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SURVEY
OF
TRIBAL
DEVELOPMENT
BLOCK



POLAVARAM
WEST GODAVARI DISTRICT

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TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE
TRIBAL WELFARE DEPARTMENT
GOVERNMENT OF ANDHRA PRADESH
HYDERABAD
1977



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C O N T E N T S

		PAGE NO.
CHAPTER	Introduction ..	I.
	PART -I AREA & PEOPLE	
I.	Environment ..	1
II.	Socio-Cultural Life ..	22
	PART -II ECONOMIC LIFE & DEVELOPMENT PROGRAMMES.	
III.	Tribal Demography ..	62
IV.	Sources and Pattern of Living .	90
V.	Agriculture and Animal Husbandry. ..	117
VI.	Minor Irrigation ..	165
VII.	Forest Wealth ..	176
VIII.	Cottage Industries. ..	211
IX.	Transport and Marketing ..	222
X.	Indebtedness and Cooperation ..	243
XI.	Protective Legislation ..	271
XII.	Education & Health. ..	292
	P A R T - III	
XIII.	Conclusions & Recommendations	336
	Appendices ..	357
	Maps	
	Charts	
	Bibliography	

INTRODUCTION

This is the Fifth Report on the Socio-Economic Survey of Tribal Development Blocks in Andhra Pradesh. The present survey was designed to assess the socio-economic conditions of the tribals of the area. There was no base-line data available to assess the socio-economic problems obtaining in the tribal areas of the State. Therefore, this Institute has taken up socio-economic surveys of Tribal Development Blocks covering the important aspects of tribal life and development. viz., Socio-Cultural and economic conditions of tribals, land development, Irrigation, Water supply, education, communication, health, hygiene etc. The survey results serve planners as well as administrators to assess the felt needs of the tribals. The survey was undertaken with the following objectives:-

1. To study the geographical distribution of tribal population.
2. To study the occupational structure and sources of income.
3. To study the existing conditions of agriculture animal husbandry including irrigation facilities.

II

4. To assess forest wealth potentialities and agencies exploiting it.
5. To study the raw materials available and the existing small-scale and cottage industries.
6. To assess extent of Indebtedness and factors responsible for indebtedness. The agencies supplying credit, conditions and rates of interest etc.
7. To study the efficacy of the working of protective legislation = preventing land transfers from S.Ts protection of tribals from moneylenders and scaling down of debts.
8. To study the existing transportation, communication and marketing facilities.
9. To study the existing education and allied facilities.
10. To study the health and hygienic conditions including health institutions.
11. To study the socio-cultural life of the tribes inhabiting the area.
12. To study the attitude of tribals towards the development programmes introduced.

TECHNIQUES:

The Primary Data was collected for 1507 tribal households covering 46 villages through structured schedules. Besides Primary data, secondary data was also collected from various

III

offices such as Block, Taluk, District and various Directorates of the State. Discussions were also held with officials and non-officials of the Block to find out the ways and means to improve the socio-economic conditions of tribals.

I hope that this report will provide a base for formulation of welfare programmes of tribals of the Block. I am thankful to all the Block, Taluk and District level officials and non-officials who have extended their cooperation to my staff members during the field work.

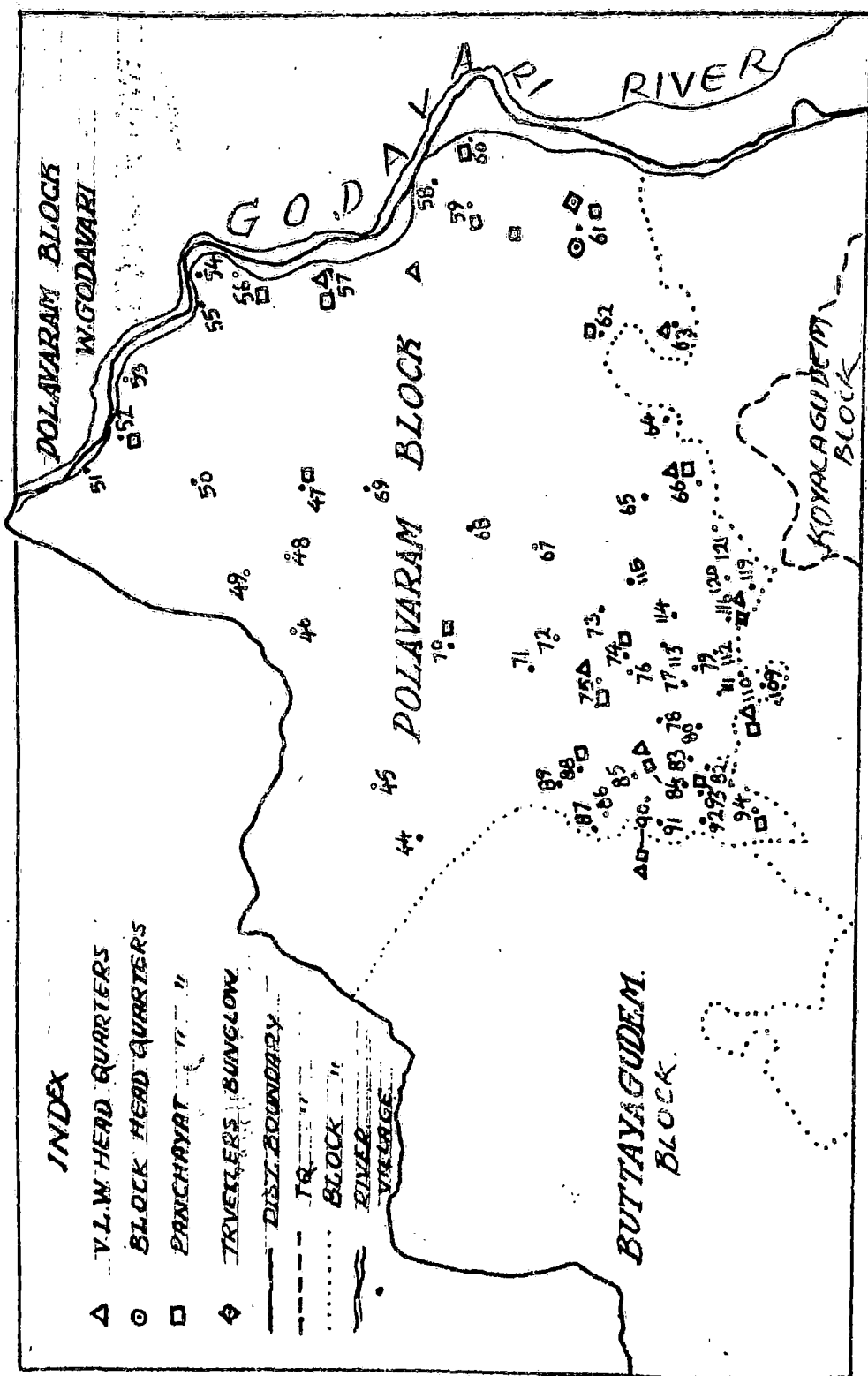
Hyderabad-A.P.

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P A R T - I
A R E A & P E O P L E



