studying B.Sc.,

OCCUPATION:

Primarily the tribals of this Block are depending upon agriculture. Their subsidiary occupation is found to be collection of minor Forest produce and work as agricultural and forest labourers. An analysis of the sample reveals the following occupational pattern:-

TABLE 10
OCCUPATIONAL PATTERN OF THE TRIBALS

S. No.	Occupation	Males	Females	Total	Percentage
1	2	3	4	5	6
<u>(a) MAIN:</u>					
1.	Agriculture	512	558	1,070	92.64
2.	Agricultural Labourer	19	30	49	4.24
3.	Forest labourer	17	19	36	3.12
Total:		548	607	1,155	100.00
<u>(b) SUBSIDIARY:</u>					
1.	Agriculture	5	6	11	0.95
2.	Agricultural Labour	123	162	285	24.67
3.	Forest labourer	122	86	208	18.01
4.	Minor Forest Produce gatherer	298	353	651	56.37
TOTAL:		548	607	1155	100.00

An analysis of the figures shows that out of a sample population of 2,103 persons, 1,155 persons are engaged in different occupations enumerated above, i.e. 54.92 percent is working population and 92.64 percent of this population have taken up to agriculture as their main occupation. 4.24 percent have taken up agriculture labour as their main occupation and 3.12 percent have chosen forest labour as their main occupation. 56.37

percent of the working population is engaged in collection of Minor Forest Produce as their subsidiary occupation. A very negligible number of people are employed in the project works such as minor irrigation schemes, road works etc.

The number of working people in a sample of 400 families is 1,155 persons of which 548 are males and 607 are females. Out of these, 558 ^{females} ~~males~~ are engaged in agriculture as main occupation whereas 512 men are engaged in agriculture. Thus, men and women engaged mainly in agriculture, constitute 92.64% of the total working population. 19 males and 30 females are engaged in agricultural labour and they form 4.24% to the total working population. 17 men and 19 women are engaged in forest labour and constituting 3.11% of the total working population.

Workers and non-workers have been analysed age and sex-wise as shown in the following table to find out the number of non-workers with reference to their age and sex.

TABLE 11.

DISTRIBUTION OF WORKERS AND NON-WORKERS
AGE AND SEX-WISE

S. No	Age Group	M A L E S		F E M A L E S		TOTAL
		Workers	Non-Workers	Workers	Non-workers.	
1	2	3	4	5	6	7
1.	0-10	--	442	--	451	893
2.	11-20	86	--	180 239	--	266
3.	21-30	138	--	--	--	377
4.	31-40	146	--	104	--	250
5.	41-50	132	--	70	8	210
6.	51-60	42	14	14	20	90
7.	61-70	4	4	--	9	17
8.	71+	--	--	--	--	--
Total:		548	460	607	488	2,103

It is evident that 54.92 percent of the total population comprises of workers and 45.08% are non-workers. Of this working population female workers constitute 52.55% and males constitute 47.45%. Thus female workers claim higher percentage of the working population. It also shows that the number of women workers declines after 50 years age-group as we find more number of female non-workers in that age-group.

TABLE 12

OCCUPATIONAL PATTERN, TRIBE-WISE

S. No	Tribe	NO. OF FAMILIES ENGAGED IN			Total.
		AGRICULTURE	AGRL. LA- BOUR	FOREST LABOUR	
1.	2.	3.	4.	5.	6.
1.	Bhagatas	184	9	6	199
2.	Valnikis	76	3	2	81
3.	Konda Doras	43	1	1	45
4.	Kammaras	37	1	1	39
5.	Samanthas (Konds)	31	4	1	36
Total families:		371 (92.75)	18 (4.50)	11 (2.75)	400 (100%)

The findings show that 92.75% of the families, i.e. (371) families are engaged in agriculture. 4.50% families (18) are engaged in agriculture labour and 2.75% of the families are engaged in forest labour.

Types of Labour:- There are three types of labour demand in this area:

1. Agricultural labour.
2. Forest labour,
3. Labour for development works

The tribals in this part of the Block are habituated by tradition to work on farms and fields and secondly, as forest labourers, other than the above, two types of labour work, the tribals were not habituated for any other labour work. After the formation of the block, a new demand was made on the inhabitants of this area. The Block authorities in order to execute the programmes try to draft in tribal labour

into the development works. Hence the tribals are getting acquainted with new techniques of labour work.

AGRICULTURAL LABOUR:

The tribals work as labourers on farms works such as ploughing, transplanting, harvesting, threshing etc. The payment to labourers are made in cash and kind. Mostly for the last two operations, i.e. harvesting and threshing, the labourers are paid in kind, one kuncham of paddy is given to a man and the same is paid to a woman labourer. The following rates are prevalent in cash payment.

S.No.	Name of the operation	W a g e R a t e	
		MALES	FEMALES
1.	Ploughing	1-50	1-00
2.	Transplantation	1-00	1-00
3.	Harvesting	1-00	1-00
4.	Threshing	1-00	1-00

In addition to the above, the labourers are given one meal. The tribals work on mutual labour exchange system, i.e. one helps the other mutually in regards to agricultural operations. There is good demand for labour in these areas. In Gudem, Pedavalasa and Dharakonda, the wage rates are lesser than in other centres; i.e. a male gets 0-75 and female labourer gets 0-50 for each of the above operations.

FOREST LABOUR:

There are two systems of wage payments, i.e. time rate and piece rate. The labourers are engaged on contract basis. Usually a man gets Rs. 2/- per day whereas a woman gets Rs. 1-50 per day. The tribals are engaged as daily labourers and they are paid weekly for the work turned out by them. The Forest Department directly engages the labourers and payments are made directly to the labourers. Similar is the case with the Forest contractors. It is observed that the Forest Contractors, engage no middle men to hire labour.

LABOUR AND DEVELOPMENT WORKS:

The tribals are paid Rs. 2/- (two) per day. A woman gets Rs. 1-50 paise. At times, man gets Rs. 1-50 and woman gets Re 1/-. The road work contractors are getting labourers from the plains and other hill tracts. They are not in a position to secure labourers from the local tribals. These tribals are not accustomed to the type of labour work where there is constant check, supervision, and imposition of restrictions like ~~number~~ of adhering to working hours, arrival, and departure etc.

THE LABOUR PROBLEM:

It has been always complained that the Tribal labour is weak, lazy and un-productive. This problem has to be studied in view of the Cultural and Social

milieu of the tribal society. The study has revealed that 92.64% of the tribal population of the block is depending upon agriculture. The entire community inhabiting the block are the various tribal groups owning agricultural lands. The tribals therefore cultivate their lands for themselves depending least upon the hired labourers, ^{as} these tribals cannot also afford to hire labour. Generally, agricultural operations are carried out with the assistance of the family members, and on the basis of exchange of mutual labour with relations and neighbours. Hence during the agricultural season the tribals will be mainly occupied in their own work and are hardly able to spare their labour for other purposes. Incidentally, the most important work which is undertaken in this season is the transplantation of work of the Forest Department. The tribals who are busy otherwise with their own agricultural operations are not inclined to any other work in this season. This gives ^e this impression that the tribals are lazy and lethargic. But it is evident from the survey that the labour force in this area is very insignificant. 3.12% of the tribals are depending upon forest labour as their main occupation and 17.92 % of them treat it as a subsidiary occupation. It is simultaneously observed that during the off seasons which is mostly a period between March to June the tribals do work as labourers with the forest contractors and others.

There is no doubt that the scarcity of labour is felt in the field of developmental works and the tribals are not attracted to this mode of work. The

reason as ascertained in the field gives the impression that the tribal labour is not respected. The tribals as a Social group are very conscious of self respect and honour. The slightest mis-behaviour irritates their feeling. A tribal labourer is paid less for the same work than what another labourer is paid. The differential treatment causes annoyance and dissatisfaction and as a result the tribals do not give their wholehearted cooperation in the work. Moreover, due respect is not given to the various cultural needs of the tribal people and to their sentiments. The tribals round the year will be celebrating various religious functions, it is but natural that a few man days are lost. Therefore, the people generally complain about the slackness and irregular nature of the tribal labour. The only way out to involve them into work is to directly involve them in village development works with right guidance and when once they are convinced of the utility of the programme, the turn over will be much more and efficient.

LAND AND LEGISLATION

Introduction :-

CHINTAPALLI Tribal Development Block lies between $17^{\circ}-35'-18^{\circ}-5'$ of the northern latitude and $81^{\circ}-53'-82^{\circ}-42'$ of the eastern longitude. Mostly the land is of forests and undulated with heights ranging from 600 feet to 5,000 feet above the mean sea level. Most of the villages are located in the thick forests. The temperature of this area ranges from 50° F.H. to 98° F.H. and the average annual rainfall is 50".

The Block represents a typical example of agrarian economy with low yield, poor earnings, and under-employment. There are no agro-based industries of note or any other significant subsidiary source of income except minor forest produce. An over-whelming population of the Block is mainly depending upon traditional agriculture for their livelihood. 92.65% of the population depend mainly on agriculture, out of which 25% are

engaged in Podu cultivation. The Shifting cultivation as well as the settled cultivators are at subsistence level, i.e. at a level where each family produces as much as is required for consumption. The productive capacity of the area has remained virtually the same since many years on account of various factors viz. land tenure system prevailing in the block, uneconomic holdings and unfavourable geographical environment of the region and as such it will be interesting to know the situation about the type of land utilisation in these hilly areas with all its peculiar natural factors at force. The land in the Block is not demarcated and surveyed.

Land Utilization:-

The welfare of an agricultural population depends on the fertility of land and its proper use. The study of land utilisation gives an opportunity to find out if the land of a certain tract or region has been properly utilised or whether there has been a lopsided development which needs readjustment from the point of view of land use capacity. The systematic exploitation of primary resources is a sine-qua-non of a planned Economy. The total geographical area of the block is 5,36,960 acres. The land utilisation particulars of the block given below depicts the cultivated land and cultivable waste land etc.

TABLE : 13
LAND UTILISATION*

S. No. (1)	Type of utilisation (2)	<u>1958-59</u> Acres (3)	<u>1959-69</u> Acres (4)	<u>1960-61</u> Acres (5)
1.	Net area sown	22,126-05	22,789-35	25,026-50
2.	Area sown more than once	13-00	108-00	109-00
3.	Sub-total of land 2.	22,139-05	22,897-35	25,135-50
4.	Current fallows	3,215-00	3,215-00	3,215-00
5.	Old fallows	4,974-00	4,974-00	4,974-00
6.	Cultivable waste	8,818-00	10,140-35	8,199-00
7.	Land put to Non-agricultural use	43-00	43-00	43-00
8.	Barren and uncultivable land	2,515-00	2,515-00	2,515-00
9.	Permanent pastures	40-00	40-00	40-00
10.	Forest	*1 --	*2--	3,51,741-00
11.	Misc. tree Crops	1,016-00	1,008-10	1,006-10

The extent of land under cultivation has been increasing from year to year, yet the increase is so insignificant that the total land under cultivation is only 4.68% to the total geographical area of the block. 65.55% of the geographical area of the block comes under Forests. Double cropped area has also increased in the

Source: * : Block Survey-1960. The data regarding Land Utilisation is approximate as it is un-surveyed and un-settled.

*1 & *2:- Data\$ not available.

year 1959-60. The area under cultivable waste, current and old fallows has been constant during the period 1958-61. The study of land particulars given above indicates scope of further development of about 16,000 acres of land in the Block area. It is probable that the waste land could not be utilized either for lack of fertility of the soil or due to the land tenure system in force. The pressure on land is obviously more since 92.65% of them are depending on agriculture. The total population of this block is 27,110, whereas the land under cultivation is 25,026-50 acres. That is to say, each individual will get only 92 cents of land per head, which cannot sustain an individual throughout the year. Hence, intensive method of cultivation of land may be beneficial for the economic development of the tribals of the Block.

Size of Holding:-

An important aspect of land utilisation is the average size of a holding. The average size of the holding per family varies from 3-4- acres and even this, is not a fertile land and as such the yield per acre is poor, i.e. 5-6 bags of Paddy (1 bag = 166 lbs). The holdings are sub-divided on every succession in accordance with the law of inheritance, prevailing amongst the tribals, with the result they become too small to the members of a family.

It was found during this survey that 30.24% of the families (121) have both dry and wet lands, 53.91%

of the families have only dry lands (216 families), 15.85% (63) do not have any kind of land. It was also found that Chintapalli, Pedavalasa, Lammasingi, and Downuru V.L.W. Circles have more number of families possessing wet lands. The hill men do Podu as well as settled cultivation. The tribals resort to Podu due to non-availability of flat and fertile land, lack of plough bullocks and money to invest on land to meet cultivation expenses. The Podu method does not require anything except human labour. The tribal cuts down the trees, burns them and broadcasts the seeds before the onset of the monsoon and then covers them with a hand rake. Thus, it involves no expenditure.

It was found that 25.35% of the families are depending on Podu cultivation. The tribals raise crops like Choḍi, Samai, Niger, Red gram etc. in the Podu fields. The families engaged in Podu cultivation were further analysed and it was found that 74.65% of the families are depending upon Chelaka Podu and 25.35% of the families are engaged in Konda Podu. Iothugedda, Cheedipalem, Balapam, Gudem and Dharakonda being hilly regions, have more number of families who are engaged in Podu cultivation than Chintapalli, Pedavalasa, Lammasingi and Downuru circles which have flat lands. Samanthas are largely Podu cultivators as these tribals live generally in the interior hilly regions whereas Bhagatas and Valmikis are settled cultivators. Kondadoras and Kammaras also practise Podu cultivation.

Land Tenure:-

One of the impediments in the development of tribal economy of this region is the present Land Tenure system which is popularly known as "Muttadari" System. This Institution has virtually kept the tribals under serfdom and adversely affected the initiative of the tribals in developing agriculture and unless this system is done away with expeditiously the economy of the area may not improve in spite of the several developmental efforts.

The Muttadari system is an ancient Institution in agency tracts of Visakhapatnam district. Muttadars were appointed by the Government during the British period. This system is based upon service tenure. The essential conditions of the Muttadari system are:-

1. a fixed Kattubadi to be paid to the Government by the Muttadar.
2. The Mutta is resumable by the Government for default but the grant is otherwise hereditary and permanent.
3. According to "Sanaad" conditions, the Muttadars should maintain 'Law and order' by giving timely intimation to Government regarding disturbances or offence against laws etc.

After independence, there have been considerable land reforms and other protective measures in order to protect and improve the economy of the cultivators in general, but due to the peculiar nature of administrative machinery inherited in the tribal areas, the progressive legislations did not have impact on the tribal areas. As a result the economy of the tribal areas did not improve.

The Government has been keen to protect the tribal rights on land through various legislative measures. The problem of land reforms in the tribal areas stands on different footing from plains areas. Indebtedness and poverty forced a good proportion amongst the tribals first to hypothecate and then to part with their lands. The problem of land reforms in the tribal areas, is therefore a security of tenure and protection against the exploitation of Money lenders. In the plain areas, the landholder is the owner and or held directly from the Government and the tenants were those who got their title from him. The schemes of land reforms have been by and large based upon a landlord-tenant relationship which cannot help the tribals, who have leased, mortgaged or otherwise hypothecated their land against debts contracted by them. This is one major deficiency in the approach to the question of land reforms in the tribal areas. The Protective legislation is intended to protect the rights of a tribal on land and also to prevent the interference of non-tribals in the tribal land.

The tribal has no occupancy rights on the land occupied by them. The Chintapalli firka consists of 5 Muttas viz., Dharakonda, Gudem, Pedavalasa, Lammasingi, and Lothugedda. There are five Muttadars for these five Muttas. The Muttadars collect revenue from their respective Mutta villages and remit fixed amounts to the Government treasury once in a year. The system of collection of land revenue from the hillmen is also not uniform. It varies from Mutta to Mutta. The Muttadars collect land

revenue through Voora Munsiff (Village Munsiff) appointed by them. In some cases criteria of collection of revenue is based on ploughs owned and in some, the revenue is fixed on the basis of the quantity of the seed sown for each crop, for which revenue is paid at the rate of Rs. 1, 2 and 3. There is no uniform system of collection of land revenue from the tribals. The Voora Munsiffs are enjoying rent free lands for their service. The Muttadars act as intermediaries and they are all powerful and exploit the innocent hillmen. They pay no land revenue on the extensive lands under their own occupation, and all fertile lands are under their control. The office of the Muttadar exerted a very un-wholesome influence on the general economy of the tribals in particular and the development of the region as a whole. They have also alienated land to plainsmen.

The legislation so far enacted by the Government was only protective in nature and it has no effect on the present land tenure system. The Government has already decided to abolish this system and to introduce Ryotwari system in order to provide a direct contact of the tribals with the Government. This will be a major step in the land reforms in this part of agency area.

Land alienation and Protective Legislation:-

The Andhra Pradesh Scheduled Areas Land Transfer Regulation, 1959, Andhra Pradesh Regulation of No. 1 of 1959 came into force in the year 1959 by repealing the

Act of 1917*. It is a regulation to regulate the transfers of land in the Scheduled areas of East Godavari, West Godavari, Visakhapatnam and Srikakulam Districts of Andhra Pradesh.

The main purpose of this regulation is to protect the rights of the tribals on land in the agency areas of Andhra. The main features of this Act are as follows:-

a) Mortgage, Sale, Lease, or Gift or exchange of land or any other dealing with immovable property from a tribal to a non-tribal is prohibited. However, a Tribal may apply for the prior sanction of the Government to effect the sales or mortgage or lease or exchange or any other dealing of immovable property.

b) If any illegal transfer is effected, it may be brought to the notice of the government by any interested person. The agent of the government is empowered to restore it to the transferer or his heirs. If the transferer is reluctant to take back his property, the agent of the government may order the assignment or the sale of the property to any other member of the Scheduled Tribes or a registered society as defined in clause F of section (2) of Andhra Pradesh Cooperative Societies Act of 1932.

A specific sample study conducted in eight villages of this block reveals the various aspects of land

* Interest and Land Transfer Act of 1917 (Madras Act I of 1917).

transfers. Cases were recorded in the following villages:-

1. Antharla.
2. Choudupalli.
3. Lammasingi.
4. Jadumuru.
5. Pedavalasa.
6. Kongapakalu.
7. Rompulu.
8. Darakonda.

The study reveals that there has been violation of the Act, viz., lands have changed hands from tribals to non-tribals. The non-tribals advance loans to the tribals on the basis of the security of their land, and the tribals still mortgage their lands to non-tribals. The alienation is through Mortgage without the transfer of ownership. The records speak of the ownership still in the name of tribals only, but the lands are ipsofacto cultivated by the non-tribals. This legislation is however circumvented and practically nullified by the resourceful money-lenders who allow the land to remain in the name of the tribal and thus enjoy the benefits for himself.

Section 3 of this regulation states as follows:-

Section 3:- Sub-section (1):- Notwithstanding anything contained in any enactment rule or law in force in the agency tracts, any transfer of immovable property situated in the Agency tracts by a member of Scheduled Tribes

shall be absolutely null and void unless made:-

(a) In favour of any other member of Scheduled Tribe or a Registered Society as defined in clause (f) of section 2 of Andhra Pradesh (A. Area) Cooperative Societies Act, 1932 (Act VI of 1932) composed of solely of members of Scheduled Tribes or

(b) With the previous sanction of the State Government or subject to rules made in this behalf with the previous consent in writing of the Agent or any prescribed officer.

It was found in this survey that section 3 of this Regulation is also violated and many non-tribals are in occupation of the tribal lands. As many as 40 land alienation cases were studied in eight said villages. The village-wise details of these alienation cases are furnished in the following table:-

TABLE : 14.

