SHIFTING CULTIVATION IN THE NORTHERN COASTAL AREA OF ANDHRA PRADESH

Dr. K. Mohan Rao
Dr. A. Somasekhar
Sri A. Sree Ramulu
Sri K. Chandra Raju
Sri K V. Murali Krishna

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INTRODUCTION

The Shifting Cultivation is one of the ancient methods of cultivation practised all over the world specially in the areas of forest and mountainous tracts. This new form of cultivation appears to have been well established during the neolithic period more than 10,000 years ago. It was admirably suitable for the humid tropical forests where vegetation regenerates very fast. Africa accounts for the biggest land area under shifting cultivation followed by Latin America. Shifting cultivation also continues to be the mainstay of economy of the hill people in the South and South-West Asia where pressure of population has significantly increased in the last one century. It is practised by about 12 million households over 264 million acres in this region alone. In our country shifting cultivation was prevalent in most of the tribal areas till about hundred years back. Many of these people however have graduated to settled agriculture. (Dr. B.D. Sarma, 1974). But some of the tribal communities who are inhabiting in the interior places and who are leading primitive economic life are eking out their livelihood by shifting cultivation supplemented by hunting and gathering. The shifting cultivation is known in different regions by different names. It is known as Jhum in Assam, 'Tekeonglu' in Nagaland, 'Adimik' in Arunachal Pradesh, 'Hekusimosoms' in Tripura, Taila, Koman, Dahi, and Podu in Orissa, 'Bod', 'Dewar', Dina and Dahia in Madhya Pradesh, Vatra in South East Rajasthan, Wala in Gujarat, Kumri in Tamil Nadu, Kumari in Western Ghats, 'Kurai' and Khallu in Bihar. (Saradendu Bose, S Ghatala etc., 1982).

Contd...
The Tribals in Northern Coastal areas of Andhra Pradesh, call shifting cultivation as Podu, Gonds and Kollams of Adilabad as Padaka and Vagad respectively. Koyas call it as Lankapadsepad.

The estimated area under shifting cultivation, communities & population depend on shifting cultivation is furnished in Table - 1.

Even though dress, decoration, political structure and and behaviour patterns of Tribals in this State are undergoing rapid changes due to long standing and increased contact with the general population, their agricultural practices and other methods of exploiting nature remained relatively un-changed. Both advanced and primitive tribal groups still subsist on 'Podu' Cultivation. In the tribal areas of this State especially in the hilly and forest region of Srikakulam, Vizianagaram, Visakhapatnam and East Godavari, there are small but innumerable problem areas where the tribals practice shifting cultivation which is locally known as 'Podu'. The shifting cultivators are at subsistence level, that is at a level where every family must produce whatever is required for consumption.

Two types of 'Podu', namely 'Chelaka Podu' and 'Konda Podu' are in vogue. While the podu practised in plain jungle clearance and flat lands is known as 'Chelaka Podu' the podu confined to hill slopes is called 'Konda Podu'. Both the types involve shifting of cultivation site from one patch to another after the fertility of the patch is exhausted. The cycle of shifting is determined by agro-climatic conditions locally prevailing. In Konda Podu

Contd...
primitve implements like hoe, digging stick, hand axe and sickles are used, for 'Chelaka Podu' the implements employed by the settled cultivators are used. 'Kouda Podu' operations start with the onset of summer to the accompaniment of certain rituals. After selecting a patch of land the trees and bushy growth are cleared and allowed to dry. Before the onset of monsoon this is burnt. This process marginally increases the fertility.

Podu cultivation essentially provides the bare requirement of tribes for survival rather than generating surplus and profit, nevertheless, it plays a vital role in the economy of certain tribal groups as it ensures food supply almost round the year. Over the ages it has become an inalienable part of their life and culture with a number of ceremonies built around it.
Methodology:

The study of Socio-Economic conditions of Podu cultivators was taken up in the ITDA areas of Sikakulam, Vizianagaram, Visakhapatnam and East Godavari districts of Andhra Pradesh while the Andhra Pradesh Tribal Development Projects assisted by I.A.D was proposed for rehabilitation. A total of 12 villages were selected, on the basis of magnitude of shifting cultivation in each area. Care was also taken to cover the major tribal groups depending on Podu in the districts. A sample of 479 households by taking all the households in the selected village were covered. The heads of households were studied with the help of interview schedule. Details on the size, composition of the household, land holdings and economic conditions of the households are collected. In addition, village information, and infrastructure facilities available to the sample village was also collected through village schedule by interviewing knowledgeable persons in the village. Further, method of Podu cultivation and rituals connected with Podu cultivation in the different regions of the Podu Project area was also studied.
Distribution of Shifting Cultivation Land:

It is estimated that the total extent of Podu in the Project Area is 41,459 hectares cultivated by 50001 shifting cultivators in 2366 villages. The average Podu per family constitute 0.83 hect. The total number of families in the project area is 77,802 of which the families depending on Podu cultivation are 50001 which constitute 64.3%. Of the total 41,459 hectares of Podu land in the Project area, 7401 (17.8%) hectares are on hill top, 25,517 (61.5%) hectares on the hill slope and the rest 8541 (20.6%) hectares at the foot of the hills (Annexure IV).

The location of Podu land reveals an interesting feature in each IBDA area. Most of the Podu lands in Seetham pets area are located on hill slopes (92.7%). The remaining Podu land is at the foot hills. In the case of Parvathinuram entire podu land is on hill slopes whereas in Visakhapatnam the podu land is distributed on hill tops (30.8%), hill slopes (32.6%) and foot hills (36.4%).

In Ampachodavaram 10.6% of Podu land is on hill tops, 34.7% on hill slopes and 4.7% on foot hills.

Out of 479 tribal families in the sample villages studies 434 are entirely or partially depending on Podu land constituting 90.60% to the total families. An extent of 541.50 hectares of Podu land is owned by these 434 families. The average size of Podu holding per family works out to 1.25 hectares. Again out of the total land of 541.50 hectares of Podu land, an extent of 492.20 hectares come under unreserve forest while the remaining 49.30 hectares of land is in the Reserve Forest (Annexure - VII).
Selection of Podu:

Earlier, the tribal used to cultivate a Podu patch for a period of two to three years, abandon it permanently and then used to go for a new patch of Podu land. Gradually, due to the restrictions imposed by the government and also growth of population, the tribal had to confine to a limited number of Podu patches in which he is shifting from one patch to another. This practice is noticed in all the small villages of Visakhapatnam, Vizianagaram and Srikakulam districts. In East Godavari district, it is found that Kondhadoras who are inhabiting the two sample villages, viz. Uthukukondam and Bodchegondapeta still going for fresh patch as restrictions imposed by Forest Department are not rigorously applied. Besides as long as a tribal resides in that particular village he has a right to re-occupy the land last cultivated by him and could not be contested by any other villager. It is believed that the Podu fields become unsuitable for cultivation due to loss of fertility after raising crops for three years successively. If sufficient Podu land is not available then shifting does not take place of. For instance, in Balyaguda village/Visakhapatnam district, Khonds are continuously cultivating the Podu land; without leaving it fallow by applying farm yard manure as there is scarcity of Podu land. In Kondegurum village of Vизianagaram district, the Kondadora are extending their Podu cultivation beyond the three year cycle by applying Farm yard manure. While shifting still remain from patch to patch as rotational shifting is itself a feature of Podu cultivation. Kondadora's right to withhold the land as a tribal resides in the particular village is without any right to re-occupy. If another villager enters his patch he could not be contested by any other villager. It is believed that the Podu fields have been unsuitable for cultivation due to loss of fertility.
The tribals are very careful in choosing the location of the land to be cultivated. They have to rely on their knowledge of the local vegetation in selecting the site as an indicator of the fertility of the soil. The tribals interviewed expressed the view that any species of tree, bush, shrub with thick leaves indicates fertility of Podu land. Experience and oral tradition directs the farmer to the soils that are more fertile, easiest to cultivate or best suited for raising crop. His index of returning fertility after a fallow period, is based on the succession of the vegetation that followed cultivation. While selecting site, shifting cultivators consider not only the physical characteristics of the site but also its distance from their habitation.