INDEX

- △ V.L.W. HEAD QUARTERS
- BLOCK HEAD QUARTERS
- PANCHAYAT
- ◇ TRAVELERS BUNGLOW
- DIST. BOUNDARY
- - - - - TQ
- BLOCK
- ~~~~~ RIVER
- VILLAGE

BUTTAYAGUDEM.
BLOCK.

POLAVARAM BLOCK
W.GODAVARI

POLAVARAM BLOCK

KOYALAGUDEM
BLOCK

GODAVARI RIVER

ENVIRONMENT

The Tribal Development Block Polavaram is situated in Polavaram taluk of West Godavari District, Andhra Pradesh. The very name of the District denotes that it is situated to the west of river Godavari which is divided itself into two main branches viz., Eastern branch or Gowthami Godavari and the Western branch or Vasista Godavari, at Vijjeswaram in East Godavari District. The Vasista Godavari flows towards the south of the district separating it from East Godavari district and meeting the Bay of Bengal at a point Narsapur. The district was formed in 1925 carved out of the old Krishna district and the agency taluk of Polavaram was also tagged on to this district from the then East Godavari District in 1942. This district is bounded by the river Godavari on the east, Krishna district on the West, Khammam District on the north and by Krishna district and Bay of Bengal on the south. It lies between 16°15' and 17°30' of the

Northern Latitude and 80°50' and 81°55' of the Eastern longitude. The total geographical area of the district is 3,009.80 Sq.miles, of which 491.30 Sq.miles covers the agency portion. The total population of the district as per 1961 Census was 19,78,257. There are eight revenue taluks with 826 inhabited villages and 57 uninhabited villages besides ten towns in this district. Eluru, the district headquarter falls under the category of cities with more than a lakh population. The entire district has conveniently been divided into three Revenue Divisions viz., Eluru, Narasapur and Kovvuru for the purpose of revenue administration.

Polavaram, the agency taluk in the Kovvuru Revenue Division traversed by the Eastern Ghats is situated on the West bank of river Godavari. The total geographical area of the taluk is 548.70 Sq.miles with a total population of 1,18,231 as per 1961 Census. There are 128 inhabited and 10 uninhabited villages in this taluk. The distinctive feature of Polavaram taluk is that the entire agency area (491.30 Sq.miles) of West Godavari District lies in this taluk only. There are two Tribal Development Blocks viz., Polavaram and Buttayagudem in Polavaram taluk.

- 3 -

The Tribal Development Block, Polavaram came into existence consequent on the delimitation of erstwhile Community Development Block Koyyalagudem on 1-4-1959 and it was declared as Tribal Development Block on 1-4-1964. This block is bounded by the river Godavari on the east, Buttayagudem Block on the West and the North, and Koyyalagudem block on the south. The total geographical area of the Block is 202 Sq.Miles of which an area of 40,858 Hectares comes under forests.

The entire region of the block can be divided into two distinct physical divisions viz., hilly terrain and larger plains. The hilly tract is traversed by Eastern Ghats which run in several chains of densely wooded hills approximately from north-east to south-west. South of Godavari, the main range which is known as the Papi Konda Range reaches heights of nearly 2,500 ft. The tangled confusion of peaks and ranges divide the face of the region into number of valleys and table lands and the hilly tract is mostly rugged and irregular. Hill after hill piled together and interrupted by the small plains is prominent feature of the hilly tract. Peaks and ravines, hillocks and hollows and undulated

plains render the whole region uneven and the terrain is inaccessible during rainy season. Since it is hilly tract, its elevation is also uneven. The most prominent feature of this group of hills is the flat-topped crust of Papi Konda Range rising to a height of 4,476 feet. The highest peak of the hilly terrain is Peddakonda (big hill). The mean altitude of the hills of this region is about 1,500 feet above mean sea level. Innumerable rivulets, streams and springs of both perennial and seasonal flow gently here and there in the hilly region. The catchment of the ^{Godavari} river/ is an undulating fertile plains. The deposits brought by the yearly floods of Godavari enrich the basin and it is best suited for growing cash crops. Large and undulating plains forms the second division of the region. This area is best suited for cultivation. The forest-clad hills and valleys, lofty peaks, densely wooded forests, luxuriant vegetation, grassy lands, gently flowing streams, rivulets, springs and the entire setting of landscape beckon the visitor. A traveller may pass through any number of miles by seeing variety of scenery without weariness.

GEOLOGY:*

A brief account of the geology and mineral resources of this district furnished by the Geological Survey of India, Andhra Pradesh/^{circle} is given below:

The earliest reference to the geology of this region dates as far back as 1837. The later work of greater significance on the geology of this district was carried out by W.King of Geological Survey of India in the year 1880. The results of this work have been published in the Memoir XVI Part-III of the Geological Survey of India entitled "On the Upper Gondwas and other formation of the Coastal region of the Godavari district". Rocks belonging to Archæans, Lower and Upper Gondwana ages constitute the rock formations of the district. The rocks supporting this area may be classified into following groups.

* District Census Hand Book, West Godavari District, 1961

Local formations

Indian equivalent

- | | |
|--|---|
| 1. Deltaic and Marine Coastal alluvium | Recent |
| 2. Rajahmundry sand Stone | Cuddalore sand stone. |
| 3. Chintalapudi sand stone | } Kanthi and Barkar sand stone (Lower Gondwana) |
| 4. Bedadanure Coal beds | |
| 5. Gneisses and Schists | Archaean |

Of the above five groups, gneiss and Schists form the underlying rock in all the hill reserves.

The Chintalapudi sandstone showing a marked Kanthi facies is best developed in almost all the forests of West Godavari District. A part of Pedadanole Reserve supports sandstone of the Barkara series which is generally associated with coal. The Rajahmundry sandstone forms the underlying rock in Denchurevu Reserves.

GNEISSIC GROUP:

The oldest formation met within the district is probably the gneisses together with quartzite and the calc-silicate rocks. The gneisses may be divided into about five different types mainly on the basis of mineral assemblages. These give rise to prominent

hill features, especially near Dondapudi, where they attain the peak of their development and forms a long range. Some of the conical hills such as Palkonda, Komal Konda, Sap Konda, Sudi Konda, Somal Konda, Rasukula Konda, Dimma Konda and Mallu Konda are also found in the region.

The garnetiferous gneiss is widely distributed and is essentially composed of brownish red garnets of varying sizes with felspar. The major outcrop of this rock type occurs north-east and south-west of Vijayarayi in Eluru Taluk; near Pragadayaram in Chintalapudi taluk and north-east of Ankagudem of Polavaram taluk.

The garnet-sillimanite-gneiss forms the second commonest variety among the gneisses and is characteristic as the name itself suggests by containing sillimanite. Occurrences of this rock is reported from north-east and south-east of Puliamudugudem and near Dondapudi villages.

Khondalites form large hill mass of an average height of 1500 feet to the North-east and North of Mautagudem and along the Papikonda range. They are also well developed near Polavaram. The Kondalites are highly folded and contorted with regional north-east and south-west strike a high dip from 60° to 80°. They are traversed by younger granitic dykes as well as pegmatites and quartz veins. The garnet graphite and garnet sillimanite quartzite are of limited distribution occur in the Dharkonda, Ada Konda range of hills to the north-west of Laxmipuram in Kovvada Reserve Forests. Graphite is present in small elongated scales and sillimanite occurs as needles.

The charnockites cover a wide area forming banks and great massifs in the gneissic regions. They are prominently exposed on eastern flank of Malakonda, Kumarigudikonda, Balikonda, Pothanakonda and Puliramudugudem villages.

MINERAL RESOURCES:

Coal: Rocks of Barakar facies are known to occur in and around Bedadanuru (17°14'30" - 18°14') in Polavaram agency. Sixteen bore holes were put down near Beddanuru between 1874 and 1876 and six seams are reported to have been met. Drilling for coal is in progress near Bedadanuru by Geological Survey of India.

Mica: Minor amounts of greenish grey Muscovite mica are seen near Bothappagudem (very near Akanagudem) in the large feeder joining the 'Mani' Vagu(stream) about 3/4 mile north-west of Bothappagudem. The quality and quantity are not encouraging.

S O I L S:

The soils met with may be classified as follows: (1) Sand, (2) Light sandy soil (3) Dry shallow shandy soil, (4) Red Lateritic soil (5) Light loam, (6) Heavy loam, (7) Heavy alluvium, (8) Black Cotton soil, (9) Loose friable clayey soil, ash grey or buff in colour.

C L I M A T E:

The climatic conditions vary considerably in different parts of the district. It is of extreme type particularly in the hilly tract i.e., very hot summers and cold winters. In the plains it is normal. As the district adjoins the Bay of Bengal in the southern boundary the sea breeze to some extent renders the climate moderate. The temperature is low from October to February. Dense morning fog is common phenomenon from late November to till the end of the February. In the uplands the climate is more invigorating and the cold weather lasts long. The rainy months and winter season are considered to be unhealthy. The lower Godavari Division gets north-easterly winds during the months of January and February. The winds blow in the day time and generally blows down at sunset and the nights are chilly. In the March the winds veer to south and south-west. In the early May, westerly elements commence and there will be local squalls which usually blow in the after-noon often with short heavy showers of rain and sometimes with hails. In the later part of May, hot dry winds blow from west causing

sudden rise in temperature. The south-west monsoon sets in the early June and the veer of wind continues till the end of September. In October the winds veer to the north and shortly afterwards the north-east monsoons set in with strong wind and heavy showers of rain.

The year may be divided into three seasons viz., cold weather, Hot weather and Rainy seasons. The cold weather commences from late November and lasts till the end of February. The rigor of the Cold weather in the agency area is extreme. The biting cold is felt during December and first fortnight of January and sometimes the severity continues even upto the end of February. Heavy dew-fall is common phenomenon during this season. Glittering dew on the grass till 10 a.m. is another interesting sight. During this period the maximum temperature will be about 80° and the minimum falls below 60° on an average. The days are cool, bright and dry. The hot weather commences from the beginning of March and continues until about the middle of June. The hottest days prolong even upto the end of June till heavy

showers fall as a result of the onset of the south-west monsoons. Occurrence of occasional thunders are also common during the period. Throughout the hot weather season, light cool breeze is felt in night times. The tribals who inhabit the closed wooded hills will escape the rigor of the summer. The rainy season starts from the late June and continues till October and sometimes till the middle of November due to arrival of north-west monsoons in the late October or early November. Sometimes, incessant rains continue for days together in the forest clad hills and thus the interior villages of the block will be cut off from outside. Generally, interior villages are unapproachable and the surroundings stink with cattle dung and rotten leaves. The tribals feel discomfort during this season.

Extremities in the hilly tract in respect of climate may be recapitulated. Firstly, the onset of monsoon will be earlier in the agency than in plains. The rainfall is heavy in the forest clad hills. Secondly, the rigor of the cold weather is extreme in the closed wooded hills. Dense morning fog is common phenomenon during the cold weather season. Thirdly, the altitude, dense forests and luxuriant vegetation do not permit the temperature to exceed the average during hot weather season.

RAIN FALL:

Lower Godavari Division gets rains from South-west and North-east monsoons. The highest peaks and forest clad hills and dense forests are the natural hosts of monsoons. The rainy season commences from early June and continues upto the end of October and sometimes prolongs even upto the early days of November. Torrential rains are experienced during August and September. Generally, the rainfall is heavy in the early and mid-monsoons (August and September) and it is scanty and irregular towards the end of the season. Further, the rains commence much earlier in the forest clad hills than in plains and the rainfall too will be heavy in the forests than in the plains. This division does not get uniform rainfall in every year. The following table No.1 shows the year-wise rainfall for the decade from 1958 to 1967.



TABLE No.1

RAIN FALL 1958--1967*

Year	No. of Annual Rainy days	Annual Rainfall (m.m.)
1958	68	491.40
1959	74	570.90
1960	63	1,114.00
1961	115	1,283.80
1962	69	1,013.20
1963	62	563.00
1964	79	1,419.10
1965	70	736.20
1966	76	959.80
1967	80	1,693.20

* Rain Guage Station, Polavaram, West Godavari Dist.

It can be guaged from the above that there had been variations both in rainfall and rainy days for the last 10 years. The average annual rainfall for the last 10 years was 984.46 m.m., with 76.6 average rainy days. There was more rainfall with average rainy days in the year 1967, whereas both rainy days and rainfall were below the average in the years 1958 and 1963. It is curious to note that there was more rainfall with below average rainy days in 1960. Further, the precipitation received during south-west

monsoon period is more useful for cultivation. The rainfall during north-east monsoon is useful to sustain the crops sown in the period.

R I V E R S:

The agency area of the district is endowed with perennial rivers and streams. Godavari, Byneru, Yerrakaluva, Gunderu and Tammileru are important rivers flowing in the district. Among the great rivers of India, the Godavari takes second rank, the first being the Ganga. The Godavari flows across the peninsula with 900 miles meandering course. It rises at Triambak close to Nasik, at a distance of about 70 miles of north-east of Bombay and only 50 miles from the Arabian Sea. From this place the river flows in a south-easterly direction and after completing 650 miles circuit-ous course, it receives from the north at Sironcha the waters of Wardha, the Penganga and the Wainganga united in the single noble stream of the Pranahita. It is soon joined by the tributary called Indravathi from the north, and before the long skirt the Bhadrachalam taluk of Khammam district. A few miles below the border Bhadrachalam/an anicut was constructed at Dummugudem, almost the sole relic of the great scheme conceived by Sir Arthur Cotton for the navigation of the upper

waters of the river. Next, the tributary Savari (or Sabari) flows in from the north, skirting the edge of the forest-clad Reckhapalle hills. From there the Eastern Ghats come to view, some 2,500 feet in average height bounding the whole horizon and towering above the lesser and detached hills that flank the river. From this point, the Godavari has assumed an imposing proportions, being generally a mile and sometimes two and a half miles broad. After meeting the Sabari, its bed is suddenly contracted by spurs of the Papi Hills till at length it forces passage between them, penetrating by an almost precipitous gorge to the very heart of the range. The scenery of this gorge is famous for its natural beauty and grandeur. Here and there a faint line of smoke indicates the existence of Koya or Konda Reddi villages.

After passing the Papi Hills entering the open country the river widens out and flows by Polavaram and Gutala villages and picturesque and sacred islands of Mahanandisvaram and Pattisam. It is nearly two miles wide at Rajahmundry and five miles further down at Dowlaishwaram, at the head of the delta, it is crossed by the celebrated anicut which renders its waters at last available for irrigation. At this point the river is nearly four miles broad though a

third of this width is taken up by three islands. At Dowleswaram, the river divides into two main branches - the eastern or Gauthami Godavari and the Western or Vasista Godavari flowing towards south and meeting the sea at a point Narsapur. A few miles above this latter mouth, another large branch the Vainatheyam, breaks off to the east of the Vasista Godavari (forming island of Nagaram between itself and the latter river) and enters the Bay of Bengal near Bendamurlanka.

The river Godavari flows in the eastern direction of the Block bordering more than 40 KMs. in the Block. Where it winds through the foot hills, the river is broad and shallow and its wide and shandy bed is flanked by pockets of alluvial cultivable land; but where it encounters the main massif, the stream narrows and forces its way through a deep, rocky gorge. All the streams of the hill tract drained into the river and it is navigable throughout the year except in the period of heavy floods. All the river-side villages of the Block will be submerged during heavy floods and cause much damage to the food crops. It is perennial source of drinking to the river-side villages of the Block.

The Byneru and Yerrakalava streams are flowing in the taluk and feeding small irrigation tanks. The rainy water of the region is drained out by the river Godavari, Byneru and Yerrakalava streams. A good number of perennial and seasonal streams, rivulets, springs are the water arteries which provide water facilities to the entire forest. It is really thrilling to see particularly during rainy season that gushing streams dashing against rocks block the way for days together.

FLORA AND FAUNA:

The forest region of Polavaram Block falls under the Lower Godavari Division in West Godavari District. The entire area of Polavaram Range and part of Kannapuram Range cover the forest region of Polavaram Block. The total area under forests is 40,858 hectares. From the point of view of variation in elevation, soil and rainfall, the forests of this region may be classified into three distinct types viz., bamboo, timber and fuel forests. The type of forest is dry mixed deciduous of South Indian type with dense sparse growth. Teak is common in 'Lenkas' (sandy soil) and Ravigudem valley. The forests are of generally epiphytic type consisting chiefly of the following:

S.No.	Botanical Name	Telugu version
1.	Erythroxylon Monogynum	Devadaru
2.	Azadiractis Indica	Vepa
3.	Zyzyphus Jujuba	Regu
4.	Ziayphus Zylopyrus	Gotti
5.	Bauhinia racemos	Ari
6.	Acacia leicophloca	Tellatunna
7.	Acacia ferruginea	Vanni
8.	Albizzia amara	Nallaregu
9.	Gmelina assistica	Kavva Gummodi
10.	Strychnos Nuxvomica	Musti
11.	Bambax Malabaricum	Buruga
12.	Terminalia Tomentosa	Maddi

A detailed account on flora is given in the Chapter on 'Forest Wealth'.