S.N.	Name of the village	LAND ALIENATION		VILLAGE-WISE		Total amount advanced or lent (Rs)
		No. of alienation cases	Total extent of wet land AC	Extent of alienated land AC	C.Ts	
1	2	3	4	5	6	
1.	Choudupalli	3	40-50	22-50		6,290
2.	Antharla	16	46-45	14-20		4,290
3.	Lammasingi	1	2-00	00-25		300
4.	Jaumuru	3	16-00	12-00		1,500
5.	Dharakonda	4	31-00	16-00		1,850
6.	Pedavalasa	4	9-50	4-50		850
7.	Kongapakalu	1	8-00	4-00		1,000
8.	Bompulu	3	5-50	2-50		540
	Total:	40	158-95	75-95		16,620

The total wet land cultivated by these 40 tribals is 158.95 acres. 47.8% of the total wet land cultivated is found alienated to the non-tribals. In any of these cases, no attempt was made to secure permission from the agent as provided in the Act. The village accounts were not very helpful in arriving at useful information as regards the actual possession, the duration of occupation and other particulars etc., as these accounts are still maintained by the Muttadars which are not maintained systematically. There are no receipts issued by the money lenders for the amounts paid. The illiterate debtor is entirely at the mercy of the money-lender. It was not possible to know through the documents the terms of borrowing etc., as the creditors refused to reveal. It became difficult to arrive at the duration of such illegal possessions in respect of the alienations investigated into due to the various factors.

In all the above cases, not even a single debtor challenged the claims of the creditor due to his weakness, fear and the absence of alternate credit facilities. The creditors or Sauhkars have come from different places such as K.D. Peta, Nellore, Madras, Srungavarapukota, Narsipattanam etc. Some of them are residing in the above villages. But the alienees of Antharla and Choudupalli villages are residing at Chintapalli only, as most of them are carrying on business along with money-lending and Chintapalli is nearest centre to Antharla and Choudupalli villages. The land alienation cases are taking place in these

villages due to various factors such as habitation and indebtedness, fertility of the soils etc. The following table reveals the purpose for which lands were alienated:

TABLE : 15.

LAND ALIENATION CAUSES - VILLAGE-WISE

S.N.	Name of the Village	PURPOSE OF						Total
		NO. OF TRIBALS WHO ALIENATED LAND FOR THE	Family maintenance.	Cultivation expenses & agr'ture.	Purchase of bullocks	Social ceremonies	Repayment of old debt	
1	2	3	4	5	6	7	8	
1.	Choudupalli	2	4	1	--	1	8	
2.	Antharla	4	1	3	7	1	16	
3.	Lammasingi	1	--	--	--	--	1	
4.	Jadumuru	1	2	--	--	--	3	
5.	Dharakonda	2	1	--	1	--	4	
6.	Pedavalasa	2	1	--	--	1	4	
7.	Kongapakalu	1	--	--	--	--	1	
8.	Rompulu	1	1	--	1	--	3	
Total:		14	10	4	9	3	40	

Family maintenance and social ceremonies are found to be responsible for their indebtedness. Of 40 land alienated cases 35% of them have borrowed debts for the purpose of Family maintenance. 22.5% and 25% of them have borrowed debts for the purpose of social ceremonies and to meet cultivation expenses respectively. The tribals also incurred debts for the purpose of repaying old debts and to purchase bullocks. But this was found only in a few cases.

The indebtedness induced the tribals to sacrifice a part of their land though they had only very little quantity of land for their livelihood.

Thus it is observed that in those tribal villages, where there is no or little flat land, nothing attracts moneylenders and merchants and the tribals in these areas are still undisturbed in the possession of land. But in such villages and villages where there is considerable area of flat cultivable land including fields suitable for the cultivation, the position is different. Much land has however changed hands and is now in the hands of merchants and money lenders who cultivate it by employing tribals as labourers.

If a tribal dies without a son, the Muttadar often succeeds in acquiring himself or in allotting it whoever pays him a certain gratification. Thus the alienation of land from the original owners appears to be one of the effects of imposition of the Muttadari system in the agency tracts. Another grave disadvantage of this system is unrestricted power in the hands of persons who have the belief that they cannot be dismissed even in the cases of serious abuse of his power. Muttadari is only transferred to another member of the same family.

Antharla and Choudupalli villages are inhabited by purely tribals. These two villages are situated within a distance of 2 miles from Chintapalli. Fertile lands are available in these two villages. Money lenders, merchants and businessmen are residing in Chintapalli. These people

are induced to occupy the lands of these two villages due to the proximity, and fertility of the soil by lending some amount to the tribals, of this village. The survey reveals that 60% of land alienation cases are found in ~~this village~~ Antharla and Choudupalli. Next the incidence is found in Dharakonda and Pedavalasa villages. Pedavalasa village is not connected by any regular bus route. But there are three or four non-tribal families who have migrated from Nellore and other areas. Besides business, they are lending money also. This is the reason for land alienation in Pedavalasa village. Dharakonda village is 12 miles away from Sileru project. Many non-tribals have migrated and residing at Sileru and Dharakonda due to project activity at Sileru. Moreover another reason for land alienation is the availability of fertile lands in these villages.

All these land alienation cases are taking place with the knowledge of Vooora Munsiff (Village Munsiff) and Muttadars. Only the tribals of Choudupalli have reported these cases to the Government. The Muttadars and the Vooora Munsiffs are found to be the helping agents to these money lenders in such sort of malpractices and the main cause for making the regulation ineffective and inoperative in the tribal areas.

M I N O R

I R R I G A T I O N

MOST of the Block area is hilly and is covered with thick forest. Cultivation is generally undertaken in valleys between these hills. The extent of cultivated land is 25,135-50' acres which amounts only 4.68% of the total geographical area of this block. Thus, only a very small fraction of the total area is under cultivation which is insufficient to support the entire population of the block. Out of the total area of 5,36,960 acres, 3,51,741 acres of land is covered under forest which amounts to 65.55% of the total geographical area of the block. The valleys are the carriers of hill streams locally known as "gaddas". The flow in most of the "gaddas" is seasonal and only in some cases it is perennial. In view of these circumstances, if the water sources of these "gaddas" are properly harnessed and diverted for irrigation, there is scope for development of wet cultivation over vast extent of land in this block. At present, only a small percentage of water available is being utilised for irrigation by methods which are wasteful and outmoded. The yield from cultivation is very poor, partly due to the impoverishment of soil from erosion,

lack of manures, negligence and indigenous methods of agriculture. It is also due to the lack of good seeds and adequate irrigation facilities. Out of 25,135.50 acres of cultivated land only 6,336 acres (24%) of land is having irrigation facilities. Even this small extent of wet cultivation that is undertaken at present in this block is being carried on with the help of small gaddas (hill streams). There is rainfed cultivation in some areas. Whenever wet cultivation is undertaken, generally only one crop is raised and it is a long term crop i.e. 5 months (July-November). In a very few places where there is perennial water-supply second crop is also grown; but the extent of land utilised for second crop is insignificant, i.e. 109 acres only.

The water from the hill streams is diverted to the fields by throwing temporary cross bunds across the streams. The temporary cross bunds across local villages are crude and flimsy and they are made up of mud and stone. Much of the useful water goes out through leakages at a time when it is most needed. The tribals in this block have exhibited remarkable degree of initiative and intelligence in tapping these sources of hill streams for wet cultivation. The temporary anticuts if replaced by pucca ones constructed on specifications, will go a long way in improving the existing irrigation facilities and also in bringing the additional extent of wet ayacut. It is only in the case of minor gaddas these tribals attempted to cross bund for irrigation purposes. But in the case of Major

streams, (gaddas) no attempt ^{could be} made ^{to harness} the water resources for irrigation purpose as it is beyond their ways and means. Most of the water is running waste in this Block. There are only 23 tanks in the entire block.

There are altogether 114 irrigation sources of which 91 are hill streams, and 23 are tanks in this samithi area. The extent of wet land irrigated during 1963-64 in this block is 6,336 acres. The area under irrigation has ^{been} increasing gradually as indicated below:

<u>Year</u>	<u>Area under irrigation (acres)</u>
1958-59	5849-50
1959-60	6171-50
1960-61	6180-00

This area is irrigated only through the existing hill-streams. There is no assured water supply through the irrigation sources. However, a list of probable irrigation sources with estimated ayacut is furnished below:

S.No.	Name of the village	Nature of work	Estimated Ayacut (acres)
1.	Antharla	Weir across hill stream	100
2. & 3.	Asoradda	-do-	-do-
	Asoradda	Construction of tank	-do-
4.	Annavari Dharakonda	Weir across Kondagedda	-do-

5.	Anjalingsi	-do-	200
6.	Ebulu.	Weir across Kondagedda	25
7.	Balajipeta	Weir across Kondagedda	25
8.	Bayalukinchangi	Repairs to 3 minor irrigation tanks	---
9.	-do-	Weir across Kondagedda	---
10.	Kothuru	-do-	---
11.	Boyapaḍu	-do-	---
12.	Balarevulu	-do-	---
13.	Bheemanapalli	-do-	---
14.	Bouda	Construction of a tank	---
15.	Busulakota	-do-	---
16.	Boyapaḍu	Weir across Kondagedda	300
17.	Bonkulapalem	-do-	---
18.	Bennavaram	Construction of a tank	---
19.	Baddimetta	Repairs to tank	---
20.	Bandaḅayalu	Weir across Kondagedda	---
21.	Bokkelu	-do-	60
22.	Bayalukinchangi	-do-	---
23.	Burugubayalu	-do-	12
24.	Balabadram	-do-	---
25.	Channegadḍa	-do-	15
26.	Chowḍuvada	-do-	10
27.	Chintaluru	-do-	50
28.	Chinnajadumuru	-do-	24
29.	Chaparattupalem	-do-	50
30.	Chalakaveedhi	-do-	40
31.	Chinnagedḍa	-do-	---

32.	Charapalli	-do-	5
33.	Chowdupalli	-do-	150
34.	Cheedipalem	Construction of a dam	100
35.	Cheedikota	-do-	---
36.	Chennayapalem	Weir across Kondagedda	---
37.	Chittempadu	-do-	---
38.	Charapalli	-do-	69
39.	Cherukumpakalu	-do-	75
40.	Dhamanapalli	-do-	12
41.	Dokkuluru	-do-	
42.	Devarapalli	Repairs to the Tank Construction of a dam	260
43.	Diguvapakalu	Weir across Kondagedda	---
44.	Downuru	-do-	---
45.	Domalagondi	-do-	300
46.	Dabbagondi	-do-	5
47.	Dharakonda	Construction of tank Weir across Kondagedda	250
48.	Duppalavada	-do-	50
49.	Gandumpalli	-do-	7
50.	Gaigampalli	-do-	---
51.	Gollapalli	-do-	8
52.	Gunjangi	-do-	9
53.	Gudem Kotha- veedhi	Construction of dam	60
54.	Gudampatha- veedhi	Weir across Kondagedda	42
55.	Choudupalli	Weir across Kondagedda	10
56.	Gummalagondi	-do-	8
57.	Gummadimanu- palem	Repairs to the tank	---

58.	Gondipakalu	Weir across Kondagedda	---
59.	Gummairevulu	-do-	---
60.	Gudivada	-do-	---
61.	Jerrila	-do-	150
62.	Jangampakalu	-do-	300
63.	Joharu	Construction of tank	150
64.	Kondasselapu	Weir across Kondagedda	50
65.	Kollaparu	Construction of tank	---
66.	Kinnerla	Repairs to tank	---
67.	Kommangi	Weir across Kondagedda	100
68.	Kotagonnalu	-do-	25
69.	Kothapalli	-do-	20
70.	Kappalu	Construction of tank	150
71.	Kottapalem	Weir across Kondagedda	60
72.	Kutubasingi	Repairs to the tank	---
73.	Kondasantha	Weir across Kondagedda	10
74.	Kodisingi	Repairs to 2 tanks	---
75.	Kottavuru	Weir across Kondagedda	---
76.	Kongapakalu	Weir across Kondagedda	80
77.	Kitumula	-do-	---
78.	Kakanurulu	-do-	50
79.	Kummarapalli	-do-	---
80.	Lammasingi	Construction of tank	200
81.	Lakkavarapupeta	Construction of a dam	---
82.	Lakkavaram	-do-	25
83.	Labangi	Weir across kondagedda	---
84.	Maduru	Construction of tank	---
85.	Mondigedda	Construction of dam	---
		Weir across Kondagedda	60
		-do-	---

86.	Mangalipalem	-do-	100
87.	Nimmalapalem	- do -	20
88.	Panasalapadu	Construction of tank	---
89.	Pasuvulabanda	Weir across Kondagedda	100
90.	Pentapadu	-do-	25
91.	Jadumuru	-do-	20
92.	Pedavalasa	Repairs to the tank Weir across Kondagedda	66
93.	Parikalu	-do-	100
94.	Palakajeedi	-do-	400
95.	Rajupakalu	Weir across Kondagedda	---
96.	Rintada	Construction of a tank bund	75
97.	Sankada	-do-	---
98.	Rellapalem	-do-	---
99.	Senganepalli	Repairs to channel	75
100.	Satuka	Weir across Kondagedda	---
101.	Suddalapalem	Construction of a tank Construction of a dam	-- ---
102.	Samagiri	Construction of a tank Weir across Kondagedda	--- ---
103.	Sanivaram	Weir across Kondagedda	---
104.	Siripuram	Weir across Kondagedda	---
105.	Thammangulu	-do-	---
106.	Thazangi	Construction of tank	150
107.	-do-colony	Weir across Kondagedda	---
108.	Vanchula	Weir across Kondagedda	---
109.	Vursingi	-do-	35
110.	Vanchula	-do-	---
111.	Yennagulangi	Construction of a tank	---
112.	Yenugubayalu	Repairs to Gedda Weir across hill stream	16. 62

113. Yerrabommalu Construction of a tank ---
 114. Yerravaram Weir across Kondagedda ---

The circle-wise distribution of these 114 irrigation sources of this block is given in the following table:-

TABLE 16
 DISTRIBUTION OF IRRIGATION SOURCES
 V.L.W. CIRCLE-WISE

S.No.	Name of the circle	No. of Minor irrigation sources.
1.	2.	3.
		14
1.	Downuru	15
2.	Lammasingi	20
3.	Chintapalli	9
4.	Jerrila	17
5.	Lothugadda	1
6.	Balapam	23
7.	Pedavalasa	5
8.	Gudem	3
9.	Cheedipalem	7
10.	Dharakonda	114
Total:		114

It reveals that the Minor irrigation sources are mainly concentrated in Chintapalli, Pedavalasa, Lammasingi, Lothugadda and Downuru circles. The southeast and North-east regions of the block are potential for

the development of irrigation sources.

The following irrigation schemes have been completed:-

- (1) Anicut across Kondagedda near Patha Downuru which irrigates 25 acres of land.
- (2) Weir across Kondagedda near Kothagudem colony which irrigates 60 acres of land.

The following schemes are under execution:-

1. Isukalagedda Anicut scheme.
2. Anicut across Puligondigadda near China Barada (250 acres ayacut)
3. Anicut across Karregadda near Gummadimanupalem (30 acres ayacut)
4. Anicut across Kondagedda near Nimmalapalem (30 acres ayacut)

Besides, these, the Samithi has proposed minor irrigation schemes in the following villages:-

1. Asuradda.
2. Lamma singi.
3. Thulebadagedda near Downuru.
4. Chekkalammaddigadda near Dhasakonda.
5. Rintada
6. Sanivaram.
7. Jerrila.
8. Annavaram.
9. Errabommalu.
10. Pedabarada.

11. Siripuram
12. Pasuvulabandha
13. Rellalapalem
14. Mulapeta
15. Kothagaddapalem
16. Balapam
17. Chintaluru
18. Rajupakalu
19. Jalagalagadda near Lamma singi.
20. Devarapalli
21. Ravarinthada
22. Kothapalem
23. Vasuveda
24. Erravaram
25. Gondepakalu
26. Vanchula
27. Lothugedda
28. Duppulavada
29. Thazangi
30. Veeravaram
31. Rompulu

Thazangi minor irrigation scheme is already taken up by the public works department and the work is in progress. The special Executive Engineer who was attached to the Team of Experts for the Agency Development in West Godavari, East Godavari, Visakhapatnam and Srikakulam districts toured this area in the year 1950 and recommended 26 minor irrigation schemes as shown below for the development of this agency.

- 1) Antharla Scheme: Anicut across Isukalagedda. This is being taken up by the Samithi and the scheme is under execution.
- 2) Pedavalasa Tank Improvements to Pedavalasa Tank.
- 3) Chaparathipalem: Improvements to anicut across Villipachilipigadda-30 acres ayacut.
- 4) Chalaka Bandaveedhi: Near Dokkuluru-Formation of Tank across Gadda- 60 acres ayacut.
- 5) Cheruvulanka: Near Rompulu. Improvements to anthen cross-bund which was formed by the villagers - 30 acres ayacut.
- 6) Devarapally: Improvements to the cross Bund-300 acres ayacut (Pedavalasa V.L.W. Circle)
- 7) Lakkavarapupeta: Improvements to the supply Channel-300 acres ayacut (Pedavalasa E.L.W. Circle)
- 8) Kothapalli: Anicut across a gadda- 60 acres ayacut.
- 9) Choudupally: Improvements to Choudupalli Tank. [It is a private tank. Samithi has asked the villagers to surrender the rights over this tank to the Samithi. The villagers have not yet given a definite reply to the query.]
- 10) Rellalapalem: Anicut across gadda-150 acres of ayacut. (Downuru V.L.W. Circle).
- 11) Konda Santha: Anicut across Varuna Vagu- 15 acres ayacut.
- 12) Downuru: Anicut across a gadda- 100 acres ayacut.
- 13) Chintapally: Restoration of the tank - 50 acres ayacut.
- 14) Antharla: Masonary anicut across Isakalagadda about a mile west of Antharla-100 acres- ayacut.
- 15) Rinthada: Anicut across a gadda situated

- to the west of the village-
Masonry anicut (Chintapalli
V.L.W. Circle)- 40 acres ayacut.
16. Asuradda
Anicut across a Vagu flowing to
the north of the village- 35
acres ayacut (Chintapalli
V.L.W. Circle)
17. Kinnerla
Improvements to the anicut-
25 acres ayacut, (Chintapalli
V.L.W. Circle)
18. Cherukumpakalu
Seepage water improvements to
the spring water (Lothugadda
V.L.W. Circle)
19. Lothugadda
A vagu flowing east to west
of the village at one mile
distance south east of the
village-construction of anicut-
100 acres ayacut.
20. Kalapari
Anicut across vagu-100 acres
ayacut. (Chintapalli V.L.W.
circle).
21. Kommangi
Repairs and improvements to
the earthen Bund-60 acres aya-
cut. (Chintapalli V.L.W. circle)
22. Kothuru
Improvements to the existing
anicut- 65 acres ayacut (Chinta-
palli V.L.W. Circle)
23. Lammasingi
Restoration of Tank-small tank
situated at half a mile distance
to the west of Forest Bungalow
at Lammasingi (Lammasingi V.L.W.
circle). 14 acres ayacut.
24. Tajangigedda
Anicut across Thazangi gadda.
Most of the lands can be irri-
gated-Extent of land available
is 3000 acres on the right
flank, and 600 acres on the
left flank. This is taken up
by the P.W.D. and the work is
in progress.
25. Labbangi
Improvements to the tank-20
acres ayacut (Lammasingi
V.L.W. Circle)
26. Chitralagoppu
Anicut across a gadda-200 acres
ayacut. (Lammasingi V.L.W.
circle).

I N D E B T E D N E S S

ORIGIN AND GROWTH :

92.65% of tribals of this block are depending on Agriculture. The land in this area is very poor and the yield per acre is also low. The economy of the Tribals is of subsistence type. They cannot produce more to strengthen their economy due to various factors such as fertility of soil, lack of irrigation sources, and primitive practices in Agriculture. Due to contacts with the plainsmen the tribals are spending more on social ceremonies, liquor, cosmetics and other comforts etc. Therefore, the expenditure is increasing whereas there is no proportionate increase in their income. In order to fulfill their minimum requirements, they are forced to borrow money from others who are very nearer to them.

The borrowing habits of the Tribals, formerly were also different. The loans were received in kind. The rate of interest was also very low in Barter Economy. But with the introduction of Money Economy, the burden of debt has increased to a greater extent due

to the fluctuations in price level of various goods and articles. Moreover, with the introduction of Money Economy in Tribal areas, the unproductive expenditure of Tribals has increased to a considerable extent. But this was not the case in barter economy. Replacement of the barter economy with that of money economy has tremendous effect on the economy of Tribals.