Most of the hilly areas are very thinly populated and the villages/hamlets are situated far apart. Each village operates in a particular demarcated area. It is observed during the field study that Savaras and Jatapus in Seedhi village of Srikakulam district have separate demarcated areas, though they are living in the same village. Savaras exclusively undertake Podu cultivation on two hills called Dasari Konda and Pedamma Konda while Jatapus cultivate Raimanukonda and Puddikonda. Apart from these both these groups share two other hills i.e. Ichinchalukonda and Athakarikonda with clear demarcation between the two groups. In Gudamalinetta of Visakhapatnam district, it is noticed that there is no demarcation of area for undertaking podu cultivation among the inhabitants viz., Malis, Valmikis and Kondakammara on a group basis, however, no disputes are noticed in the sample villages with regard to jurisdiction of Podu area as Contd. . .
individual ownership of Podu land is recognised. Each Podu cultivator has a traditional right over a particular Podu land. Some of the tribals in the sample villages have got pattas also or the Podu land situated in un-reserve forest. It can be seen from annexure VIII that out of the total extent of 541.50 hectares of Podu land in the selected villages, pattas were given covering an extent of 116.437 hectares constituting 21.50% of the total Podu land. It is interesting to note that out of the total 434 Podu land holders in the sample villages, 324 inherited 418.437 hectares (77.27%) of Podu land from their forefathers while the remaining 123.056 hectares of Podu land (22.73%) was cleared by the remaining 110 Podu families (Annexure IX).

It indicates that there is little scope for increase in the extent of Podu land. Transfer and sale of Podu land is not reported. Neither traditional tribal leaders nor village councils have any special privileges with regard to Podu lands in this case.

Method of Podu Cultivation:

After the selection of land, the tribal starts clearing the bushes with knife called 'Channakathi' on an auspicious day in consultation with 'Disari' or 'Muhurthagadu', local priest, the tribals offer a fowl or coconut on this day to propitiate the Gods or ancestral spirits. All the family members participate in this activity. They cut off trees and under growth with the help of axe and sickle. As this involves lot of manual labour, they start this operation with the onset of summer. They leave the cut down trees and bushes to dry. If there are

Contd. . .
CYCLE OF SHIFTING CULTIVATION

- December: Harvesting of Millet
- January: Selection of Paddy
- February: Harvesting of Red Gram
- March: Cutting of Trees
- April: Clearing of Paddy Field
- May: Burning of Felled Trees
- June: Spreading of Ashes
- July: Digging of Paddy
- August: Preparing Seeds
- September: Harvesting of Paddy
- October: Harvesting of Millet
big trees which cannot be removed by them they dig holes around the roots of the trees and lit fire at the bottom of the trunk. The tree dithers in a week and slowly falls on the ground. Then all the bushes that have been cleared get dried by the end of wind or middle of May, the tribal burns them and spreads them over the fields. A tribal ordinarily clears ½ to 1 hectare a year for Podu. During first year of Podu cultivation the communal labour helps him for preparation of land. When the monsoon is about to set in during the month of June, the tribal prepares the land for cultivation. He uses a hoe or digging stick for raking the land.

When monsoon sets in, the tribal starts broadcasting or dibbling small millets and pulses in the ashes of the burnt trees and bushwood. Pulses like redgram, blackgram, greengram are dibbled, while small millets such as Sama, Ganti and cereals like Jowar are broadcast. After one or two rains, these seeds germinate and within 15-20 days the whole field looks like a green carpet. Seeding operations are carried out twice in an agricultural year. Some times it becomes essential to carry them out thrice in a year if the weeds grow faster and in plenty. The depredation by wild animals and pests starts from the days when the ears of the crops appear and continue till the harvest. The villagers have to watch day and night when the crops are ready for harvest for which they construct a farm 'Machan' or hut in the field. Now and then the tribal beats empty tin with a stick to scare away wild animals or birds that destroy the crop. They do not use either fertiliser or pesticides.

Cont'd.
Harvesting starts in the month of October and continues till December. Varieties of crops are sown with different timings to ensure food supply on continual basis. After threshing operations are over the food grains are collected and stored in baskets for future consumption. The baskets are made of bamboo reeds and in different sizes. All the tribal groups except Jatapas keep these bamboo baskets on the attic, whereas Jatapas keep them on an elevated platform of the house. They sell the commercial crops like Niger, Turmeric, etc. after harvesting.

Simple tools and implements and locally produced seeds are the main inputs of shifting cultivation. The agricultural implements used for Podu cultivation are Kathi (Knife), 2. Kodavli(Sickle), 3. Gunaram(Spade), 4. Para(Shovel) and 5. Goddali(Axe).

A large variety of crops like 'Same'(Small millet), 'Chodi'(Ragi) 2. 'Sukandaru'(Redgram) 3. 'Korralu'(Italian millet) 4. 'Jonnaluru'(Jowar) 5. 'Maize' 6. 'Ganti'(Bajra) 7. 'Dollies', 'Timmaralu', 'Niger', 'Tamatamas', 'Dry Paddy' 9. 'Judumalu', 'Goddalu', 'Castor', etc. are grown on Podu lands. Podu cultivation has very little scope for mono...
Cropping as diverse crops are sown in a single plot of land. In most of the codu patches mixed crops are grown. While in a few patches single crops are raised due to specific reasons. For instance 'Tomat ahu' (a variety of pulse) is a small plant and requires direct sun light for growth. It is therefore grown as a single crop separately. Similarly, crops like 'Thimmerlu' and 'Dollis' are creepers and hence they are being raised as separate crops. The cropping pattern varies from region to region. In Srikakulam and Vizianagaram districts they raise redgram only in the first year and in the subsequent years they raise redgram only in the first year and in the subsequent years they raise mixed crops like 'Sama', 'Gants', 'Jonna', 'Korra', 'Judumulu', 'Codalu', redgram and 'Chodi', etc. The combination of these mixed crops varies from village to village. In Visakhapatnam district the tribes cultivate crops like 'Sama', 'Chodi', 'Korra', 'Jonna', 'Gants', 'Maize, Castor, Gingelly with different combinations; while the crops like 'Dollis', Thimmerlu, 'Tamatholalu', 'Vulavalu', are grown separately. The Tribes of East Godavari district raise crops viz., Ragi, Jowar, Maize, Sama, Bajra, redgram, Castor, blackgram etc. as mixed crops in their Podu fields. Apart from these crops the tribes cultivate many kinds of vegetables and tubers in the Podu lands. In Podu cultivation the primary emphasis is given to food crops, which are meant for home consumption. Besides food crops, commercial crops are also grown to meet their daily requirements. The mixed cropping pattern has certain advantages as observed in the field and these are: Contd...
1. Combination of certain crops results in low incidence of pest attack.

2. Food supply throughout the year is ensured.

3. Mixed crops serve as a guard against total crop failure as one or the other crop survives providing the much needed food.

Toda is a practice which has persisted over ages. It is a way of life developed as a reflex to the peculiar geophysical environment of the tribal.
PODU CEREMONIES

Tribals observe various ceremonies and rituals and consecrate numerous deities associated with podu cultivation. Among the tribal groups, various religious functionaries play an important role while performing these ceremonies. The most important religious functionaries with their specific roles in the ceremonies associated with podu cultivation are discussed hereunder:

1. Disari: He is the most important of the functionaries in the religious ceremonies of many of the tribals in the Eastern ghats of Andhra Pradesh. He also fixes auspicious time for the social and religious ceremonies performed by tribals including ceremonies associated with podu cultivation.

2. 'Pejjeni' or 'Pejjeni buddi': The Pejjeni is a married old woman or widow who attends to various rites of Khonds. She is believed to have the power to communicate with the spirits. Thus she acts as a spirit medium. Similar female religious functionaries called 'Kudam boi' officiates various religious and social ceremonies among savaras.

3. Tromba: He is a young unmarried man who acts as a priest for certain festivals of Khonds.

4. 'Buya': Headman of a Savara village who fixes the day for celebrating the festivals among Savaras of Srikakulam and Vizianagaram Districts.

5. 'Kudam': Male religious functionary of the Savaras of Srikakulam and Vizianagaram Districts who officiates social ceremonies. His counterpart among females is "Kudam boi" who also acts as spirit medium.

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The tribal consults 'Disari' to fix an auspicious day for clearing a fresh podu patch by offering one bottle of 'Irresan' or other liquor. 'Disari' drinks the liquor and fixes an auspicious day for clearing podu. This practice is in vogue in the surveyed tribal communities of Khond, Savara, Porja, Jatara and Gouda.

During the regime of 'Muttadars' (foudiary functionaries created by the British), the tribals were taking consent of the concerned 'Muttadar' for cultivating the Podu patches by offering one fowl, a 'Kuncham' (Local measure) of rice, one pumpkin, plantains and Rs.30/- on Basara festival day in addition to ploughing the lands of 'Muttadar' free of wages. The 'Muttadar' system has since been abolished. In Visakhapatnam district, Goudus consult 'Disari' for an auspicious day for clearing the Podu patch and on that day the head of the family goes to the Podu field, selects one stone in a corner of the field, decorates the spot before the stone with 'Chodi' powder, applies turmeric and vermilion to the stone selected and after sprinkling the rice before the stone, allows sacrificial fowl to peck and then sacrifices the fowl. If the fowl does not peck, they leave the Podu patch, lest diseases befall the family members.