Forest clad hills, perennial streams and springs provide the most congenial and conducive surroundings for wild life. Eventhough the wild life has been greatly dwindled due to the depredations of poachers and increased exploitation of forests; carnivorous animals like panthers, bears, jackals and herbivorous animals like wild pigs, elks / antelopes / bisons, wild goats, spotted deer are found in the forest. Usually deer, wild pigs, wild goats are found moving in herds. Though tiger is very rare, panthers and bears pose a threat to the human and animal population in the closed wooded hills. There is plenty of small game. Poisonous and non-poisonous snakes are also commonly found in the region.

Variety of birds are also seen in the area. Birds like Nemali (Peacock), Pavuram (Pigeon), Adavikodi (Jungle fowl), Rathi Kodi (Red-spur fowl), Palapitta (Jay), Gorinka (Gracula Indiacae), Kaki (Crow), Konga (Crane), Guvva (Dove), Pachcha Pulugu are the commonest variety found in the forests including a host of smaller birds, many brightly coloured and many sweet singers. The river Godavari is well stocked with numerous kinds of fish both large and small including prawns which is a favourite dish for tribals. Both Koyas and Konda Reddis catch the fish with nets, anglers etc. Especially, in summer season crocodiles bask on the sand banks or plough through the quite waters.

ETHNIC COMPOSITION

The region of the Block being a part of 'Koya Country' is the natural abode of Koya and Konda Reddi tribes. Sugali and Nayak tribes are sparsely found in road-side villages of the Block. Very few families of Yenadis and Yerukulas have also settled at Polavaram village. The bulk of the tribal population is composed of Koyas and Konda Reddis and the Koya is numerically the largest tribal group of the Block. But it is found that Koyas and Konda Reddis live in symbiosis in the area. Non-tribals like Brahmin, Viswabrahmin, Kamma,

Mala, Madiga etc., have also permanently settled in some of the villages of the Block. The concentration of tribal population is found in foot-hills, river-side and road-side villages. The great river Godavari exercises a profound influence on those inhabiting on its banks and in the hills on both sides of the riverain tract.

CHAPTER-II

SOCIO - CULTURAL LIFE

The Agency tract of Polavaram Block of West Godavari district is popularly known as 'Reddi Polavaram'. It is the homeland of both Koyas and Konda Reddis. Sugalis and Naiks are sparsely found in road-side villages whereas a few families of Yenadis and Yerukulas have settled at Polavaram village. The non-tribals* have also settled in some of the road-side and river-side villages of the Block. It is curious to note that there is a mixed Koya-Reddi Population in many of the villages of the Block. The population figures of individual tribes in order of numerical strength is given hereunder:

<u>Sl.No.</u>	<u>Tribe</u>	<u>Population figures 1961 Census</u>
1.	Koya	10616
2.	Konda Reddi	3089
3.	Sugali	320
4.	Naiks	175
5.	Yenadi	105
6.	Yerukulas	10
		Total:14315

* Bharmana, Kshtriya, Visva Brahmana Reddi, Kamma, Kapu, Kammara, Muttarasi Yadava, Kummara, Chakali, Mangali, Palli, Mala, Madiga converted Christians etc.

KOYA: ^{the} K o y a is numerically/largest tribal group and inhabiting through-out the length/breadth of the Block. The early history of Koya tribe is enigma to the modern society. Koyas are one of the autechthonous people of Southern region of the country. Their habitat lies within 80°-15' to 82°-00 Eastern longitude and 17°-15' and 18°-45' Northern latitude. The Polavaram taluk in West Godavari District on the west bank of river Godavari, Yellavaram Rampachodavaram taluks in East Godavari Bhadrachalam, Nugur taluks in Khammam districts on the east bank of the river and again Mulug taluk in Warangal district on west bank form the Koya land in the State of Andhra Pradesh.

"A tradition says that famine and internal disputes drove the Koyas from the high land of Baster in Berar (Now in Madhya Pradesh) to the region extending from Bhadrachalam on the banks of the Godavari down to the neighbourhood of Khamma^{met} in Warangal district."*

This source gives a clue that the existing Koyas in Warangal, Khammam, West Godavari, East Godavari districts would have immigrated from the Baster area of the present Madhya Pradesh State.

*Source: Census of India 1921, Vol XXI-Hyderabad State Part I Report Glassary page No. 252.

The habitat of Koyas is not only restricted to river-side, foot-hills and adjoining plains but even in the interior forests. Koyas sometimes refer their community as 'Dorala Sattam'. They are believed to be a section of the Gondi speaking race. Eventhough Koyas are influenced by neighbouring Telugu speaking people and yet they retain their own cultural traits.

ORIGIN: The origin could be traced back through their folk songs and tales. The mythology of Pancha Pandavas*is one of the important and reliable sources of the origin of Koya tribe. The story runs as follows. When Pandavas were in exile, Bhima (The second brother of Pancha Pandavas went to Jungle for hunting, where he accidentally met with a wild women and fell in love with her and had married. The progeny of this couple is said to have been Koyas. Moreover, the tradition states that this wild women was not a human being.+ Further, Pancha Pandavas occupy a prominent role in Koya folk lore which corroborates the said fact.

There is a second folk tale which gives altogether a different version about the origin of Koyas. According to this source, there was a big egg before the creation of the universe. The egg was broken and the upper part of the egg became sky and lower part of

* The five brothers of the great epic Mahabhratam.

+ Manual of the Godavari District.

the shell formed into an earth. Instantaneously, the
Thri Murthlu* - Brahma, Vishnuvu and Maheswara came out
of the broke egg. Brahma has created 'Bhumika Raju'.
101 children were born to this Bhumika Raju under the
'Rela' (Cathartupis fistula) tree which was situated in
an island (Nattodigadda) surrounded by seven seas. The
descendents of these 101 persons are said to have been
Koyas.

LANGUAGE: Ethnologically and linguistically the Koya
tribe is divided into two main groups viz., those who
speak Gondi dialect and those who speak Telugu of
neighbouring Telugu people. They speak Koya Basa (Koya
dialect) or 'Kui' among themselves and Telugu with non-
tribals with the characteristic hill accent or elongated
pronunciation. It is found that there are dialectical
variations among the speeches of Koyas of different
regions. The Koyas inhabiting Godavari gorges speak
very ancient type of lang^{uage} which is perhaps akin to
Gondi or Kui the dialects of Gonds and Khonds (Jatapus)
respectively which are essentially Dravidian.

PHYSIQUE AND PERSONALITY: Generally, Koyas are sturdy
and medium in stature, well chiselled body, short flat
nose with spreading nostrils, thick and projecting lower
lips. The complexion varies from light copper brown

* Gods of Hindu Religion.

to dark chocolate colour. Their hair is usually gray and black in colour with thick curlings. They are progressive in every aspect than any other tribal group of the region. Though rustic in appearance, "the Koyas are honest, truthful, law-abiding, chaste, patient and are endowed with a great degree of fortitude and sense of gratitude. Austerity in day-today life of Koyas is still a matter of curiosity.

SOCIAL ORGANISATION:

Koyas are strictly endogamous people. The Koya tribe is segmented into several functional sub-groups viz., 1. Gutta Koya 2. Gommu Koya 3. Kammara Koya, 4. Musara Koya 5. Matwa Koya, 6. Gampa Koya 7. Oddi Koya, 8. Doli Koya 9. Kapu Koya, 10. Linga Koya. Gutta or Racha Koya inhabit the hills, Gommu Koyas are living in riverain tract. Racha Koya and Dholi Koya are mainly found in the block. Koyas have their own traditional bards called Patadi. Evidently, the functions of these bards^{are} the same as of Pradhans who are traditional bards of Raja Gonds of Adilabad. Racha or Dhora Koyas consider themselves superior to all other sub-divisions except the oddis (superior priests). Doli Koyas occupy lower strata in social heirarchy. Doli Koyas and Kammara Koya are prohibited in marriages and commensals with other sub-sects of Koya tribe.

Each sub-division of Koyas is further divided into five exogamous clans

1. Mudo (third) Paredi gatta
2. Nalo (Fourth) gatta
3. Aido (fifth) Rayibanda gatta
4. Aro (Sixth) Peramboyadu gatta
5. Yedogatta.

The Gatta or Gotram (clan) is a patrilineal kin group which is an important corporate group. Inter-

clan but not intra-clan marriages are allowed. The

Koyas of the totemistic sects like Mudogatta (tortoise)

Paredugatta (wild goat) will not eat the said animals

as it is taboo for the respective clans. In the case

of adoption they choose their own clan children preferably

of the same surname. The following are some of the surnames of Koya tribe.

- | | |
|-------------|---------------|
| 1. Sunnam | 2. Thanam |
| 3. Podiyam | 4. Midiyam |
| 5. Jode | 6. Punem |
| 7. Tellam | 8. Jarepalle |
| 9. Mulam | 10. Pusam |
| 11. Sanalam | 12. Jaram |
| 13. Medakam | 14. Mudium |
| 15. Boragam | 16. Kunjam |
| 17. Kovvasa | 18. Machhika |
| 19. Kurasam | 20. Dharumudu |

Males and females of the same clan are treated as brothers and sisters as they claim common ancestor. There is no heirarchy in clan system and all clans enjoy equal social status. Kinship

enables the society to function smoothly and also promotes unity and solidarity. Consanguineous and affinal kins play an important role in socio-economic functions. Obligations in social functions are determined by kinship ties.

"They call themselves 'Koitors' the latter part of which appellation has been very easily and naturally changed by the Telugu people, and by the Kois who come most closely into contact with them, into Doralu, which means lords; and they are always honoured by this title in the Godavari district. The Rev. J. Cain expresses doubts as to the title 'Dora' being a corrupt form of tor, and points out that it is a common title in the Telugu country".*

Family is the primary group of koya tribe with patrilocal residence, patrilineal descent and patriarchal authority. Nuclear type of family is the predominant feature of the social structure. Joking relationship with wife's younger sister, between niece and nephew are prescribed whereas it is proscribed between elder-sister-in law and younger brother's widow. Tecknonymy and avoidance relation is also found in Koya society.

*Castes and Tribes of South India - E-Thruston
Vol IV page No. 44.

Customarily, males have the right to inherit both paternal and maternal property. Woman has no customary right over property. But at the time of marriage, a piece of land or cow or goat is given to daughters. The son-in-law (of Ellarikam type) inherits the property in the absence of natural sons and he will be the true heir for all practical purposes. Adopting male child has been in vogue in Koya community.

LIFE CYCLE:

1. BIRTH: Generally, on 11th or 21st day, naming ceremony takes place. Manthrasani (Mid-wife) officiates the ceremony. A peculiar method is adopted by Koyas to name the child. On an auspicious day, after giving bath to the child, a green leaf is put in the hand of the child. The elder member of the clan utters the names of ancestors of the baby. The Manthrasani observes the movements of hand of the child. If the child closes its fingers over the leaf coincides with the utterance a particular name, the same name would be given to the child. The ceremony followed by dancing and singing in the same night besides feast. A queer marital custom prevalent in Koya community is that the husband will not have any sexual intercourse with his wife till the child completely weaned away from sucking breast milk.

II. FIRST MENSUS: Usually, girl attains the age of puberty at 12th or 14th or 15th year depending upon the constitution of the body. On first mensus day, she will be taken to a separate apartment and kept there for 5 days. During this period she is given prescribed diet. Customarily speaking males should not see her during these five days. On 5th day she is given ceremonial bath. The old clothes and bangles are removed and she wears new clothes and new bangles. If she is married, the father-in-law party brings pudding, new clothes etc. If not married kith and kin will bring gifts etc. Community dinner is served on the day of ceremonial bath.

III. MARRIAGE: Koya tribe is strictly endogamous. Marriage with other tribe is proscribed and any violation of this custom results in excommunication. The normal age of marriage for male is 16 to 25 years and it is 13 to 18 years for female. Child marriages are very rarely found. Polygyny has a social sanction in Koya community. Marriage (1) with mother's brother's daughter (Menarikam) 2. with father's sister's daughter (Edurumerarikam) 3. With wife's younger sister 4. with own elder brother's widow 5. with own sister's daughter are proscribed. Marriage with mother's brother's daughter is compulsory in koya society. Though marriage with father's sister's daughter is socially accepted but the practice is very rare. Though in traditional

Koya community, marriage with own sister's daughter and with own elder brother's widow have got a social sanction, but this custom is not strictly followed by Koyas now-a-days. The following four types are customarily allowed for acquiring spouses 1. Marriage by negotiations 2. Marriage by mutual love (Gandhara Vivaham) 3. Marriage by mutual consent and elopement (Lagudu) 4. Marriage by service (Illarikam).

The practice of levirate and sororate marriages are in vogue. Widow remarriages (Marumanumu) are allowed in Koya Community without giving Voli (Bride Price). On the other hand 'Munda Karchu' (the amount paid by the widow) is to be paid to the villagers. Divorce is allowed and may be initiated from either side.

Pre-marital and extra-marital sexual relations are prohibited. If a Virgin develops sexual relations with a man of her own tribe, if such union is detected, the elders of the society force the man to marry her. If a married woman indulges in illicit contacts with either married or unmarried man, and if it is detected, the husband immediately divorces her and the latter has to pay penalty to former husband.

If a Koya man elopes with the non-tribal girl of higher social status like Brahmin, Reddi, or Kapu, he is allowed into the society after celebrating

the usual social ceremony before the elders. If a girl consorts with a low caste man, the purification ceremony is as follows. The Kula Pedda (elderman of Kula Panchayat) touches heated gold ornament on the tongue of the man who brought the girl. After this, he has to entertain the entire community with non-vegetarian feast and liquor.

IV. D E A T H:

The corpse of the bachelor/spinster, married, widow/widower is cremated while the dead body of the pregnant woman, child, and deaths due to epidemics are buried. Another queer custom is that, if a child dies within a month of its birth, it is usually buried close to the house, with a view that the rain falling from the eaves may fall upon the grave, and thereby cause the parents to be blessed with another child in course of time. While burying or cremating, the head is put in the southern direction. Some well-to-do tribals erect 'Golalu' (tomb) over the grave.

OBSEQUIES:

The first purification ceremony (Chinna Karyam) is observed on 3rd or 5th or 11th day depending on the financial position of the family. All clan people including close relatives and friends will gather. On the purification day, ^{the} house is cleaned with cowdung mixed with mud. All clan people and relatives go to burial ground and offer a morsal of food and chicken curry in the name of deceased person.

Only clan people take head-bath and come back to the house. *Hartodu (the Guru of the Koyas) removes the bangles and vermillion of the wife of the deceased. He performs the death rites and he is paid remuneration of Rs.1/- to 5/-. Customarily, two measures of rice and ten annas (60 paise) would be kept in ^a leaf plate and the same will be taken by the Hart-odu. Liquor and non-vegetarian food is served to the relatives. Similarly, second purification ceremony (Pedda Karyam) is observed within six months. On this day, all clan people take head bath, go to burial ground and mix the ashes of the cremated body in the nearby stream or river and come back to house. The wife, sons, brothers and close relatives observe mourning on that day. Non-vegetarian feast is also arranged to villagers. The whole night is spent in singing songs and beating of drums. "All believe that these feasts are necessary for the repose of the spirits of the deceased, and that if these are not thus duly honoured, they will wander about the jungle in the form of 'Bisachas' (devis) ready to avenge ^{their} friends', neglect of their comfort by bringing evil upon their children or cattle."**

*Hartodu belongs to Doli sect of Koya tribe who performs obsequies of Koyas.

** Castes and Tribes of Southern India, E. Turston, Volume-IV, Page No.51.

RELIGIOUS LIFE:

Koyas worship both benevolent and malvolent gods and goddesses. Bhudevi, Durgamma are the benevolent goddesses whereas Mamili and Muthyalamma are the malvolent goddesses. Potharaju, Konda Raju are benevolent gods. The Mamili is blood thirsty goddess. It was believed that with a view to get good yields from crops, human beings were immolated to Mamili goddess even upto the end of the 19th Century. But this practice is replaced by animal sacrifice. Mutyalamma is malvolent goddess who is supposed to preside over small-pox and cholera. The shrine of Mutyalamma is found in every Koya village. Mutyalamma *Jatara is celebrated every year in the month of June. Goats, fowls are offered in sacrifice to appease the goddess on the festival day. Whenever epidemics like small-pox and Cholera out break, the goddess is propitiated by performing special ceremonies and offerings. Every Koya family keeps as idol or kudi Devara in their homes so as to ensure prosperous life. Very often they worship this goddess. Ancestor worship is prevalent in this community. The idols of gods and goddesses are confined to secret places and are shown by priest on festive occasions. The Koyas attribute premature death to the wrath of malvolent god or goddess.

*Jatara means a congregation of all Koya people to worship goddess Mutyalamma.

It is believed by Koyas even now the 'Chedipe' (sorceress) is believed to ride on a tiger wander in night and molest those people whom she does not^{like}. When she does not like a man, she goes to him bare bodied at dead of night and sucks his blood by putting his toe in her mouth.

FESTIVALS:

Konda Rajula Panduga: (The festival of God of Hills)

This festival is observed in the month of Magh-Palguna (February-March). All the tribals go to a specific place in hills where they usually celebrate the festival and erect an image of Konda Rajulu and worship. They offer goats and fowls to this god.

BHUDEVI PANDUGA: (Festival of the Earth)

This festival is celebrated in the month of April or May and it lasts for 5 days. Koyas observe the festival before the commencement of agricultural operations. They collect all varieties of seeds and heap them in the central place of the village. The PUJARI (Priest perform PUJA *) All the villagers get fowls for offering. A buffalo is also offered in sacrifice. The Pujari sprinkles the blood of the sacrificed animal over the seeds brought by the villagers. They believe that this ritual have a magical effect on fertility of the seed. They mix up these ceremonial seed with other seed