The tribals of this Block are living in steep poverty. To add fuel to the fire, they are exploited by the money-lenders, from whom they borrow in cash and kind. Generally they take food grains provisions, clothes and money on credit from these merchants who charge abnormal rate of interest - ranging from 25 percent to 200 percent. Every year the indebted tribal goes on paying the amount of interest and by the compound ~~interest~~ rate of interest the debt multiplies. No doubt, the origin of tribal debt lies in the peculiar social customs of the tribals, but its volume is only due to the creditor's way of dealing. The money lender of the tribal areas performs many functions. His profession is "half shop-keeper, half lender and wholly userer".* As a shop-keeper he encourages the tribals to buy things on credit basis and as a lender he advances loans on high rates of interest. His final concern is to collect as much as possible, by way of interest, in the shape of produce, at the time of harvest. Some legislative measures have been enacted to protect the tribals against the money-lenders. But the tribal is absolutely ignorant. He is not even aware of their

* Source: "Tribal Economy". Nag D.S.

existence. Exposed to dangers from all sides, he finds himself in a web where the "coils of interest reel upon capital."

It may be noted that no money-lender has obtained licence from the Government, though the legislation was passed in the year 1960. There are nearly 10 un-registered money lenders in this block area who are considered as professional traders in money-lending. Almost all of them have migrated to this block from the plains areas such as Narsipatnam, Srungavarapukota, K.D. Peta, Tuni, Madras and Nellore. They are also engaged in small business besides money-lending. Some of them have even acquired lands from the tribals illegally by advancing them loans. They reside in the important centres like Chintapalli, Peddavalasa, Jerrila, Dharakonda and Lothugedda. The jurisdiction of each money lender covers * 5 to 15 milages approximately. While advancing loan for the first time to a tribal, they take care to see that the money is given through some known person as a measure of security. Later on, they themselves establish personal contacts with the borrower and extract the interest every year, regularly. Money is generally advanced on condition that the payment should be made, without fail, before a certain fixed date. If the tribals fails to repay the amount within that stipulated period, either his property or his land will be mortgaged or sold. The loans are advanced usually before the harvest and are collected at the time of harvest--

Thus, even if a tribal

borrowers in the month of October or November or December he has to pay the interest for the full year and loans are granted only on that condition. Most of the tribals repay their debts in kind; in addition to ^{principal} ~~which~~, they have to give one measure of paddy or commercial produce for each rupee that is borrowed. These extra Kunchams of grain are treated as interest on the principal. There is another way also, i.e. the tribal has ~~necessarily~~ to sell his agricultural produce or minor forest produce ^{necessarily} to the same money lender; from whom he has borrowed and who naturally purchases at a less price than that of the market rate. For example, if ginger rate is Rs. 80/- per Kantlam, (40 Kg) the tribal has to sell his ginger only at the rate of Rs. 75/- per Kantlam. At times, these merchants supply seeds to the tribals; while repaying which, he has to give $\frac{1}{4}$ th of a Kuncham extra for each Kancham borrowed.

The circle-wise distribution of indebted families in this block is as follows:-

P.T.O.

TABLE 17

CIRCLE-WISE DISTRIBUTION OF INDEBTED FAMILIES

S.No.	Name of the VLV Circle.	No. of families surveyed	No. of indebted families.	Percentage of indebted families.
1.	2.	3.	4.	5.
1.	Downuru	40	24	60.0
2.	Lammasingi	45	38	84.4
3.	Chintapalli	45	35	77.7
4.	Jerrila	30	14	46.6
5.	Lothugedda	55	32	58.2
6.	Balapam	35	12	34.2
7.	Pedavalasa	50	32	64.0
8.	Gudem	35	12	34.3
9.	Cheedipalem	25	10	40.0
10.	Dharakonda	40	19	47.5
Total:		400	228	57.0

The above table reveals that 57% of the families are indebted. The incidence of debt is very heavy in Lammasingi, Chintapalli Downuru and Pedavalasa. 84.4% of the families are indebted in Lammasingi circle. It is due to the fact that a good number of villages in Lammasingi/circle are located on the road side. 34.2% of the families are indebted in Balapam circle and the incidence of indebtedness is very low since this circle is situated in the interior part of the block with dense forest. The mobility of population is very low which results in less contacts of the tribals with the others. The data regarding indebtedness is also analysed tribe-wise and shown in the following table:-

TABLE 18

TRIBE-WISE DISTRIBUTION OF INDEBTED FAMILIES.

S.No.	Name of the tribe.	Total No. of families surveyed	T.No. of sur-families indebted	Percentage of families indebted.
1	2	3	4	5
1.	Bhagatas	199	117 (51.36)	58.79
2.	Valmikis	81	51 (22.36)	62.96
3.	Konda Doras	39	21 (9.21)	53.84
4.	Kammaras	36	16 (7.01)	44.44
5.	Samanthas	45	23 (10.09%)	51.11
Total:		400	228	57.00

Of 228 indebted families, Bhagatas constitute 51.36%, Valmikis, Konda Doras, Kammaras and Samanthas constitute 22.36%, 9.21%, 7.01% and 10.09% respectively.

The circle-wise extent of debt and average amount of debt (per family) is analysed in the following table:-

TABLE 19
EXTENT OF INDEBTEDNESS: CIRCLE-WISE

S.No.	Name of the Circle	No. of families indebted.	Extent of indebtedness(Rs)	Average debt per family. (Rs)
1	2	3	4	5
1.	Downuru	24	2,565	106-87
2.	Lammasingi	38	1,207	318-07
3.	Chintapalli	35	6,072	173-48
4.	Jerrila	14	1,468	104-85
5.	Lothugedda	32	1,719	34-96
6.	Balapam	12	1,391	115-91
7.	Pedavalasa	32	10,840	338-75
8.	Gudem	12	2,145	178-75
9.	Cheedipalem	10	979	97-90
10.	Dharakonda	19	1,862	98-00
Total:		228	40,528	177-75

The number of indebted families are more in Lammasingi, Chintapalli, Lothugedda and Pedavalasa circles. The extent of debt is also heavy in Lammasingi, Pedavalasa, and Chintapalli circles but it is not the case in Lothugedda circle. It is due to the fact that this circle contains more number of Samanthas' families who cannot secure loans on account of their economic backwardness. Hence the average debt is very low in Lothugedda circle of this Block. Further, the incidence of

indebtedness is found to be less in the interior villages of this block. It is due to the fact that money lenders generally will not risk their money by giving to the tribals living in the interior villages as there will be no security for the loans advanced. The study reveals the extent of debt is Rs. 40,528/- and the average indebtedness per family is Rs. 177-75/-. The data regarding the extent of indebtedness of individual tribes is also shown in the following table:-

TABLE 20.

EXTENT OF INDEBTEDNESS - TRIBE-WISE.

S.No.	Name of the tribe	No. of families indebted.	Extent of debt in Rs.	Average debt per family. (in Rs)
1	2	3	4	5
1.	Bhagatas	117	24,378	208-35
2.	Valmikis	51	9,300	182-35
3.	Konda Doras	21	29,000	138-09
4.	Kammaras	16	2,497	156-06
5.	Samanthas	23	1,453	63-17
Total:		228	40,528	177-75

The study reveals that more number of Bhagatas families are indebted and the extent of debt is also found to be very large. When compared to other tribes in this block area, Bhagatas occupy the first place in the social heirarchy of tribal communities. The average debt per family among the Bhagatas is Rs. 208-35, while

among the Valmikis, Konda Doras, Kammaras and Samanthas, it is Rs. 182-35, 138-09, 156-06 and 63-17 respectively.

TABLE 21
INCIDENCE OF INDEBTEDNESS

Debt-groups (Rs.)	NO. OF FAMILIES BORROWED FROM				TOTAL
	TRIBALS	N-TRIBALS	Both T/N.T.	GOVERNMENT	
1	2	3	4	5	6
0-10	--	--	36	--	36
10-50	12	43	17	25	97
51-100	7	18	9	--	34
101-150	--	5	5	--	10
151-200	3	7	8	5	23
201-250	--	1	0	--	1
251-300	--	2	2	--	4
301 +	1	7	15	--	23
Total: 23		83	92	30	228

The above figures indicate the fact that 57% of the tribal families are indebted. Of this 57%, 15.78% families were found to be having hand loans borrowed from neighbours, relatives and sowcars. These hand loans were given on a short term basis. The amount and the number of loans varies from shandy to shandy i.e. for every week days. If a tribal takes Rs. 5/- from a sowcar, he has to repay it on the next shandy day. He gives this loan without interest but the tribal is bound to repay it in kind alone. He has to give his agricultural

produce or minor forest produce at a lesser price than the prevailing market rate. Another important feature is that, out of 228 families 83 have taken loans from the Non-tribals, ^{ie} 36.40% have procured loans from the non-tribal money lenders. 13.16% of the families have received loans from the government, the Block Development Officer and the Corporation's Cooperative Society etc. 40.36% of the families have taken loans from Tribals/Non-tribals. Amongst the tribals, mostly the Valmikis are lending loans to other tribal groups.

TABLE 22

CIRCLE-WISE INDEBTED FAMILIES AND PURPOSE OF DEBT
IN PERCENTAGE

S.No.	Name of the circle	Family main-tenance	Cultiva-tion ex-penses	Social & reli-gious functions	Purchase of live-stock	Re-pay-ment of old debt	Mis-•.	Total No. of In-tā. families
1	2	3	4	5	6	7	8	9
1.	Downuru	54.17	29.27	12.50	4.16	--	--	24
2.	Lammasingi	18.43	50.00	15.79	5.26	7.89	2.63	38
3.	Chintapalli	25.72	40.00	20.00	5.71	8.57	--	35
4.	Jerrila	21.43	28.58	35.71	7.14	7.24	--	14
5.	Lothugedda	31.25	21.86	18.75	12.50	9.38	6.26	32
6.	Pedavalasa	34.38	28.12	28.12	9.38	--	--	32
7.	Balapam	41.67	25.00	16.67	8.33	8.33	--	12
8.	Gudem	41.67	33.33	25.00	--	--	--	12
9.	Chendipalem	40.00	30.00	20.00	--	10.00	--	-10
10.	Dhavalakonda	47.37	36.84	15.79	--	--	--	19
Total:		33.33	33.78	20.17	6.15	5.26	1.31	228

The above table reveals that out of 228 indebted families, 76 families (33.33%) have borrowed loans for family maintenance which includes food, health, clothing and in few cases education. 77 families (33.78) have borrowed debts to meet the cultivation expenses and reclamation of land in limited cases. It appears that the debt borrowed for the purpose of social and religious functions occupies a conspicuous place, i.e. 20.17%. Other purpose for which loans have been taken are such as purchase of livestock, repayment of old debts etc. which constitutes 12.72%.

The tribal takes loans mostly to meet the expenditure involved in social, festival and religious functions and family maintenance. Often he borrows and spends beyond his capacity as a result he cannot repay it within the prescribed time limit and the rate of interest being abnormal exceeds the principal amount. Thus he will be forced to surrender or mortgage his land to the money-lender. The causes for indebtedness were analysed and it was found that these tribals took 20.17% of the loans for unproductive purposes such as communal feasts, religious ceremonies or fines imposed by the caste councils etc. Only a few cases were noticed where loans were taken to clear off the old debts or purchasing bullocks etc. The unplanned expenditure of the tribal budget also contributes to the debt. Alcoholism was found to be a minor cause in the incidence of debt as they consume more Jecluga Toddy than any other variety for which they

need not spend anything.

DEBT LEGISLATION:

Debt legislation in Andhra Pradesh was introduced as early as in 1940 when the Andhra Pradesh* (Andhra area) Agency Debt Bondage Abolition Regulation was enacted. By this enactment, the extraction of free labour in return of debts in the Agency areas of Andhra Region was legally abolished. Another legislation was passed in 1959, the benefits of which could have been proved fruitful in lessening the debts in Agency areas. But, in spite of the Andhra Pradesh Scheduled Areas Land Transfer Regulation of 1959 transfers (of land) were effected in large numbers by the tribals (in scheduled areas) of Andhra Pradesh towards repayment of their long standing loans. In 1960, the Andhra Pradesh (Andhra Region Scheduled Areas) Money Lending Regulation No. I was enacted. The purpose of this was mainly to control the business of money lending in the Scheduled Areas in the Andhra region of the State of Andhra Pradesh. The main scope of the Regulation is detailed hereunder:-

* For the words 'Province of Madras' the words 'State of Andhra' were substituted by the A.A.O. 1953 and for the words 'State of Andhra' these words were substituted by A.P. Act IX of 1961, S.4 (1).

Subs. for the original short title by Andhra Pradesh Act XLII of 1961.

Money lender is a person who advances loan and realises loans. A Mandy merchant and pawn broker is also called a money lender. Banks, Societies, and Companies registered under Cooperative Societies Act, are excluded from the definition of the term 'Money lender'. Loan is an advance of money or articles goods or materials for interest and includes any transaction which the court finds in substance to amount to such an advance. No person shall carry on the money lending business without licence in Scheduled Areas after the commencement of the Regulation. The money lender has to renew his licence once in a year according to this regulation. No Money lender shall demand from the debtor any interest in excess of that payable under sub-section (1) and (2) or any charge, in excess of that prescribed under sub-section (4) of the Regulation. (Less than Rs.25/- Rate of interest $9\frac{3}{8}\%$ per annum. More than Rs.25/- $6\frac{1}{4}\%$ per annum.) Every money lender has to maintain separate accounts for each debtor.

All the money lenders who are engaged in advancing loans to the Tribals in this Block are merchants and Shaukars who come under the purview of the definition of the term, 'Money lender' given in the above Act. The merchants and Shaukars give loans to the tribals both in kind and cash, viz. food grains, cloths etc. Thus all these transactions can be called as loans as per the Act.

Though the Regulation came into force in 1960, no money lender has obtained license as per Section 3 of this Regulation No.I and also they are charging 25 to 200% of interest per annum which is contrary to the limits prescribed in this regulation.

Besides this another legislation was also provided for relieving the indebtedness of the tribals in Scheduled areas i.e., The Andhra Pradesh (Andhra Areas scheduled tribes) Debt relief Regulation of 1960.

"Debts incurred on or after the 1st January, 1951 shall be scaled down in the ~~following~~ following manner. Interest shall be calculated up to the commencement of this Regulation at 5 per cent per annum simple interest or at the rate applicable to the debt under the law, custom or contract or the decree or order of a court under which it arises, whichever is less. Credit shall be given for all sums paid towards interest and only such amount if any as is found outstanding towards interest so calculated shall be payable together with the principal amount or such proportion of it as is".

The tribal need not repay his debt to the creditor in kind alone even if ~~he~~ the loan was given on that condition. According to this Regulation the debtor can pay his debt in cash inspite of the agreements as mentioned above.

The Andhra Pradesh (Andhra Areas Scheduled Tribes) Debt Relief Regulation 1960, Andhra Pradesh Regulation No.II of 1960, came into effect in the year 1960 itself. Special Deputy Tahasildar was appointed

to implement this Legislation in this area. He had his headquarters at Paderu. Special Deputy Tahasildar has received 136 applications which involved an amount Rs.38,361/- debt. No action has been taken so far with regard to these applications. This post was also abolished with effect from 28.2.'62 as further continuation of staff was not sanctioned.

Causes for Failure:-

The tribals attitude towards debt legislation itself is a great handicap in this way. Tribals' high sense of honour towards repayment induces him to think that it is wrong to try for reducing or scaling down his debt. The very idea of getting his debts written off does not appeal to him much. Their ignorance of protective measures is also responsible for the high incidence of debt among them. Even the educated persons are not aware of it. It is no wonder if the illiterate and innocent tribals are ^{less} aware of this. Very little publicity has been given to the debt legislation in these areas. Besides this certain economic and social forces also create hurdles in the success of these legislative measures:-

(a) It has always been a problem for the tribal to make his way in a strange atmosphere. (of the officials).

(b) - - - - - appearance before the authorities itself is time-consuming and involves loss of work in the field or the forest for which an average tribal

who is on the verge of starvation is seldom prepared.

(c) He knows that in the absence of an alternative source of credit supply, it is unwise to antagonise the money-lender by trying through a third source in this connection.

(d) The Tribal debtor only knows to put his thumb impression on any kind of document without knowing the content.

-:oo0oo:-

E D U C A T I O N

There are 31 elementary schools and one middle school in this Block. These educational institutions can be classified with reference to their management as follows:-

1. Government Elementary Schools	24
2. Aided Schools	1
3. Community Development Schools	6
Total:	<u>31</u>

During 1963-64, the combined strength of 31 schools was 1,371. The particulars of school-age and school-going children are as follows:-

	<u>Boys</u>	<u>Girls</u>	<u>Total*</u>
1. Total School-age children:	1,735	1,340	3,075
2. Total School-going children:	1,004	367	1,371
3. Scheduled Tribe pupils: (Under Instruction)	903	315	1,218

The school-going children constitute only 44.5% to the total school age children of the Block. The percentage of Scheduled Tribes children under instruction constitute 88.8% to the total school-going children; since the Scheduled Tribes population is predominant in this area. The tribal girls who are going to the schools constitute only 25.8% to the total School-going tribal children. However, the response from the tribals is apparently poor. The general reasons for this poor attendance are (1) Tribals cannot afford to

* Source: Extension Officer (Education) - Panchayat Samithi Office - Chintapally..

send their children as the children help their parents by looking after the younger children while their parents are at work. (b) The tribals are not in a position to appreciate the long term benefits of educational career. (c) The tribals being conservative always looks back at his past generations and feels that his forefathers lived without education in a better way. The details of School-age and School-going children in each village (where there are schools) are mentioned in Annexure No. " " : " " .

5. Tribal teachers and 34 Non-tribal Teachers are working in these schools. Tribal Teachers are working in Rinthada, Gudem, Dharakonda, Sanivaram and Rampulu villages.

It is complained that Schools do not function regularly in tribal villages. The reason being that the village schools are manned by the non-tribal teachers who do not adjust themselves with the tribal environment of a different cultural pattern. As a result the ties between the villagers, students and teacher does not grow intimate. Hence even if a teacher is posted, he does not stick up to the village. This is cause for a great discontentment among the tribals and they argue that no useful purpose is served if the boys are sent to schools as teachers are not regular in their tuition, as a result the children become misfit for domestic work, which the tribal conceives as a colossal loss. Whereas the Teacher complain about the withdrawal of incentives

like Agency allowance etc. However due to non-availability of Teachers among the tribal communities, proper incentives are but essential for a non-tribal Teacher.

Mid-day Meal Scheme is recently introduced.

At present there are 2 Mid-day Meal Centres at Tajangi and Rampulu. The number of Boarders at these two centres are 105 (Tajangi-75; Rampulu-30). Apart from these, there are 21 Care-feeding-Centres under CARE Programme. The number of Schools covered up under 'CARE' are as follows:-

S.No.	Name of the School	No. of beneficiaries.
		60
1.	Pedavalasa	50
2.	Gondipakalu	80
3.	Sankada	60
4.	Kitumalu	45
5.	Yerrabommalu	35
6.	Gudem	30
7.	Gudem Colony	40
8.	Kommangi	35
9.	Rinthada	40
10.	Davanapalli	30
11.	Pedaberada	30
12.	Annavaram	30
13.	Kothapalli	30
14.	Konda Vanchula	30
15.	Gollapalli	15
16.	Chintapalli	30
17.	Rajupakalu	30
18.	Dharakonda	30
19.	Vanchalu	30
20.	Cherukumpakalu	30
	Total:	760

At present there are three Boarding Homes for the tribal students the details of which are given hereunder:

S.No.	Village in which the Hostel is located.	No. of boarders.
		40
1.	Chintapalli	30
2.	Lammasingi	30
3.	Downuru	100
	Total:	200

The present number of schools is not sufficient to cover 267 villages. Most of the villages are isolated. There is further scope to open sufficient number of schools so as to provide opportunities to all the children in this Block ~~area~~ even though there are no possibilities of meeting the minimum requirements for opening of schools as per the Rules and Regulations of Education Department. Schools may be started in the following Panchayat Centres.

S.No.	Name of the Panchayat	Population	Approximate school-age children.
		631	70
1.	Mulapeta	1,034	217
2.	Downuru	607	154
3.	Kitumula	719	79
4.	Sahivaram	637	86
5.	Gondipakalu	896	98
6.	Pedabarada	788	86
7.	Yerrabommalu		(p.t.o.)