Similarly, before starting Podu clearance, the Porjas in Chuttumitta village of Visakhapatnam district approach 'Muhurthaydu' to decide an auspicious day. On the prescribed auspicious day the head of the family takes 'Fujari' to the fields, selects one corner of the field, plasters it with cowdung, draws lines with 'Chodi' powder, Contd...
decorates it with turmeric powder and vermillion. 'Muhurtha-
agadu' chants 'Mahatthas' (magical incantations) and sacrifices a chicken. The Podu operations are then initiated by clearing the bush and useless trees on the Podu patch. The felled trees are left to dry and then burnt. Before sowing the seed 'roti' or pan cakes are prepared with 'chodi' flour and taken to the Podu field. Half of the 'roti' will be thrown on the Podu field and the rest is consumed by the family members. The leaf in which the pan cakes is eaten will be hung from a wooden pole fixed in the Podu field to drive away the evil spirits according to the local belief.

Kondrreddis of East Godavari district feed their co-tribals, who help them in clearing the Podu field. The tribal cooks food either in his house or at the Podu field. He offers 3 handfuls of cooked rice to each tribal who helps him in clearing the bushes or trees. They take the cooked rice to their houses and eat along with the food cooked in their houses. This is called "Vetti" (free service). They also celebrate 'Bhudavi Panduga' after burning the dried bushes. On the day 'Pujari' picks a half burnt stick from the burnt Podu field, erects it before the deity (Bhudavi) and sacrifices a fowl.

Koyas of East Godavari district approach 'Pujari' before cutting trees in the Podu. On the day fixed, the tribal goes to the Podu field with 'Pujari', sacrifices a fowl and spills the blood on the field and prays 'Bhudavi' (earth goddess) for good crops and the sky for good rain. Next day onwards he starts cutting trees and bushes.

Contd. . . .
Festivals connected with Fodu: The tribals celebrate various festivals during their Fodu operations. These annual festivals are described in brief hereunder:

**Basula Panduga (Kothamasu):** The tribals follow rituals before broadcasting the seed. Tribals in Visakhapatnam district would not sow the seeds in the Fodu fields unless they are charmed through certain rituals. On an auspicious day fixed by 'Disri,' all varieties of seeds are collected from the house of 'Neyudu' (village Headman) 'Pujiari.' All the villagers assemble at one place and the 'Pujiari' chants 'Manthras' and sacrifices a fowl. The seeds are mixed with its blood. The 'Pujiari' keeps some seeds in front of village deity. Afterwards the village headman stands on a platform and throws the charmed seed once the villagers assembled. The villagers catch the seed in a cloth held between their hands. The tribals take these charmed seed to their houses, mix it with the seed to be broadcast and preserve them until the onset of monsoon.

Next day all the male members go for ceremonial hunting. The colourfully decorated women-folk of the village sing various folk songs. No male member is supposed to stay back in the village. If any male member remains in the village, the women folk throw cow dung on him and chastise him. The hunting party returns only after killing an animal. If the hunting party returns without bagging any animals the women folk heckle and jeer at them by throwing cow dung water. The killed animal is brought in procession by beating drums and trumpets and singing songs. The animal is kept in the open ground where the tribals

Contd.
not quite often, they spend the whole night in singing and
dancing around the animal. The animal is shared by all the
villagers equally; hence the actual hunter gets the flesh from
the thighs. Thus it is believed the seeds are fortified with
super-natural power.

Bisan Purba: Khonds of Visakhapatnam district celebrate this
festival before starting sowing operations. The villagers
collectively celebrate it during 'Maga benju' (February).
The 'Hasantha' comes meeting with the villagers and
fixes an auspicious day by consulting the 'Disari'. Some
amount is also collected to buy fowl and other items necessary
for the festival. On the day fixed by 'Disari' all the
villagers assemble at the shrine of 'Jakanichau', 'Pajji' clean
that place, plasters with cow-dung and decorates it
with 'chodi' powder and turmeric. 'Tromba' places a basket
of 'chudi' grains and a few grains of redgram, Sama and
Taddy on the 'chodi' and basket. After chanting hymns, a
hole is made before the deity and 'Sama' seed is dibbled
in the hole.

Next morning again all the villagers assemble before
the deity, sprinkle soaked rice on the floor and make the fowl
peck the grains. 'Tromba' sacrifices the fowl and spills the
blood on the deity first and on the seeds later. A pig is
also sacrificed and the blood is spilled on the deity and on
the grains. Some water is poured into the hole in which they
dropped the seed and it is covered with mud. He distributes
the 'chored' seed among all the villagers and they in turn mix
them with the seed preserved in their houses for sowing and.

* Khond Village Handman.
broadcast them immediately after the onset of rains. Food is cooked and a ceremonial feast arranged to the villagers at the place of the deity.

Hira Parbu: The performance of this festival is restricted to a few Khonds. 'Hira Parbu' is celebrated before sowing seed. During this festive they propitiate 'illu penu' (House hold deity). The 'Pejjeni buddi' performs this ritual first in the house of 'Havantha' (Head man of the village) next in her own house and then in other houses. On an auspicious day fixed by 'Disari', 'Pejjeni buddi' comes to the house of 'Havantha'. The 'Havantha' brings water mixed with turmeric powder and sprinkles on the feet of 'Pejjeni buddi' who plasters a corner of the house with cow dung and decorates with Chodi powder and turmeric. She puts one basket of rice and another basket of 'Chodi', a 25 paisa coin, a few grains on this spot and lights a lamp and keeps it on the rice basket. Pejjeni buddi' chants 'manthras' and prays 'Oh God we are celebrating 'Hira Parbu' bless us with good crops and sound health'. The 'Pejjeni buddi' sprinkles rice on the floor and allows a fowl to rook the rain and sacrifices it. The blood is spilled on the ground. The seeds offered to the God are kept separately in the house and are mixed with other seeds and sown immediately after the monsoon starts.

In Srikakulam and Vizianagram districts 'Savarma' approach 'Disari' to fix an auspicious day for broadcasting the seed in the paddy fields. On the fixed day the headman goes to the field with the seed to be broadcast and one fowl, he sprinkles some seed in one paddy and prays "O Baru-sum jin-jumna bagaigon amam bagaigon aman aganai jommolan Contd...
"apoud sir thanyen anna bangisgam jumjunmai attelando
aommola apu sirren adinai attelang gamdomi" meaning "O
Hill deity don't say that we did not give you anything at
the start of broadcasting. See this, eat this. Now we are
broadcasting". The foil is allowed to peck the grain and
sacrificed. The seed is then broadcast.

Arvufarbucks: Khonds of Visakhapatnam district celebrate
this festival before starting weeding operations. Only
interested families celebrate this festival. On the day fixed
they take 'Pejjanibuddi' to the field. A shot is selected
and cleaned. It is clustered with cow dung and lines are
drawn with 'Chodi' powder where turmeric powder and vermillion
are also applied. After chanting hymns 'Pejjanibuddi' breaks
a coconut and sacrifices a fowl. Later a feast will be arranged
to the members present for conducting weeding operations.

Junanga Parbu: Khonds of Visakhapatnam celebrate this
festival in the month of 'Ratta Lenju' (July) and offer
prayers to 'Jakari Parbu'. Disari fixes an auspicious day
and on that day 'Pejjan' clusters the floor in front of
the Jakaripenu and draws lines with chodi powder and decorates
with turmeric powder and vermillion. She offers roasted
maize heads to the deity. She sprinkles rice before the
deity and makes the fowl peck the grain and sacrifices it.
A feast is arranged to the villagers with the money and
grain collected for the purpose.

Kumfa Parbu: This festival is celebrated by most of the
tribal communities in Visakhapatnam district. Khonds call
it 'Kumfa Parbu' (kumfa means pumpkin). This is performed
in the month of Daudaruma-Lenju (August). Every household
celebrates this festival. On the day fixed by Disari, Pujanibaddi, performs it in the house of 'Nayudu,' followed by her own house and other houses in the village. The festival is celebrated to offer pumpkin leaves to 'Illupana' before the tribes start consuming the new leaves. The leaves are placed by the side of rice basket. They pour some rice before the diet and make a fowl to peck the rice after which it is sacrificed. The blood of the sacrificed animal is spilled on the leaves. After celebrating this festival only they start eating pumpkin leaves.

Wali tribe also celebrates 'GummadiKotha' festival. A week earlier 'Nayudu' (head man) assembles all the villagers and after consultation fixes auspicious day to celebrate the festival. Individual families celebrate this festival. On the day fixed their houses are clustered with cow dung. All the family members take oil bath. Bosam (offering to the deity) is cooked with rice. Pumpkin curry is also prepared. The cooked Bosam and pumpkin curry are placed on pumpkin leaf and offered to their ancestral spirits. A part of Bosam and pumpkin curry is carried to the fields. In the field a stick tied with a piece of cloth is erected and a fowl sacrificed. From then onwards they can eat pumpkin and its products.