*Puja: A religious ceremony.



and distribute to all the villagers for sowing. All the families share the flesh of the fowls and bury the bones where the puja is performed. Afterwards, they gather all the animals of that village and make them to walk over the place where the bones are buried; so that their animals will be survived without any diseases. Soon after this celebration, a tribal puts an egg in the central place of the village. And the wife of the village head-man breaks the egg. Soon after all the young and old people of the village go for hunting. The woman of the village drink liquor profusely and spent time in dancing and singing. 'Rela' is the favourite song sung by them during this happy occasion. During this period, the ladies do not allow any foreigner to pass through their villages without paying mite. Thus the ladies spent the period jubilantly. After 6 or 7 days the hunting party returns to the village and the woman receive the hunting party with garlands and slogans. All the villagers share the meat of the hunted animals and the whole villagers enjoy this occasion in drinking singing and dancing. Agricultural Operations are commenced soon after this Bhudevi festival.

Besides these festivals Koyas also observe
Korra Kotha* Dasara Kotha, Pappu Kotha, Chikkudu Kotha etc.

* Kotha means New

etc. It is an age-old custom of the Koyas that they offer a portion of ^{new} harvest of food/vegetable crops every year to goddess before they take it for domestic consumption. Koyas also celebrate the Hindu festivals like Sankranti, Dasara, Deepavali, etc.

MATERIAL CULTURE:

FOOD HABITS:

Koyas are mainly settled agriculturists. The staple food of Koyas is paddy (both dry and wet) millets and Jowar. They prepare Ambali (gruel) out of the flour of Jowar. Tribals depend on leaves, roots, tubers and fruits which are available abundantly in the forests. Usually, after sowing season, they mostly depend on forests for food. They gather edible roots and tubers from forest whenever they find leisure and preserve them to supplement in times of food scarcity. They collect roots and tubers like Tella Chemagedda, Nallachemagedda, Goundaragedda, Bothukugadda etc., from the forests. They do not eat them in raw condition. They peel the skin and boil them till the bitterness goes. They also consume leafy vegetables such as Balusu kura, Neillu Aku, Chukkakura, Chinta Chiguru, MulogaAku, ^{Boddikura,} Gurumukura, Volakura etc. Ippa flower will be available abundantly during March and April. Women folk and children gather them and preserve for future use. They also extract oil from Ippa nuts and

it is used for cooking and lighting purposes. Tamarind seed is powdered and prepare gruel. This gruel is the morning meal for them during rainy season. Plenty of mango fruits, Palm fruits etc., are available in the early rainy season. Gruel prepared out/^{of}the flour of Jowar and mango/palm fruits is the morning meal for them during the early rainy season. Other varieties of fruits like Seethapalam, Regi, Gogupalle, Yelagada, Neredu etc., are also available in the forests. They relish meat of goats, pigs and fowls and eggs are very much liked by Koyas. Fish is the delicious dish. Especially, the tribals of river-side villages catch fish in the river Godavari at leisure times. Angles, nets and traps are the common fishing implements used by them. Most of the poor tribals catch fish and sell them to neighbouring non-tribals to supplement their meagre incomes. They usually hunt the animals and birds with bows and arrows. Guns are also used for hunting.

Excepting a few, all Koyas drink profusely on all festive, marriage and obsequies occasions but not on the occasion of delivery. Most of the tribals are habituated to drink daily. To them, drink is something more than food. They say that drinking has got an/^{effect of}relieving bodily pains, cure some chronic diseases. In most of the surveyed villages, every Koya family is having more

than one palm tree of their own and they drink toddy profusely from January to June including women and children. They also extract liquor from Ippa flower for domestic consumption. In the absence of toddy or Ippa liquor (Ipp sara) they resort to country liquor. The disproportionate expenditure on drinking is also contribute for the volume of the tribal indebtedness. Such is the craziness of Koyas for drinking. However, scientists like Prof. Haldane is of the opinion that country liquor supplies many of the deficiencies in the ordinary gram diet*. Both males and females are habituated to smoking cigars (a smoking pipe of country tobacco leaves). They tuck one or two cigars of four to five inches length with one or two inches diameter in his lion cloth or turban or put over the ear for use when they are on work. They prepare small bamboo tubes or weave small tubes out of palm or date leaves to keep cigars at home. There are no fixed timings for smoking and they smoke whenever they feel it. Children of five years and above were also seen smoking.

MATERIAL POSSESSIONS:

The material possession include land, house, ornaments, house-hold articles, agricultural implements hunting fishing implements etc. Tradition-bound tribals

* Quoted in Grigson's Report, p.318 - 319

still use earthen vessels only. But with the increased impact and influence of non-tribals, most of the Koyas are imitating the culture of their neighbours. They use both earthen and aluminium vessels.

DRESS AND ORNAMENTS:

The traditional dress of male and children is 'Gochi', (lion cloth) woman wear a piece of cloth in such a way to cover her upper and lower part. This traditional pattern is in vogue among older generations and people inhabiting interior places. Due to increasing cultural contact there has been a change in dressing pattern of Koyas. Young males wear dhoti banians, shirts. Children going to school were seen wearing nickkar and shirts. Wearing sarees and blouses by Koya women has become common. On marriage and other festive occasions, Koyas women were seen neatly dressed and combed. They masquerade with dance dress of bison-horns and peacock-feather is striking feature of the occasion. Tattooing marks with designs or names on forehead, on hand and legs and on temples is a speciality. It is for various reasons considered very important.

TRADITIONAL VERSUS STATUTORY PANCHAYATS:

Every Koya village is controlled by a village organisation namely 'Kula Panchayat.' This is purely democratic organisation. The village is the basic unit for administration headed by 'Pinna Pedda'. Generally, this office is hereditary. But the 'Pinna Pedda' is found incapable of holding the post or he is indulged in immoral life, he loses the confidence of the village community; he will be replaced by a competent person to hold the post. The functions of Kula Panchayat are manifold: to enforce social code and imposes penalties for the breach of tribal laws, illegitimate sexual relationships, settle disputes of within the family and between the families, initiate and organise social and religious functions etc. The decisions taken in Kula Panchayat are generally final.

A group of 25 Koya villages form a 'SAMUTU'-a socio-political federation with SAMUTU Dhora as the Chairman of the Samutu. He is assisted by two others who are called as "Pettandarlu". The functions of the council include settling inter-village disputes, unsettled disputes of village Panchayats. The aggrieved parties of different villages can appeal to this inter-village Council.

The decisions of the Samuthu are final. The fines collected either in Kula Panchayat or in Samuthu are spent for drinking and community feast. Social control and maintaining social solidarity are the two important functions of Kula Panchayat and Samuthu. The traditional democratic bodies are still playing an important role in enforcing social code.

The community Development Programme

which is described as a 'Silent Revolution' was started for rural reconstruction. The same projects have also been extended to Scheduled Areas for tribal development. The "Democratic Decentralisation" which came to be rechristened as "Panchayat Raj" was also extended to Scheduled Areas to evoke popular initiative among tribals for the development of tribal areas. As a result, new tribal leadership has emerged in tribal villages. The Panchayat-wise membership details are furnished in the following statement.

List of Panchayats with membership details.*

Sl. No.	Name of the Panchayat.	Members		Sarpanches :	
		S.T.	N.T.	S.T.	N.T.
1.	2.	3.	4.	5.	6.
1.	Achayyapalem	4	3	--	1
2.	Chagondapalli	7	--	1	--
3.	Geddepelli	7	--	1	--
4.	Kanjalabata	6	1	1	--
5.	Pondrukota	8	1	1	--

1.	2.	3.	4.	5.	6.
6.	Itikalakota	7	--	1	--
7.	L.N.D.Peta	4	5	--	1
8.	Manjuluru	7	--	1	--
9.	Mamidigondli	7	--	1	--
10.	Mangayyapalem	5	--	1	--
11.	Korturu	5	2	--	1
12.	K.R.Puram	6	1	1	--
13.	Koyarajamundry	7	--	1	--
14.	Pragadapalli	2	7	--	1
15.	Puliramudugudem	7	--	1	--
16.	Paidipaka	--	7	--	1
17.	Ramann-apalem	6	1	1	--
18.	Ravvorigudem	7	--	1	--
19.	Rajanagaram	7	--	1	--
20.	Thurigunta	4	3	1	--
21.	Vinjeram	7	--	1	--
22.	Nimmalagudem	2	5	--	1
23.	Polavaram	--	13	--	1
Total:		122	49	16	7

The Samithi President was a Konde Reddi at the time of survey.
All the statutory Panchayats are supervised by Extension Officer, Panchayats. The statutory
* Source: Panchayat Samithi, Polavaram.

Panchayats have got dual role to play. Primarily, they act as corporate body to the community and secondly as a basic unit of administration of three-tier system of Panchayati Raj. The discretionary functions of Panchayats include collection of house tax, Vehicle Tax, profession tax and other sources. The revenue from the tribal panchayats is too meagre to run the show as the tribal villages are backward in every aspect. The Panchayats are no doubt evoking local interest and initiate in laying out roads and other welfare activities. Some approach and street roads have already been laid by the villagers in their respective villages through Shrama Danam (Voluntary labour). But with introduction of statutory Panchayats, the role of traditional panchayats is slowly degenerating as most of the disputes are very often referred to statutory Panchayats. The compactness of Koya community is slowly undergoing a change.

KONDA REDDIS:

The present habitat of Konda Reddis is the section of Eastern Ghats which lying approximately between 17°15' and 18°00' northern latitude and 81°10' and 82°00' Eastern longitude, stretches from the confluence of the Machkund and Goperu rivers southwards across the great Godavari gorges to the fringe of the deltaic plains between Godavari and Krishna rivers*. The concentration of Konda Reddy population is found in Ramachodavaram and Yellavaram taluks of East Godavari District, Polavaram taluk ^{of} West Godavari district, Bhadrachalam taluk of Khammam district in Andhra Pradesh. The Konda Reddi population is also found in Malkangiri taluk of Orissa State.

The total population of Konda Reddis of the State is 35439 according to 1961 decennial census, out of which 3970 are found in West Godavari district. The total Konda Reddi population of the Polavaram Block is 3039.

They speak Telugu with a peculiar accent. Konda Reddis are with veddit strain in their physical make-up. Their skin varies from yellowish light brown to deep chocolate colour in complexion. The stature is short to medium, but they are of a good physique. The hair is usually wavy or curly which they nicely tie up into a knot.

*Reddis of Bisoñ Hills by Christoph Vön-Fürer-Haimond

The Konda Reddis are divided into three sub-sects viz. 1. Pandava Reddis 2. Raja Reddis 3. Vamsna Reddis. Konda Reddis are Savites and worship Pandavas of the great epic Mahabaratha and the spirit of the hills Muthaiduvulu. They also proficiate village deities like Mutyalamma, Poturaju, Saralamma, and Urnamalamma.

Monogamy is the common form of marriage and Polygyny is rarely practised. During the first mensus period the girl is kept in a separate hut and the hut is burnt down after she is given bath.

Konda Reddis have great faith in prophesy. A pregnant women is warned not to roam in jungles not to go on journeys lest a konda Devatha (a hill diety) may harm her. She is strictly forbidden to travel in boat or corssing a river. A veju or a magician is called upon in difficulty cases. As soon as the women delivers, the veju fullfils the promises made.

The Konda Reddis were mainly subsisted on Podu Cultivation but this practise had been gradually changed to plough cultivation. There has been a change in their occupational pattern and they are slowly adopting plough cultivation. In this Block a number of Konda Reddis have settled in plough cultivation. Agricultural labour, Forest labour, Minor Forest Produce collection etc., are subsidiary sources of livelihood of Konda Reddis.

The mode of socio-cultural life of Konda Reddis is almost similar as that of Koyas excepting inhabit of beef-eating, widow re-marriage and other acquired customs of neighbouring non-tribals.

SUGALI:

The Sugali or Sukhali or Lambadi or Lambani Brinjari or Banjara or Wanjara or Gohar Herkeri (Carnati) are synonyms of the Sugali tribe. They are called as Sugalis in Andhra region while they are known as Banjara or Lambadas in Telangana region of Andhra Pradesh State. They are living mostly in all Telangana districts and the Rayalaseema districts of Kurnool, Anantapur, Chittoor and Cuddapah. They are also inhabiting Krishna, Guntur, West Godavari mainly in the taluks ^{or} board^{ing} Nalgonda, Mahaboobnagar, Kurnool and Khammam districts. Their population in the other districts of the State is negligible. The total Sugali population of the State is 96,174 according to 1961 Census. And it is only 2650 in West Godavari district while Polavaram Block has only 320.

They speak a dialect which is an admixture of Hindi and Gujarathi. Etymologically, the word Sugali is said to be a corruption of Supari (betel nut), because they formerly traded largely therein*. Banjara is supposed to be derived from the

* Manual of the North Arcot district.

Persian word Berinj Arind-meaning 'dealer in rice', some derive it from the Sanskrit Banji - a merchant.

The marriage custom of Sugalis is monogamy but polygyny is also practised. Generally, a girl is not married before 12th year. Marriage by negotiations is mostly practised and custom of bride price is common. The marriage ceremony is celebrated at bride's residence. The custom of sororate and levirate marriage is also in vogue among Banjaras. The younger brother may marry the widow of his elder brother. But in no case the elder brother marry the widow of his younger brother. Widow re-marriages and divorce are customarily allowed in Sugali Community.

The corpse of the married is cremated while the unmarried is buried. While cremating /burying the corpse, they keep the face downward and head pointing to the south.

Tulaja Ravani or Kalikadevi is the principal deity of Sugali whose image is embossed on silver plates and worshipped in every household. Every 'Thanda' celebrate her festival once in a year with great pomp and pleasure. Several deities like 'Mari Ai', Sitala Devi, Khamderao are proficiated periodically by offering sheep/goat, fowles etc. They also observe Dasara and Divali festivals and the 'Holi' is other important festival. On all

festive occasions they spend the time in dancing in traditional pattern.

The Sugalis have a strong belief in witchcraft. Women are generally supposed to be experts in the black magic and are often accused of having caused sickness to their enemies.

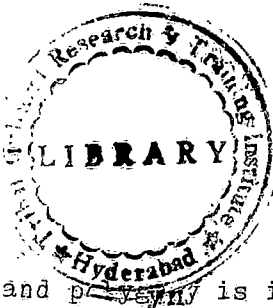
They live in detached cluster of rude huts called 'Thandas' at some distance from main villages. They eat goat, sheep, pig, fowl and fish and also drink liquor. They also eat more leafy vegetables.

The Sugalis of the Block are engaged in agriculture, agriculture labour, forest labour etc. Selling fire wood is also one of the subsidiary sources of income. They are good cattle breeders and also rear cattle.

NAYAK:

Nayaks are sparsely found in the districts of Srikakulam, Visakhapatnam, East Godavari, West Godavari and Khammam of Andhra Pradesh numbering 2,902 according to 1961 Census. Their strength in West Godavari district is only 472 persons and in the Block 175 persons.

They speak oriya and Telugu. The present Nayaks are said to have been the chiefs or Naiks under the kings of the then Vijayanagar Empire.



Both monogamy and polygamy is in vogue among the Naiks. This is a patriarchal type of society, the father is the head of the family and he is the final authority in family.

The females once were good dancers and most of them were taken as temple dancing girls in the Carnatic country. Even now also, they dance during harvest season. The Naiks of the Block have resorted to agriculture and practice podu (shifting) cultivation. Majority of them eke out their livelihood by manual labour - agricultural, transportation, miscellaneous labour. Collecting minor forest produce is also one of the sources of livelihood.

YENADI:

Numerically, the Yenadi tribe stands second, the first being Koyas in Andhra Pradesh. The total population of the tribe is 2,05,381 according to 1961 census. Yenadi is one of the plains living tribes of Andhra Pradesh. They are predominantly found in Nellore, Guntur, Krishna and Chittoor districts of Andhra Pradesh. Of the total population 117504 Yenadis are living in Nellore district. There are no Yenadis in Telangana districts of Andhra Pradesh. The total population of Yenadis in West Godavari district is 2,815 and a few families (105 persons according to 1961 census) have settled at polavaram village.

There are many etymological speculations on the name "Yenadi". Some derive it from "Primitive" and "Nathu" (Lord or protector) and it may mean that they are not included in ruling or principle castes. The word Yenadi would seem to be derived from Sanskrit "Anadi" i.e., whose origin is not traceable. The people perhaps elongated the vowel sound so that it became "Yenadi". They speak Telugu language. The physical features of the Yenadis are distinct. - "tall in stature, bony in structure, somewhat dark in complexion with frizzly hair, snubbed nose-ridge, lanky legs and thick lips". The primitive people wear Gochi (loincloth) or 'Kaupeenam' as his main dress just to cover nudity.

They are endogamous people with clan exogamy. The Yenadi tribe is divided into two subdivisions viz., "Manchi Yenadis or Reddi Yenadi" who are better or superior to the other called "Chetha Yenadis" or "Challa Yenadi" inferior to the former one. The 'Manchi Yenadis' are treated on par with other Hindus in social status.

Polygamy is in vogue. It is told that they are having even seven wives. The marriage among Yenadis is loose bond and the union is based on the consent of man and woman without consulting the elders of either party. The would-be bride and

themselves
bride-groom arrange/for marriage and afterwards they
invite the friends and relatives. Betel/^{leaf}and nut is
distributed, the marriage tali (string) tied round
the neck of the bride and she is taken to her husband's
house. The notable thing is that the Yenadi women
is not married before attaining puberty. The marriage
celebration is not indispensable. The Adavi Yenadis,
as a rule avoid it and the Reddy Yenadis always observe
it. The ceremonial type of marriage has been adopted
by the Yenadis by imitating the neighbouring Hindus.