	788	96
8. Jerrila	674	73
9. Mondigedda	1,021	210
10. Sankada	640	87
11. Lakkavarapupeta	548	70
12. Lothugedda	484	52
13. Bennavaram	398	44
14. Tammengula	467	50
15. Kudimisari	471	51
16. Balapam	682	146
17. Devanapalli	384	43
18. Budralla	540	70
19. Ammagiri Darakonda	424	50
20. Cheedipalem	547	70
21. Mattam Bheemavaram	499	54
22. Duppalavada	440	48
23. Gummirovula		
Total:	14,319	2,004

There is scope to open schools in the above-mentioned 23 Panchayats since there are 2,004 school-age children (worked out approximately). If these schools are opened, the whole block area will be covered by the schools. The Ashram type of schools are more suitable in tribal areas. The following villages may be covered up on priority.

S.No.	Name of the village	Name of the village panchayat	No. of children of school-going age.
1.	Choudupalli	Choudupalli	130
2.	Bennavaram	Bennavaram	52
3.	Downuru	Downuru	217
4.	Kudimisari	Kudimisari	50
5.	Sanivaram	Sanivaram	79
6.	Lothugedda	Lothugedda	70
7.	Jerrila	Jerrila	96
8.	Galikonda	Galikonda	55

Further, there is scope to open single teacher schools in the following villages:

1. Antarla.
2. Samagedda.
3. Busulakota.
4. Budarallu.
5. Bayalakinchangi
6. Vutukavvalagedda.
7. Chaparatipalem.
8. Mattam Bhimavaram.
9. Gudivada.
10. Gummadimanipalem
11. Jadumuru.
12. Kappalu.
13. Asavada.
14. Madigunta
15. Mallavaram

16. Marrisipalem
17. Pasuvulabanda.
18. Pedajadumuru
19. Paicada.
20. Rallagadda.

The primary schools in Pedavalasa, Lammasingi, Gudem, and Downuru villages could be up-graded from the point of view of population and the positive response of tribals towards educational programmes.

Social Education and Women Welfare:

Under Social Education Scheme, 82 youth clubs have been organised. With the exception of a few, other Youth clubs are not functioning effectively. The Youth clubs which are functioning effectively in this Block are in the following villages:-

1. Lammasingi.
2. Choudupalli.
3. Cherukumpakalu.
4. Dharamavaram.
5. Gummadimanupalem
6. Buruga^{bayalu}
7. Vanchula
8. Gudem
9. Yerrabommalu.
10. Tajangi
11. Pentapadu
12. Annavaram
13. Pedabarada.

14. Chinabarada.

15. Kommangi.

16. Jerrila.

Some of the youth clubs have done good work such as cross-bunding of hill streams, construction of village roads and school buildings etc., in the villages of Jerrila, Vanchula, Choudupalli, Pedavalasa, Sankada, Asuradda, Lakkavarapupeta, Tajangi and Gudem colony. These youth clubs have created an initiative among the tribals in forming the Bhajan Mandals. Such Youth clubs have to be encouraged by giving them suitable awards for their good work.

Libraries were opened by the Block officials in collaboration with Panchayats in the following villages:

a) Downuru, (b) Lammasingi, (c) Tajangi, (d) Choudupalli, (e) Vanchula, (f) Sanivaram, (g) and Kitumula. There are

16 Community Recreation Centres in the following villages:

1. Damalapalli, 2. Cherukumpakalu, 3. Dharmavaram,

4. Gummadimanipalem, 5. Turugubayalu, 6. Vanchula,

7. Jerrila, 8. Lammasingi, 9. Tajangi, 10. Dharakonda

Kothuru, 11. Kommangi, 12. Yerrabommalu, 13. Sanivaram,

14. Balapan, 15. Annavaram, 16. Choudupalli. Each centre

is provided with a Radio-receiver. There are no adult

education centres in this Block area. There are 19

Mahila Mandals in the following villages:-

1. Jerrila

2. Lothugedda.

3. Annavaram.

4. Balapam.
5. Biguvapakalu
6. Chintapalli
7. Downuru
8. Gudem colony.
9. Ummadimanipalem.
10. Labbangi.
11. Palada.
12. Pedabarada
13. Lammasingi.
14. Rajupakalu.
15. Korukonda
16. Kitamalu.
17. Panivaram
18. Tajangi
19. Pedaguda line.

There are two women welfare centres at Lammasingi and Downuru in the Block area. Balwadi centre is attached to the Downuru Women Welfare Centre.

Women Welfare Centre at Lammasingi was started in 1962-53. Its area of operation consists of Kutumula, Bonda, Gattumpaka, Labbangi (sub-centre), Tajangi, Gondipakala, Baddimetta, Chikkudu Baddi and Lammasingi (within a radius of 6 miles). The activities of this centre are

1. Family Welfare, (a) Social Assistance.
2. Community Service Centre.
3. Pre-basic classes.

Under Family Welfare, assistance was given in

kind (a cow) to a lady during 1964-65. Tribal women are not attending to Literacy class. Some of the women are learning embroidery, sewing, knitting etc. During 1964, 29 children at Lammasingi and 20 children at Labbangi (sub-centre) were attending pre-basic classes. This centre is providing Biscuits and sweets to children. Further, it is also providing seasonal employment to tribal ladies under Cottage Industries programme, viz. Tamarind de-seeding etc. The centre is borrowing Tamarind from Andhra Scheduled Tribes Cooperative Finance and Development Corporation, in order to provide seasonal employment to the Tribal women.

HEALTH AND FOOD HABITS

ALTHOUGH modern medicine has reached the tribals of this area, the traditional theory of disease and the indigenous methods of treatment are still prevailing and superstition plays an important role in the life of the tribals. They believe that diseases are caused on account of the wrath of deities or spirits, or due to somebody's curse or witchcraft. They also believe that sorcery, breach of taboo, spirit intrusion are the causes of disease. Diseases attributed to various Gods or Goddesses are as follows:-

Name of the disease

Name of the deity causing the disease.

Cholera

Pothu Raju, Rakasamma.

Fever & Cholera

Nookalamma or Mutyalamma

Fever, Small Pox &
Measles

Gangamma or Gangamma.

Dreadful body pains

Advi Raju.

On being attacked by a disease, they first approach the Goravagadu or the Bhoṭṭa Vaidhyadu (Witch-doctor) who diagnoses the disease and suggests the method of treatment. He performs magical rites and ties a "Raksha"

to the patient. Especially during epidemics, he has an important role to play. In the treatment of diseases, the first step is to locate the agent of disease such as God, spirit, sorcery or breach of taboo and then diagnosis is made by the Goravagadu which is followed by necessary rites, offerings and sacrifices as prescribed for a particular disease. The method of cure applied to Cholera and Small Pox is worth-mentioning.

Whenever there is an out break of cholera the Goravagadu or Bhoota Vaidhyadu is called upon to perform Puja. He offers a fowl in sacrifice to Pothuraju and Rakasamma and ties a "Raksha" to the patient; which is supposed to have magical power of curing diseases.

Similarly for small pox the Goravadu reads the dandakam of Gangamma, and offers animals like sheep, goats etc. in sacrifice to satisfy the Goddess "Gangamma". Besides this, the tribals administer some herbs like Parthonda Chiguru (the tender leaves of Parthonda Tree) and apply turmeric paste mixed with Castor oil to the body of the patient.

There is a common tendency among the tribals to use both the medicine and the magico-religious practices for curing a disease. Even in cases of simple ailments and minor disorders, they resort to this double-formulae. Thus, one cannot ignore the presence of pharmacopia among the tribals. They prepare various medicines from a number of wild herbs and they have their own methods of administration. The details of the herbs used for

various diseases are mentioned below:-

1. They take juice of Induga bark and Amla in cases of high fever.

2. The milk of Nepalam tree-leaf is smeared over the temples of the patient suffering from headache.

3. The juice of the following roots, mixed with pepper is used in cases of all bodily pains.

a) Advi galu Dumpa.

b) Vasa Dumpa.

c) Thunga Dumpa.

d) Dabba Vesu.

4. They take juice of the mango tree bark (Mami-di; Thogaru) when suffering from ordinarily loose motions.

5. Gillikaya kernel is ~~Spashed~~ and its juice is administered for preventing vomitings. It is also used as an ointment for curing the boils.

It is noticed that the tribals do not like to avail the medical facilities available in this block and depend upon their own methods of cure. As such, their health condition is very poor. Generally, they suffer from the following diseases.

a) Malaria.

b) Filaria.

c) Dysentery.

d) Hook-worm.

e) Anemia.

f) Yaws (Sporadic)

g) Goitus (due to thyroid deficiency).

- h) T.B.
- i) Typhoid.
- j) Syphilis (high frequency)
- k) Deficiency diseases (of vitamins).

MEDICAL AND HEALTH FACILITIES:

Though the Agency is hyperendemic for Malaria, it has since been controlled to a large extent. The N.M.E. Project's sub-unit is working at Chintapalli, it has its sub-centres at Lothugedda and Downuru also. There is a Government Hospital (with 12 beds) at Chintapalli. A mobile medical unit is also functioning which is equipped with a surgical wing. There is one anti-leprosy unit working in this block. Apart from these, there are two dispensaries at Tajangi and Pedavalasa. On Maternity side, there are three main centres at Gudem, Chintapalli and Downuru, with three sub-centres at Asuradda, Chintapalli and Jerrila. Each main centre has one health visitor, one Mid-wife and two Ayas. Each sub-centre has one Daya and a female nurse.

RESPONSE OF THE TRIBALS:

The tribals have indicated a good response to vaccination in cases of epidemic diseases. At times, the stock of vaccine falls short and a number of tribals in distant villages are left un inoculated on account of poor communication and transport. There is a general lack of awareness among the tribals regarding V.D.

The question of eradication of V.D. is more cultural than therapeutical and it can be successful only when social consciousness is created in the minds of the tribals. Therefore, in such cases medical therapy should be initiated with an imposition of social control on customary sexual laxity in co-operation with the tribal leaders. It is observed, that the response from the tribals in general is ~~very~~ poor. The delivery cases are still attended by the tribal women themselves as they look at the modern treatment with suspicion. However, number of cases reported to the local medical units during 1962-64 are as follows:

TABLE : 23
MEDICAL FACILITIES - CASES REPORTED

S.No.	Name of the Medical Unit	Cases Reported or treated.		
		1962 (iii)	1963 (iv)	1964 (v)
(i)	(ii)			
1.	Govt. Hospital, Chintapalli	3,060	3,472	7,090
2.	Mobile Medical Unit, Chintapalli	2,161	982	5,001
3.	Govt. Dispensary, Pedavalasa	--	-	1,941
4.	Govt. Dispensary, Tajangi	1,893	1,656	1,934
Total:		7,114	6,137	15,966

WATER SUPPLY

The tribals contract diseases on account of drinking impure and unhygenic water. In general, the sanitary conditions of the tribals are far from satisfactory. The government has provided cisterns and

drinking water wells under Rural Health Schemes in the following villages:

EXISTING CISTERNS IN THE BLOCK:

S.No.	Name of the Village	No. of Cisterns.
1.	Bowda	1
2.	Lammasingi	1
3.	Pedabarada	1
4.	Robbasingi	1
5.	Vanthurumamidi	1
6.	Gudem	1
7.	Antharla	1
8.	Chintapalli	1
Total:		8

Construction of Cisterns is probable in the following villages:

1. Kothagudem colony.
2. Dinthada.
3. Asuradla.
4. Nimmalapalem.
5. Jadumuru.
6. Bailukinchangi.
7. Chintaluru.
8. Chinabarada.

Existing water wells in the following villages of

the Block:-

S.No.	Name of the village	No. of wells.
		1
1.	Darakonda	1
2.	Pedavalasa	1
3.	Sankada	1
4.	Chintapalli	1
5.	Choudupalli	1
6.	Annavaram	1
7.	Gondipakalu	1
8.	Diguvapakalu	1
9.	Downuru	1
10.	Thazangi	1
11.	Korrubayalu	1
12.	Bonkulapalem	1
13.	Suddalapalem	1
14.	Rintada	1
15.	Errambommalu	1
16.	Gummadimanupalem	1
17.	Pathadownuru	1
18.	Labhangi	1
19.	Cherukumpakalu	1
Total:		19

PROPOSED DRINKING WATER WELLS:

1.	Rowthupayalu	1
2.	Sadika	1

3.	Madigunta	...	1
4.	Lakkavarapupeta	...	1
5.	Uyyalamamidi	...	1
6.	Veeravaram	...	1
7.	Kothapalem	...	1
8.	Jerrila	...	1
9.	Chintapalli	...	1
10.	Duppulavada	...	1
11.	Marripalem	...	1
12.	Downuru	...	1
13.	Thellalapalem	...	1
14.	Tha zangi	...	1
15.	Dharmavaram	...	1
16.	Vanchula	...	1
17.	Kitumula	...	1
18.	Mulapeta	...	1
19.	Asuradda	...	1
20.	Lingavaram	...	1
21.	Madem	...	1
22.	Devanapalli	...	1
23.	Pentapadu	...	1
24.	Balapam	...	1
25.	Gollapalli	...	1
26.	Kondavanchula	...	1
27.	Samagiri	...	1
28.	Sanivaram	...	1
			<hr/>
			28
			<hr/>

Total:

Though a drinking water well has been provided

at Thazangi, the tribals are not getting sufficient water from this well during the summer season. There is scarcity of water in this village during the summer season. In Pedavalasa, the villagers are not using water from a drinking water well provided by the Government. An enquiry with the villagers revealed, that two years ago, two persons committed suicide in that well, since then the villagers are not using its water. It is better if the villagers are consulted before selection of site for digging water wells. The tribals can better locate the sites for digging such wells. It is also observed that the tribals prefer the cistern rather than wells. All the wells provided by the Government are being used by the tribals.

FOOD HABITS:

The environment and social taboos are largely responsible for the poor quality of intake of food by the tribals. A study of the food habits in the cultural context has revealed interesting aspects of food habits among the tribals of this area. Particularly, the data regarding the quantities of items of food were collected from twenty Bagata families of Antarla village in Chintapalli.

SOURCES AND VARIETIES OF FOOD:

The combination of meals of these tribals is very simple. Rice, Sama and Chodi Ambali (Sago) is the staple food for all the tribes living in this Block.

They take their food thrice in a day. In some areas, occasionally they take rice. They eat the tubers and roots such as Theega Dumpa, Vaimu Dumpa, Pindi Dumpa, Theeya Dumpa, Savida Dumpa, Korra Pendalam and Sara Dumpa. Besides this, they eat leafy vegetables such as Thota Kura (Amaranthus), Gummadi Kura, Symakura, Sarakura and Sasukura. They eat even Bamboo shoots as a substitute for food. Almost every family has a kitchen garden behind its hut, where these tribals grow vegetables like pumpkins, bottle-gourds, green plantains etc. A portion of the kitchen garden's vegetables are sold on the shandy day to meet their poor expenses. Pulses do not form a part of their meal daily. They do not grow pulses in abundance. Of late, some of the tribals are inclined to grow pulses like Black gram and Horse gram. A major portion of the pulses is sold in the shandy. They purchase red gram and Bengal gram from the local shops and cooperative sales depots. The tribals are very fond of dry fish. The dry fish is purchased on shandy days and there is less scope for them to eat wet fish as it is not available abundantly. In general, Milk and Milk products are not consumed by the tribals. Of late, they are consuming tea. There are some tribals who take daily tea even without mixing the milk. They are not in the habit of milking the cows as such they don't have scope to consume milk and its products. Valmikis, Kammaras, Konda Doras and Samanthas eat beef. Samanthas eat monkeys and pigs also. They rear pigs and fowls for sale as well as for domestic consumption. However, the supply of meat is meagre and it does not

constitute a regular item of their diet. Tribals mostly drink toddy from Jeelugu tree. Besides this they take liquor on shandy days.

The following is the food value of the cereals consumed by the Tribals:-

TABLE : 24
PROXIMATE PRINCIPLES AND ENERGY *
(Per 100 gms. of edible portion)

Food items	Moisture Gms.	Proteins Gms.	Fat Gms	Minerals Gms	Fibre gms	Other Carbo-hydrates. gms	Calories
1	2	3	4	5	6	7	8
Ragi (Chodi)	13.1	7.3	1.3	2.7	3.6	72.0	328
Sama 66 gms.	11.5	7.7	4.7	1.5	7.6	67.0	340
Rice	12.6	8.5	0.6	0.9	-	77.4	349

Of all the cereals rice is the richest in starch, which has nearly 77% starch and it has 8.5% Proteins; but the biological value of rice is 88%. Rice is husked by the tribals in their houses by hand pounding. Hand pounded rice is a high extraction cereal and a good source of Vitamin B. Par boiling is the general practice. Par boiling of rice is the simplest and most effective measure against the disease Beri-Beri. The tribals take generally Chodi in the form of Ambali. This is a good source of Calcium.

* Source: The Nutritive values of Indian Foods and Planning of satisfactory Diets-- Special Report Series, No. 42, Indian Council of Medical research.

Pulses are no doubt, more valuable sources of energy and protein. They supply vitamin B complex, iron and some Calcium and Phosphorus. It yields approximately 331 Calories per 100 grams. The following is the composition of cooked pulses (Rubner 1880).

Dry Substance	9%
Proteins	17.5%
Carbohydrates	3.6%
Inorganic material	32.5%

It was found during this survey that pulses do not form a part of their diet regularly though they are more valuable as nutritive agents.

As mentioned above, they eat various kinds of green leaves and vegetables. They contribute negligible percentage of Calories but they are useful and good source of Vitamin A and Ascorbic acid. These food stuffs have considerable amount of Calcium and iron and specially green leaves are significant in nutritive value. The main nutritive value of these leafy vegetables is the supply of carotene and of ascorbic acid. Rice and pulses are devoid of these Vitamins in general. The wild roots eaten by these tribals contain more sugar and starch, and their nutritive value is very insignificant. They contain 67% of moisture, 1.63% of Proteins, 0.2% of fat, 1.2% of minerals, 0.8% of fibre, and 29.33% of Carbohydrates (grams per, 100% of edible portion).

Though meat and fish are important sources of

Proteins, and of high nutritive value these tribals do not eat it regularly. They take dry fish once or twice in a week and meat once or twice in a month. Meat and fish are also rich in Phosphorous and is moderate source of iron. Meat is an important source for Niacin Riboflavin.

The tribals drink Jeelugu toddy and they also drink illicit liquor (Sarai) on Shandy days. This liquor badly effects the digestive system of the tribals. The toddy contains 84.7% of Moisture, 0.1% of protein, 0.2% fat, 0.7% of minerals and 14.3% of other Carbohydrates (it has 59 Calories value per 100 grams of toddy).

Though the tribals secure protein Carbohydrates Thiamine and other minerals from the various food stuffs they eat, their diet is not a wholesome and is defâcient in so many respects. The calory intake is not sufficient in accordance with the climate, body size and nature of work. Animal proteins of high nutritive value is inadequate and Calcium is mainly supplied by green leafy vegetables. The tribal food is devoid of protective food, such as milk, eggs, milk products, fruits, fats, fish and meat. Only dry fish is consumed by these tribals occasionally. Meat is taken rarely on festive and marriage occasions. Due to colder climate, they require more calories.

To assess the worth and efficiency of the food consumed by the Bhagatas, 20 families were specially selected for a detailed study of items and quantities of all food materials consumed by the members of each family. These twenty families consisted of 100 members which

included families of different economic levels so as to give fairly a cross-sectional picture of the tribal food habits. The quantities of the items of food were recorded in separate columns (in Kilograms and grams) and finally converted into grams. All these figures were added for each family per day. For convenience of calculations and standardisation the number of family members was reduced to the number of standard ^{Consumption} units taking 1 unit for an adult male and 9 unit for an adult female and other standard units for children and adolescents, i.e. Adolescents: 12-21 years - 1.0, children, : 9-12 years - 0.8, 7-9 years- 0.7, 5-7 years - 0.6, 3-5 years- 0.5 and children 0.4. The dietary pattern and usage of nutrients among these people is given below. Average of different age groups have been worked out approximately for 20 families and derived at quantities of consumption per head per day as shown below:-

- | | |
|-----------------------------------|-----------|
| 1. Total No. of families studied: | 20 |
| 2. Family size (average) | 5 |
| 3. Per head per day consumption: | |
| a. Cereals | 25.49 oz. |
| b. Pulses | 0.71 oz. |
| c. Green vegetables | 1.92 oz. |
| d. Other vegetables | 0.82 oz. |
| e. Oils and Fats | 0.28 oz. |
| f. Fruits | Nil. |

4. Intake of nutrients per CU.

- | | |
|-------------|------------|
| a. Calories | 2,657.7 |
| b. Protein | 63.08 gms. |

c. Fat	13.52 gms.
d. Minerals	9.76 gms.
e. Calcium	0.79 gms.