Korra-Sama-Kotha: The tribes of Visakhapatnam, Vizianagaram, and Srikakulam districts celebrate this festival. 'Korra' and Sama crops will be ready for harvesting in the months of July and August. 'Nayudu' (head man) assembles all the villagers and decides the day for celebrating the festival at the suggestion of Disari and collects some amount in order to meet the cost of the sacrificial animal. On that

Contd...
day 'Pujari' cooks food with Korra and Sama grains and takes the food to the field of either Haidu or any field which is ready for harvesting along with goat, fowl, chudi powder, turmeric, vermilion and agar thi. Pujari cleans one corner of the field plastered with cow dung, decorates with 'chudi' powder, turmeric and vermilion. He keeps the cooked food on the leaf plates and after chanting mantras, he sacrifices the fowl and goat in the name of ancestral spirits for protecting the fields, people and animals from all diseases. Then the flesh of the animal is distributed among all the villagers.

The savarnas of Srikakulam and Vizianagaram propitiate 'Hill deity' (Baru somu) before harvesting 'Korralu'. It is the first crop that is ready for harvesting in the Podu fields. Individual families celebrate this festival. 'Disari' fixes an auspicious day for celebrating this festival. On the request of the head of the family 'Disari' and 'Kudan' cook 'Bonam' (ceremonial offering) with Korra grain and recite 'Mantras'. They sprinkle rice and allow the fowl to peck the rice. If it pecks, it is believed that the Baru-Somu is pleased. The fowl is sacrificed and offerings served to the members of the family.

Jagari and Durga worship ----- Savarnas and Jatamas of Srikakulam and Vizianagaram districts propitiate Jagari and Durga deities to protect their standing crops from wild animals and to safeguard themselves. It is celebrated in the month of October.

The village head collects some money or grain from the villagers to purchase sacrificial animals and other offerings. The 'Disari' and 'Bauya' go to the out-skirts...
of the village with two knives representing the two deities, Jakari and Durga, and plaster that place with cowdung and decorate that place with chodi powder and turmeric powder. The two knives are placed before the deity and after chanting the mantras, they break coconut first and later sacrifice a buffalo and pig to Durga and Jakari respectively by Savoras and goat by Jatapus. The blood of the sacrificial animals is spilled on the knives as the deities are supposed to kill the wild animals which spoil the standing crops with the knives. The 'Disari' and 'Buyya' are the heart of the animals sacrificed and the rest is distributed among all the families of the village.

Kandi Kotha: Before starting harvesting operations of red gram, most of the tribals of Visakhapatnam District celebrate this festival. 'Nayudu' the village Headman, assembles all the villagers and fixes the day by consulting 'Disari'. Donations to purchase goat and fowl are also collected. Mukama Devi, wife of Ganga Devudu is coronated. On the day fixed for 'puja', 'Pujari', goes to the deity, gives bath to the idol, plasters the floor with cowdung and draws lines with chodi powder. He offers jaggery, plantains, and cooked food to the deity and decorates the idol with turmeric paste and vermilion. He burns agarvathi. Pujari chants 'mantras' and sacrifices the fowl and goat to the deity. The flesh of the fowl and goat is shared by all the villagers. It is a taboo to the villagers to eat red gram without celebrating this festival.

Contd...
Savars and Jatans also celebrate 'Kandi Kotha' festival. It is the most important festival to these two communities. The festival is celebrated for two days. Jami' fixes an auspicious day to celebrate this festival. On the day the villagers collect some amount for the purchase of fowl, pig or goat and rice for feast. First day they assemble at the shrine of the 'Jakari' deity. Jami' gives both to the deity, plasters the place with cow dung, draws lines with 'chudi' powder and decorates the deity with turmeric paste and vermillion. 'Jonam' is cooked and placed in a 'adda plate' along with sugar, 'Atukulu' (pressed rice) and 'Guggilam' (incense) before the deity. Rice is sprinkled on the floor. Jami' recites some hymns and allows the fowl to peck the rice. If the fowl pecks the rice, it is believed that 'Jakari Devatha' is pleased with their offerings. Savars first sacrifice the fowl and follow it up with pig or buffalo sacrifice whereas Jatans offer goat sacrifice in place of pig or buffalo. They cook food and arrange feast to all the villagers at the shrine. The following day 'Kangalapanduga' is celebrated. On this day also all the ritual practices of previous day are followed. A goat is offered as sacrifice to the deity. Next day onwards they start harvesting ragi/corn. It is believed 'Jakaridav' will come in the form of tiger and eat cattle belonging to the villagers, if they do not celebrate this festival.

Beliefs: Sometimes the fowl offered for sacrifice before starting Todu operations does not peck the rice. The tribals of Visakhapatnam believe that they may be afflicted with Contd. . . .
disease if they cultivate that todu land. Before sowing seed they are purified with the blood of sacrificial animals. The soil king of seed with sacrificial blood is expected to charm the seed with supernatural powers which help healthy germination. The Tribals celebrate Kandi Kotha before harvesting of red gram. It is a taboo to eat red gram without first offering the newly harvested pulse to the deity. Savaras and Jathapus of Swikakulam and Visnupuram district believe that if they fail to celebrate Kandi Kotha festival, Jakuri D-vathu' will come in the shape of tiger and kill the cattle belonging to the villagers.

During 'Korn-Soma-Kotha' festival the tribals first offer the newly harvested grains to the ancestral spirits. It is believed that if they eat the Soma or Kora grains without celebrating this festival, they are sure to suffer from stomach-ache and ulcers. Similarly, it is a taboo to the tribals of Visakhapatnam District to eat pumpkin leaves, flowers and fruit without Gummadi Kotha or Kumda Tarbu.

The Kondas of Visakhapatnam District believe that without the blessing of Jakuri Penu they will not get bumper crops. So to please the deity 'Bicca Tarbu' is celebrated before starting sowing operations in the todu fields. During this festival, they dibble a few seeds in the ground before Jakuri Penu. At the time of dibbling the seed, they take care not to touch the earth with their nails as they believe that if the nails touch the earth, the crops will be stunted in growth. Further, Savoras and Jathapus propitiate both Jakuri and Durga deities in the month of October to get protection for their standing crops from wild animals.
A study was conducted by selecting a few villages in each I.T.D.A. with specific reference to podu cultivation. While selecting the villages care was taken to cover various tribal groups and examine their customs and practices in undertaking podu cultivation. The villages were selected taking into consideration factors like accessibility and extent of dependence on podu cultivation. The villages selected in each district and tribal groups studied are shown below:

<table>
<thead>
<tr>
<th>District/ 1.T.D.A</th>
<th>Mandal</th>
<th>Village</th>
<th>Tribal groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>Srikakulam/ Southmopeta</td>
<td>Southmopeta</td>
<td>Soadhi</td>
<td>Jatapu</td>
</tr>
<tr>
<td></td>
<td>Kothuru</td>
<td>Althi</td>
<td>Savaras</td>
</tr>
<tr>
<td>Vizianagaram/ Parvathipuram</td>
<td>Guvvalakshmirpuram</td>
<td>Gopalapuram</td>
<td>Savara</td>
</tr>
<tr>
<td></td>
<td>Pachinatala</td>
<td>Koniamasuru</td>
<td>Konda Dora</td>
</tr>
<tr>
<td></td>
<td>Kurupam</td>
<td>Thoppal padu</td>
<td>Jatapu</td>
</tr>
<tr>
<td>Visakhapatnam/ Taduru</td>
<td>Guddagu</td>
<td>Balyaguda</td>
<td>Khond</td>
</tr>
<tr>
<td></td>
<td>G. Madugula</td>
<td>Chittamitta</td>
<td>Porja</td>
</tr>
<tr>
<td></td>
<td>Chitapalli</td>
<td>Kommaranchula</td>
<td>Goud &amp; Khond</td>
</tr>
<tr>
<td></td>
<td>Machinguttu</td>
<td>Gudmalliputtu</td>
<td>Mali</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Kondathara</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Valmikis</td>
</tr>
<tr>
<td>East Godavari/ Y. Jawaroram</td>
<td>Y. Jawaroram</td>
<td>Boddagandi</td>
<td>Konda Reddy</td>
</tr>
<tr>
<td></td>
<td>Mamachada-Vararam</td>
<td>Kanivarada</td>
<td>Konda Reddy</td>
</tr>
<tr>
<td></td>
<td>Mascarilli</td>
<td>Chekkavarada</td>
<td>Konda Reddy</td>
</tr>
</tbody>
</table>

Out of the 12 villages selected, 9 are located far away from the road point and 3 are relatively nearer. All tribal groups practising shifting cultivation were covered by the study. Contd...
Population:

Together 479 families with 2125 members of which the number of males is 1039 while that of females 1036 were studied. The average size of the family worked out to 4.4. The village-wise number of families studied and population is given hereunder.