In the traditional social set-up, the Yenadis conjugal
life is fashioned perhaps on the earliest type adopted
by the earliest man i.e., the mating variety. Even now,
no priest officiates the marriage, no bride price
offered or received and no ostentation indulged in
wooing mostly due to abject poverty. The marital life
of the Yenadis is an uninterrupted stream of unforgettable
happiness, spiced by occasional bickerings which are
frequently interspersed by ribsplitting fun and frolic.
As no marital tie is insisted upon and no divorce
is resorted to.

The Yenadis worship the popular deity
Narasimha of Ahobilam (a shrine in Kurnool district).
The gods Venkateswarulu and Ranganayakulu are also
adored. The village deities of both Vishnava
category or of Saivite School/ ^{are worshipped} Though his supreme
god is Lord Venkateswara of Seven Hills he gives

occasional offering to any other deity of Hindu pantheon. Mahalakshmi is benevolent deity and she is earnestly invoked. Her name is lustily cheered during epidemics and she is credited with great curative as well as preventive powers.

The Yenadis fall under the strata of food gatherers and hunters. Even today also they lead hand-to-mouth existence.

They subsist on Jungle edible fruits, roots and yans. They also hunt animals like hare, fox, jungle rat, antelope etc. Fishing is no exception to this tribe. Yenadis are born adepts in catching snakes including venamous cobras; but they are not snake charmers. They skin the snakes and sell them to merchants for making belts, straps and other leather goods. Especially Challa Yenadi urchins catch snakes with great deftness and sell the skin for two to three rupees depending on the size and demand. Hunting of rats is one of the favourite pastimes of the Yenadis.

At present, most of them are engaged as agricultural labourers and watchman of agricultural fields. Women are also working as servant-maids in the houses of caste Hindus. Both males and females are good singers and they perform "Veedhi Bhagavatham" which is a source of livelihood. The Yenadis of the Block eke out their livelihood mainly from farm labour, forest labour, snake skin selling, selling of fire-wood,

and other miscellaneous sources. Yenadis do not think for tomorrow and have no ambition of saving. He has no planning for family budget and in fact no economy worth mentioned.

Further, the Ambar Charka Training Centre, Polavaram was started with a view to train only Yenadis. 30 Yenadis were trained and at the end of training period Ambar Charkas were supplied to all the Yenadi trainees by Khadi Board to pursue the occupation independently.

YERUKALA:

Yerukala is one of the largest plains living tribes of Andhra Pradesh. It occupies fourth place among the tribes of Andhra Pradesh in order of numerical strength, numbering 1,26,024 according to 1961 Census. Their country lies between the Krishna and the Narmada rivers. They are predominantly found in Guntur, Nellore, Cuddapah, Kurnool, Krishna, West and East Godavari Districts and sparsely scattered in other districts of Andhra Pradesh. Their total strength in West Godavari district is 7,057. A few families/^{of}Yerukalas have settled in Polavaram village.

Yerukula is as old as the epic Mahabharata. They had dominions over the forests and they were good bowmen and experts in archery during the period

of Mahabharata. It is evident from the History that they rose to political eminence and social importance prior to the beginning of Kakathiya Era.

The 'Yerukala' or 'Korwas' is a vagrant tribe found throughout erstwhile Madras Presidency from the south to the north of North Arcot district, they are called 'Korwas' and from the north Arcot District upto the Ceded districts they are known as 'Korchas' or 'Koracha'. In the Ceded districts viz., Cuddapah, Kurnool, Anantapur and Chittoor they became 'Yerukula' or Yerakala.

Etymologically, the word 'Yeruka' means the 'Knowledge' of disclosing the facts of present, past and future of one's life. The females of the tribe profess to be great experts in fortune-telling and thus the tribe is named after as 'Yerukulas' or Yerukula-Vandlu. In Telugu language Yerukulavandlu would mean fortune-tellers. When the Yerukula Women strolling in the streets with her fortune telling basket on her head uttering loudly "Erukamma-Eruka" means 'Prophecy mother'. The village women folk call her. While the Yerukula woman starts fortune-telling, she invokes all the Gods and Goddesses and places on the basket, the winnow, rice, betel leaves, areca nuts and wicker Tray. Holding her client's hand over the winnow (Kollapuramma) and moving it about, she commences to chant and name all deities of Hindu Pantheon.

Sometimes, she touches the head of the person whose fortune is being told with the stick (Voosapulla).

The Yerukula women is very clever in eliciting information concerning the affairs of the client before starting fortune-telling. They are good tattooers also.

They speak a mongrel dialect which appears to be a mixture of Tamil, Telugu, Canarese with a preponderance of the first. They call this language Oodra or Yerukula Bhasha which seems to stand for gibberish or thieves' slang or as they say, something very difficult to understand.

The Yerukula society is purely patriarchal one and the rights of descent, property are vested in ^{member} male/only. The entire tribe is known by numerous sub-sects and acquired their names from the particular occupation they followed as an ostensible means of livelihood for generations together.

The tribe has been represented by four major exogamous clans i.e., 'Sathupadi, 'Kavadi' Mampadi' and 'Mundragutti'. These clans are further sub-divided into several exogamous septs or Intiperulu. Generally, monogamy is in vogue in Yerukula social milieu and polygamy is also followed. Male is at liberty to select his spouse whereas the girl has to give her

willingness to the proposal brought by the parents or maternal uncle. Observing clan exogamy, they inter-marry among all the different sects of their tribe. The element of 'Avunculuate potestality' (Marriage rights vested in maternal uncle) is also in vogue. 'Oli' or 'Ruka' (Bride Price) is common feature of the institution of marriage in Yerukula society. The amount varies depending on the economic status of the groom's parents. Customarily, widow re-marriage is allowed. A widow is generally required to marry her deceased husband's younger brother, though he is younger than herself. Her choice of a second husband is not, however, fettered and she may marry an outsider provided she does not come within the prohibited degrees of relationship. In either case, she forfeits all rights of her late husband's property. The ceremony of widow re-marriage is simple and widow wears new clothes, new bangles and the husband takes her to home. A feast to the kith and kin relatives and closes the ceremony. Divorce is also allowed on the grounds of the wife's barrenness, adultery or disobedience and he sends her out of the house in the presence of the caste panachayat. In case she remarries, her second husband has to pay to the first husband the amount or a portion of the amount which was paid by the former husband to her parents as bride price.

In the case of child birth, a queer custom of great antiquity which is not observed in most of the Yerukulas now-a-days is worth mentioning. The moment labour begins, the pregnant woman communicates the fact to her husband who immediately retires to a dark room and lies on a bed covering himself with his wife's clothes. When the child is born, it is placed by the side of the father who has his teeth daubed with dentifrice and his eyelashes smeared with lamp-black, while all the prescribed medicines are given to him and is not allowed to leave his bed for three days during which period he is regarded as being impure. No attention, on the other hand is paid to the mother who lies neglected on the ground. She is given no medicine and no food except bread. This custom is known as 'Couvade'.

The Principle deity of Yerukula is Lord Venkateshwara and they also worship various malevolent spirits, pigs, goats and fowls are sacrificed to the deities on festive occasions. Yerukulas are highly superstitious. The number 'seven' is considered Ominous and so the house-breaking expedition never consists of seven men.

The disposal of the dead is akin to Hindu custom. Burying/cremation is observed by the Yerukulas. The Corpse is dangled to the 'Pado' or stretcher made of two bamboo poles, if the dead is a

married one. If unmarried dies only one bamboo is used for 'Pade'. When pregnant woman dies, she will be neither buried nor cremated, but tied erect to the 'Banyan tree' or 'Bonthajuku' tree in the outskirts of the village.

The 'Kula' Panchayat is a salient feature of the Yerukulá social organisation. The Panchayat comprises five members who are called 'Berumanosom', is vested unquestionable powers to try the cases referred to it and to solve the disputes and inflict punishments on the culprit. The Panchayat will never inflict any physical infringement on the culprit but impose fines to be spent on community feasts. Both the accused and the aggrieved are allowed to express their doubts before the 'Berumanosom' in the midst of their clan members gathered at the 'OKUSTHALAM' or Panchayat. The panchayat would test the truth through severe ordeals like 'lifting of red burnt iron crow-bar', and 'dipping the hand in the boiling oil', and carrying the water filled pot without spilling a drop etc. The major punishment which the Panchayat inflicts on the culprit is an excommunication. The Panchayat excommunicates such individuals, who elopes and marries a girl from the low caste and sometimes all the members of the clan to which he belongs, are excommunicated. The individuals is readmitted into the caste-fold after under-going the purification ^{with a community} ceremony/feast.

given at the expense of the individual who committed the breach of social norm.

Their ostensible means of livelihood is weaving mats, baskets of date and palm leaves, rope slings twines from jungle fibre. The main occupation of the Yerukulas of the block is pig rearing, basketing, cultivation. Some are also doing agriculture labour as one of the main sources of livelihood.

A brief study on Koya Social life is made in the preceding pages. It is observed that socio-economic transformation is slowly taking place in Koya society. Eversince the opening of tribal belt of this district, several agencies have been responsible for cultural change of Koya Community. The Government machinery of Revenue, Police, Forest Departments have been in constant touch with the Koyas in discharging their official duties. Further the introduction Community Development Programmes with its stress on peoples' participation and the maintenance of public relations made the Government to go nearer to the tribals.

Another important agency of change is the non-tribals who have settled in some of the road-side and river-side villages including the periodical visits sowcars, whole-sale dealers, itinerant traders to this area. The business Community of non-tribals supplied salt, species, clothes and other daily requirements including durable goods for tribals in exchange of minor forest produce, agricultural produce. Some of the non-tribals took tribal lands and started cultivation. The introduction of road transport and inland water transport facilities in river Godavari have gradually distributed the isolated tribal society. The gradual improvement of health and hygienic facilities due to eradication of Malaria, Black-Water-Fever, Yaws under National Malaria Eradication Programme, Yaws Eradication Programme. This proverbial inhospitable area has become habitable. Further the Tribal Development programmes with more stress on communications health and sanitary facilities resulted in the establishment of Mobile Medical unit at Polavaram, Primary Health Centre at L.N.D.Peta Maternity and Child Health Centres in other villages including provision of drinking water wells. Thus once un-healthy and inaccessible Koya-land has become habitable and accessible. This has given impetus to the non-tribals who started migrating in search of profitable business and for fertile plains too. Thus both the Government machinery and plains people are largely responsible for the percolation of certain non-tribal Cultural traits.

Various administrative measures and statutory regulations have been executed in the area which have resulted in perceptible change in the socio-cultural,

economic and political life of Koyas. The traditional village council (Kula Panchayat) and inter-village council (Samathu) have become subservient to the Statutory panchayats where there is non-tribal domination.

Another perceptible change in Koya Community is the material culture. This is an inner urge of the Koyas who imitated relatively advanced group and adopted certain cultural traits of the advanced groups. The Koyas have been in constant touch with the non-tribals and in course of this social inter-course they are lured to adopt certain traits of material culture. The sophisticated demands like shirts, Dhoties have become common to Koyas. Once the traditional dress of a female was a piece of cloth wrapped around waist and around the breast is slowly replaced by full-length sarees of attractive colours. The impact of non-tribals can also be observed in the changes that have brought about in their hair style, personnel decoration, house decoration and material equipment. In the place of traditional head necklaces and other ornaments Koya women are slowly wearing gold, rolled-gold and silver ornaments. More metal utensils are brought in the place of local earthen vessels.

The result of culture-contact is also noticed in religious and social festivals. With a view to get good yields from crops human beings were immolated to Mamili goddess even upto the end of 19th century which is replaced by animal sacrifice due to statutory abolition of this in-human practice. Besides their festivals they are also observing Hindu festivals like Sankranti, Dasara, Deepavali. Telugu the regional language of the State is spoken by most of the Koyas in the place of their 'Koya Basha' (Koya dialect).

Thus various changes sweeping through the Koya country have transformed the traditional life of Koyas to some extent. The cultural transformation is more dynamic among the Koyas of river-side, and road-side villages whereas Koyas inhabiting the interior forests are still tenaciously clinging to their traditional culture as the percolation of new ideas and other agencies of change is obstructed by lack of sufficient transport and Communication facilities.

TRIBAL DEMOGRAPHY

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The total population of the West Godavari district is 19,78,257 persons consisting of 9,93,020 males and 9,85,237 females according to 1961 Census. The Scheduled Tribes population in the district count 44,058 persons comprising 21,585 males and 22,473 females. It constitutes 2.23% to the total population of the district as against the State's percentage of 3.68.

Polavaram, the agency taluk of West Godavari district supports a total population of 1,18,231 persons as per 1961 census of which tribal population count 29,101 persons. The population of Scheduled Tribes constitutes 24.61% to the total population of the taluk.

The total population of the block is 29,119 persons as per 1961 census. The Block is inhabited by both tribals and non-tribals. The population of the block can broadly be divided under

groups viz., Scheduled Tribes, Scheduled Castes and other communities. The population of each such group in order of numerical strength is shown below:

TABLE No.2
POPULATION OF THE BLOCK - 1961 CENSUS

Sl. No.	Community/Caste/ Tribe	No. of persons	Percentage to total population
1.	2.	3.	4.
1.	Scheduled Tribes *	14,315	49.16
2.	Other Communities**	12,598	43.26
3.	Scheduled Castes @	2,206	7.58
	Total	29,119	100.00

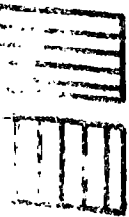
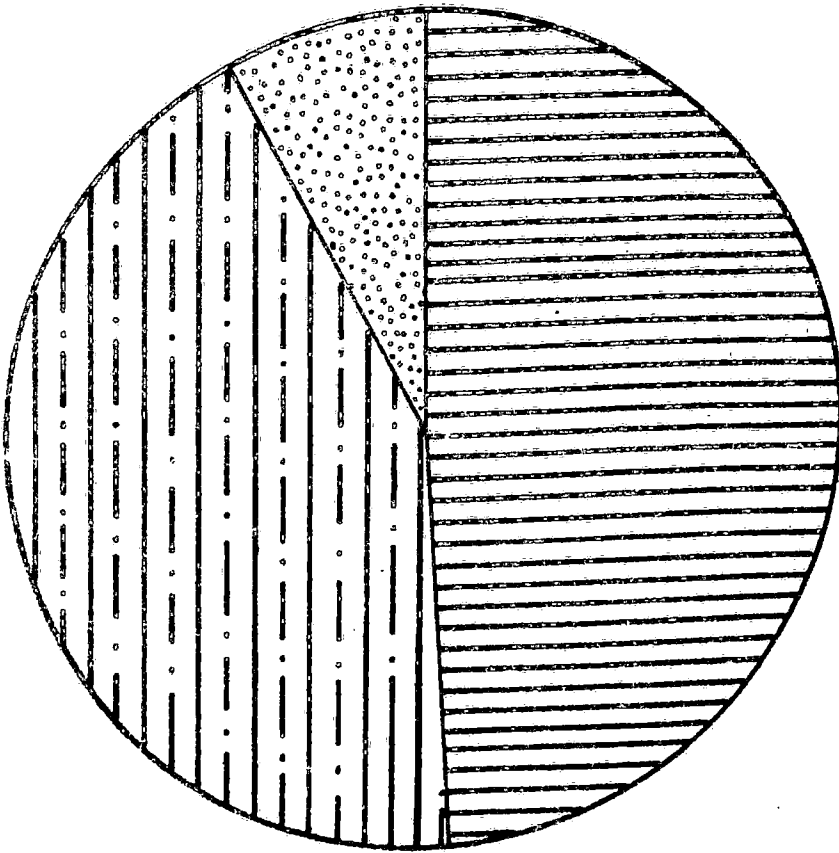
The percentage of tribal population to the total population is 49.16 whereas the percentage of non-tribals is 50.84.

* Koya, Konda Reddy, Naik, Sugali, Yemadi and Yerukula.

** Brahmin, Kshatriya, Vysya, Kamma, Kapu, Viswa Brahmin, Muttarasi, Yadava, Kummara, Chakali, Mangali, Vaddi, Atirasa, Reddy, Setti Balija, Palle (Fishermen) and Christians.

@ Adi-Andhra or Mala and Madiga.

ETHNIC STRUCTURE



49.16%
SCHEDULED TRIBES

43.26%
OTHER COMMUNITIES



7.58%
SCHEDULED CASTES

DISTRIBUTION OF VILLAGES:

There are 110 villages in this Block. For the purpose of block administration, all the villages have conveniently been divided into 10 village level worker Circles as shown hereunder in Table No.3

TABLE No.3

DISTRIBUTION OF VILLAGES--CIRCLE-WISE

Sl. No.	Village Level Worker Circle	Total No. of Revenue villages	No. of Hamlets	No. of deserted villages	No. of inhabited villages
1.	2.	3.	4.	5.	6.
1.	Polavaram	4	8	-	12
2.	Kondrukota	2	12	-	14
3.	Kortur	10	5	2*	13
4.	Pragadapalli	2	9	-	11
5.	Lakshminarayana Devi Peta	8	7	-	15
6.	Rajanagaram	7	-	-	7
7.	Kota Remachan- drapuram	8	-	-	8
8.	Puliremudigudem	8	-	-	8
9.	Achayyapalem	6	7	-	13
10.	Nimmalagudem	7	-	-	7
Total		62	48	2	108

* Tiyyanamidi and Ravigudem

There are only 2 deserted villages viz., Tiyyanamidi and Ravigudem in Körtur circle and Pydipaka village in Polavaram Circle is without tribal population. Out of 110 villages, 46 villages are surveyed for the purpose of presenting a vivid picture of the Socio-Economic conditions of the tribals in the Block.

It is interesting to have a brief description of the geographical location of the villages. All the villages of the block can be classified into three distinct geographical divisions viz., Road-side river-side and interior villages. Firstly, all the villages of Pragadapalli, Lakshminarayana Devipeta, Rajanagaram, Kotaramachandrapuram Circles and a few villages of Polavaram Circle are situated on either side of Polavaram-Eluru State highway. These villages are having the advantage of quick and adequate transport and communication facilities and other amenities. Secondly, all the villages of Kondrukota and Körtur Circles and a few villages of Polavaram Circle are situated on the right bank of river Godavari with an adequate navigation facilities. Lastly, the villages of Puliramudugudem, Achayyapalem and Nimmalagudem Circles are located in the interior

forest without communication facilities and also deprived of other facilities which the road-side villages are having.

GRADATION OF VILLAGES:

The revenue villages of the block can be graded on the basis of percentage of tribal population to the total population as shown below:

TABLE No.4
GRADATION OF VILLAGES ON THE BASIS OF POPULATION

Sl. No. of Villages having tribal population	1	2	No. of Revenue Villages	3	Percentage	4.
1. 76% to 100%			44*		73.33	
2. 51% to 75%			10*		16.67	
3. 26% to 50%			2@		3.33	
4. 25% and below			3@		5.00	
5. Villages without tribals			1@		1.67	
Total No. of inhabited villages			60		100.00	

* Tribal Villages.

@ Non-Tribal Villages.

Note: Villages having more than 50% of tribal population are / as tribal villages.
treated

It is evident from the above table that 90% of villages are having more than 50% of tribal population, while 8.33% of villages are having less than 50% of tribal population.

DENSITY AND GROWTH OF POPULATION:

West Godavari district is one of the thickly populated districts of the State along with Srikakulam, East Godavari, Krishna and Hyderabad districts. Compared to 1951 enumeration, the density of population has been increased from 568 to 657 persons per square mile in the decenium ending 1961 Census. Among the districts which have recorded a density of more than 600 persons per square mile, this district stands second, the first being Hyderabad with density of 688 persons per Sq.mile. The density of both plains and agency of this district is 767 persons and 94 persons per Sq.mile respectively. The density of the district, taluk and block is shown below:

	West Godavari Dist.	Polavaram Taluk	Polavaram Block
Area in Sq.Miles	3,009.8	548.7	202.00
Total Population	19,78,257	1,18,231	29,119
Density	657	215	144

Polavaram taluk is the lowest in respect of density of population (215 persons per sq.mile) in the district. The density of tribal population of West Godavari District is 15 persons per Sq.mile and it is 53 persons per Sq.mile in Polavaram Taluk and in the block it is 71 persons per Sq.mile. The density of tribal population of this block is more than the taluk and nearly five times to the district density (tribals). The density of the total population of the Block is 144 persons per square mile.

ETHNIC GROUPS:

Koya, Konda Reddi, Sugali, Naik, Yenadi and Yerukula are the tribal groups inhabiting the block. Koyas occupy the first place whereas Konda Reddy stands second in order of numerical strength. The concentration of Konda Reddy population is found in the interior villages whereas Koyas are found throughout the length and breadth of the block. The population of the individual tribes in order of numerical strength living in the block is shown in Table-5.

TABLE No.5

TRIBE-WISE POPULATION -- 1961 CENSUS

S.No.	Name of the Tribe	No.of persons	Percentage to the total tribal population
1.	2.	3.	4.
1.	Koya	10,616	74.16
2.	Konda Reddy	3,089	21.58
3.	Sugali	320	2.24
4.	Naik	175	1.22
5.	Yenadi	105	0.73
6.	Yerukula	10	0.07
Total:		14,315	100.00

It is obvious that the Koyas numerically occupy the first place whereas Yerukulas/ occupy the last place. It may be pointed out that though Konda Reddy tribe occupies second place numerically but it is socially superior to other tribal groups of the block. The percentage of Koya population to the total tribal population is 74.16 and next comes Konda Reddy with 21.58 per cent. The percentage of Sugali, Naik, Yenadi and Yerukula tribes is very less. Yenadi and Yerukula tribes are found only in Polavaram village, the block headquarter.

DISTRIBUTION OF TRIBAL POPULATION:

Of 110 villages, 46 villages consisting of 1,507 tribal households were surveyed to assess the socio-economic conditions of the tribals of this block. The circle-wise distribution of population is shown below in Table-6.

TABLE No.6

CIRCLE-WISE DISTRIBUTION OF POPULATION -- 1961 CENSUS

Sl. No.	Name of the Circle	Scheduled Tribes	Scheduled Castes	OTHERS	TOTAL	% of S.Ts to total population
1.	2.	3.	4.	5.	6.	7.
1.	Poleveram	1,724	1,334	8,624	11,682	14.76
2.	Kondrukota	1,840	119	510	2,469	74.52
3.	Kortur	1,385	73	145	1,603	86.40
4.	Pragadapally	1,500	208	872	2,580	58.14
5.	Lakshminarayana Devi Peta.	1,529	78	917	2,524	60.58
6.	Rajanagaram	1,499	22	154	1,675	89.49
7.	Kotaramachandra Puram	1,279	160	232	1,671	76.54
8.	Puliramudugudem	1,080	34	64	1,178	91.68
9.	Achayyapalem	1,820	170	521	2,511	72.48
10.	Mimmalagudem	659	8	559	1,226	53.75
Total:		14,315	2,206	12,598	29,119	49.16

The concentration of tribal population exceeds 75 per cent in Puliramudu Gudem, Rajanagaram, Kortur, Kotaramachandrapuram circles and it is more than 50% and less than 75% in Kondrukota, Nimmala-gudem, Achayyapalem, Pragadapalle and Lakshminarayana Devi Peta circles. The highest percentage of tribal population is found in Puliramudugudem (91.68%) circle whereas it is the lowest in Polavaram (14.76%) circle. Regarding Scheduled Castes population, Polavaram circle occupies first place in the strength, Pragadapalli circle stands second numbering 208 persons. The Scheduled Caste population is very less in Kortur, Lakshminarayana Devi Peta, Puli Ramudugudem and Rajanagaram circles, while it is negligible (8 persons only) in Nimmalagudem circle. It is surprising to note that the population of other communities is more than 500 in six circles and more than 100 and below 500 persons in three circles. In respect of the numerical strength of the population of other communities, Polavaram circle occupies first and Puliramudugudem circle stands last. It is evident from the foregoing analysis that the non-tribals are living symbiotically with tribals throughout the length and breadth of the block.



SOCIAL ASPECTS OF TRIBAL POPULATION:

In the foregoing analysis, the distribution of both tribal and non-tribal population has been given. The second phase of the population is its social aspects.

SIZE OF HOUSEHOLD:

As per survey, the average size of household in the block is 4.18 persons (i.e., 4 persons). Further analysis discloses that out of 1,507 households surveyed 21.90% of households are in the minimum size-group of 2 persons, 75.31% of households are in the medium size-group of 3--5 and 6--8 persons and 2.46% and 0.33% are in the maximum size-groups of 9--11 and above 12 persons respectively. The distribution of households with reference to the size of households is presented in Table-7.

TABLE No.7
SIZE OF HOUSEHOLD*

Size-- Group	No. of surveyed Households	Percentage
1.	2.	3.
--2	330	21.90
3--5	845	56.07
6--8	290	19.24
9--11	37	2.46
12 +	5	0.33
Total:	1,507	100.00

* Household consists of all blood relatives living together and having common hearth excluding guests and domestic servants.

The highest percentage of tribal households is found in the size group of 3--5 persons. This fact can be attributed to the following reasons. Firstly, a tribal youth does not establish a separate family soon after marriage. He maintains separate family only after being blessed with one or two children and sufficiently experienced in family maintenance. Secondly, more than 60% of tribal households in the block mainly engage in cultivation which requires more labour force throughout the year. The pecuniary position of tribal does not permit to engage hier-lings very often for agricultural operations. Hence a tribal father will not allow his married sons to keep separate families even though his sons become fathers of two or three children. The question of separation of families arises only when there are misunderstandings in domestic affairs. Thirdly, 40% of the surveyed households are depending on agricultural labour, forest labour and other sources of income. The earning of the households of the small size-group of 0--2 persons is too meagre to maintain the family for the whole year. Hence, they prefer to continue with simple extended and extended families so that they can balance family budgets by pooling their individual incomes.

SEX RATIO, AGE AND MARITAL STATUS:

The Circle-wise sex ratio of tribal population is indicated below in Table No.8

TABLE No.8
SEX RATIO OF TRIBAL POPULATION

S.No.	Name of the Circle	Males	Females	Total	Females per 1000 males
1.	2.	3.	4.	5.	6.
1.	Polavaram	385	382	767	992
2.	Kondrukota	590	591	1,181	1,002
3.	Kortur	72	69	141	958
4.	Pragadapalli	320	302	622	944
5.	Lakshminarayana Devi Peta	491	445	936	906
6.	Rajanagaram	431	426	857	988
7.	Kotaramachandra Puram	260	231	491	888
8.	Puliramudu Gudem	262	227	489	866
9.	Achayyapalem	262	277	539	1,057
10.	Nimmalagudem	142	130	272	915
Total:		3,215	3,080	6,295	958

The sex ratio of females per 1,000 males is above 900 in Polavaram, Kondrukota, Kortur, Pragadapalli, Lakshminarayana Devi Peta, Rajanagaram, Achayyapalem and Nimmalagudem circles. It is less than 900 in Puliramudu Gudem and Kotaramachandra Puram

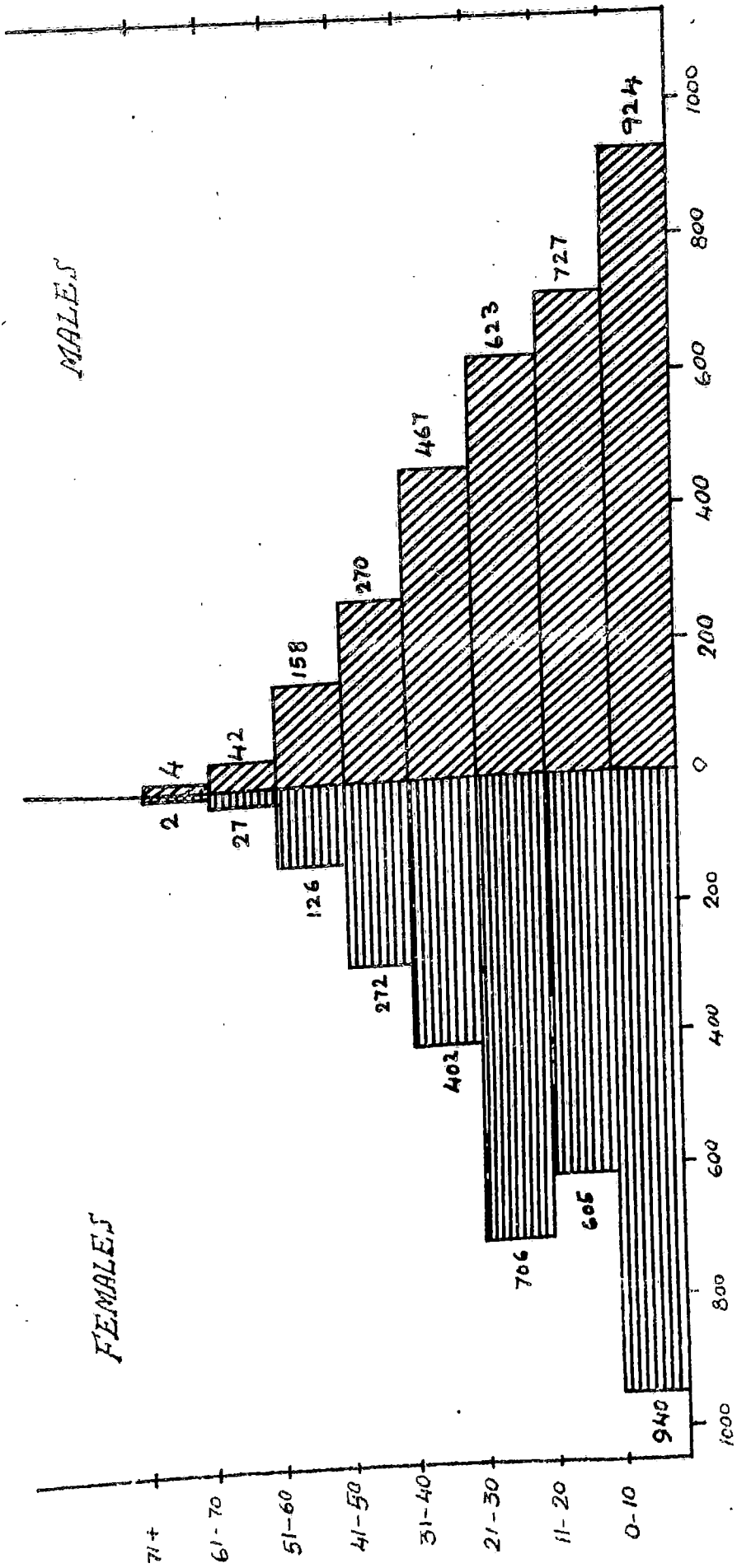
circles. The peculiar feature is that females outnumber males in Achayyapalem and Kondrukota Circles. The general sex ratio in this block is 958 females per 1,000 males.

Though polygamy has a social sanction among the tribal groups of the Block, but the practice is very rare. This fact is corroborated by an approximate proportion of married males to married females which is shown in marital status table. Scheduled Tribes population is analysed with reference to sex, age and marital status in the Table No.9

TABLE No.9
SEX, AGE AND MARITAL STATUS

Age Group	Married		Unmarried		Widow/er		Divorced		Deserted		
	M	F	M	F	M	F	M	F	M	F	M
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
0--10	-	--	924	940	--	--	--	--	--	--	--
11-20	57	172	673	430	--	--	--	--	--	--	--
21-30	578	675	36	17	4	2	--	--	3	1	--
31-40	448	367	1	1	17	13	1	1	4	--	--
41-50	256	224	--	1	13	34	--	--	1	--	--
51-60	146	84	--	--	12	46	--	--	1	1	--
61-70	33	13	--	--	9	42	--	--	--	--	--
71 +	4	1	--	--	--	14	--	--	--	--	--
Total:	1516	1536	1634	1389	55	152	1	1	9	2	--

AGE PYRAMID



Married persons count 48.48% and unmarried 48.02% to the total population. The remaining 3.50% comes under the status of widower/widow, divorced and deserted. The percentage of divorced and deserted is negligible. Among the married, males constitute 49.67% and females constitute 50.33% and among the unmarried males and females count 54.05% and 45.95% respectively. The survey further reveals that more unmarried persons are found in the age group of 11-20. The reason for unmarried persons even in the age group 21-30 may be attributed to the financial position of tribals. Poverty stricken tribals cannot get married their sons/daughters at tender ages as the well-to-do tribals do. The analysis further discloses that widows are numerically more than widowers and this can be attributed to the deaths of more married males and to the practice of polygamy. Furthermore, the reason for more deserted males than females may also be attributed to the fact that marriage by elopement is one of the accepted types of marriage in tribal society. Generally, a tribal belle who does not lead harmonious life with her husband will desert him and clope with other whom she likes. Of the surveyed population 29.61% are found in the age-group of 0-10 and no marriages have been recorded in this age group. But, it is told that child marriages

are still taking place though not in large number. It is noticed during the survey that a few cases are found married at tender age i.e., between 11 to 15 years.

LITERACY:

The following table shows the literacy position of the tribals in the block.

TABLE No.10

LITERACY -- AGE & SEX-WISE

Age Group	V Class and Below		VI to VIII		IX to S.S.L.C.		Total	
	M	F	M	F	M	F	M	F
5-10	38	28	-	-	-	-	38	28
11-20	80	40	9	1	4	-	93	41
21-30	10	2	-	1	1	1	11	4
31-40	13	-	1	1	-	-	14	1
41-50	4	1	-	-	-	-	4	1
51-60	4	-	-	-	-	-	4	-
61-70	-	-	-	-	-	-	-	-
71 and above	-	-	-	-	-	-	-	-
Total:	149	71	10	3	5	1	164	75

Out of 6,175 persons only 239 were found literates consisting of 3.87%. Male literates outnumber the female literates and the percentages are 68.62 and 31.38 respectively to the total tribal literates. 27.62% of

literate are found in the age -group of 5-10 years and 56.07% of literates are found in the age-group of 11-20 years. There are no literates in the age-groups of 61-70 and 71 and above. 92.05% are found in V Class and below. Further, 10 males and 3 females have studied upto VIII Class and 5 males and 1 female have also studied upto S.S.L.C.

B I R T H S:

The following table depicts the birth rate in the block.

TABLE NO. 11
BIRTHS DURING THE PERIOD 1961-65

Year 1.	Males 2.	Females 3.	Total 4.
1961	48	68	116
1962	122	141	263
1963	66	89	155
1964	76	86	162
1965	44	51	95
Total:	356	435	791

Of the surveyed population, the birth rate is 25 ^{persons} / per 1,000 population. It is curious to note that there was a sudden fall in number of births in the year 1965. Another interesting fact is that female births outnumber male births during the period 1961-65.

DEATHS:

The year-wise deaths are given below:

Year	No. of deaths*
1963	223
1964	521
1965	332
1966	366
1967	171
Total:	1,613

It is obvious from the above figures that more number of deaths occurred in the year 1964 and less in the year 1967. The Births and Deaths registers are not properly maintained in the Agency Area. Disease-wise deaths are discussed in the Chapter on "Health and Sanitation"

There are no emigration or immigration cases for the last five years in the investigated area. However, tribals depending mainly on manual labour daily go to neighbouring non-tribal villages in search of employment. Especially, during the brisk season of agricultural operations, they daily go in groups and return to their respective villages in the same evening.

* Source: Panchayat Samithi, Polavaram,

Description of Village Level Workers' Circles:

As stated earlier that the entire Block is divided into 10 Village Level Workers' Circles viz., (1) Polavaram; (2) Kondrukota; (3) Kortur; (4) Pragadapalli; (5) Lakshminarayana Devi Peta; (6) Rajanagaram; (7) Kota Ramachandrapuram; (8) Puliramudi Gudem; (9) Achayyapalem; and (10) Nammala Gudem for administrative convenience. A brief description of each circle facilitates the reader to follow the various socio-economic aspects discussed in different chapters of this report.

RIVER SIDE CIRCLES:-

1) Polavaram: Polavaram village is situated on the right bank of river Godavari. It is the headquarters of Taluk, Block and as well as Village Level Worker's Circle. There are four Revenue villages and eight hamlets in the Circle. Pydipaka village is inhabited by purely non-tribals. Polavaram too is a non-tribal village with 9.19% of tribals. The total population of the circle is 11,682 of which the tribal population of the circle is 1,724 persons constituting 14.76% to the total population. The entire village which extends over an area of 4.80 Sq.miles is within the flood bank of river Godavari and is likely to be inundated every year during heavy floods of river Godavari. All the

villages and hamlets of the circle are connected by all-weather roads. Buses ply regularly between Polavaram-Eluru, the district headquarter, Polavaram--Nidadavole, the railway Junction, Polavaram--Tadepalligudem, the big business Centre and Polavaram--Kovvuru one of the Revenue Divisions of West Godavari District. Both express and passenger launches ply between Rajahmundry--Bhadrachalam stop at all the river-side villages of Polavaram Circle.

Since Polavaram is taluk headquarter, State Bank of India, Sub-Registrar's Office, Police Station, Sub-Post Office, Telegraph Office, Telephone Exchange, Forest Range Office, Office of the Deputy Inspector of Schools, Government Hospital and Government Veterinary Hospital are located in Polavaram Village. There is a Government Higher Secondary School in this village (Now upgraded to Government Junior College) attached with two tribal hostels (one for boys and the other for girls). A weekly shandy is held at Polavaram on every Tuesday. There is a Pucca Cinema theatre in this village. A branch library is also available in the village.

2) Kondrukota: This village is at a distance of 10 miles from block headquarter and situated on the right bank of River Godavari. There are two Revenue villages and twelve hamlets in this circle. The entire area of this circle is likely to be submerged during

heavy floods of river Godavari. The total population of this circle is 2,469 and the tribal population is 1,840 constituting 74.52% to the total population. There is a metal road from Polavaram to Singanapalle and an earthen road is formed from Singanapalle to Kondrukota. Moreover, there is an earthen ring road from Kondrukota to Mulagalagudem touching Tallavaram and Garjalagondi hamlets. Further, the launch service from Rajahmundry to Bhadrachalam touches Madhapuram, Kondrukota, Tutigunta and Vadapalli villages of this circle. There is an Elementary School attached with Boarding Home for tribals. There are two Domestic Requirement Depots of Kotaramachandra Puram Primary Marketing Society - one at Kondrukota and the other one at Tutigunta. Weekly shandy is also held at Madhapuram on Thursday which is at a distance of about one kilometre from Kondrukota. A rest house is also constructed by the Forest Department at Kondrukota.

3) Kortur: This village is situated on the right bank of river Godavari in the interior forest at a distance of 30 miles from block headquarters. This circle consists of ten revenue villages and five hamlets. The total population of this circle is 1,603 and the Scheduled Tribe population is 1,385 constituting 86.40% to the total

population. There is a Forest road from Khândrikagudem (one of the villages of Achiahpalem circle) to Kortur touching Puliramudigudem. Both express and passanger launches stop at Sivagiri - one of the villages of the circle. Ashram School is also functioning at Geddapalli village of this circle. Kortur village is having Elementary School and a Maternity Centre. There is no shandy in the circle, but the nearest shandies are Madhâpuram at a distance of 15 miles from Kortur and Kondamodalu (Maredumilli T.D.Block of East Godavari District) on the left bank of river Godavari at a distance of six miles from Kortur village.

ROAD-SIDE CIRCLES:

4) Pragadapalli:- This village is situated on the road side of Eluru--Polavaram State highways at a distance of 6 miles from block headquarters. It consists of 2 revenue villages and 9 hamlets. Pragadapalli, the Village Level Worker headquarter is a non-tribal village. The total population of the circle is 2,580 and Scheduled Tribe population constitutes 58.14% to the total population of this circle.

Andhra Pradesh State Road Transport Corporation buses plying regularly between Polavaram--Eluru, Polavaram--Nidadavole, Polavaram--Tadepallegudem and

Polavaram--Kovvur stop at all the roadside villages of the circle. Further, there is a metal road from Repallewada to Polavaram (via Vinjaram--13 K.Ms). Branch Post Offices at Pragadapalli and Bodigudem are serving the entire circle. Pragadapalli village is having an Aided Elementary School. Maternity and Child Welfare sub-centre at Vinjaram and Bamboo and Rattan Centre at Repallewada are also functioning in this circle. There is no shandy in the circle, but the nearest shandies are at Polavaram (at a distance of 6 miles) and Dondapudi (in Gopalapuram C.D.Block) at a distance of 4 miles from the circle. The Domestic Requirements Depot of Primary Marketing Society, Kotaromachandra Puram is located at Dondapudi village catering to the needs of tribals of the entire circle.

5) Lakshminarayana Devi Peta: This is a non-tribal village situated on the road-side (Eluru-Polavaram State Highways) at a distance of 10 miles from the block headquarters. It comprises 8 Revenue Villages and 7 hamlets. The total population of the circle is 2,524 and the Scheduled Tribe population is 1,529 constituting 60.58%.

The R.T.C. buses touching Pragadapalli village also stop at all the road-side villages of the circle. Primary Health Centre, R.C. Work Shop, Lutheran Elementary School and a Branch Post Office are located in this village. Dondapudi at a distance of 2 miles from Lakshminarayana Devi Peta is the nearest shandy. Further, there is a Zilla Parishad High School at Rajampalem (outside the jurisdiction of the Block) at a distance of 2 miles from Lakshminarayana Devi Peta with attached hostel to both Scheduled Caste and Scheduled Tribe Pupils. There is an irrigation Dam at Kunkala (Hamlet) which provides irrigation facilities to Jillelagudem, Pedrala and Kunkala villages.