It is evident from this that protective foods are absent and the intake of calories is also inadequate. An agriculturist engaged in manual labour requires 100-200 calories per hour. Thus nearly it works out to 3,200 calories per day. The tribal food is an ill-balanced one.

Carbohydrates and Fat is obviously less than the required quantity and also the intake of nutrients is not satisfactory. Fat should form a part of their diet but data found among these tribals do not include Fat in their foods. Poor economic status is main cause for poor diet.

E.A

MINOR FOREST PRODUCE

AND THE CORPORATION.*

T H E forest area of this block constitutes 65.55% to the total geographical area. The forest in this block is very dense due to excessive rainfall and high altitude. The growth varies in density and quality according to the nature of soil and steepness of the hill slopes.

There are two Forest Ranges in Narsipatnam division, viz; the south range and the north range. Chintapalli block is under the north Forest Range. Chintapalli block is covered by thick and evergreen forests on towering mountains. The Narsipatnam north range has tropical, moist deciduous and dry deciduous type of forests. It is bounded by Orissa on the north, Paderu on the east, Narsipatnam on the south and East Godavari on the west side.

The principal species of major forest produce of this area are: 1. Terminalia Tomentosa (Maddi), 2. Pterocarpus Marsupium (Yegisi), 3. Albizzia odoratissima (Chinduga), 4. Eugenia Jambolina (Neredu), 5. Adina Cordi Folia, (Bandaru), 6. Cedrela Toona (Gali Manu), 7. Gmelina Arborea, (Gummadi), 8. Anogaissus Latifolia (Chirumanu), 9. Albizzia Stipulata (Bandichinduga), 10. Grewia Tiliacifolia (Lada), 11. Buchanania Latifolia (Charapappu). The

* Andhra Scheduled Tribes Cooperative Finance & Development Corporation Ltd.

Important Minor Forest Produce like Adda leaves , Gantu-
Barangi, Tamarind, Soap nut, Tanning Bark, Hill Brooms,
Jack Fruits, Sheekai, Pathalagaridi, Honey, Bee-wax,
Clearing nuts, Marking nuts, Bambusa etc; are abundantly
available in the forest of this block.

Chintapalli block is highly potential in Minor
Forest Produce. This is one of the major subsidiary
source of income to the tribals (next to agriculture).
Forest wealth plays an important role in the tribal eco-
nomy as it supplements the income of the tribals. The
collection, disposal and utilisation of Minor Forest Pro-
duce gives sufficient scope for the tribals' initiative,
and traditional skill. A statement of Minor Forest Pro-
duce available in this Block is furnished in the follow-
ing page.

P.T.O.

MINOR FOREST PRODUCE AVAILABLE IN CHINTAPALLI BLOCK

Name of the M.F.P.	Botanical name	Telugu name	Season	Quantity produced by Corpn. (1953-64)	Purpose	Remarks.
1	2	3	4	5	6	7
1. Adda Leaf	Bawhimia vahli	Adda Aku	May to June, (tender leaf) July & August (Medium variety thicker) Sep. to Dec. (Baddu-Aku).	3,16,238 kgs.	Eating plates Baddu Aku used for parcels in Hotels.	Available in abundance. Part-time work to Hill men, women and children go for collection. Larger quantities are sold at Chintapalli & Lammasingi shandies.
2. Gantu Barangi	Clenodendrom Narratum	--	June to November.	28,836 kgs.	Used in preparation of native medicines.	It is dug from the ground at a depth of 2-3 feet in rainy season.
3. Sheekai	Acacia cinna D.C.	--	Flowers from March to July & fruits get riced in Dec. to April.	1,74,064 kgs.	Pods are used as detergent for washing the hair. Tender leaves are used in chutneys.	This is procured in large quantities in Lammasingi, Lothugedda, Pedavaleasa and Gudem.
4. Honey	--	Tene	January to April.	5,444 kgs.	Prescribed for sore-throat and constipation. It forms the basis for Indian medicines.	--

1 2 3 4 5 6 7

5. Bee-wax Mynamu 14,781 kgs. Used in furniture floor polish, electrical insulators, ointment, candles, etc. The main source for bees wax is rock bees. It is extracted by heat & pressure from the broken & discarded combs after extracting the honey.

6. Broom grass Arista setacea. Cheepur gaddi January & February. 19,029 Nos. Used for thatching purpose and for making broom sticks.

7. Pathalagaridi Raulfia serpenfina. Sarpagandhi (Hindi) July to November (fruits) 3,044 kgs. It has medicinal value used to cure Insomnia Insanity irritable conditions of central nervous system, and high blood pressures.

8. Tamarind Tamarindus Indica. Chintapandu. Ripens after January. 53,768 kgs. Tamarind pulp is main ingredient in many of the south Indian dishes. Seeds are used in textile industry for sizing the cloth.

9. Marking nut	Semicarpus Anacardium	Nalla Jeedi	1,621 kgs.	Used in preparation of medicines. It is administered with butter milk in case of dispepsia, piles, skin diseases, nervous trouble, epilepsy and leprosy.	
10. Myrobalans	Terminalia chebula Retz	Karakka- yalu	November to February.	Used in the preparation of indigenous medicines and tanning.	
11. Rella Bark	Cassia Fis- tula linn	November to June		The bark is used for tanning.	Most of the quan- tity is consumed by the local tan- neries of the state & the rest is ex- ported to Madras.
12. Pungam seed	Pongamia Glabra	Kanuga	1,384 kgs.	The oil of this seed is used for lighting pur- pose by the tribals & to cure the skin dis- eases.	
13. Bamboosa	Bambusa sinacsa or Dendrocalamus strictus.	Bongu Veduru		It is used in manufac- turing paper, pulp, tool handles, cordage, bed sticks, lathes, tent poles, brushes, ribes, fans, um- brellas, toys, musical in- struments, bows & arrows, chicks, & mats.	
14. Cane	Calamus vimi- nalis wild.			It is used mainly in furniture as seats of chairs, etc.	

Some items of Minor Forest Produce like Honey, Jack Fruits, Tamarind, Bamboo shoots etc; are edible and some others like Broom grass, Bark are used as household articles. A few items have medicinal value and a few are used in small scale industries. When compared to the resource position of the Minor Forest produce, the exploitation of the produce by the tribals is insignificant. What ever the tribals collect is sold to the Corporation on shandy days. The Corporation has monopoly over the Minor Forest Produce. The total estimated production of the Minor Forest Produce in the block is worth of Rs 2,45,240.*

200 families were studied on sample basis to have an idea of the number of families engaged in collection of Minor Forest Produce and the contribution of M.F.P. to the average income of a family. The following table will reveal the number of families engaged in collection of M.F.P.

p.t.o.

* The value of M.F.P. is worked out on the basis of the procurement details of Corporation at prevailing rates for the year 1963-64.

Table : 25

NO. OF FAMILIES ENGAGED IN COLLECTION OF
M.F.P. Tribe-Wise.

S.No.	Name of the tribe.	Total No. of families surveyed.	Total No. of families engaged in collection of M.F.P.	Percentage.
1.	2.	3.	4.	5.
			52 (44.83%)	52.00%
1.	Bhagatas	100	13 (11.21%)	30.77%
2.	Valmikis	40	16 (43.79%)	80.00%
3.	Konda Doras	20	18. (13.79%)	91.82%
4.	Samanthas (Khonds)	22	17 (14.65%)	64.44%
5.	Kammaras	18		58.00%
Total:		200	116 (100.00%)	

The above table indicates that 58% of families are engaged in collection of M.F.P. Valmikis are business minded people than the other tribal groups. As such only 30.77% of Valmiki families are engaged in collection of M.F.P. Further, the percentage of families engaged in M.F.P. among Kammaras, Samanthas and Konda Doras are more. The percentage of Bhagata families engaged in M.F.P. is also less (i.e; 52%) since this community occupies first place in social heirarchy of the communities. It is evident that the collection of M.F.P. is a major subsidiary occupation for the tribals of this block. In order to have a detailed analysis of M.F.P., the number of persons engaged in each tribe is given below:

Table : 26

NO. OF PERSONS ENGAGED IN COLLECTION OF M.F.P.
Tribe-wise

S.No.	Name of the Tribe	Total No. of persons	Total No. of workers	Total No. of persons engaged in M.F.P.	% of col. 5 to col. 3.	% of col 5 to Col 4
1.	2.	3.	4.	5.	6.	7.
1.	Bhagatas	507	284	139	27.42	48.94
2.	Valmikis	189	115	37	19.58	32.17
3.	Konda Doras	103	58	50	48.54	86.21
4.	Samanthas (Khonds)	118	70	53	44.91	75.71
5.	Kammaras	83	46	44	53.01	65.65
Total:		1,000	573	223	32.30	56.37

It can be seen from the above table that among Konda Doras, Samanthas and Kammaras, most of the working population is engaged in collection of M.F.P. On the whole, 56.37% of the working population is engaged in collection of M.F.P. and they constitute 32.30% to the total population of 200 sample families.

The following table gives the details regarding the quantity of M.F.P. collected by the tribals.

P.T.O.

T a b l e : 27

MAN-DAYS - QUANTITY OF MINOR FOREST PRODUCE COLLECTED
BY TRIBALS.

S.No.	Name of the M.F.P.	No. of families engaged.	NO. OF PERSONS ENGAGED.			Total Males Females Children	Total	No. of Man-days per head per year.	Total produce collected.	Average collection of each family per year.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	
1.	ADDA LEAF (Nos)	98	136	121	18	275	37.	5,81,600	5,935	
2.	SHEKAI (Mds)	43	64	47	7	118	21.	453	10.77	
3.	TAMARIND (Mds)	20	28	22	8	58	18.	454	22.70	
4.	GANTU BARANGI (Mds)	29	39	35	3	77	24	59	8.03	
5.	BROOMS (Nos-kattas)	19	6	25	5	37	25	230	12.	
6.	MYROBALANS (Mds)	4	5	4	--	9	21	44	11.00	
7.	PATHAJAGARIDI (Mds)	7	0	8	2	19	27	6	0.86	
8.	RELL BARK (Mds)	1	2	--	--	2	5	5	5.00	
9.	MARKING NUTS (Kgs)	1	1	2	--	3	10	20	20.00	
10.	HONEY (Kgs)	11	17	11	--	28	12	96	8.73	
11.	SOAP NUTS (Mds)	1	1	--	--	1	15	4	4	
12.	JACK FRUITS (Nos)	2	2	--	--	2	7	25	12	

100

As seen from the statement, it can be said that majority of the families are engaged in collection of Adda leaf, Sheekai, Tamarind, Gantubarangi and Brooms. More number of man-days are devoted to the collection of Adda leaf. 116 families are engaged in collection of M.F.P. The frequency of distribution of families engaged in M.F.P. collection and the families not engaged in collection of M.F.P. is shown below:-

Table: 28

INCOME-GROUPS AND NO. OF FAMILIES ENGAGED IN COLLECTION OF M.F.P.

Income-group (Rs)	No. of families engaged in collection of M.F.P.	No. of families not engaged in M.F.P. collection.	Total
1.	2	3	4
1-200	1	1	2
201-400	10	6	16
401-600	32	27	59
601-800	28	15	43
801-1000	21	20	41
1001-1200	11	5	16
1201-1400	4	3	7
1401-1600	2	2	4
1601 +	7	5	12
Total:	116	84	200

of 116 families, 51.72% of families collecting M.F.P. are in the income range of Rs 401-800 P.A. M.F.P. is a supplementary source of income for these 116 families. The number of families engaged in collection of M.F.P. is

more than the No. of families who are not engaged in collection of M.F.P. The average income of a family engaged in collection of M.F.P. is Rs 774.63 whereas the average income of a family not engaged in collection of M.F.P. is Rs 771.92. The actual contribution of M.F.P. to the average income of a family is given below:-

Table : 29
INCOME FROM MINOR FOREST PRODUCE
(Exclusively)

Income-group 1	No. of families 2	Percentage. 3
(Rs) -50	32	27.59
51-100	47	40.52
101-150	17	14.65
151-200	13	11.21
201-250	4	3.45
251 +	4	2.58
T o t a l :	116	100.00

40.52% of the families are in the income-group of Rs 51-100. 27.59% of families are getting below Rs 50 per year from M.F.P. Only 6.03% of families are earning above Rs 201 per year through M.F.P. 25.86% of families are earning Rs. 101 to 200 per year through M.F.P.

The average income from M.F.P. per family per year is Rs 90.24. Therefore the average income from M.F.P. per family per month is Rs 7.52/-. The average income of a family per year is Rs 774.63 with all the sources including M.F.P. The percentage of average income of M.F.P.

to the total average income of a family per annum is 11.55% which means the contribution of M.F.P. per 100 rupees of income of a family is Rs 11.65.

Shandies :-

There was only one shandy prior to 1921 at Konda Santha - two miles away from Downuru. Marketing in the hills is a very difficult problem. The rugged and inaccessible country walled by mountain ranges and cut off by deep valleys renders communications very difficult. The markets are therefore situated at long distances. Under such circumstances daily marketing is impossible. Hence there was need to have periodical market gathering at convenient centres. The tribals of upper agency area were forced to go over to this place on every shandy day so as to sell away the hill produce and to purchase their daily requirements. A ghat road was laid to Lammasingi in 1921. Then the shandy which was being held on Friday at Konda Santha, was shifted to Downuru. This was the only shandy for the entire upper agency area to cater to the needs of the tribals till 1940. A road was laid to Chintapalli-Gudem during 1937-1940. A small shandy was opened at Chintapalli in 1940, i.e; a few years after establishment of the Taluk office at Chintapalli. It is only after the construction of this road, a small shandy was started at Chintapalli. Another shandy was started at Lammasingi in 1948. The number of shandies thus increased with the construction of roads in the interior of tribal areas. There are four shandies at Chintapalli, Lammasingi, Dharakonda and Downuru which are

being held on Wednesday, Thursday, Sunday and Friday respectively. The area of operation of these four shandies in this block area is as follows:-

Table : 30
COVERAGE OF VILLAGES BY WEEKLY SHANDIES

S.No.	Name of Shandy	No. of inhabited villages covered by the shandies approximately.	Total No. of persons (S.Ts.)
1.	2.	3.	4.
1.	Downuru	19	2,302
2.	Lammasingi	43	5,060
3.	Chintapalli	145	13,755
4.	Dharakonda	20	2,072
	Total:	227	23,189

Presently, these four shandies are covering 227 villages and a population of 23,189 S.Ts. Dharakonda shandy is very small which is being held on Sunday. The Andhra Scheduled Tribes Cooperative Finance and Development Corporation has not extended its operations to this shandy. Hence the M.F.P. is sold by the tribals in this shandy to the private merchants. The biggest shandy in this block is Chintapalli. The average number of tribal persons served by each shandy is 7,730. The total Scheduled Tribes population of this block is 24,160. 971 persons are residing in Cheedipalem V.L.W. circle which is interior and inaccessible. They do not attend to these shandies.

Description of a Shandy :-

The weekly market commences at 11 A.M. and the market will be active and crowded by sellers and buyers, at 1 P.M. The tribals make their way by 2 P.M. The work remains suspended on that day.

Table : 31

MOBILITY OF TRIBALS FROM VILLAGES TO SHANDIES.

Distance in miles	CHINTAPALLI-LANMASINGI-DOWNURU-DHARA-K.D.-NARSIPAT-NAM.						
	(No. of persons attending shandy)						
1	2	3	4	5	6	7	
0-5	35	33	--	4	--	--	5
5-10	16	--	--	--	--	--	--
11-15	83	4	1	--	--	--	--
16-20	39	6	3	--	8	--	--
21-25	--	6	4	--	16	--	--
26-30	--	7	9	--	--	--	--
31-35	--	--	9	--	--	--	--
36-40	--	--	--	--	--	--	--
41 +	--	--	--	4	24	5	--
Total:	173	56	26	4	24	5	

Chintapalli shandy is being held at the Taluk headquarters on every Wednesday. Tribals and non-tribals attend the shandy to purchase their domestic requirements and to sell away their M.F.P. and agricultural produce. The area of operation of this shandy is limited to 145 villages within a radius of 25 miles. As the table reveals that majority of them attend shandy within a radius of 11-20 miles. This shandy is comparatively a big and an important centre

for M.F.P. transactions. Lammasingi shandy is located 13 miles away from the block headquarters. The tribals attend this shandy from a distance of 30 miles. But majority of them attend within a radius of 5 miles. The oldest shandy is at Downuru. Prior to 1940, the tribals used to attend this shandy even from 50 miles as there was no other shandy. This is essentially a cattle market for which tribals even now come from a distance of 35 miles. Dharakonda shandy is the insignificant shandy in this area. As the marketing potentiality of this shandy is very limited. As seen from the table people attend this shandy only from a distance of 5 miles and others go to Sileru to purchase their requirements. The tribals of Gudem and Pedavalasa areas attend K.D. Peta shandy as it is nearer to them than this shandy, and the tribals of Downuru and Lammasingi areas attend Narsipatnam as it is the nearest town.

It is observed that mobility of the tribals is influenced by the proximity of the shandies in general. They occasionally attend the shandies at Narsipatnam and K.D. Peta (both outside the block area) to purchase cattle and other domestic requirements.

Significance of Market Purchases :-

Over 75% of the transactions in shandies are made in cash. It is apparent that tribals are more dependent on the shandy (Market) for purchasing the necessaries of life such as salt, oil, tea, sugar, dry fish, clothes etc. 90% of the tribals are fond of dry fish which is available in all shandies. A negligible quantity of surplus agricultural food produce is also sold in the shandies, but

M.F.P. and other commercial crops such as Niger, Ginger, Turmeric and Mustard are marketed on a larger scale.

Corporation :-

The Government of Madras appointed Malayappan Committee in 1950 to formulate plans for the amelioration of the tribals and the development of agency areas, in Srikakulam, Visakhapatnam, East and West Godavari districts. The Committee suggested a network of Multi-purpose cooperative societies to eliminate the age-long exploitation of Sowcars and middlemen and to purchase M.F.P. After the formation of Andhra state, the Government examined the committee recommendations and decided to form a Corporation since the cooperatives in agency areas were not functioning well. Accordingly a special officer was appointed in 1956 to study and prepare a scheme for starting of Corporation under the control of Government. As suggested by the special officer, Andhra Scheduled Tribe Finance and Development Corporation Ltd., was registered in the year 1956 under the 'Indian Companies Act'. Later on, the Government thought that it would be more appropriate to convert the Corporation into Cooperative institution. Thus the Company was liquidated and a Corporation was registered under the Madras Cooperative Societies Act of 1932. The A.S.T.C.F.& D.C. was started in the year 1956 with headquarters at Visakhapatnam in order to purchase M.F.P. from tribals at reasonable prices and to provide credit facilities and daily needs in order to eliminise the age-long exploitation of sowcars and middlemen in the agency areas. The Corporation started functioning on 5th April of 1957. In the

early stages, its area of operation was confined only to Vizag, Srikakulam, East and West Godavari Districts. Of late, its area of operation is extended to Telengana area also.

Objectives:-

The main objectives of the Corporation are as follows :-

1. To purchase outright the M.F.P. brought by the members of Scheduled Tribes through the agency of any primary society and market the same to the best advantage, and for this purpose to take up the Forest contracts of Bamboo coups, fuel and M.F.P. from Government.
2. To supply the daily requirements to the members of the Scheduled Tribes through the agency of the affiliated societies.
3. To provide working capital to the affiliated societies by advancing loans.
4. To undertake activities such as processing and grading;
5. To own or hire, and ply lorries for the transport of its goods and those of its affiliated societies and their members;
6. To encourage thrift and cooperation among affiliated societies and their members;

"The aim of the Corporation is not to supplant all the normal trade channels but only to cut out the numerous middlemen each of whom depended for their living entirely on the poor tribals and sapped their economic development!"