<table>
<thead>
<tr>
<th>District/</th>
<th>Village</th>
<th>No. of families</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Srikakulam/</td>
<td>Sandhi</td>
<td>71</td>
<td>196</td>
</tr>
<tr>
<td>Southampeta</td>
<td>Althi</td>
<td>23</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>36</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>71</td>
</tr>
<tr>
<td>Vizianagaram/</td>
<td>Gopalanuram</td>
<td>15</td>
<td>43</td>
</tr>
<tr>
<td>Tarvathipram</td>
<td>Kundamassuru</td>
<td>24</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>Thuppalapadu</td>
<td>27</td>
<td>59</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>63</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>122</td>
</tr>
<tr>
<td>Visakhapatnam/</td>
<td>Bolluru</td>
<td>21</td>
<td>49</td>
</tr>
<tr>
<td>Padamu</td>
<td>Chintamitta</td>
<td>21</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td>Ko. Annesulu</td>
<td>26</td>
<td>66</td>
</tr>
<tr>
<td></td>
<td>Gudamaliuttu</td>
<td>43</td>
<td>96</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>95</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>191</td>
</tr>
<tr>
<td>East Godavari.</td>
<td>Godenegro</td>
<td>31</td>
<td>74</td>
</tr>
<tr>
<td>Dampachodawaram</td>
<td>Kudimada</td>
<td>104</td>
<td>208</td>
</tr>
<tr>
<td></td>
<td>Chikkavada</td>
<td>73</td>
<td>159</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>179</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>338</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>479</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1089</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1036</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2125</td>
</tr>
</tbody>
</table>

Literacy:

The tribals who can read and write have been considered as literate persons. Out of the total population of 2125, the number of literates is 131, constituting 6.16% to the total population. The details of literates in the selected villages are presented below:

Contd...
| District/  |
| L.T.D.  |
| Village | Total | No. of | % of |
|         |       | voters | literate | litera-
|         |       |        | tion |
| Srikakulam | Baddi | 331 | 16 | 4.8 |
| Westhamota | Althi | 71  | 6  | 8.4 |
| Visakhapatnam/ | | | | |
| Tenali | Ponnur | 72 | 6 | 8.3 |
| Karakurum | Kondakuru | 108 | 41 | 11.8 |
| Fromalapadu | | 122 | 16 | 13.1 |
| Visakhapatnam/ | | | | |
| Padaru | Belluru | 92 | 4 | 4.3 |
| | Chetturita | 90 | 11 | 12.2 |
| | K chicanchula | 119 | 7 | 5.8 |
| | Gaddinutu | 191 | 3 | 1.5 |
| East Godavari/ | | | | |
| Koduru | Bollaladi | 147 | 18 | 12.2 |
| Rangareddu- | Kanivada | 444 | 16 | 3.6 |
| Varan | Chackveda | 338 | 28 | 8.28 |
| | | 2125 | 151 | 6.16 |

The basic facilities available to these villages like housing, drinking water, irrigation, communication, education, medical and health, banking, marketing, electricity etc., are given in the Annexure - X.

Assessment of the economic situation with statistical tools is a primitive society is invariably a difficult task. The 12 villages selected for study with differing ethnic composition lying in varying agro-climatic zones presents a variegated picture but have one feature in common and that is the practice of Podu cultivation. The position is briefly summarised as follows:

**Economic Status & Occupational Pattern:**

The economic status of tribals in the surveyed families in sample villages is presented in Annexure-XI. The total population of the 12 villages studied is 2125, of which 1260 members are earners, constituting 59.29%. Non-earners...
are 865 constituting 0.71% to total population. Children and aged persons are categorised as dependents (non-earners). In tribal areas, women does as much work as man if not more, she participates in agricultural operations, collection of minor forest produce and also takes part in the non-agricultural labour activity besides attending household chores, child rearing etc., therefore, the female population excluding the aged and children is included in the category of earners.

Agriculture either shifting or settled, especially the former and agricultural labour constitute the main occupation of tribes. Collection of minor forest produce, forest labour etc., are subsidiary occupation. The analysis of occupational pattern shows that 95.7% of the tribes are engaged in agriculture and the remaining 4.3% are depending on non-agricultural activity. 142 families (29.7%) are solely dependent on kudu cultivation, 24 families (5.1%) depend solely on settled cultivation while the rest of 292 families (60.9%) are practising both kudu and settled cultivation.

With regard to 21 landless families, it is found that they are depending on either agricultural labour, construction labour or other-wise employed Annexure-XII.

Land Holdings:

In the 12 villages studied the total extent of land in possession of tribes is 390.77 hect. which includes dry, wet and kudu lands. Out of 479 surveyed families, 458 families are having land holdings (95.60%) and 21 families are landless which constitutes 4.40%. Out of 390.777 hect., 356.972 hect. is dry land (90.05%), 62.305 hect. is wet land.
(6.29%) and 541.50 hact. is Podu land (54.65%). Out of 990.777 hact. of total land, 440.295 hact. is 'patta' land and 550.482 hact. of land is in possession of tribals without 'patta' and percentage of patta and non-patta lands comes to 44.45 and 55.57 respectively. The average size of settled cultivation land holding per family works out to 2.16 hact. whereas the Podu land is 1.25 hact. both under cultivation (0.951 hact.) and abandoned (0.299 hact.).

The average size of land holding per family is larger in Guadamalalutta village of Visakhapatnam district followed by Gopalapuram village of Vizianagaram district. In case of Guadamalalutta, the average size of land is 4.190 hact. per family and 3.336 hact. in Gopalapuram. The average size of land is very small (2.1291 hact.) in Althi village of Srikakulam district followed by Chuttumitta and Ballyaguda villages of Visakhapatnam district. The land holdings and distribution of land among the villages surveyed is presented in Annexure-III. it indicates that large part of the land is under podu cultivation (541.50 hact. out of total extent of 990.777 hact.) followed by dry cultivation while only a small portion is under wet cultivation. The extent of Podu land without patta is 425,060 hact. for excess the Podu land with patta 116,437 hact.

The details presented in Annexure-VII pertain to extent of Podu land available in 12 sample villages. The total Podu land available is 541.50 hact. Owned by 434 families, of which 294.65 hact. of Podu land is under cultivation, 119.63 hact. of land is under plantations and remaining 127.82 hact. is abandoned (54.42% of podu is under cultivation, 21.93% Contd...
is under plantation and 23.60% is abandoned Podu). The
average size of Podu land in Gopalamram is large i.e. 2.43
hect. per family followed by Kondamasure of Vizianagaram
district and Sarathi village of Vizianagaram district. The
distribution of Podu lands in sample villages of Vizianagaram
district is large when compared with other villages surveyed
in the proposed project area. The distribution of tribal
families by the size of Podu holding is presented in
Annexure-XIII. Out of 454 families having Podu lands,
173 families are possessing Podu land below 1 acre (0.405 hect)
125 families between 1.1 - 2 acres (0.46 - 0.81 hect)
97 families own Podu land between 2.1 to 3 acres (0.82-
1.21 hect.) 46 families own 3.1 to 4 acres (1.22 to 1.619
hect) and an equal number of families are possessing Podu
land between 4.1 to 5 acres (1.620-2.024 hect) while the
remaining 47 families own above 5.0 acres (2.024 hect).
The classification of Podu holdings reveal that more than
50% of the families are having Podu holdings below two acres.

Podu land holdings can be classified into 6 categories.
(1) Those within the reserve forest under cultivation, (2)
those within the reserve forest but abandoned, the podu
fields lying out side reserve forest can also be classified
as (3) those with patta and under cultivation, (4) those
with patta but abandoned (5) those without patta under
cultivation and (6) those without patta but abandoned.
There is likelihood of overlap between categories (1, 2)
and (3-6).
Wage rates in the tribal areas are very low in comparison to the plains area. The wages prevailing in selected villages range from Rs.3/- to Rs.10/- depending on demand for agricultural work. Sometimes, the wages are also paid in kind. Suppose if a person is engaged in harvesting the crops, she/he will be paid 2 to 3 Kuncham (local measure) of grain for the work attended in a day. However, the pattern of wage rates in Todru cultivation is furnished below:

<table>
<thead>
<tr>
<th></th>
<th>Male (Rs. per day)</th>
<th>Female (Rs. per day)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Digging</td>
<td>Rs. 5.00 to Rs. 10.00</td>
<td>Rs. 2.50 to Rs. 8.00</td>
</tr>
<tr>
<td>Seeding</td>
<td>Rs. 3.00 to Rs. 5.00</td>
<td>Rs. 2.50 to Rs. 5.00</td>
</tr>
</tbody>
</table>

Harvesting: 1 'Kuncham' of grain = 1 'Kuncham' of grain

The value of family labour is only imputed market wage rate. Payments are made either in cash or in kind or both. Sometimes mid-day meal is given. Method of payment varies depending on the type of operation. However, the Todru operations are mostly undertaken on mutual help and exchange labour basis, the host invariably giving food and one or two measures of harvested grain.