6) Rajanagaram: This is also a road-side village 11 miles far away from block headquarter. This circle consists of 7 revenue villages. The total population of this circle is 1,675 and the Scheduled Tribe population is 1,499 constituting 89.49% to the total population.

The R.T.C. Buses pass through Lakshminarayana Devi Peta village also stop at all the road-side villages of the circle. The earthen roads within the circle viz., Rajanagaram, Kamayakunta, Kovveda - Muddappagudem, Kamayakunta - Lenkapalle, Kannapuram - Kamayakunta touching Benderlagudem are inter connected and finally connected to

Polavaram-Eluru State Highways. The entire circle is covered by Kannapuram (in Koyyalagudem Block) Post Office. The 2 sub-centres of Maternity and Child Welfare at Pandugudem and Bandarlagudem are catering to the needs of the tribals of the entire circle. A Samithi Elementary School at Rajanagaram is also functioning. The circle is covered by Kannapuram shandy and the Domestic Requirements Depot of Primary Marketing Society at Kota Ramachandra Puram.

7) Kotaramachandra Puram:- It is also a road-side village situated on the Polavaram--Eluru State highways, at a distance of 18 miles from Block Headquarters. It is a junction to go to Buttayagudem, Koyyalagudem, Polavaram and other important places of the district. The circle consists of 8 Revenue Villages. The circle supports a total population of 1,671 and the Scheduled Tribe population constitutes 76.54% to the total population.

Buses plying / ^{between} Eluru-Polavaram; Polavaram-Nidadavole; Polavaram-Tadepallegudem; and Polavaram-Kovvur, touch Kotaramachandra Puram. The roads within the circle viz., Kotaramachandra Puram-Puliramudigudem; Cheemalavarigudem-Gunjavaram; Kotaramachandrapuram-Merakagudem, Kotaramachandrapuram-Itikalakunta, Itikalakunta--Raivarigudem, Kotaramachandra Puram-Yerraigudem are inter-connected and finally connected to Polavaram-Eluru highway.

Primary Marketing Society of Andhra Pradesh Scheduled Tribes Co-operative Finance and Development Corporation of Visakhapatnam, D.R. Depot with Godowns, Forest Range Office, Forest Coupe Cooperative Society, are located in this village. There is a Zilla Parishad High School at Kannapuram (the jurisdiction of Koyyalagudem Block) attached with hostel and a Boarding Home for tribal children. Weekly shandy is also held on every Wednesday in the village. The branch post office at Kannapuram provides postal facilities to the entire circle. The nearest Police Station, Telegraph Office and Cinema theatre are at Koyyalagudem village which is at a distance of 4 miles from Kotaramachandra Puram.

INTERIOR CIRCLES:

8) Puliramudugudem: This village is situated at a distance of 25 miles away from Block Headquarters. The circle comprises 8 Revenue villages. It supports a total population of 1,178 and the Scheduled Tribe population count 91.68% (1,080 persons) to the total population. There is an agency road from Kotaramachandra Puram to Puliramudugudem. The earthen roads within the circle viz., Puliramudugudem to Kopalle, Kopalle to Kannarapadu, Kannarapadu to Upparilli, Kannarapadu to Munjuluru, Munjuluru to Chintapalle, Chintapalle to Urrinka are inter connected and finally connecting

the long bus route Eluru-Polavaram highway. Elementary School, branch post office and Maternity Centre facilities are also available in this village. Kotaramachandrapuram shandy at a distance of 6 miles from this village is the nearest shandy. The nearest High School is also at Kannapuram.

9) Achayyapalem: It is situated at a distance of 25 miles from block headquarters. The circle consists of 6 Revenue villages and 7 hamlets. The total population of the circle is 2,511 and the Scheduled Tribe population of the circle is 1,820 constituting 72.48% to the total population. There is an agency road from Kotaramachandra Puram to Achayyapalem. The earthen roads within the circle are inter-connected and finally connected the long bus route Eluru-Polavaram. There is an Elementary School in this village. Nimmalagudem branch Post Office is the nearest one to this circle. The nearest shandy and Zilla Parishad High School are at Kannapuram.

10) Nimmalagudem: This village is situated at a distance of twenty seven miles from block headquarters. The circle consists of only 7 Revenue villages. There is a

non-tribal village (Ramannagudem) in the circle. The total population of the circle is 1,226 and the Scheduled Tribe population counts 53.75% (659 persons) to the total population.

The Zilla Parishad road from Chandrayagudem to Narampalem village crossing the Kotaramachandra Puram--Buttayagudem, R & B Road at Bottappagudem and touch Nimmalagudem village also. The said Zilla Parishad road connects Dondipudi, Nagampalem, Chintalagudem, Nimmalagudem villages of this Circle. The Samithi road connects Ramannagudem village to Kotaramachandra Puram--Buttaigudem R & B Road near Bottappagudem. These roads are inter connected and finally connected to Eluru-Polavaram highways at Kotaramachandra Puram. An elementary school and a branch Post Office are located in the village. The Maternity Centre at Ramannagudem village is providing facilities to Nimmalagudem and Achayyapalem circles. The nearest High School and Shandy are at Kannapuram. The nearest Police Station and Telegraph Office and Cinema theatre are at Koyyalagudem, at a distance of 11 miles from Nimmalagudem village.

CHAPTER - IV

SOURCES AND PATTERN OF LIVING

Agriculture is the mainstay of the Koyas and Konda Reddis. Forest labour and collection of minor forest produce are the subsidiary sources of income. These sources are exposed to the vagaries of nature as agriculture is gamble in monsoon while forest work is intermittent and seasonal. Tribals inhabiting forest clad-hills are still practising podu (shifting) cultivation. Yerukulas are mainly engaged in pig rearing and pork selling whereas Yanadis, Sugalis and Naiks subsist mainly on agricultural labour. Tribals living in the adjoining plains and in the vicinity of market places are having an additional advantage of other sources of income like selling of fire wood, transportation labour and miscellaneous sources of income. Further, tribals residing on road-side villages daily wait at bus-stops with bundles of fire-wood to sell then to bus drivers, conductors and other travellers.

Stopping buses and purchasing bundles of fire-wood at cheaper rate from the tribals is a regular feature in between Polavaram and Kannapuram (Polavaram-Eluru R&B road). Thus the income of the tribals is determined by various factors.

OCCUPATIONAL STRUCTURE:

It is convenient to start with the occupational structure before analysing the sources of income. Agriculture, Agricultural labour, Forest labour, Collection of Minor Forest Produce and others are the sources of income of the Tribals. The percentage of working population engaged in different occupations as main source of income is shown in the following table:

TABLE No.12.
MAIN OCCUPATION

Sl. No.	Name of the V.I.W. Circle	Agriculture		Forest Labour		Agrl. Labour		Others		Total	
		M	F	M	F	M	F	M	F	M	F
1.	Polavaram	179	187	1	1	64	70	23	11	267	269
2.	Kondrukota	383	365	-	-	30	60	29	2	442	427
3.	Kortur	50	41	1	1	-	-	3	-	54	42
4.	Fragadapalli	113	99	14	15	93	97	1	2	221	213
5.	Lakshminera- yanadevi Peta	262	213	-	-	68	87	1	-	331	300
6.	Rajanagaram	242	220	-	-	50	49	3	-	295	269
7.	Kotaramchan- dra Puram.	96	88	-	-	59	59	-	-	155	147
8.	Puliramudu Gudem.	54	54	-	-	126	102	-	-	180	156
9.	Acheyya Palen	90	85	-	-	32	25	66	71	188	181
10.	Mimmela- gudem	81	77	-	-	20	18	-	-	101	95
Total:		1550	1429	16	17	542	567	126	86	2234	2099

Of 6,295 persons surveyed 4,333 or 68.83% are engaged in different occupations. The working population comprises 2,234 males and 2,099 females. 1,550 men and 1,429 women are engaged in agriculture as main occupation constituting 68.75% to the total working population. 25.59% persons are engaged in agricultural labour as main/occupation. Thus agriculture is the /source of economic activity of the tribals as 94.34% of tribal working population is devoted to it. Only 5.65% of working population is engaged in non-agricultural sector viz., Forest Labour, Minor Forest Produce Collection and other occupations. Further analysis reveals that 0.762% and 4.893% of tribals are engaged in forest labour and miscellaneous occupations such as carpentry-cum-blacksmithy, selling of pork, snake skin, extracting palm fibre, collection of Minor Forest Produce respectively. The percentage of working population engaged in different occupations as subsidiary sources of income is shown in the following table:

TABLE NO.13
SUBSIDIARY OCCUPATION

Sl. No.	V.L.W.CIRCLE	Agrl. Labour		Forest Labour		M.F.P. gathering		OTHERS		TOTAL	
		M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
1.	2a.										
1.	Polavaram	35	54	188	150	3	8	15	10	241	222
2.	Kondrukota	245	283	122	72	12	11	2	-	381	366
3.	Kortur	--	24	39	7	2	1	2	-	43	32
4.	Pragadapalli	117	98	14	12	4	4	-	-	135	114
5.	Lakshminarayana Devi Peta	265	204	37	30	-	-	-	-	302	234
6.	Rajanagaram	216	197	66	65	3	5	-	6	285	273
7.	Kotaramachan- drapuram.	92	84	--	--	-	-	-	-	92	84
8.	Puliramudugudem	52	50	--	--	5	10	-	-	57	60
9.	Achayyapalem	144	135	--	--	-	--	44	42	188	177
10.	Nimmalagudem	78	70	--	--	7	10	--	--	85	80
		1244	1199	466	366	36	49	63	58	1809	1642

Of the surveyed population of 6,295 persons 3451 persons (54.82%) are engaged in subsidiary occupations. Agricultural labour and forest labour are the major subsidiary occupations of the tribals of the block. 70.79% and 23.24% of the tribals are engaged in agricultural labour and forest labour respectively. The percentage of tribal labour engaged in collection of minor forest produce is only 2.46% and the number of persons engaged in other occupations like basket making, pork selling, snake skin selling, carpentry-cum-blacksmithy and extracting of palm fibre count 3.51%.

The last aspect of the working population is its economic status and the same is shown in the following table:

TABLE No.14
ECONOMIC STATUS

Age Group	Earner		Earning Dependent		Non-earning Dependent.		Total		Grand Total
	M	F	M	F	M	F	M	F	
	2	3	4	5	6	7	8	9	10
1									
0--10	..	..	5	7	919	913	924	940	1,864
11--20	124	36	555	534	48	35	727	605	1,332
21--30	509	43	114	660	..	3	623	706	1,329
31--40	457	31	10	371	..	..	467	402	869
41--50	267	18	3	253	..	1	270	272	542
51--60	153	28	2	93	3	5	158	126	284
61--70	35	10	..	13	7	4	42	27	69
71 and above	..	..	..	2	4	..	4	2	6
Total:	1545	166	689	1933	981	981	3215	3080	6,295

It is found that 27.18% of the total population are earners. 41.65% and 51.17% are in the status of earning dependents and non-earners respectively. Of the total earners 90.30% are males and 9.70% are females. Of the earning dependents, 26.28% and 73.72% are males and females respectively. Children, pupils, physically handicapped and decrepit persons are found in the category of non-earning dependents. The working force is depicted in 'Bar Chart'.

1000 900 800 700 600 500 400 300 200 100

0-10

11-20

21-30

31-40

41-50

51-60

61-70

71+

MALES

FEMALES

WORKERS

NON WORKERS

WORKING FORCE



As has been mentioned earlier that 68.75% of tribal working population is solely depending on agriculture. This section includes big, medium and small farmers. The landless section of tribal community is entirely depending on manual labour which is discussed in the following pages.

Tribal labour force of the block can be classified into four broad categories viz., agricultural labour, attached or contracted labour, forest labour and miscellaneous labour.

1) Agricultural Labour: In the tribal agrarian hierarchy this section of tribal community constitutes the lowest rung of the economic ladder and the amelioration of their economic conditions is one of the difficult problems. Landless tribals are mainly depending on agricultural labour. Tenant cultivators and small farmers also depend upon agricultural labour to a larger extent. Agricultural labour is engaged for various tillage operations. The sexual division of labour in agriculture is based on superstitions and relative physical capacity. A tribal can never imagine the

operation of ploughing by woman. It is considered to be a precursor of bad luck. But women are preferred for sowing since it is believed that sowing by women brings greater fertility. Generally, men take up the heavier types of jobs and women and children are given the lighter and less arduous ones. The division of labour on this basis is broadly the following:

- Men : Ploughing, embanking, hallowing, manuring, fencing, weeding, harvesting, threshing and winnowing operations.
- Women : Sowing, transplanting, weeding, harvesting, threshing, winnowing operations.
- Children : Children are given lighter jobs. They work as Cow-herds and rear other livestock.

This labour force mainly includes landless agricultural labourers and attend both farm and non-farm works. Both land owning and tenant cultivators hire casual labourers on daily wage basis. The agricultural labourers toil round-the clock to eke out their livelihood. Children (about 11 years of age and above and below 15 years) also work along with their parents to supplement the meagre earnings of their families. The circle-wise distribution of agricultural labours house-holds in the block is shown below:

TABLE No. 15
AGRICULTURAL LABOUR HOUSEHOLDS
CIRCLE-WISE *

Sl. No.	V.L.W. Circle	Agrl. Labour Households	
		Tribal	Non-Tribal
1.	2.	3.	4.
1.	Polavaram	300	1,500
2.	Kondrukota	5	31
3.	Kortur	50	40
4.	Pragadapalli.	142	85
5.	Lakshminarayana Devi Peta.	789	90
6.	Rajanagarani.	30	15
7.	Kota Ramachandra Puram	190	106
8.	Puli Ramudu Gudem.	141	35
9.	Achayyapalen.	15	40
10.	Nirmalagudem.	17	36
Total:		1,679	1,978

There is wide variation in the distribution of agricultural labour households among different circles of the block. The number of ^{non-}tribal agricultural labour households outnumber the tribal households. The concentration of agricultural labour households is more in Polavaram, Pragadapalli, Lakshminarayana Devi Peta and Kota Ramachandra Puram. Further analysis discloses that the number of landless tribal labour households is more in Lakshminarayana Devi Peta, Kota Ramachandra Puram, Pragadapalli, Puliramudi Gudem Circles, whereas it is very less in Kondrukota,

*Source: Panchayat Samithi Polavaram. Figures furnished in the table are for entire block.

Achayyapalem and Nirmalagudem circles as most of the tribals are owning land. But, comparatively speaking the number of non-tribal landless agricultural labour households outnumber the tribals whereas non-tribal non-agricultural labour strength is less. However, the strength of the Casual labour is an indication of the magnitude of the problem. The staggering pressure on land is an indication of non-availability of adequate alternative sources of employment in the block.

2) Attached or Contract Labour:

The practice of employing attached labourers has been in vogue in rural areas since very long time. But it is alien to tribal society. Since non-tribal ryots are also living in the area, the practice of employing attached labourers has also been adopted by tribal farmers. Land owning and tenant cultivators employ labourers on yearly basis mainly for cattle grazing. These labourers will also attend to agricultural operations during the brisk season and also attend to non-farm works whenever asked by the employer. It was observed during the survey that tribals are also working as attached agricultural labourers to repay the old debts borrowed by their ancestors. Such labourers are called as attached or contract labourers.

Attached labourer goes by the local name 'Paleru' or 'Palikapu'. The contract is generally made one week before or after UGADI, Telugu New Year's day (March/April). The practice of employing women as attached labourers is not found and they are free to pursue their occupations independently. The attached labour is of two categories. 'China Paleru' (Boy attached labourer) and 'Pedda Paleru' (Adult attached labourer). Boys of ten to fourteen years of age are usually employed on yearly basis to rear cattle. The terms of salary/ ^{per year} will be either giving one time meal per day with more cash or kind or two times meals per day with less cash or kind or without meals with more cash or kind. Generally, both cash and kind with meals are given besides perquisites (New clothes) ^{etc.,} will be given on Pongal or Ugadi (Telugu New Year's Day). Similarly adults will also be employed on yearly basis to attend both agricultural and non-agricultural works. The terms of wages will be paid either in cash or kind or both with perquisites. Both well-to-do tribal and non-tribal ryots are employing attached labourers in the block. The circle-wise distribution of attached labourers is shown below:

TABLE NO. 16
ATTACHED OR CONTRACT - LABOURERS CIRCLE-WISE*

Sl. No.	V.L.W. Circle	No. of attached labourers		TOTAL
		Tribal	Non-Tribal	
1	2	3	4	5
1.	Polavaram	50	250	300
2.	Kondrukota	23	13	41
3.	Kortur	200	30	230
4.	Pragadapalli	42	35	77
5.	Lakshminarayana Devi Peta	173	120	293
6.	Rajanagarani	160	15	175
7.	Kota Ramachandra- Puram	90	16	106
8.	Puliramudu Gudem	10	--	10
9.	Achayyapalem	140	13	153
10.	Mimmalagudem	120	8	128
Total: Es. 1,013			505	1,523

The number of tribal attached labourers is more in Kortur, Lakshminarayana Devi Peta, Rajanagarani, Achayya Palem and Mimmalagudem circles, whereas they are less in Puliramudu Gudem, Kondrukota and Pragadapalli circles. The prevalence of more attached labourers in the block is an indication of the existing well-to-do non-tribals throughout the block.

*Source: Panchayat Samithi Office, Polavaram
Figures furnished in the table are for the entire block.

3) Forest Labour:

Forest labour is one of the main sources of tribals to eke out livelihood. The agencies exploiting the forest wealth provide employment to tribals seasonally. Forest Range Offices of Polavaram and Kannapuram, Forest Coup Cooperative Society, Kotaramachandra Puram and Forest contractors provide employment to a sizeable tribal labour force periodically. The following is the list of forest works.

1. Cutting timber
2. Stocking the forest Material at Coupes and at Depots.
3. Survey of Coupes.
4. Marking boundary lines to coupes.
5. Cutting bamboo coupes.
6. Preparation of seed beds and growing nurseries.
7. Plantation works.
8. Marking trees in reserved forests.
9. Transportation of timber, bamboo etc.
10. Other construction and repair works.



In addition to the employment facilities, Forest Department is also providing number of facilities such as free collection of Minor Forest Produce like Adga leaves, Gun, grazing cattle, collection of timber, bamboo and grass for house building purposes etc.

4) Miscellaneous Labour:

Apart from agricultural labour and forest labour, other sources of employment are also available in the area. Public works Department, Block Development Office, private agencies and business class provide employment to tribals of both in agency and plains throughout the year or in a part of the year to a limited sizeable labour force. The following are some of the works provided by the said agencies:

1. Repairs to roads and buildings.
2. New construction of Roads and Buildings.
3. Erection and White washing milestones.
4. Construction of culverts, bridges etc.
5. Transportation.
6. Maintenance of roads and buildings.

The labourers engaged in repairs and erecting and whitewashing milestones are appointed by Public Works Department on permanent basis and they are paid monthly salaries as per the Government rules. Rs.90/- is paid to a labourer per month by Public Works Department. Block authorities employ casual labourers for construction works on daily wage basis.