* "The tribal and his corporation", by K.N. Anantharaman, ICS, "Tribal" bulletin, vol. I No. I. pp.22-TCR & TI, Hyderabad, December, 1963.

The Corporation has started an Agency Produce Primary Marketing Society at Downuru in this block. 1346 tribals were enrolled as members. This society supplies daily necessities and purchases the agricultural and Minor Forest Produce. The Corporation has started 7 sales-cum-purchasing Depots. The purchasing agents of these depots purchase the agricultural and Minor Forest Produce from the tribals, and stock them in the godowns. The Produce will be taken to Central Godowns, Narsipatnam where it will be sold either in Auction or by direct negotiations.

Sales-cum-purchasing depots are in the following villages of the block:-

1. Downuru.
2. Lothugedda.
3. Gudem.
4. Chintapalli.
5. Thazangi.
6. Pedavalasa.
7. Lammasingi.

The Sales Depot sells the daily requirements such as rice, chillies, tobacco, kerosene, salt, oil etc. The ready-made shirts, saris, dhoties, are also sold in these Depots. Even the aluminium utensils are sold in these shops. The tribal straight away goes to the purchasing agent, sells his produce and gets money. In turn he purchases the daily requirements. A tribal also knows that the Corporation has monopolised the Minor Forest Produce and is now conscious not to sell the same to the

merchant. However the Corporation is trying to minimise the exploitation by the merchant class, yet the tribals are misled by these Sowcars who give them loans in advance and finally deceive them with false weights and measures.

The following few points will throw light on the impact of the Corporation on the economic conditions of the tribals of Chintapalli block.

Lack of powerful marketing institutions, which can purchase the entire produce of the tribals at convenient places, was the root cause that prevented money economy to enter in this agency. Merchants used to carry the goods on pack animals to the upper agency. They sold daily requirements, viz; Kerosene, Salt, etc; to the tribals and took in exchange the hill produce. The Bar-tar system was prevalent prior to 1940.

The following statement reveals the nature of transactions by merchants in the agency area :

No.	Produce supplied by the petty trader	Produce given by the tribal in exchange.	Value	Loss incurred by the tribal
1.	1 kuncham of salt	1 kuncham of niger	1-50	1-25
2.	1 bamboo basket of salt @ 0-37p.	1 kuncham of paddy or other grains	1-00	0-63
3.	2 kunchams of salt @ 0-50 P	1 kuncham of Mustard.	2-50	2-00
4.	8 tobaccobits @ 0-37 P	1 kuncham of dry paddy or grains	1-00	0-63
5.	1 earthen pot (8 seers capacity) @ 0-75	Potful of grains like Ragi, Jawar etc.	2-00	1-25
6.	Dry fish, 1/8 vis, @ 0-37P.	1 kuncham of Ragi Jawar.	1-00	0-63.

Due to this Barter system, the tribals were forced to purchase the only available items with the merchants. The tribal did not have money to purchase other articles of necessity. The mobility of the tribals was also limited to a particular shandy. Moreover there were no established shops prior to 1950. It is estimated that there were 150 petty traders residing in the block area, prior to the establishment of Andhra Scheduled Tribes Co-operative Finance and Development Corporation Ltd. This type of barter dealings are still prevalent even now in some of the most interior villages like Devarapalli, Jerrila, Balapam, Annavaram, where Corporation has yet to intensify its activities.

Apart from securing them a very low price for their produce, the barter economy had another evil effect on the tribals. As they were parting with their produce

mostly in exchange of commodities like Salt, Chillies, Sweet potatoes, Groundnut oil, Dry fish, most of them were not having money at all for the purchase of any other articles like Dhall, Coconut oil, Tea powder, sugar, Jaggery, Aluminium vessels, Clothes, washing soap etc; which are also equally important necessities of life for them. So till very recently, they had to remain contented with having salt, kerosene, tobacco, dry fish and chillies as their main requirements. Now, with the advent of Corporation, the tribal is offered appropriate money for the produce collected by him, and there is Sales Depot of the Corporation which exposes for sale all the items of domestic requirements such as Rice, Ragi, Sama, Groundnut oil, coconut oil, kerosene oil, salt, tea, all varieties of dhalls, Jaggery sugar, Chillies, Aluminium ware, cloth, ready-made garments, Kamblies (rug) etc. It can be observed from this that the activities of the Corporation have brought about considerable changes in their food habits. Thus, with the money that he gets by selling his produce he is able to purchase necessities of his daily life.

There is a considerable difference in the rates paid to the tribals by the Corporation at present and those paid to them by the Sowcars in the pre-Corporation days. Not only the rates paid to them were low but the merchants were using false weights (measures) and taking larger quantities of produce from the tribals. For example, four seers make a kuncham in the plain areas. But most of the merchants in the agency areas used to

purchase the produce from the tribals in kunchams measuring $4\frac{1}{2}$ to 5 seers. Thus the rate paid to the tribals was being reduced by $12\frac{1}{2}$ to 25%. Similarly, in the agency areas Maund used to be regarded 40 lbs. while in the plains it is only 25 lbs. With the adoption of correct weights and measures by the Corporation in all its shandies and Sales Depots, the Tribals have now come to know of the difference. This is another significant benefit done to the tribals on account of the Corporation.

Thus, by paying them a fair price for the produce collected or grown by supplying all their necessaries of life at favourable rates and granting them loans at a reasonable rate of interest in a convenient way, the Corporation has played a very useful part in developing the economy of the tribals. The fact that there has been conspicuous increase in the sales of domestic requirements during the last 6 years is a proof positive to show that not only the sales depots are peculiar, but the purchasing power of the tribals has also increased to a certain extent. Most of the tribals who could not hitherto afford to purchase items like Rice, Coconut-oil, dhalls, tea, sugar, washing soap, tobacco, aluminium-ware and ready-made garments, are now purchasing all these items in considerable quantities.

At present, the Corporation is purchasing M.F.P. from the tribals (on shandy days) in whatever quantity available. The quantity of collection of M.F.P. is left to the whims and fancies of the tribals. The attention of the Corporation is not diverted towards

exploitation of the existing M.F.P. to the maximum extent. The tribal is collecting M.F.P. at his leisure and whenever he intends to collect. The Corporation should fix the target for collection of M.F.P. in order to utilise the existing M.F.P. to the fullest extent. For this purpose, the Corporation has to divide the whole block area into certain coupes and entrust the collection of M.F.P. to registered Forest Labour Cooperative societies. The tribals who are engaged in collection of M.F.P. may become members of the Forest Labour Cooperative Societies. In this way, a close coordination can be established between the tribals and the Corporation. By this, the scope of providing more earnings to a tribal family will be widened.

The Corporation is mainly dealing with the purchase of M.F.P. Since it involves commercial activity, the supervision at collection level is of great importance. Besides this, the collection of M.F.P. by the tribals and creation of initiative among them to collect more, this requires a special skill on the part of the Corporation personnel. For this purpose, the Corporation should have an active trained staff.

P A R T -- II

PART II

S O C I A L O R G A N I S A T I O N

T H E R E are five Tribal Communities in Chintapalli Block viz., Bhagatas, Valmikis, Konda Doras, Kamma-ras and Samanthas (Khonds). Of these the Samanthas is not recognised as a Scheduled Tribe. But Samanthas are otherwise called as Khonds. An ethnographic study conducted by the Andhra University has revealed that Khonds and Samanthas are one and the same. Bhagatas are numerically larger than any other tribe in this Block. A sample of 400 families surveyed during this study revealed the below mentioned percentage of families tribe-wise. Bhagatas: 49.75%, Valmikis: 20.25%, Samanthas: 11.25%, Kamma-ras: 9.1% and Konda Doras: 9.75%. Population figures are mentioned below for the five tribes:-

VISAKHAPATNAM DISTRICT 1961 CENSUS

<u>Name of the Tribe.</u>	<u>Population.</u>
1. Bhagatas	53,933
2. Valmikis	19,353
3. Konda Doras	44,759
4. Kammaras	11,544
5. Khonds (Samanthas)	15,734

Though the Bhagatas are more in number, Valmikis enjoy a better social status by virtue of the economic position. It is observed that they are advanced economically. Samanthas (Khonds) are more primitive than the other tribes. Bhagatas occupy higher rank in the caste hierarchy of the social organisation. Valmikis are treated as untouchables by other tribal groups.

The general pattern of the social organisation of these four tribes viz., Bhagatas, Valmikis, Kammaras, Kondadoras is found to be almost similar, with no major differences. Economy, religion, language and daily life has practically no differences.

M a t e r i a l C u l t u r e

The tribal villages in Chintapalli Block except a few are not built according to any definite plan. In majority of the cases the tribal villages are split up into three or four parts. The distribution of houses of a village will be found even within the radius of one mile. The streets are not found in an orderly way.

Except in the case of Samanths generally the villages contain two or three tribes. Clan distribution also does not affect their choice of selection of site of houses. But they have sentimental beliefs regarding the selection of sites for houses. It was observed during the survey that most of the villages have deities outside the villages generally in the boundaries. It is due to the belief that these deities will protect the villages from the evil spirits and Malevolent Gods. Except Samanths all other tribes in this Block worship similar Gods and Goddesses.

Villages are mostly located on the hill slopes and near the hill streams. Their dwellings consist of wattle walls and thatched roofs in rectangular or square shape. Samanths differ from other tribes regarding the dwellings. They live in isolated and interior parts. Their houses are rectangular in shape. Each structure has four or five apartments and these apartments are occupied by different families. Generally these families belong to one clan or sept only, in exceptional cases these houses have different families belonging to various clans or septs. All the members of these families cooperate while constructing the houses. The principle of cooperation and labour and economy is involved in this process. They expressed the view that they feel a sort of security if they live together. These houses appear like rectangular tents with several entrances. Construction material is same as used by other tribes. Samanths are very superstitious with regard to site

selection. If any one passes away within six months (i.e. from the date of formation of village) the entire population vacate their houses and occupy another one. Each village consists of 20 families. Group consciousness is more among these Tribals.

D w e l l i n g s

The walls of the houses are generally plain with no paintings and decorations. Generally the houses do not have windows and have only one entrance. It was also observed in this survey most of the houses have single rooms only. Double or triple rooms were noticed in the cases of families with large number of people i.e. simple extended or joint families; the later type is ~~seen~~ a rare feature in this Block. Generally the houses have outer varandah which is used for sitting and sleeping in the summer season. It was observed during this survey that there is no provision for the drainage. The surplus water collects near the house and become one of the factors for the insanitary conditions of the house. They have cattle sheds and piggery just near the houses.

The tribals of this Block use the following articles and they are common to all these tribes (Bhagatas, Valmikis, Konda Doras and Kammaras).

<u>Local Name</u>	<u>Material</u>	<u>Use</u>
1. Thapela	Aluminium or Brass	Preservation of water, cooking of food.
2. Muntha	Earthen (Mud)	Water drinking bowel

3. Pidatha	Earthen (Mud)	Preservation of dishes.
4. Ponakalu	Bamboo basket.	Carrying food grains.
5. Gampa	-do-	-do-
6. Gone	Jute Fibre	Preservation of food grains.
7. Gadhe	Bamboo, Mud	-do-
8. Dhoddika	Bamboo	-do-
9. Edhuru topa	Bamboo	Preservation of paddy.
10. Doki	Bottle gourd	Used for drinking water.
11. Lota	Glass/Aluminium/ Brass	For drinking water.
12. Chapa	Grass	For sleeping purpose.
13. Manchamu	Wood	Sleeping purpose.

House-hold Articles of Samanthas.

1. Katteli	=Cot.	
2. Jattanga	= Grinder	Used for grinding Sama or Ragi.
3. Kolu	= Pestle	For pounding Sama, Paddy, Jawar.
4. Henni	= Pounding Block	
5. Hingapata	= A roller stone used for grinding on square and flat stone.	
6. Dokka	= Earthen pot	Cooking, fetching and storing water.
7. Garia	= Water pot	
8. Nokki	Cooking utensil	Aluminium utensil
9. Dabbi	A tin used for boiling the unclean clothes before washing.	

10. Dunga	Bamboo Tumbler	Used for drinking water, measuring grains, storing provisions like salt, chillies, oils etc.
11. Mutta	Tumbler	Aluminium or Brass or Copper.
12. Jachu	Ladle (made of gourd)	Used for drinking water serving gruel etc.
13. Cina	Bow l	Aluminium, a bronze, used for eating food.
14. Hechi	Winnowing fan	Made of bamboo.
15. Tipini Hangori	Bamboo baskets	Used for carrying and storing grain.
16. Tuderuga Badga	Hanger stick	Made of Bamboo, used for keeping clothes.
17. Dangeri	Bamboo	Used for drying chillies and grains.
18. Hichu Hukki-ni	Dunga	(Bamboo pipe) used for blowing air.
19. Hiddipa	Razor	Used for shaving Hair.
20. Panniya	Comb	For dressing Hair.

Apart from these the tribals use metal plates, tin boxes. A few of the families were found to be using lanterns. Majority of the tribals now possess umbrellas made of cloth besides their traditional one (made of palmyrah leaves). Especially Samanthas have small cots preferably one for each, they fear to sleep on the grounds, during the nights.

In some of the well-to-do families especially among Valmikis and Bhagatas, chairs and tables and stools are also in use. Mostly the tribals use either Niger oil or Castor oil for lighting purposes. Of late it was found kerosine is used lighting oil by the

majority of the tribal families. Lanterns and torch lights are found in the rich families among Valmiki and Bhagatas. Earthen vessels are being slowly replaced by the Aluminium or Brass vessels.

D r e s s

Of all the changes in their cultural pattern, the most important one is their dress. Educated and Well-to-do tribals wear shirts, pants, dhoties and nickers. Women wear coloured sarees and Blouses as we find in the plains. Traditional dress is a piece of cloth used as "Gochi" (Loin cloth) and a small towel on shoulders for men. Women wear white sarees with red borders and they do not wear blouses. Coloured Sarees and blouses are being used by younger generation of tribal women (Mostly among Bhagatas Valmiki and Kammaras). It is due to the contact with the plain population the changes have taken place in their pattern of dress. It is very interesting to note that all the clothes will be washed by women folk. The women take the clothes to a nearby stream and clothes will be boiled in ash mixed water generally in tins and wash the clothes in the hill streams.

Samantha women differ with regard to their dress from other tribes. They wear two pieces i.e. one around the waist to the knees and the other for the upper portion of the body. Blouses are not used by the women of this tribe. This dress appears to be very typical and primitive. Men wear the same dress as other tribal men do.

Fancy goods, such as soap, mirror, comb, Tilakams etc. are being used by the most of the tribal families and they are gaining popularity in tribal population especially among the younger generation.

Regarding the ornaments, Valmikis, Bhagatas, Konda Doras and Kammaras wear similar ornaments. Samanthas differ from these tribes in Jewellery, (Ornaments of Bhagatas, Valmikis, Konda Doras and Kammaras).

Men and women wear the following Jewellery:-

- Men
1. Pongulu
 2. Veparakanda
 3. Dhudhulu
 4. Molathradu
 5. Murugulu

- Women
1. Mukkupulla
 2. Nathakanda
 3. Adakamma
 4. Nanu
 5. Patteda
 6. Theega
 7. Kadiyalu
 8. Gazulu
 9. Ungar^{al}lu

Ornaments of Samanthas

- Men
1. Dherupoosa
 2. Gundunga
 3. Murumu
 4. Fajja
 5. Mudhunga

- Women
1. Poosanga
 2. Patanga or Batanga
 3. Pajanga
 4. Mud(h)enga
 5. Kadivenga
 6. Nagunga

7. Kaggudi
8. Murki
9. Kuppenga
10. Guñtsu
11. Muiyanga

These ornaments are purchased in the weekly shandies by the Tribes. All the tribes except Samanthas talk Telugu language with different accentuation. Samanthas have their own dialect. Some of them call it as "āram" and some call it as "Samantha Bhasha".

FOOD HABITS

Sama and Chodi Ambali (Sago) is the staple food for all tribes living in this Block. Generally they take this food thrice in a day. Occasionally they take rice. These tribes eat almost all the birds except crow, eagle and owl. Valmikiis, Kammaras, Konda Doras and Samanthas eat beef. Apart from that Samanthas eat monkey and pig. Bhagatas, do not eat beef and monkey. They eat the following tubers and roots Theega Dumpa, Vaimu Dumpa, Pindi Dumpa, Theeya Dumpa, Savida Dumpa, Kara Pendalam, Sara Dumpa. Besides, this, they eat the following grains Thota kura (Amaranthus). Gummidi kura, Symakura and Sasukura. These roots tubers, fruits and greens serve them as substitutes for their food. They eat even Bamboo shoots. Though some of them grow pulses and

vegetables in the Kitchen gardens and fields they eat them occasionally only. They sell the pulses and vegetables in the weekly shandies; as they fetch some money, the poorer section of the tribals prefer to sell them at markets rather than to consume the same. These tribals are fond of dry fishes which they purchase at weekly shandies (Markets). The supply of meat is very meagre. It is due to the fact that hunting is loosing its importance except on festive occasions. Added to this forest laws stand on the way of tribal game. Supply of meat has also been considerably affected with the result they have to depend upon weekly shandies. Chicken and pigs are mostly domesticated for sale and consumption. Beverages play a significant role in their social and religious life. Tribals mostly drink toddy from Jeeluga tree. Besides they also drink illicit liquor on Shandy days; the former is their favourite drink.

Milk and milk products are not consumed by tribals in general. Of late the tribals started taking tea. Even now most of the tribals do not milk the cows, and they were not milking the cows traditionally. These tribals do not use butter milk in their food. They use few spices to flavour their food (Chillies, turmeric, garlic and onions etc). They use niger oil or castor oil for cooking purposes, of late they started using groundnut oil and it is gaining popularity.

Clan Organisation

The Social Organisation of the tribes excepting

Samanthas (Khonds) is patrilineal, patriarchal and patrilocal. The key social unit is the simple family system. The Social Organisation of these tribes is based on polygamy. These tribes are endogamous and divided into various exogamous clans. There are six clans among these tribes and they are common to all tribes except Samanthas. Each clan is associated either with the animal, bird, plant birds or natural objects. These totems are respected by the members and regarded as sacred. The clans among Bhagatas Konda Doras, Kammaras and Valmikis are as follows:-

<u>Clan</u>	<u>Totem</u>
1. Nagavamsam	Cobra
2. Matchya vamsam	Fish
3. Suryavamsam	Sun
4. Hanumantha	Monkey
5. Elugubantu	Bear
6. Puli	Tiger
7. Choda	Jowar
8. Pala	Milk
9. Biddiga	-
10. Nomilipitta	Peacock
11. Uppu	Salt
12. Kukka	Dog
13. Kondagorre	Sheep (wild)
14. Barumpilli	Cat (wild)

(7-14): These clans are found among Konda Doras only)
 Samantha tribe is divided into a number of unilateral groups and each unilateral group consist of

blood relatives near and distant who are related through a common descent. The descent of such unilateral group i.e. clan is traced through a common male ancestor. The following clans were found among the Samanths living in Chintapalli Block:

- | | | |
|--------------|-------------|--------------|
| 1. Muwala | 2. Vanthala | 3. Thambel |
| 4. Gammela | 5. Killou | 6. Sandheri |
| 7. Guri | 8. Kova | 9. Seenthari |
| 10. Kanthula | 11. sungeri | 12. Pangl |
| 13. Buchela | 14. Sudheri | 15. Vania. |

The clans being patrilineal ones, only the male member adopts the name of the clan which is used as a prefix to the name of the individual. These clans are exogamous.

Clan is a patrilineal kin group as pointed earlier and also it is an exogamous unit. Intra-clan marriages are not allowed among these tribes. The boys and girls of belonging to same clan are considered as brothren and sisters. There is equality among all these clans. Intra-clan marriages have not been found in this survey, even the marital alliances between certain clans is tabooed as they consider themselves as sisters and brothers. And as such these tribals are very rigid in following the clan system and also it shows the effective operation of clan-system.