In the 12 surveyed villages, it is found that in 8 villages of Visakhapatnam, Visakhapatnam, Srikakulam and East Godavari districts, wet land is available. The irrigation sources are basically hill streams. The extent of wet land is 62,307 hectares. Actually in some villages, as per revenue records, there is no classified wet land, but during rainy seasons, the tribes divert the stream water by constructing checkdams and cultivate paddy. It is considered as wet land cultivation. The tribals are raising two crops, where irrigation facility is available and in

Contd...
and class they are raising only one crop. The availability of wet land is very less in tribal villages and the percentage works out to 6.2 to the total land of the villages. There is no wet land in Chuttumitta and Komerouschula villages of Visakhapatnam District, Boddangi and Chakkavali villages of East Godavari District. The large portion of wet land i.e., 17.71 hectares is available in Gudamaliputtu of Visakhapatnam District followed by Tonnalondi in Vizianagaram District and Althi of Srikakulam District.

Annual Costs & Returns:

Under wet land cultivation, preparation of land starts with ploughing. It is undertaken twice or thrice in transverse directions and the number of ploughings varies depending upon the nature of soil and the type of crop that is to be grown in the land. In the case of wet land where paddy is grown, ploughing is done 3 to 4 times. After preparation of land, they sow the paddy and apply farmyard manure. In recent times, the tribals are encouraged to use high yielding variety seeds in limited areas of surveyed families. The tribals of this area undertake weeding two to three times in paddy. Since the preparation of land starts from July, by the end of December harvesting of paddy is completed and threshing by the end of January.

The input cost is obviously higher in case of wet land farming followed by dry land paddy. The cost of wet land cultivation in the surveyed villages ranges from ₹432 to ₹864 per hectare depending upon cost of labour. It includes family labour, hired labour, seeds, fertilizers etc. The yield per acre on an average is 10 quintals. In surveyed
villages, the total output value from 62,307 hectares comes to Rs.0.1749 Million and output value per hectare works out to Rs.2807.58/-. The gross value of the output is calculated with reference to the sale price prevailing in the market. The value of by product is included in the gross value. The cost of water cultivation in Ballyaguda of Visakhapatnam district and Seethi of Srikakulam district is comparatively higher when compared to other villages. This is due to use of chemical fertilizers and high wage rates. The average net output value per hectare works out to Rs.2186.00. The highest net value derived per hectare is Rs.2595/- in Seethi village of Srikakulam district and lowest net output value is Rs.1939/- in Kanivada of East Godavari district (Annexure - XIV).

Soma, Chollu, Jonna, Voodu, Horsegram, Niger, Caster etc., are grown in dry land in the sample villages. (Annexure XV), out of 12 villages surveyed, only in 10 villages, dry land farming is practised. In Ballyaguda village and Chuttumitta village of Visakhapatnam district there is no dry land and total dry land under cultivation in these 10 villages comes to 379.70 hectares. The percentage of dry land with reference to total land comes to 33.32%. Large extent of dry land is available in Gadamballagutta village (92.21 hectares) of Visakhapatnam district and its percentage is 24.34 followed by Chekkavada of East Godavari district where the dry land cultivation is also proportionately higher. The cost of cultivation per hectare in dry land varies from Rs.296.40 to Rs.679.25, depending on the usage of fertilizers. The total output value of various dry cultivation crops grown on 379.70 hectares comes to Rs.0.7949 million and output value per hectare... Contd...
hectare works out to ₹ 2093.82. The input value per hectare is ₹ 423.30 and net output value per hectare works out to ₹ 1665.77 in the surveyed villages.

Large extent of Todu land is under cultivation in Kanivada village of East Godavari district followed by Seedhi village and very small extent of Todu land is available in Chuttumitta village of Srikakulam district. In Todu lands, the tribals raise crops like 'Kandi', 'Same', 'Korra', 'Jowar', 'Ganti', etc. In some villages, they are raising Kandi(Adgram) in the 1st year and mixed crops in subsequent years and whereas in some areas they are raising mixed crops from the first year itself. The cost of cultivation per hectare ranges from ₹ 370.50/- to ₹ 738.50/- in the surveyed villages. The average cost of cultivation in Todu lands comes to ₹ 441.30/- per hectare. The gross output value in 294.652 hectares of Todu lands is ₹ 0.4878 millions and the rate of output value per hectare works out to ₹ 1665.64 and net output value on Todu lands is ₹ 1170.66 per hectare (Annexure XVI).

A comparative analysis of incomes from the 3 types of farming i.e. wet, dry and Todu indicates that there is a significant difference in the levels of net incomes. Wet farming generates more income than dry and Todu farming. In the present study, the average net value returns from the three types of cultivation are wet land ₹ 2186.60, dry land ₹ 1665.77/- and Todu land ₹ 1170.66.
**Income & Expenditure:**

The annual income derived from different sources are presented in Annexure-XVII. It indicates that major source of income is Agriculture, followed by Agricultural labour. The gross value of the income from land is calculated by adopting the prices prevailing in the local markets. The total income of 479 families is ₹1.944 Millions of which ₹1.468 millions is only from agriculture (gross value of the agricultural produce), which constitute 75.48% of the total income. The earnings from agriculture labour is ₹0.186 millions constituting 9.57% to total income. Income is also derived from the sale of Minor Forest Produce collected and forest labour which constitutes 4.95% to the total income. The income derived through Live stock constitutes 3.28% of the total income. The source-wise average income for a tribalfamily is presented hereunder:

<table>
<thead>
<tr>
<th>No.</th>
<th>Source</th>
<th>Amount</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Agriculture</td>
<td>3064.40</td>
<td>75.48</td>
</tr>
<tr>
<td>2</td>
<td>Agriculture labour</td>
<td>388.41</td>
<td>9.57</td>
</tr>
<tr>
<td>3</td>
<td>Non-Agriculture labour</td>
<td>70.58</td>
<td>1.74</td>
</tr>
<tr>
<td>4</td>
<td>Collection of M.F.P.</td>
<td>159.07</td>
<td>3.92</td>
</tr>
<tr>
<td>5</td>
<td>Forest labour</td>
<td>41.75</td>
<td>1.03</td>
</tr>
<tr>
<td>6</td>
<td>Live stock</td>
<td>133.00</td>
<td>3.28</td>
</tr>
<tr>
<td>7</td>
<td>Employment (Service)</td>
<td>60.00</td>
<td>1.48</td>
</tr>
<tr>
<td>8</td>
<td>Others</td>
<td>142.17</td>
<td>3.50</td>
</tr>
</tbody>
</table>

**Total:** 4059.36 100.00

Contd...
The average income per family works out to Rs. 4,059.38 of all the selected villages, the highest average income (Rs. 5,580) is noticed in Budamaliputru village of Visakhapatnam district as the holding size is more. The inhabitant (Malis) are good horticulturists and are raising hybrid varieties of vegetables.

The total expenditure of the 479 families is Rs. 2,073 millions (Annexure XVIII) which is more than the annual income of the surveyed families. The average expenditure of the family is Rs. 4,327. Major amount was incurred for consumption of food. Out of total expenditure of Rs. 2,073 Millions, Rs. 1,123 million was incurred towards food and the percentage works out to 54.22. An amount of Rs. 0.148 million was incurred towards clothes. Considerable amount was incurred on consumption of liquor. However, the item-wise expenditure per family is presented below:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Item</th>
<th>Expenditure (Rs.)</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Food</td>
<td>2,346.34</td>
<td>54.22</td>
</tr>
<tr>
<td>2.</td>
<td>Clothes</td>
<td>310.00</td>
<td>7.16</td>
</tr>
<tr>
<td>3.</td>
<td>Education</td>
<td>3.34</td>
<td>0.08</td>
</tr>
<tr>
<td>4.</td>
<td>Festivals and ceremonies</td>
<td>269.44</td>
<td>6.23</td>
</tr>
<tr>
<td>5.</td>
<td>Household equipments</td>
<td>144.10</td>
<td>3.33</td>
</tr>
<tr>
<td>6.</td>
<td>Fuel and lighting</td>
<td>122.56</td>
<td>2.83</td>
</tr>
<tr>
<td>7.</td>
<td>Travelling</td>
<td>28.33</td>
<td>0.65</td>
</tr>
<tr>
<td>8.</td>
<td>House repairs</td>
<td>89.86</td>
<td>2.08</td>
</tr>
<tr>
<td>9.</td>
<td>Cultivation expenses</td>
<td>481.50</td>
<td>11.12</td>
</tr>
<tr>
<td>10.</td>
<td>Liquor</td>
<td>411.61</td>
<td>9.50</td>
</tr>
<tr>
<td>11.</td>
<td>Others</td>
<td>121.08</td>
<td>2.80</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>4,327.18</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>
The preceding discussion on the income and expenditure pattern gives an idea of the standard of living of tribals in the surveyed villages.