K i n s h i p

These tribes have patrilineal and patrilineal system. The rules of exogamy are applicable to both

sides i.e. paternal and maternal relationship. Generally these tribals know less about the clan or lineage of maternal side and more about clan or lineage of paternal side. The paternal kin plays important role in the social order of these tribes. The clan relationship is considered to be more vital to the society than other relationship. But kin of all kinds paternal and maternal are recognised and definite relationship terms are used for reference. It was observed that the kinship terminology of these four tribes is found to be similar to that of plains people living nearby". "The purpose and function, of a kinship system is to relate persons to one another, to organise them into a group or aggregation and to direct, regulate and control their behaviour toward one another in a great and varied number of contexts and situations".* This kinship system regulates the individual behaviour and also provides him security of life in the society of these tribals. In the individual's life the kin fulfills the customary obligations on the occasions of birth, naming, puberty, marriage, sickness and death. In the economic fields, the kinsmen are required to help each other. The kinship organisations of these tribals is a kind of cooperative organisation which operate to make life more secure in the society. The kinship obligations are fulfilled promptly. These tribals visit their important kinsmen on important occasions and emergencies. They make ceremonial visits to maintain con-

* White Leslie A. 'The Evolution of Culture', p.p. 118
Magrow Hill Book Company Inc. New York, 1959.

tacts. The kinship bondage is not weakened in the present economy also.

Family as the primary unit or group of society is the central focus of interest and motivation. This is a primary group with patrilocal residence, patrilineal descent and patriarchal authority. In all the 80 villages surveyed the sample data revealed following structure of families:

TABLE : 32
FAMILY STRUCTURE

S.No.	Type of families	No. of families	Percentage.
1	2	3	4
1.	Simple family	283	70.75
2.	Simple extended	82	20.50
3.	Extended family	35	8.75
T o t a l:		400	100.00

It is evident from the above table that 70.75% families belong to simple family system (Nuclear) simple extended families constitute 20.5% and the extended families constitute 8.75%. Thus it can be concluded the simple family is more predominant among these tribals. The kin-group being based on patrilineal system the families are headed by the seniormost members of the family generally the father. He commands respect and authority. Father figures prominently in the family and his word is treated as law. The lineage or descent is traced through him and the ownership of property lies with men.

The family unit has well knit organisation in the matter of division of labour among the members of the family. The head of the family distributes and supervises the work of the members while participating himself in the work. Personal capacity is given due regard in the assignment of work. The important functions of family is to satisfy the biological needs for the perpetuation of the life of the species and to transmit the heritage of culture. The second important duty of the family is to secure food, shelter and material comforts for its members. The family also transmit the social heritage and also converses the traditions and folk ways to the members of the family. The family shares with the clan the sociological functions of the regulation of marriage and determines the place of each child to be occupied in the community. The head of the family distributes the income. His duties are to protect his wife and children and give them food and nutrition.

Only intra-tribe marriages have been found among these tribals. Mostly the marriage by negotiations is in practice. In the poor sections the informal marriages are in vogue, as the formal marriages require lot of money to be spent. Polygyny is the general rule of marriage among these tribals. Among Samanthas marriage by capture and elopement is also practised. But generally marriage by arrangement i.e. negotiation is practised.

In almost all the cases the marriage bond remains stable. Though the Divorce is permitted among these

tribals but, not commonly found during this survey. However, a few cases have been recorded. The compensation is paid by the party (Husband or wife) who initiates the Divorce. Illegal contacts with other persons after one's marriage is found to be the chief factor for divorce among these tribals.

F e s t i v a l s

The common festivals to Bhagatas, Valmikis, Konda Doras and Kammaras are as follows:-

Tribal Festivals:

1. Itekala Panduga or Chaitra Feast.
2. Sankranthi.
3. Kotha Amavasya.
4. Nandi Panduga.
5. Adivi Rajula Panduga.
6. Nookalamma Panduga.
7. Vithu Panduga.
8. Thalupulamna,
9. Chavithi.
10. Rakasamma Panduga.
11. Ganganamma.

Itukula Panduga:

It is the most happiest occasion in the Agency. This is called Chaitra Feast in Araku, Paderu areas where it is known as Itukula Panduga in Golugonda, Veravalli agencies. Every thing makes for jovialness in this month. This is celebrated in the month of April. Practically

there is nothing to be done in the agricultural fields. Tender leaves are seen in the trees. Burnt jungles are cleaned for cultivation. All the more interesting thing is Jeeluga trees give toddy. Entire month is spent in feasting night long dancing and singing. All men go in for expeditions for hunting. Thus great extent of month is the beat for the game. All men take part in this and stay out for days together untill some male animal has been shot. They do not return with empty hands for women will pour all unsavoury missiles over their heads.

Sankrumanam:

This festival is celebrated even by the non-tribals in the month of January. It is called Sankrumanam whereas it is called Sankranthi by the non-tribals. During the festival nice dishes are prepared and offered to the ancestors.

Kotha Amavasya:

This festival is also common to tribals and non-tribals. It is called by the non-tribals as 'Ugadi' (Telugu New Year's Day). The tribals call it as new Amavasya in the year. Tribals put on new clothes and offer dishes to God.

Nandi Panduga:

It is also a common festival for tribals and non-tribals. We call it as Sivarathri which falls generally in the month of February. Tribals worship Lord Easwara.

Adiyirajulu Panduga:

This festival is celebrated by the tribals in the

month of February. They worship the Gods of Forest and pray not do any harm for them and protect from all sorts of dangers. It is celebrated due to the belief that if Adivirajulu are not worshipped once in year they turn into Malevolent Gods and do harm for their life. They sacrifice goats on this occasion.

Nookalamma Panduga:

Goddess called Nookalamma is worshipped by this tribals in the month of January. It is also due to the belief that Goddess would get angry if she is not being worshipped. Specially worship is performed to protect them from Epidemics. Animals are sacrificed on this occasion.

Vethu Panduga:

This festival is celebrated during the sowing season i.e., May. They worship Goddess of Earth to give them good yields and protect their crops from pests and wild animals. Agricultural operations are started ceremoniously in the agency after this festival.

Thalupulamma:-

Goddess being worshipped specially by Kammaras and Konda Doras of this Block. This festival is more famous in Downuru village level workers' circle.

Chavithi:

This is common festival for tribals and non-tribals in plains. It is called as Nagula Chavithi. The tribals worship God of Snakes to protect them from

They are superstitious about these. They perform pooja for every operation. Cock fighting is an amusement for all the tribes of this Block.

Gavvakotu or Biyyapu Kotu:

This is a belief regarding the selection of the site for house constructions. All these five tribes have got strong belief in the observance of this formality. Moorthagadu or Guruvu, Disari (for Samanthas) is consulted before for an auspicious day. The tribal proposes a site for residence. The site is cleared and washed with cow dung and pooja is performed by Moorthagadu or Disari. A measure of rice or 14 grains of rice are placed in particular position over a plantain leaf and they are covered with the plantain leaf which is kept for a night. It is opened next day morning. If the grains or measure of rice remains undisturbed it is taken as a good omen otherwise it is bad omen. Valmikis observe another formality called Gavvakotu. The shells are shuffled and spread over the ground. If the odd number of shells fall facing the sky it is considered as a good omen otherwise it is not desirable and treated as bad omen. The tribal constructs his house if the good omens are noticed in the beginning. Murthagadu recommends the site based on the omen noticed in the ceremony or formality.

The tribals have a more number of superstitions and beliefs of this nature. Black magic and witchcraft is widely practised by the tribals of this Block.

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TRIBAL LEADERSHIP AND PANCHAYATS

EFFECTIVE implementation of developmental programmes which are meant for the economic, social and cultural regeneration of the Block areas necessitates more effective mobilisation of local leadership and leadership potentiality. Even though the leadership pattern is a function of Social Structure largely, yet it is an important media in the context of directed change. Local leaders occupy important positions and these leaders are essential personnel for the success of the developmental programmes. Firm and friendly working relationship should be established between the extension staff of the Block and the local leaders, otherwise it will not be possible to channelise the services of the leaders to evoke enthusiasm among the tribals for the programmes. This leadership can be the best media to reach the tribals. The Block officials can take the guidance of local leaders to implement the programmes for the benefit of tribals. The local leadership is gaining widespread recognition at all levels. Good cooperation can be achieved from the tribals through their local leaders.

The first and the foremost important duty of the Block officials is to locate the local leaders and utilise their services profitably. Besides this they have

to develop the local leadership. The Block Development Programmes failed in tribal areas to show an impact on the life of tribals in general. This fact was indicated in the Elwin Committee Report also. One among the factors for the failure of the programmes was the problem of associating the real local leaders with the plans and enlisting their goodwill and the active participation and co-operation.

It was observed in our survey that location of the real potential and promising leaders was neglected by the personnel of Block office. In general it is very easy to recognise and acknowledge the leaders such as Panchayat Presidents and members. The Government officers will be more inclined to have contact with these types of leaders and execute the programme. They seek cooperation and help from these leaders. They completely ignore to locate the real leaders and important people in the villages whose words are heard and respected. The Block personnel can get help from the official leaders in a easier way than to get help from the real leaders of the village. The connections between the Panchayat officials and the Block officials are so interwoven that they cannot but oblige the Block officials on several occasions in implementing the programmes. Thus the Panchayat leaders cannot escape or evade their obligations.

Another important factor is the poor knowledge about the life and culture of the tribals inhabiting the Block, which really can help the Block officials in

locating the traditional leaders and their role in the life of tribals. Due to lack of sympathy and understanding for the tribals by the extension personnel prevents them from winning the good-will and cooperation from the traditional leaders and other important individuals in the tribal villages.

Traditional or Non-Official Leaders (Social & Religious)

Traditionally, the leadership is based on the principle of inherited privileges and economic power. Guruvu, or Ayyavaru, Murthagadu, Kula Pedda, Disari, Goravala Buddi, or Pejjeni, pujari, Mahna pujara, Havnta, exercised considerable influence over the tribal villages. They command good respect on account of their position in the social structure and heirarchy. Of late they are also losing their significance in the context of the emergence of new leaders, such as Panchayat President and elected members. Guruvu, Disari and Murthagadu are held in great esteem, and they play an important role in the social and religious ceremonies. Kula Pedda plays an effective role in the traditional Panchayat.

Ayyavaru or Guruvu:-

Ayyavaru is a supreme leader and he is the final authority in ceremonies with death and purification. He is consulted for all the matters related to the death ceremonies (rituals and functions etc.). He conducts the ceremonies and his words are heard with respect and reverence. He is a powerful figure in the tribe. Each tribe has its own Guruvu for these purposes.

Pujari: (Priest):-

Pujari is the supreme authority in religious affairs. All the religious rites are performed by this pujari. His knowledge about tribal deities makes others to feel that he is endowed with special powers, hence is revered and held in high esteem. Religion has deep roots in all the aspects of tribal life, so the priest naturally becomes a powerful figure in the tribal society. Any religious deviation committed by any member of the tribe is referred to Pujari and he is left to the mercy of the Pujari. Thus the pujari has a grip over the life of the members of his tribe.

Murthagadu:-

He plays an important role on the occasions of marriage, site selection for house construction and fixing auspicious days for any other important social and religious ceremonies. He is believed to have knowledge about the planet and mysterious calculations of planet positions. He is consulted first for marriage alliances, construction of new house, for journeys and other social ceremonies.

Disari:-

He is the important religious leader among Saman-thas. Not only he is a priest but also he is an astrologer. He determines auspicious days and muhurtams (sogu) for various purposes. His calculations are based upon the position of the planets. He is expected to have the knowledge about the planets. Samanths have their own calendar which contains 12 months, 28 muhurtams.

A certain number is auspicious and others are inauspicious.

Gorawala Buddi or Pejjeni:-

This is another important religious office next to Disari. Usually, she will be a married woman or widow who performs almost every rite of Samanthas. She is believed to have power of coming into communion with the spirits of the dead and the God.

Mahni Pujara :-

It is another important religious office held by the Mahanipujara. He is a priest to the spirits. He officiates only a "Suddi" day, the last rites observed after one's death to offer "bojji". (Purification meal to the departed soul (Samanthas)).

The office of the religious leaders is not hereditary one strictly, but often the sons and daughters of these leaders succeed them.

Havntha (Samantha leader):-

The head of the Samantha village is called Havntha and he is also the head of the village council. This is an hereditary office and he is an influential person in the village. His voice is respected very much in the tribe. All the communal festivals are firstly celebrated in his house. He is given first place in feasts and ceremonies. He is the leading man in marriage. If the village is inhabited exclusively by Samanthas, he is called as the Head of the caste.

Kula Pedda:-

He is an important social leader. Every tribe in this Block has head of the community. (Bhagatas, Valmikis, Konda Doras and Kammaras). He is consulted in all the community affairs, marriage alliances, settlement of intra-tribal disputes. This is also an hereditary ^{post} ~~post~~. Kula pedda takes the assistance of the elderly people of the community. Generally the head of the community is also financially sound. Thus it adds respect to his position. His words will be respected much in the tribe.

Barika:-

There is one Barika appointed by the villagers. Every village has a Barika. Generally he belongs to Madiga (cobblers) caste. These Madigas came from plains and settled in all these villages. They are paid in kind by each family of the village. He serves as a messenger of the village. He is expected to help any visitor and the government officials.

Official Leaders:-

M u t t a d a r: It is a powerful office in the Agency areas. He is all in all and ~~he~~ commands much respect from all tribes. Each Muttadar will have 40-50 villages under his control. He is responsible for the collection of land revenue from all these villages. He appoints village munsif ~~fr~~ for each village. They collect land revenue and remit the same to Muttadar. This Block consists of 5 Muttahs. All the Muttadars

belong to Bhagata tribe. Usually they will be rich as they occupy the best pieces of land available in the Block. All the intra-tribal and ^{inter-tribal} inter-village disputes will be referred to Muthadar. He decides the case and gives the verdict. This is a hereditary office. He occupies the highest place in the tribal society.

Village Munsif:-

His office is also equally important at the village level. The continuation of this office is left to the will and pleasure of Muttahdar. The voora Munsif will be held responsible for collection of land revenue and land records. The appointment of this officer will be considerably influenced by the caste feelings. It depends upon the Muttadar.

New Leaders:

Generally after the dawn of independence and in particular after the introduction of community development and Panchayat Raj a new set of leaders emerged in the tribal areas. The policies involved in the developmental programmes created the necessity for the participation of tribals in the implementation of programmes and administration through their leadership. The real traditional leaders being illiterate and conservative in their attitude could not even understand the aims of the welfare state and its policies, hence did not pay much heed to the developments around them. After independence, the changes of Government did not have much meaning for them so the welfare activities of the Government could not attract them very much. However the

welfare activities are being continued in spite of the non-cooperative attitude of the traditional leaders. The statutory Panchayat has brought new leaders into existence. Those offices were filled by election method replacing the traditional leaders. These people were taken for granted as the tribal leaders. Further this impetus given by the official agencies to these new leaders helped in boosting up their prestige which these new leaders exploited for their own ends.

It is seen now that they have two types of leadership. The present new pattern differs from that of old one. It is obvious here that the traditional leaders have hold and voice in the tribal affairs. The respect for traditions, ~~and~~ custom and conventions has not been ignored. But the new set up of leaders are reckoned as men of power and influence. Prior to the constitution of Statutory Panchayats the traditional Panchayats viz. Kula Panchayats were functioning as Administrative units in the tribal villages. They dealt with inter-communal disputes. Besides they were more powerful and effective in administering law and order. However, they are losing their significance day-by-day. A Panchayat Samithi was constituted on 1-9-1962 with 37 Panchayats. The details of membership of these Panchayats are as follows:-

S.No.	Name of the Panchayat	Number of Members	
		Tribal	Non-tribal
1	2	3	4
1.	Downuru	8	-
2.	Kommangi	7	-
3.	Vanchula	7	-
4.	Ammagaridarakonda	7	-
5.	Galikonda	7	-
6.	Gudemkothaveedhi	7	-
7.	Pedavalasa	8	-
8.	Annaram	7	-
9.	Duppilavada	7	-
10.	Kudimisari	7	-
11.	Chintapalli	8	-
12.	Darakonda	8	-
13.	Damanapalli	7	-
14.	Mattambeemaram	7	-
15.	Budavallu	7	-
16.	Tammengula	7	-
17.	Lothugedda	7	-
18.	Jerrila	7	-
19.	Gondipakalu	7	-
20.	Tajangi	8	-
21.	Yerrabommalu	7	-
22.	Lakkavarapupeta	7	-
23.	Mulapeta	7	-
24.	Balapam	7	-
25.	Kitumulu	7	-
26.	Lammasingi	7	-
27.	Sankarada	8	-

S.No.	Name of the Panchayat	Number of Members	
		Tribal	Non-Tribal
1	2	3	4
28.	Beemavaram	7	-
29.	Mondigedda	7	-
30.	Peddavarada	7	-
31.	Cheedipalem	7	-
32.	Degarapalli	7	-
33.	Kothapalem	7	-
34.	Sanivaram	7	-
35.	Gummarevulu	7	-
36.	Chowdapalli	7	-
37.	Rintada	7	-
		265	-

These Panchayats are being supervised by the Extension Officer, (Panchayats) of the Samithi Office. 267 villages are covered by these 37 panchayats. There are 265 tribal members and 36 tribal Presidents and one non-tribal President in these 37 Statutory Panchayats during the year 1963-64.

The Vice-President of the Panchayat Samithi is a non-tribal and also he is the president of Chintapalli village Panchayat.

These Statutory Panchayats have got a dual personality. They function on the one hand as a cooperative personality to the community and on the other is a personality of the Government. In the first case they serve

Majority of the Panchayat Presidents are illiterate. The non-tribal takes the advantage of their illiteracy and innocence and tempt them to refer the disputes to the magistrates rather than to the traditional Panchayats. At times the non-tribal merchants or money-lenders try to dominate the situation. Panchayat presidents cannot follow the discussions and proceedings of the standing Committee meetings. Sometimes the proposal made by the certain Panchayat Presidents are flatly rejected just because he belongs to a tribe which is not in favour of the Samithi President. The decision made in the Standing Committee meetings are mostly influenced by one man. The developmental activities of this block are apparently lopsided.

Conclusions:-

The above observations have made it clear that leadership among the tribals is distributed over various persons and is diffused in different personalities. The new emerging leaders with no traditional authority can only deliver the goods. The tribals being simple minded do not like factionalism. But on the other hand the Statutory Panchayat encourages factionalism among them because the tribals who contest for the presidential election make use of the caste as a tool for their success. It will be correct to say that traditional leaders have been completely replaced by the new leaders in this tribal development Block as the traditional leaders still continue to exercise considerable influence over the tribal society.

expressing the will of the people for their well-being and in the second they govern the people on behalf of the Government. The Statutory Panchayats have brought in certain social changes among the Tribals. Firstly, the Panchayat Presidentship has created a kind of glamour among the tribals. The tribals have become power conscious, with the result the communal feelings have been increased. Each tribe is trying to dominate over the other. In this Block a keen competition is noticed between the Valmikis and the Bhagatas. These two castes are economically better off than the others. Caste feeling~~s~~ was found to be dominating in Panchayat elections, and it was more so in Samithi Elections. Hence, the social solidarity of the tribal area is shakened. The developmental activities of the Block seems to have been influenced mostly by caste feelings.

The traditional Panchayats are slowly being replaced by the Statutory Panchayats. Almost all the minor disputes are being settled by the Panchayat President. Only the cases of socio-religious nature are being referred to the caste councils. Even in the Statutory Panchayats the principles of trial and judgment of traditional Panchayats are being observed and it is noticed that the traditional panchayats are still the bulwark of social stability and social cohesion among the tribals. However the Statutory Panchayats have created more caste consciousness among the tribals, which has given a rise to factionalism.