The average annual income of the surveyed families is Rs. 4,059 per family and expenditure is Rs. 4,327. All the tribal families incur expenditure over and above their income.

**Indebtedness:**

In the villages selected for survey, the data on indebtedness from different sources is collected by canvassing household schedules and presented in Annexure-XIX. It reveals that out of 479 families surveyed in 12 villages, 103 families have obtained loans either from Bank, Corporation or non-tribals or fellow tribals. The percentage of indebted families works out to 21.50. It is observed that some of the tribals are not revealing the debts. 38 tribal families borrowed to an extent of Rs. 69,540/- from Banks and repayment was to the tune of Rs. 21,300/- and the percentage of repayment to banks comes to 31.07. The share of amount borrowed from non-tribals is Rs. 30,670/- (26.91%) and the repayment was Rs. 900/- only. The average debt amount per family works out to Rs. 1107/-. High rate of indebtedness is prevailing in Godaridiritu followed by Bollyaguda village of Visakhapatnam district. In Boddagudi and Chakkavada villages of East Godavari district, the tribal group inhabiting is Konda Reddi. It is revealed that they never go in for huge amount of loans and generally borrow from other tribals and in repaid immediately.

**Contd.**
It is informed during the survey that non-tribal traders visit the tribal villages at harvest time and advance loans to the tribals on a condition that the produce should be sold to them at an agreed rate. For example, if the prevailing market rate of redgram is Rs. 15/- per kusum (a unit of 5 kg), the showman offers Rs. 6/- to 7/- at the time of harvesting, the showman comes to the village and collects the produce. The Sukhras of Gopalapuram informed that they will go to non-tribal showman of Gumma-Laxminagar, a nearby town for this purpose.

The Koonds of Baligauda village (Visakhapatnam Dist.) told that the showmen of Dhammadaram (Vizianagaram Dist.) are advancing loans to the tribals while the crop is in progress. Here also the tribal has to sell the produce to the same showman at the agreed rate.

Assets:

Assets include cultivable land owned by each household, house, cattle sheds, agricultural implements, household furniture, livestock, household utensils and ornaments. (Annexure-XX). The household equipment of a tribal family include cot, wooden or trunk boxes and cooking vessels. The assessment of the value of the assets particularly the land and household property in the tribal areas is very difficult as in these areas the scope for sale and purchase transactions of immovable properties are rare and infrequent. However, the assessment of assets was made by interviewing the knowledgeable persons. The total value of the assets in 12 sample villages comes to Rs. 9,105 millions of which major value is derived from land only, followed by housing and livestock respectively. The average asset value per family comes to Rs. 19,069/-. 
AIMS AND OBJECTIVES OF ANDHRA TRIBAL DEVELOPMENT
PROJECT FOR REHABILITATION OF SHIFTING CULTIVATORS

Aim of the Project:

Andhra Pradesh Tribal Development Project aims at providing food security through natural resource development to the Scheduled Tribe families living in environmentally vulnerable hill slopes within the I.T.D.A areas of Sathampeta, Arythipuran, Pedana and Aneeshwararam over a period of seven years.

Objectives:

With in the context of traditional tribal life and culture the objectives of the project are set out as follows:

1) Household food security by increasing the productivity of fields.
2) Protection and rehabilitation of their environment through the introduction of sustainable agricultural systems.
3) To reduce their indebtedness to the money lenders through the availability of alternative sources of credit.
4) To raise incomes and improve the quality of life of the tribal families in the identified project.
5) To instil self reliance and self confidence.

Important Project Components are
a) Natural Resources Development
b) Community Development participation education and health.
c) Marketing and credit support.

d) Project management support.

Project Area and Targeted Group:

The Project area is spread over 4 I.T.D.As viz, Sathampeta, Arythipuran, Pedana and Aneeshwararam in the districts of Srikakulam, Vizianagaram, Visakhapatnam and East Godavari.

These I.T.D.As have been selected as tribal families.

Contd...
engaged in Todu cultivation are the most disadvantaged. Major tribal groups found in the project area are Savara, Jatara, Konatkora, Konda, Garja, Gadaba, Bhajatha, V. Lemiki, Koya and Konda reddi.

The Targeted area for Todu rehabilitation consists of 16 water sheds and 19 mandals in four I.T.D.A's. The number of Todu villages in the project area comprises of 2077 with 63,371 families. The total Todu families are 43,294 which constitute 68% to the total families of the project area. I.T.D.A wise details are given in annexure - V.
<table>
<thead>
<tr>
<th>State</th>
<th>District(s)</th>
<th>Area of tribes practising shifting cultivation</th>
<th>Estimated area under shifting cultivation for a year (in sq.km.)</th>
<th>Estimated population (primarily or partially dependent on shifting cultivation) (in thousand)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Andhra Pradesh (a) Sikakulu, Bagata, Godavari,</td>
<td>Khamara, Khoni, Kotiyas, Kay's, Konda-Radda, Konda-Dhora, Malis, Mannu, Dhora, Mayakhra, Deora, Savara</td>
<td>384</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>(b) East Godavari</td>
<td>Bagata, jet was Konda Dhoras, Konda-Krons, Konda-Laddis, Mukha Dhora Savaras</td>
<td>173</td>
<td>116</td>
<td></td>
</tr>
<tr>
<td>(c) Visag.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Arunachal Pradesh (a) Not available</td>
<td></td>
<td>600*</td>
<td>500*</td>
<td></td>
</tr>
<tr>
<td>(b) Koshong, Khiti, Sing, Subansiri &amp; Tirap</td>
<td>All including the sub-groups of Gellong, Kiniyong, Trainer, osi, Ashing, Bagui, Bagum, Sinong, and Tangum, Askha, Dafla or Masi, Hill Kiri, Khouwa, Mishi, Hiji, Nocca, Tums and Hupo</td>
<td>920</td>
<td>797</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Sikkim</td>
<td>Guri Hills, Ghgra, Giro, United Tikir Jainti, Khadi &amp; North Ga-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(b) Tinch and Azoren</td>
<td>Lausal, La-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>char Hills, Iwag, Mikir, United Khadi Kizo, Maya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&amp; Jainti Hills</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>State</td>
<td>Region</td>
<td>Districts</td>
<td>Population</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>----------------------------------</td>
<td>-----------------------------------------------</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td>Assam</td>
<td>b) Karbi Anglong and N.C. Hills</td>
<td>Dimasi (Kachari) 690 331</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) West Garo Hills, East Garo</td>
<td>Garo, Kachari, Karbi or Mikir, Khasi, Kuki,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hills, East Khasi Hills, Jaintia</td>
<td>Lalung &amp; Saga</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nagaland</td>
<td>b) Khumulwng, Mon Fassang, Sokha</td>
<td>Nag, Kuki &amp; Mikir 730 396</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>&amp; Zunhabote</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mizoram</td>
<td>b) Aizawl, Churup, Tuipul and</td>
<td>Chokma, Hmar, Lakho, Mizo, Phei &amp; Riang</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dungri dist.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Bihar</td>
<td>a) Singbhum, Sontal Garo, Donchi</td>
<td>Birjai, Khasi, Norw, Malais, Warshar, Sauria</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Taharia</td>
<td>436 115</td>
<td></td>
</tr>
<tr>
<td>Sikkim</td>
<td>b) Sontal Garo, &amp; Sauria</td>
<td>Mal &amp; Sauria Taharia</td>
<td>152 61</td>
<td></td>
</tr>
<tr>
<td>5. Karnataka</td>
<td>a) Interior, Mountainous of</td>
<td>Battakurba, Janukuruban, Kumbis Kumar,</td>
<td>10 14</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Belgaum &amp; South Karnataka</td>
<td>Karat Soliga &amp; District.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Not available</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
6. Kerala
   a) Attapady Irular, Kurumbas, Amosu, Valiyapuram, Kurichains, Mudugur, Taluk Malabar, Kannur Dist.
   40
   b) Talghat Kurumbas & Mudugur
   19

7. Gujarat
   a) Dung Dist. and some parts of Surat Dist.
      Bhil, Kumbi, Kakadi, Jawchi, Varhli
      Kalaba Dist. Halkki, Kothwali
      South Chanda, Kumur, Marotha, Divisio
      Janjira sub- Thakur, division Wakhals
      298
   b) Not available.