ANNEXURES

* * * * *

/ea/

ANNEXURE NO -I

VILLAGE-WISE SCHEDULED TRIBES POPULATION--CHINTAPALLI TRIBAL

DEVELOPMENT BLOCK

S.N.	Name of the Panchayat	Name of the Village	Population as per 1961 Census.
1	2	3	4
1.	MULAPETA	1. Mulapeta	176
		2. Kondasanta	117
		3. Hanapuram	24
		4. Bonkalapalem	122
		5. Marripalem	192
2.	DOWNURU	1. Downuru	293
		2. Gunmadimanupalem	123
		3. Suddalapalem	75
		4. Dharmavaram	103
		5. Rellapalem	81
		6. Robbasingi	125
		7. Ramannapalem	Deserted.
		8. Kothagudabapakalu	---
		9. Nirmalapalem	136
		10. Tulabada	64
		11. Goppuvedhi	38
3.	LAMMASINGI	1. Lammasingi	492
		2. Labbangi	144
		3. Labbangipakalu	30
		4. Jangalapalem	30
		5. Asuredda	43
		6. Bheemanapalli	8
		7. Chittampadu	129
		8. Chitralagoppu	10
4.	KITUMULU	1. Kitumulu	248
		2. Bowda	163
		3. Rakota	51
		4. Jajulapalem	37
		5. Palada	108
5.	SANIVARAM	1. Saivaram	267
		2. Singavaram	25
		3. Anjaram	25
		4. Gummadipalem	187
		5. Busulakota	179
		6. Turubongulu	22
		7. Turubommalu	Deserted
		8. Burusingi	34
		9. Allamputtu	Deserted
6.	TAJANGI	1. Tajangi	925
		2. Balabhadram	30
		3. Tallakota	38

	4. Gattumpakalu	36
	5. Lambadipalli	Deserted
	6. Vantamamidi	98
	7. Boyapadu	40
	8. Korakonda	97
	9. Mamidipalli	Deserted.
		235
7. GONDIPAKALU	1. Gondipakalu	31
	2. Yerravaram	185
	3. Somagiri	65
	4. Boddimeta	121
	5. Chikkudubandi	Deserted.
	6. Velamagoppu	
		381
8. PEDABARADA	1. Pedabarada	56
CHINABARADA	2. Chinabarada	48
	3. Chintaluru	
	4. Diguwapakalu	87
	5. Rajapakalu	92
	(Prakadorupakalu)	89
	6. Madigunta	120
	7. Tarapalli	23
	8. Siripuram	Deserted.
	9. Vangasari	
	10. Pakalu and Posalu	88
		222
9. YERRABOMMALU	1. Yerrabommalu	150
	2. Vanchulu	52
	3. Rolangi	50
	4. Routupayalu	69
	5. Sarika	9
	6. Parikal	148
	7. Pamulachintabanda	
	8. Kudupusingi	227
		249
10. CHINTAPALLI	1. Chintapalli	22
	2. Antarla	13
	3. Chinagadda	13
	4. Chadipeta	Deserted.
	5. Balajipeta	
	6. Mallavaram	194
		128
11. CHOUDIPALLI	1. Choudipalli	148
	2. Vangedakotturu	205
	3. Pasuvulabanda	
	4. Bylukinchangi	266
		125
12. JERRILA	1. Jerrila	14
	2. Vantadapalli	17
	3. Jerrilakoturu	37
	4. Chintaludu	52
	5. Kondupalli	22
	6. Rallagadda	43
	7. Dabbagondi	
	8. Gaigamapalli	

	9. Labbamgunta	82
	20. Nittamamidiipalem	100
13. MONDIGEDDA	1. Mondigedda	317
	2. Gudivada	148
	3. Ginjangi	64 4
	4. Kothavada	145
14. VANCHULU		279
	1. Vanchulu	8
	2. Kondavada	25
	3. Kodisingi	48
	4. Siraballi	151
	5. Chamagedda	Deserted
	6. Cherapalli	76
	7. Kothapalli	82
	8. Veeravaram	420
15. KOMMANGI	1. Kommangi	59
	2. Vurisingi	68
	3. Sellaai	51
	4. Rowrintada	68
	5. Kolaparu	248
16. RINTADA	1. Rintada	245
	2. Asurada	90
	3. Yerulu	---
	4. Bucharipalem	169
17. SANKADA	1. Sankada	100
	2. Varanapalli	73
	3. Sankadakotturu	59
	4. Vusurugudem	86
	5. Gendampalli	158
	6. Nimmalapalem	54
	7. China Jarumuru	74
	8. Vasuvada	248
	9. Jerumuru	280
18. LAKKAVARAPUPETA	1. Lakkavarapupeta	79
	2. Turamamidi	98
	3. Suravaram	84
	4. Kadisingi	99
	5. Yerrachuruvulu	271
19. DEMANAPALLI	1. Demanapalli	9
	2. Pippaladoddi	182
	3. Lingavaram	184
	4. Madam	163
	5. Siganapalli	324
20. PEDAVALASA	1. Pedavalasa	283
	2. Chaparatipalem	270
	3. Rampulu	124
	4. Dokkuluru	104
	5. Kokkitapadu	158
21. LOTHUGEDDA	1. Lothugedda	

	2. Bandapayalu	39
	3. Cherukumpakalu	147
	4. Cherapalli	92
	5. Jangampakalu	15
	6. Domaigondi	45
	7. Meduru	61
		194
22. BENNAVARAM	1. Bennavaram	---
	2. Kottumankalacheru- thota	68
	3. Vuttibusalu	174
	4. Regallu	48
	5. Gochapalli	248
		Deserted
23. KOTTAPALEM	1. Kothapalem	26
	2. Kothapalem	135
	3. Mamidipalli	72
	4. Kappalu	
	5. Kinerla	215
		102
24. ANNAVARAM	1. Annavaram	133
	2. Banasalapadu	33
	3. Somavaram	68
	4. Vantadapadu	33
	5. Joharu	
	6. Vedurupalli	143
		25
25. TAMMENGULU	1. Thammengulu	10
	2. Lubooru	29
	3. Bokkulu	27
	4. Vartanapalli	35
	5. Kummarinchalam	Deserted
	6. Lakshmipuram	53
	7. Kundagumapakalu	29
	8. Kilimisingidurgam	47
	9. Bhandeveedhi	
	10. Pasalapalem	55
		31
26. KUDIMISARU	1. Kudimisaru	50
	2. Jadugaru	34
	3. Turubengalu	22
	4. Goppugudiselu	7
	5. Karakapalli	45
	6. Gangavaram	43
	7. Kinumulu	41
	8. Merakulu	18
	9. Casaigondi	11
	10. Vanchaladurgam	37
	11. Gorvalamatta	38
	12. Sampangiputtu	35
	13. Bheemanapalli	Deserted.
	14. Donipalem	
	15. Chavalapadu	60
		14
27. BALAPAM	1. Balapam	95
	2. Korukonda	
	3. Burugubayalu	

	4. Kudumulu	98
	5. Itikabeddalu	11
	6. Cheruvuru	21
	7. Diagajanaba	39
	8. A x igajanaba	43
	9. Krishhavaram	---
	10. Turumamidi	24
	11. Rellageddakotturu	22
	12. Rellagedda	44
	13. Mandipalli	Deserted.
28. GUEM KOTHA- VEEDHI	1. Gudem Kothaveedhi	199
	2. Gudem Pathaveedhi	114
	3. Gummsllagondi	92
	4. Pujaripakalu	54
	5. Gondipalli	61
	6. Sankudevipalli	--
	7. Kampamanugaruvu	24
	8. Vadamamidi	Deserted.
	9. Vada mamidi (Kotha)	"
	10. Bedamanupakalu	"
	11. Neelavaram	26
29. DEVARAPALLI	1. Devarapalli	266
	2. Mangalipalem	149
	3. Lakkavaram	36
	4. Sagulu	65
	5. Atharobba	47
	6. Kothabilli	119
30. BUDARALLU	1. Budarallu	165
	2. Pidugurayi	36
	3. Panukuru	Deserted.
	4. Ramavaram	4
	5. Gorimanda	Deserted.
	6. Chowdupalli	76
	7. Salarevulu	49
	8. Sakula palem	54
31. AMMAGARI DHARA- KONDA	1. Ammagari Dharakonda	83
	2. Gollupalli	116
	3. Pebbempalli	44
	4. Madimveedhi	66
	5. Tadakapalli	60
	6. Yenugondi	29
	7. Jajupakalu	76
	8. Kakulagedda	8
	9. Chelakaveedhi	58
	10. Maddilachelaka veedhi	Deserted.
32. CHEEDIPALEM	1. Cheedipalem	218
	2. Ulligunta	21
	3. Yerragoppu	Deserted.

	4. Yerragonda	25
	5. Marrisakalu	39
	6. Jarrigondi	47
	7. Palakajeedi	74
		149
33. MATTAMBHEEMAVARAM	1. Mattambheemavaram	40
	2. Kommanuru	131
	3. Cheedakota	21
	4. Volagudem	87
	5. Pedalakkatkotturu	64
	6. Puttakota	55
	7. Mandapalli	Deserted.
	8. Ballikapalem	131
		39
34. GALIKONDA	1. Galikonda	81
	2. Maddulabusikonda	28
	3. Bottanuru	
	4. Kondajaratha	138
		90
35. DUPPULAVADA	1. Dupplulavada	109
	2. Kummrapalli	49
	3. Kommalavada	82
	4. Jannamidi	31
	5. Busulu	Deserted
	6. Valasagedda	
	7. Gorrilova	354
		216
36. DHARAKONDA	1. Dharakonda	118
	2. Yenugubayalu	91
	3. Kongapakalu	12
	4. Cheedigunta	63
	5. Petrayi	
	6. Nimmachettu	205
		16
37. GUMMIREVULU	1. Gummirevulu	177
	2. Neelajartha	42
	3. Kakanuru	
	4. Parimisingavararam	

* * *

EDUCATION STATISTICS FOR THE HALF YEAR ENDING WITH 31.3.1964 PANCHAYAT SAMITHI

S.No.	Name of the School	No. of school age children in the locality.	No. of schoolage children under instruction as on 31.3.1964	No. of Teachers.	No. of Tribal children studying in schools.
(1)	(2)	(3)	(4)	(5)	(6)
		Boys	Girls	Male	Female
1	Govt. Elementary School, Lammasingi	83+ 74	69+ 39	1 + 2	43+ 20
2	Govt. Elementary School, Sanivaram	45+ 25	42+ 18	2 + 0	42+ 18
3	Govt. Elementary School, Downuru	126 + 91	58+ 17	1 + 1	57+ 17
4	Govt. Elementary School, Gondipakalu	53 + 33	30+ 8	1 + 0	29+ 8
5	Govt. Elementary School, Tajangi	134+122	56+ 19	1 + 1	49+ 15
6	Govt. Elementary School, Saakada	125+112	40+ 10	1 + 0	40+ 10
7	Govt. Elementary School, Chakkumpakalu	35+ 28	31+ 12	1 + 0	31+ 12
8	Vanchelu				School under Temporary closure
9	Gudem	34+ 20	31+ 9	1 + 0	31+ 9
10	Gudem Colony	22+ 15	18+ 7	1 + 0	18+ 7
11	Jerrila	54+ 42	25+ 13	1 + 0	25+ 13
12	Chintapalli	129+116	83+ 36	2 + 1	83+ 36

Annexure No. 2 (Continued)

(1)	(2)	(3)	(4)	(5)	(6)
13	Dharakonda	51+ 27	20+ 12	1 + 0	7+ 11
14	Devarapalli	82+ 64	46+ 13	1 + 0	46+ 13
15	Pedavalasa		Under Temporary closure		
16	Rajupakalu	76+ 80	13+ 13	1 + 0	13+ 13
17	Yerrabammulu		Under Temporary closure		
18	Kitumalu	91+ 63	52+ 17	1 + 1	52+ 17
19	Labbagi	30+ 18	21+ 9	1 + 0	21+ 9
20	Rampalu	74+ 42	50+ 12	2 + 0	49+ 9
21	Samejiri	40+ 34	33+ 18	1 + 0	33+ 18
22	Rintada	30+ 28	28+ 7	1 + 0	27+ 7
23	V.Cheedipalem	27+ 27	16+ 14	1 + 0	16+ 14
24	Kommangi	64+ 63	46+ 4	1 + 0	45+ 3
25	Annaram	40+ 19	38+ 2	1 + 0	38+ 2
26	Pedaberada	52+ 42	24+ 10	0 + 1	23+ 9
27	Damanapalli	101+ 65	34+ 8	1 + 0	33+ 8
28	Kothapalem	26+ 10	22+ 10	1 + 0	22+ 10
29	Gollapalli	26+ 18	19+ 17	1 + 0	19+ 17
30	Burugubakalu	40+ 22	35+ 8	1 + 0	35+ 8
31	Kondavanchelu	45+ 40	24+ 5	0 + 1	23+ 5
TOTAL:		1,735+1,340	1,004+367	29 + 8	903+315

D I S E A S E S A N D N U M B E R O F C A S E S T R E A T E D
1962-1964.

S.No.	Name of the Disease.	CHINTAPALLI GOVERNMENT HOSPITAL.		THAZANGI GOVERNMENT DISPENSARY		PEDAVALASA GOVT. DISPENSARY				
		1962	1963	1962	1963	1962	1963			
		No. of cases treated.	No. of cases treated.	No. of cases treated.	No. of cases treated.	No. of cases treated.	No. of cases treated.			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
1.	Respiratory etc.	730	16	715	180	177	106	--	--	12
2.	Syphiles	5	26	178	6	2	--	--	--	--
3.	Typhoid	13	33	25	--	--	--	--	--	--
4.	Dysentery	3	424	571	84	98	298	--	--	315
5.	Whooping Cough	--	45	93	16	20	35	--	--	13
6.	Malaria	7	194	43	120	48	--	--	--	32
7.	Fylaria	--	--	43	--	--	15	--	--	--
8.	Beri Beri	--	--	322	38	34	27	--	--	4
9.	Pellagra	--	--	21	--	27	--	--	--	--
10.	Rickets	3	68	21	21	--	3	--	--	1
11.	Anemia	--	--	386	--	--	132	--	--	165
12.	Asthma	--	27	231	15	20	24	--	--	32
13.	Trachima or Coma	--	450	461	145	149	173	--	--	25
14.	Rhematic Fevers	154	--	--	210	235	21	--	--	135

Annexure No. 3 (Continued)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
15.	Hook Worm	--	172	--	--	--	--	--	--	--
6.	Other Heart Disease	--	--	78	5	2	156	--	--	--
7.	Arteries Disease	--	--	120	8	12	--	--	--	--
8.	Circulatory Disease	--	--	196	--	--	--	--	--	85
9.	Bronchitis	224	--	283	18	26	99	--	--	585
20.	Digestive system	704	941	409	165	142	--	--	--	--
21.	Liver complaints	--	--	32	--	--	--	--	--	--
22.	Haemorage	--	--	15	--	--	--	--	--	--
23.	Delivery cases	--	--	56	20	25	5	--	--	--
24.	Scabies	--	552	931	96	98	--	--	--	292
25.	Accidents	--	--	1,170	70	74	67	--	--	162
26.	Burns etc.	--	--	52	54	41	169	--	--	--
27.	Mal-Nutrition	--	104	--	--	--	--	--	--	--
28.	Influenza	--	419	--	65	48	92	--	--	14
29.	Gastric complaint	588	414	638	134	123	77	--	--	--
30.	Gonorrhoea	21	37	--	10	11	6	--	--	--
31.	Teeth complaints	172	--	--	30	45	42	--	--	7
32.	Skin Diseases	436	--	--	110	151	164	--	--	49
33.	Avita Minsis	--	--	--	45	42	162	--	--	13
34.	Ankylomises	--	--	--	228	32	48	--	--	--
35.	Scurvy	--	--	--	--	--	13	--	--	--
Total:		3,060	7,090	1,993	--	--	--	--	--	1,041

ANNEXURE NO. 4

NO. OF CASES TREATED -- DISEASE-WISE, MOBILE MEDICAL UNIT,
CHINTAPALLI

Name of the Disease	No. of Cases treated.		
	1962	1963	1964
		30	24
1. T.B.	37	48	209
2. Syphylis	68	22	71
3. Gonnoreah	71	6	64
4. Typhoid	17		144
5. Ar ^u bic Dysentry	106	121	346
6. Bacillary Dysentry	197	205	400
7. Whooping Cough	13	--	--
8. Leprosy	14	--	--
9. Hook Worn	257	332	98
10. Malaria	111	--	--
11. Avitaminsis	110	138	54
12. Asthma	56	38	114
13. Eye Diseases	59	--	145
14. Respiratory	--	--	--
15. Infection of skin	200	42	392
16. Bronchitis	217	--	198
17. V.D.	104	--	--
18. Digestive disorders	63	--	74
19. Heart Diseases	31	--	--
20. Skin Diseases	131	--	--
21. Tumors	6	--	50
22. Nervous disorders	258	--	--
23. Peptic ulcers	52	--	--
24. Appendictus ulcers	11	--	92
25. Intestine disorder	--	--	80
26. Fevers	--	--	--

- 2 -
Annexure No. 4 (Continued)

1	2	3	4
	--	--	28
27. Tetanus	--	--	98
28. Rickets	--	--	38
29. Ankylostomiasis	--	--	170
30. Malnutrition	--	--	8
31. Allergic disorders	--	--	106
32. Rheumatic fevers	--	--	228
33. Influenza	--	--	812
34. Teeth	--	--	24
35. Gastric trouble	--	--	432
36. Scabies	--	--	220
37. Wounds	--	--	220
	982		5,001

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ANNEXURE NO. 4

STATEMENT SHOWING YEAR-WISE PURCHASES OF MINOR FOREST PRODUCE FROM 1960-1961 to 1963-1964 IN PRIMARY MARKETING SOCIETY, DOWNUR AT NARISIPATNAM.

S.No.	Name of the commodity	1 9 6 3-1 9 6 4	1 9 6 2-1 9 6 3	1 9 6 1-1 9 6 2	1 9 6 0-1 9 6 1
(1)	(2)	Quantity (3)	Quantity (5)	Quantity (7)	Quantity (9)
		Value (Rs) (4)	Value (Rs) (6)	Value (Rs) (8)	Value (Rs) (10)
1	Shekai	1,74,054 Kgs.	24,652	1,72,800	85,419
2	Hill Brooms	19,029 Nos.	7,610	64,091-00	22,822-00
3	Honey	5,444 Kgs.	4,759	2,316-00	1,502-00
4	Gantu Barangl	28,836 Kgs.	63,132	3,275-00	3,131
5	Tamarind	51,060 Kgs.	54,483	9,167-00	5,425-00
6	Jack fruits	7,690 Nos.	4,642	7,704-00	21,000-00
7	Mangoes	47,300 Nos.	27,200	3,619-00	24,484-00
8	Jack seed	2,822 Kgs.	2,414	84-00	1,700
9	Green Addaleaf	41,230 Kgs.	37,625	706-00	4,518-00
10	Agakara Kayalu	1,497 Kgs.	598		19-00
11	Adda leaf Ind variety	22,586 Kgs.	48,816		4,103-00
12	Pungum seed	1,384 Kgs.	29,323	162-00	10,453-00
13	Refined Wax	14,700 Kgs.	29,323	4,600-00	889-00
14	Pathalagoridi	3,044 Kgs.	55	877-00	4,456-00
15	Raw Wax	81 Kgs.	1,371	38-00	4,094-00
16	Karivapahn	784 Kgs.	134	113-00	82-00
17	Adda leaf 3rd variety	15,722 Kgs.	570	56-00	
18	Nalla Ummetha	286 Kgs.	9,343	298-00	64-00
19	Kopiri Thread	12 Kgs.		14,005-00	137-00
20	Marking Nut	1,621 Kgs.	64		9,369-00
				21-00	
				85-00	
					2,834
					1,505

Annexure No. 5 (Continued)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
21	Soapnut.	394 Kgs.	158-00	621	66-00	21	56,436		-543-00
22	Anela Nuts	12 Kgs.	3-00	--	--	--	--	--	--
23	Cleaning Nut	398 Kgs.	79-00	--	--	100	14-00	--	--
24	Adda Seed	158 Kgs.	237-00	673	273-00	1,312	592-00	2,004	50-00
25	Adda leaf 1st variety	2,77,930 kgs.	57,947-00	3,49,481	75,314-00	2,14,617	46,810-00	2,02,205	45,279-00
26	Marking Fruits	82 Kgs.	19-00	127	6-00	99	4-00	590	18-00
27	Raw Tamarind	2,708 Kgs.	94-00	3,581	106-00	14,989	450-00	16,759	669-00
28	Horns	--	--	13	6-00	24	15-00	11½	8-00
29	Skin	--	--	15	13-00	4	4-00	--	--
30	(Milk Powder) Arrow root powder	--	--	19	31-00	--	--	--	--

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