8. Madhya Pradesh
   a) Durg, Bastar, Agariya, Baiga, Chhindwara, Chanda, Balaghat, Handia, Raigarh.
      Bhoria, Gond, Korda, Kodaku, Madia, Majhwar, Nawasi.
      90
   b) Bastar Hill Maria
      Angami, Kabui-Kacha Naga, Mariang, Tangkuli
      81

9. Manipur
   a) Hill areas
      Anal, Chothe Hmar, 600
      Kabui, Kacha Naga, Lamjao, Mao Haring, Tangkhul, Thadou
      216
   b) East Distt.
      North Distt., South Distt., Tangroupal, West District.
      293

10. Orissa
   a) Keonjhar, Sundergarh, Denkanal, Sambalpur, Kalabandi, Ganjam, Kharagpur, Sundergarh.
      Bhuiya or Bhuayan 1600
      937
   b) Bausa-Khondmals Dhenkanal, Ganjam Keonjhar, Kharagpur, Sundergarh.
      Shuiana, Bondo, Poraja, Didayi, Kaluhutoni, Sambalpur.
      2298
1. Tamil Nadu
   a) Coimbatore dist., Kadar, Kurumbas 12
      Nilgiris dist. Malasari, Puleshams, Paniyans.
   b) Not available.

2. Tripura
   a) Saagar, Knowai, Chakma, Garo, Halam, 467
      Kailashahar, Kamalpur, Dharma nagar
      Lushai, Mag, Noatia, Janatia Kuki.
      Udaipur, Sonemura, Beang, Tripura.
      Belonia & Amarpur
      Sub-division
   b) North District, Chakma, Halam, 620
      South District, Janatia, Lushai,
      West District, Mag, Noatia, Riangle
      & Tripura.

Total:
   a) 6184 3309
   b) 13263 3692

* Figures for Arunachal for 1960-61 interpolated by author for comparison purposes.


2. Report on population data regarding forestry communities practicing shifting cultivation in India (FAO/UNEP project).
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Tribe</th>
<th>Total Population</th>
<th>% to the total S.T. population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ajudh</td>
<td>5,350</td>
<td>0.168</td>
</tr>
<tr>
<td>2</td>
<td>Durga</td>
<td>89,567</td>
<td>2.920</td>
</tr>
<tr>
<td>3</td>
<td>Shil</td>
<td>154</td>
<td>0.005</td>
</tr>
<tr>
<td>4</td>
<td>Chenchu</td>
<td>20,237</td>
<td>0.921</td>
</tr>
<tr>
<td>5</td>
<td>Gadaba</td>
<td>20,049</td>
<td>0.983</td>
</tr>
<tr>
<td>6</td>
<td>Goud, Naikpad, Rajgond</td>
<td>1,67,108</td>
<td>5.261</td>
</tr>
<tr>
<td>7</td>
<td>Goud</td>
<td>6,256</td>
<td>0.196</td>
</tr>
<tr>
<td>8</td>
<td>Hill Raddi</td>
<td>20</td>
<td>0.001</td>
</tr>
<tr>
<td>9</td>
<td>Jatru</td>
<td>86,762</td>
<td>2.731</td>
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<tr>
<td>10</td>
<td>Kammara</td>
<td>36,295</td>
<td>1.142</td>
</tr>
<tr>
<td>11</td>
<td>Kattumavakan</td>
<td>173</td>
<td>0.005</td>
</tr>
<tr>
<td>12</td>
<td>Kolam, Mammervaru</td>
<td>17,096</td>
<td>0.538</td>
</tr>
<tr>
<td>13</td>
<td>Konda Dora, Konda Kapa, Kuda</td>
<td>1,42,374</td>
<td>4.482</td>
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<tr>
<td>14</td>
<td>Konda Raddi</td>
<td>27,830</td>
<td>0.876</td>
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<td>15</td>
<td>Kondh, Kadi, Koshu, Dasiy,</td>
<td>50,726</td>
<td>1.597</td>
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<tr>
<td></td>
<td>Kondh, Dongria Kondh, Kuttiga,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kondh, T CITY Kondh, Kothri</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Kondh, Yanji Kondh</td>
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<td></td>
</tr>
<tr>
<td>16</td>
<td>Kotia, Bastho Oriya, Barika,</td>
<td>16,847</td>
<td>0.530</td>
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<tr>
<td></td>
<td>Dhulian, Duli, Holvi, Thik,</td>
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<td></td>
<td>Kuttiga, Sorena, Sisbonaiko</td>
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<tr>
<td>17</td>
<td>Gowd, Goud, Gotik, Konda,</td>
<td>3,62,341</td>
<td>11.408</td>
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<td></td>
<td>Lingal Koya (ordinary), Kutto</td>
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<tr>
<td></td>
<td>Koya, Bhino Koya, Raj Koya</td>
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</tr>
<tr>
<td></td>
<td>Kalim (excluding Adilabad,</td>
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<tr>
<td></td>
<td>Hyderbad, Kalmiagr, Khammam,</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Mahaboobnagar, Medak, Nalgonda</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>and Nizam districts)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mannu Dora</td>
<td>17,948</td>
<td>0.565</td>
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<tr>
<td></td>
<td>Mukha Dora, Nooka Dora</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>Kayak (in the Agency tracts)</td>
<td>4,323</td>
<td>0.136</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>---</td>
<td>-------------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>21. Varde</td>
<td>122</td>
<td>15,373</td>
<td>0.003</td>
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<tr>
<td>22. Yavadi</td>
<td>3,156</td>
<td>3,156</td>
<td>9.937</td>
</tr>
<tr>
<td>23. Yerukula</td>
<td>61,808</td>
<td>61,808</td>
<td>1.948</td>
</tr>
<tr>
<td>24. Unclassified</td>
<td>31,76,001</td>
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Total of all S.T.S
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<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
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<tr>
<td>24.</td>
<td>Trudhan</td>
<td>15,573</td>
<td>0.490</td>
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<tr>
<td>25.</td>
<td>Torja, Toraja</td>
<td>16,374</td>
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<tr>
<td>26.</td>
<td>Kaddi Dor</td>
<td>4,177</td>
<td>0.131</td>
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</tr>
<tr>
<td>27.</td>
<td>Roa, Rena</td>
<td>122</td>
<td>0.003</td>
<td></td>
</tr>
<tr>
<td>28.</td>
<td>Svara, Kupa Svara, Palli Svara, Khutto Svara</td>
<td>81,121</td>
<td>2.554</td>
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</tr>
<tr>
<td>29.</td>
<td>Sugali, Lambada</td>
<td>11,57,604</td>
<td>36.448</td>
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</tr>
<tr>
<td>30.</td>
<td>Thoti (in Adilabad, Hyderabad, Karimnagar, Khammam, Mahboobnagar, Medak, Nalgonda, Nizamabad and Rangal districts)</td>
<td>1,753</td>
<td>0.055</td>
<td></td>
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<tr>
<td>31.</td>
<td>Valmiki (in the agency tracts)</td>
<td>40,985</td>
<td>1.290</td>
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<td>32.</td>
<td>Yandhi</td>
<td>3,15,344</td>
<td>9.928</td>
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<td>33.</td>
<td>Yerukula</td>
<td>3,15,618</td>
<td>9.937</td>
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<td>34.</td>
<td>Unclassified</td>
<td>61,808</td>
<td>1.946</td>
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Total of all S.T.S 31,76,001 100.00
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the District</th>
<th>S.T. Population in 1981 (In lakhs)</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>Srikakulam</td>
<td>1.05</td>
</tr>
<tr>
<td>2.</td>
<td>Vizianagaram</td>
<td>1.53</td>
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<td>3.</td>
<td>Visakhapatnam</td>
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<td>4.</td>
<td>East Godavari</td>
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<td>5.</td>
<td>West Godavari</td>
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<td>6.</td>
<td>Krishna</td>
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</tr>
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<td>7.</td>
<td>Guntur</td>
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<td>8.</td>
<td>Trichur</td>
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<td>9.</td>
<td>Villupur</td>
<td>1.77</td>
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<td>10.</td>
<td>Chittoor</td>
<td>0.79</td>
</tr>
<tr>
<td>11.</td>
<td>Gudapad</td>
<td>0.38</td>
</tr>
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<td>12.</td>
<td>Anantapur</td>
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<td>13.</td>
<td>Kurnool</td>
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<td>14.</td>
<td>Mahboobnagar</td>
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<tr>
<td>15.</td>
<td>Ranga Reddy</td>
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<td>16.</td>
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<td>17.</td>
<td>Medak</td>
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<td>18.</td>
<td>Nizamabad</td>
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<td>19.</td>
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| Total: | 1,05,142 | 1,53,344 | 3,54,127 | 1,43,422 | 7,56,032 |

Source: Census of India - 1981.
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Source: Project report on rehabilitation of shifting cultivation of Eastern Ghats of Northern coastal districts of Andhra Pradesh.
### Annexure - V

**DETAILS OF PROJECT ARE AS AND TARGETTED GROUP OF FAMILIES**

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Source: A. Tribal Development Project Appraisal Report Working Janar-I
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(4.81%) (3.19%) (6.39%) (1.11%) (3.38%) (2.06%) (0.72%)
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Total: 434 (74.65%) 541.50 (74.65%) 324 (77.27%) 418.437 (25.35%) 112 (22.73%) 123.060

Note: The numbers in parentheses indicate the percentage of the total.
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(12,550) | (500) | 2370 | 115 | 100 |
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