WAGE SYSTEM AND WORKING HOURS:

Wages are paid to the Casual Labourers both in cash and kind without perquisites. Wages are fixed either on time or on piece work basis. Generally, wages are paid in kind for harvesting and threshing operations. The prevailing wage rates in Polavaram Block for different agricultural operations on an average are given below:

TABLE NO.17
PREVAILING WAGE RATES IN THIS BLOCK.

Sl. No.	Agricultural Operation	Wages per day			
		CASH		KIND	
		Male Rs. Ps	Female Rs. Ps	Male Rs. Ps	Female Rs. Ps
1	2	3	4	5	6
1.	Pre-ploughing	1.50	1.00	1½ M	1 M
2.	Ploughing	1.50	--	1½ M	..
3.	Sowing	1.50	1.00	1½ M	1 M
4.	Transplantation	1.50	1.50	1½ M	1½ M
5.	Harvesting	2.00	1.50	1½ M	1½ M
6.	Threshing	2.50	2.00	2 M	1½ M

M = Measure of food grains
One Measure = 3½ K.Gs approximately.

It is seen from the above wage rates that comparatively women labourers are paid less. The social tradition and preconceived notion of relative physical inferiority and inefficiency of women labourers are the main reasons for disparity between the rates paid to men

and women. The wages paid to the non-agricultural labour are mainly depending on the nature of work and duration. Generally, male gets Rs.1.50 to Rs.2.00 and females gets Rs.1.00 to Rs. 1.50 per day.

The wages for attached or contract labourer are fixed on yearly basis. An attached labourer is generally paid cash or kind or both with perquisites. The wage rates for an attached labourer per year on an average are given below

A) WAGES FOR ADULT ATTACHED LABOURER PER YEAR

Period	Contracted amount		Cash value of one time meal per day	Cash Value of perquisites
	Cash	or Kind		
1	2	3	4	5
One Year	Rs.200/-	10 bages of Paddy or any other food grains	210.00* @ 60 np per day per meal	1)Dhoti 2) Towel 6.50 2.00
	Rs.200/-	10 bages	210/-	8.50

B) WAGES FOR BOY ATTACHED LABOURER PER YEAR

Period	Contracted amount		Cash value of one time meal	Cash Value of perquisites
	Cash	or Kind		
1	2	3	4	5
One Year	Rs.75/-	5 bages of paddy or food grains	Rs.90/-*at the rate of 25 np per meal	1)Micker 2)Shirt 3) Towel 2.50 2.00 1.50
	Rs.75/-	5 bages	Rs.90/-	6.00

* Cash value of one time meal is calculated for 360 days at the rate of Rs.25 np per meal.

The wages paid to the boy contracted labourers differ depending on their age. A boy of 13 to 15 years of age gets more wage than a boy within the age of 10 to 12 years.

There are no fixed working hours for agricultural labourers. The male Casual labourers have to toil from early hours in the morning till late in the evening. Whereas the female casual labourer goes to the field by 9.00 a.m. or so after preparing food for the family and leave the field in the evening before 7.00 p.m. The boy attached labourer goes to his job early hours in the morning before 10.00 a.m. and comes back to home after 7.00 p.m. whereas the adult attached labourer has to work under his employer from dawn to dusk and sometimes even upto 9.00 p.m. or 10.00 p.m. depending on the work load and urgency. Both casual labourers and contracted labourers avail roughly an hour in between 1.00 p.m. to 3.00 p.m. to take lunch. No other amenities are given to this type of labourers.

Wages are paid only in cash to forest labourers by Forest Department or by any other agency. Generally, tribal labourers are employed on daily basis but not on time-rated. The rate of wages differs from operation to operation. T h e a v e r a g e .

wages paid to plantation and nursery works at Rs.1.50 to Rs.2.00 per male and 0.75 to Rs.1.00 per female per day. Generally bamboo coupes are given on piece-work basis (contract basis.) The wage rate per day for bamboo cutting can be calculated by number of days taken for completion of a piece of work by a given number of labourers. The average rate for bamboo cutting will be Rs.3.00 to Rs.4.00 for male and Rs.2.00 to Rs.3.00 for female per day. The wage rates for forest labourers differ from season to season and operation to operation.

There are no fixed hours of work even for forest labourers. They have to struggle from early morning till late in the evening. The labourers who take coup or timber cutting on piece-work basis attend according to their convenience. Generally, they toil from early morning till late in the evening in order to earn more by hardly availing half-an-hour for lunch. Especially, in timber cutting the tribals have to struggle hard. They go on striking their axes against the trunks of massive trees continuously for hours together which resounds in the forest melodiously. It is really thrilling to see that the whole group of workers toiling under the sun in the midst of forest with buoyance on their faces.

The wages for miscellaneous labour depend upon the nature and duration of work. Labourers of Public Works Department get Rs.90/- per month (as per Government rules). The wage rates for construction works and transportation labour ranges from Rs.2.00 to Rs.2.50 for male and Rs.1.00 to Rs.1.50 for female, per day depending on the prevailing wage rates of the other region. Labourers engaged in construction work, transportation work will have to labour hard as agricultural and forest labourers do. Labourers engaged in this category of work also enjoy lunch recess for about an hour. There are no fixed rates of wages and hours of work for any type of labour discussed in the foregoing pages except for workers employed permanently in Forest and Public Works Departments.

I N C O M E:

As has been mentioned earlier that agriculture is a way of life and it is the principal source of income to tribals. Agricultural labour, forest labour, collection of Minor Forest Produce and miscellaneous sources of livelihood add to their family income. A sub-sample survey covering 844 households in five circles has been studied for estimating the

income and expenditure position. The income from agricultural and non-agricultural sector is 85.597% and 14.403% respectively. The source-wise analysis reveals that the income derived from agriculture is 68.207% and agricultural labour is 17.390%. The contribution of income from non-farm sources like forest labour, collection of Minor Forest Produce and miscellaneous (blacksmithy, carpentry, pork selling, extracting palm fibre etc.) sources amounts to 8.486%, 2.152% and 3.765% respectively. The contribution of income from different sources is depicted in 'Pie' diagram.

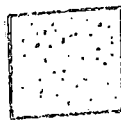
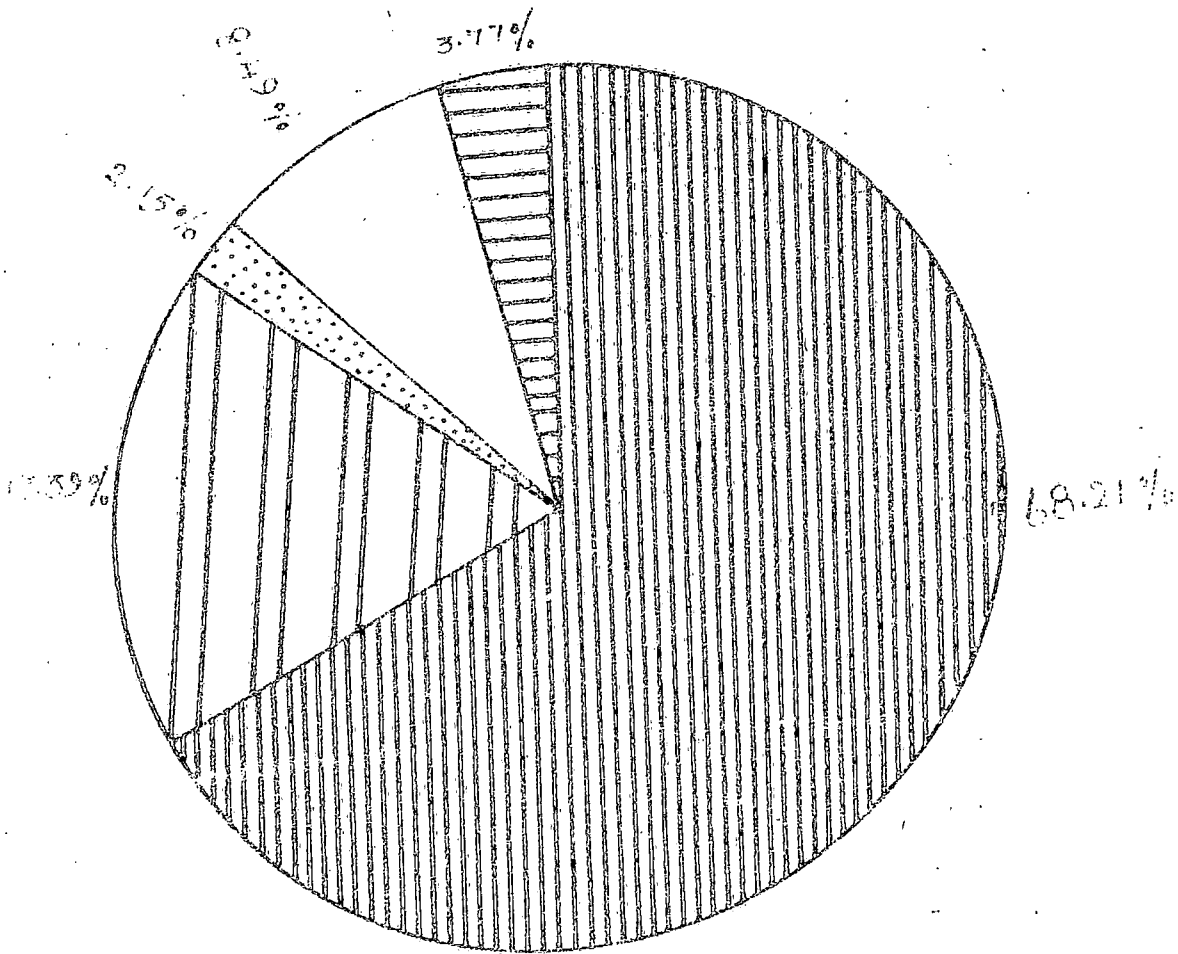
The income data is analysed on the basis of income-groups in the following table:

TABLE NO. 18

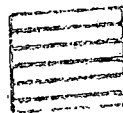
DISTRIBUTION OF HOUSEHOLDS AS PER INCOME GROUPS.

Income-group 1.	No. of Households 2.	Percentage 3.
1--200	90	10.663
201--400	215	25.474
401--600	263	31.161
601--800	122	14.455
801--1000	71	8.412
1001--1200	26	3.081
1201--1400	8	0.948
1401--1600	12	1.422
1601 +	37	4.384
Total:	844	100.000

SOURCES OF INCOME



M.F.P



OTHERS

AGRICULTURE

AGRI. LABOUR

FOREST LABOUR

The above analysis reveals that 25.474% and 31.161% of households are in the income groups of 201-400 and 401-600. It means more than half of the surveyed households are not even getting adequate income. The percentage of households in the higher income groups i.e., from 601-800 to 1601+ is only 32.702. Of the total number of households surveyed only 37 households (4.384%) are in the highest income group i.e., 1601+ whereas 90 households (10.663%) are in the lowest income group i.e., 1--200.

SIZE OF HOUSEHOLD AND INCOME:

The size of the family in the tribal society is generally more with inadequate earnings. The average size of family and average income circle-wise are shown below:

TABLE NO. 19
AVERAGE INCOME CIRCLE-WISE

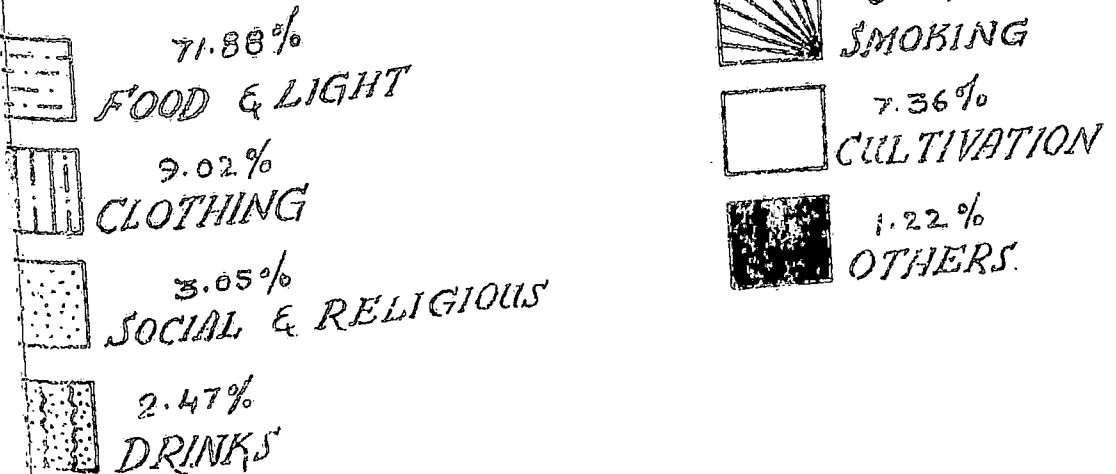
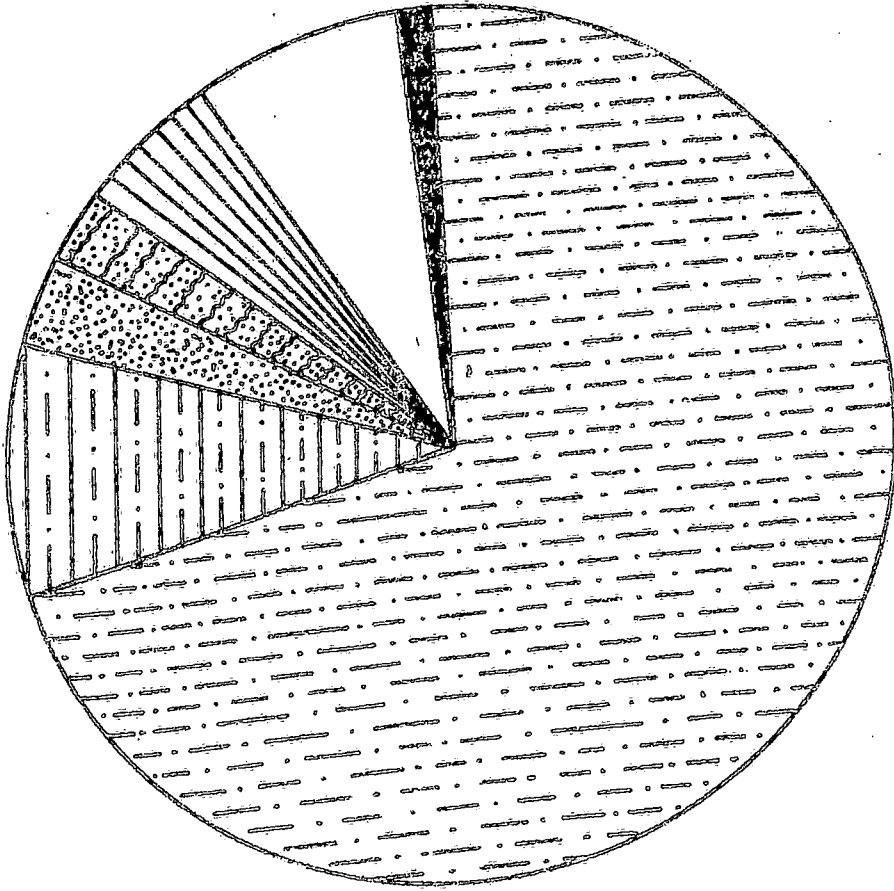
Sl. No.	Name of the Circle	No. of H.Hs surveyed	Average size of H.Hs.	Total Income in Rs.	Average Income Rs. P	Per capita Income Rs.
1.	2.	3.	4.	5.	6.	7.
1.	Polavaram	204	3.7	1,13,154	554.68	149.91
2.	Kondrukota	286	4.1	1,67,951	587.24	143.23
3.	Kortur	32	4.4	16,095	502.97	114.31
4.	Rajanagaram	188	4.5	1,28,342	682.67	151.70
5.	Puliramudugudem	134	3.65	69,770	520.67	142.65
Total:		844	4.06	4,95,312	586.86	144.54.

The above analysis discloses that the average size of household is 4.06 persons (i.e., 4 persons) and the average annual income of a tribal household is Rs.586.86. The per capita income of a tribal household being Rs.144.54. The circle-wise analysis reveals that the average income is more in Rajanagaram circle which is located in road-side where there are more earning opportunities other than agriculture. It is low in Kortur circle which is located in interior of the block where the sources of earning are limited.

EXPENDITURE:

Simplicity in every walk of tribal life is still a matter of curiosity. Tribal needs food, clothing and shelter and his other wants are limited in number and variety. This life of austerity has no philosophical base excepting lack of wealth and education. Most of the tribals lead hand-to-mouth existence. Rice or gruel of any food grain with little quantity of curry of vegetables (including leafy vegetables) quenches his hunger. Meat, fish and dry fish are his favourite dishes. Salt, chillies, tamarind and turmeric are main condiments. Some of the land owning tribals grow chillies in their own fields. Pulses and spices are purchased on

EXPENDITURE PATTERN



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shandy day. Thus, rice and little quantity of curry satisfy the tribal palate. Most of the tribals do not consume milk and milk products. Taking coffee or tea daily by the majority tribals is occasional but not habitual. The expenditure on smoking is a daily commitment. Tribal spends on drinking very often. The expenditure on clothes, vessels and purchasing other durable goods is once in a year or twice. The expenditure pattern is presented in the 'pie' diagram.

The analysis of individual items of expenditure discloses that food and light count 71.832%. The expenditure on clothing, social and religious ceremonies and drinking and smoking is 9.020%, 3.046% and 2.472% and 5.009% respectively. Expenditure on education is almost negligible. Cultivation expenses and repayment of debt count 7.358% and 0.176% respectively. The distribution of tribal households as per expenditure classes is shown below:

TABLE NO. 20
DISTRIBUTION OF HOUSEHOLDS AS PER EXPENDITURE GROUPS

Expenditure 1.	No. of House- holds. 2.	Percentage 3.
1--200	122	14.455
201--400	199	23.578
401--600	287	34.005
601--800	144	17.061
801--1000	54	6.398
1001--1200	21	2.488
1201--1400	8	0.948
1401--1600	5	0.593
1601 +	4	0.474
Total:	844	100.00

It can be gauged from the above analysis that more than 50% of the surveyed households are in the minimum expenditure groups of 201-400, and 401-600. More than 20% of households are in the medium expenditure groups of 601-800, and 801-1000. 1.067% of households are in the highest expenditure groups of 1401-1600 and 1601+ whereas roughly 15% of surveyed households are in the lowest expenditure group i.e., 1--200.

The average expenditure of a tribal household per annum is Rs.500.30 and the average expenditure per head being Rs.123.22. In order to assess whether the expenditure increases with a raise in income or not is analysed in the following table.

TABLE NO.2†
INCOME AND EXPENDITURE GROUPS

Income Group	Expenditure groups										TOTAL
	1-200	201-400	401-600	601-800	801-1000	1001-1200	1201-1400	1401-1600	1601+		
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	
1-200	90	..	..	..	..	..	..	..	..	90
201-400	26	152	36	1	..	..	..	..	..	215
401-600	5	27	207	24	..	..	..	..	..	263
601-800	..	11	24	77	10	..	..	..	..	122
801-1000	1	6	10	23	27	3	1	..	..	71
1001-1200	..	3	5	6	6	6	..	..	..	26
1201-1400	..	..	2	..	3	2	..	1	..	8
1401-1600	..	..	1	5	1	3	2	..	..	12
1601 +	..	..	2	8	7	7	5	4	4	37
Total	122	199	287	144	54	21	8	5	4	844	

Of 844 households surveyed, 152 households are found in the same income and expenditure groups of Rs.201-400. 207 and 77 households are found in the income and expenditure groups of 401-600 and 601-800. There are no households in the Income and expenditure groups of 1201-1400 and 1401-1600;

More than 25% of surveyed households are in the assets group of Rs.201--400 and 401-600. The special feature of the assets is that nearly 50% of households are having assets worth Rs.1601 and above. The average value of assets per tribal household is Rs.4,354.30. The reason for more value of assets is that most of the tribals own lands and more cattle wealth.

AGRICULTURE AND ANIMAL HUSBANDRY

AGRICULTURE:

By far the most striking characteristic feature of the life of tribals of this block is the predominance of agriculture. About 85% of the tribal population is depending on agriculture as cultivators or as agricultural labourers. They cultivate small agricultural plots by diverting stream water through flimsy and temporary channels. Paddy is the principal wet crop. Jowar, bajra and maize are the other food crops grown by the tribals. Dry crops are rainfed whereas wet crops are partly depending on rains. Shifting cultivation is still one of the principal sources of livelihood to tribals. They use archaic implements and sow coarser variety of maize and millets in podu fields. They also grow vegetables in fields and in backyard of houses for domestic purpose. The tribals who have settled down to plough cultivation, their agriculture retains its backward character. The factors responsible for backwardness of agriculture in the area are the freak nature, poor soil, lack of assured water supply, low yielding local seed, ignorance

of tribals about the techniques of crop-rotation, anti-
quated agriculture equipment. Thus, hand-to-mouth
existence of tribals of the area is still a matter of
curiosity even today.

The total geographical area of the Block
is 202.00 square miles with 62 revenue village and 48
hamlets. The details of surveyed lands (under survey
boundaries Act, 1923) are given in the following table:

TABLE NO. 24

SURVEYED LANDS - CIRCLE-WISE

(1966)*

Sl. No.	Village circle	Surveyed land in acres.	Un-surveyed land (Acs.)	Total Acs.
1.	Polavaram	5947-00	1334-00	7281-00
2.	Kondurkota	--	3810-00	3810-00
3.	Kortur	1193-00	776-00	1969-00
4.	L.H.D.Peta	1166-00	3746-00	4912-00
5.	Pragadapalli	393-00	2434-00	2827-00
6.	Rajanagaram	4580-00	--	4580-00
7.	P.R.Gudem	2610-00	486-00	3096-00
8.	Nimmalagudem	3386-00	--	3386-00
9.	Achayyapalem	3858-00	--	3858-00
10.	K.R.Puram	2945-00	--	2945-00
-Total:		26078-00	12586-00	38664-00

* Source : Taluk Office, Polavaram, West Godavari Dist.

It is evident from the above table that land in Kondrukota circle has not been surveyed. The lands in Rajanagaram, Nimmalagudem, Achayyapalem and K.R.Puram circles have been completely surveyed, whereas the lands in Polavaram, Kortur, L.N.D.Peta, Pragadapalli and P.R.Gudem circles have been partly surveyed.

LAND TENURE:

There are altogether 128 inhabited and uninhabited villages in the Polavaram Taluk of which 62 revenue villages with 48 hamlets are in Polavaram Block. Consequent on the Zamindari Abolition Act, the then Zamindari lands were taken over by the Government. At present there are no Estate villages in the Block. The ryotwari system is in vogue throughout the Block. The land revenue is collected by the village officers.

The village officer (Karanam) fixes the rate of land revenue. The assessment of land is based on a combination of various factors viz., the fertility of the soil, location and general prosperity of the tract. The general location of the fields influences productivity to some extent. It has been often reported by the tribal ryots that the land revenue is not uniformly fixed by the village officer though fertility and the general location of the fields are more or less uniform.

TYPES OF SOILS:-- The lands of the river-side villages are sandy loam and clay loam and the lands of the rest of the block are redloam and block-cotton.

LAND UTILISATION:-- The prosperity of the people who mainly subsist on agriculture depends on the fertility of the soil and its proper exploitation. Systematic utilisation of land with scientific methods of cultivation is a primary factor in a planned economy. The analysis of land utilisation particulars gives a lucid picture of the distribution of land under various items. The land utilisation particulars of the Block is given below:

LAND UTILISATION PARTICULARS FROM 1965-66 TO 1967-68
(HECTARES)

Sl. No.	I t e m	Y e a r s		
		1965-66	1966-67	1967-68
		3	4	5
1.	Net Area sown	6588	7172	7053
2.	Area sown more than once	--	871	1740
3.	Current fallows	1024.80	2200	1978
4.	Old fallows	166.80	314	471
5.	Cultivable waste	1166.40	1004	917
6.	Land put to non-agricultural uses	1600.00	1265	1954
7.	Barren and unculturable land	446.80	1275	692
8.	Permanent pastures and grazing land	--	485	593
9.	Forests	32898.00	40858	40858
10.	Miscellaneous free crops and groves not included in (1)	763.20	676	733

Source: Bureau of Economics and Statistics.

The circle-wise distribution of households depending on land in the investigated area is given in the following table:

TABLE No. 25

DISTRIBUTION OF TRIBAL HOUSEHOLDS DEPENDING ON LAND

Sl. No.	Name of the circle.	No. of Households depending on land.	No. of H.Hs not depending on land.	Total	Percentage of H.Hs depending on land.
(1)	(2)	(3)	(4)	(5)	(6)
1.	Polavaram	113	91	204	55.39
2.	Kondrukota	217	69	286	75.87
3.	Kortur	30	2	32	93.75
4.	Pragadapalli	62	75	137	45.26
5.	H.H.D.Peta	140	84	224	62.50
6.	Rajanagaram	135	53	188	71.80
7.	K.R.Puram	69	48	117	58.97
8.	P.L.Gudem	50	84	134	37.31
9.	Achayyapalem	47	70	117	40.17
10.	Nimmalagudem	50	18	68	73.53
Total:		913	594	1507	60.57

The above table reveals that 60.57% of households are depending on land. Further, analysis discloses that number of households in Kortur, Kondrukota, Nimmalagudem and Rajanagaram circles are depending on land. 39.43% of households are not depending on land. Majority of households in P.L.Gudem, Achayyapalem and Pragadapalli are depending on farm sources of income.

The circle-wise distribution of tribal households possessing the land is furnished below:

TABLE NO. 26

DISTRIBUTION OF HOUSEHOLDS POSSESSING LAND - CIRCLE-WISE

Sl. No.	Name of the Circle.	Size of holdings					
		0-5 Acres		5-10 Acres		10 and above	
		Wet	Dry	Wet	Dry	Wet	Dry
1	2	3	4	5	6	7	8
	1. Polavaram	62	38	15	5	1	--
	2. Kondrukota	169	143	4	1	3	5
	3. Kortur	21	23	--	1	--	--
	4. Pragadapalli	--	37	--	11	--	14
	5. L.N.D.Peta	--	64	--	53	--	23
	6. Rajanagaram	2	63	3	41	3	31
	7. K.R.Puram	--	9	--	27	--	34
	8. P.R.Gudem	--	7	--	9	--	6
	9. Achayyapalem	--	31	--	11	--	5
	10. Nimmalagudem	--	23	--	15	--	10
Total:		254	438	22	174	7	128

Of the 1507 households surveyed, 283 and 740 households are possessing wet and dry land respectively. Tribals in Polavaram, Kondrukota, Rajanagaram and Kortur circles are having both wet and dry land whereas the tribals in the remaining circles are not having wet lands.

SIZE OF HOLDINGS:-- A brief analysis of cultivating holdings is one of the important aspects in the study of agriculture. Circle-wise distribution of tribal households and size of holdings is given below:

TABLE NO. 27

DISTRIBUTION OF HOUSEHOLDS AND SIZE OF HOLDINGS

Sl. No.	Name of the circle	Size of holdings					Total	
		0-5 Acs	5-10 Acs	10-15 Acs	15-20 Acs	20-25 Acs and 25 and above		
1	2	3	4	5	6	7	8	9
1.	Polavaram	91	18	3	1	--	--	113
2.	Kondrukota	190	22	--	3	--	2	217
3.	Kortur	30	--	--	--	--	--	30
4.	Pragadapalli	37	12	2	6	--	5	62
5.	L.N.D.Peta	64	53	9	10	1	3	140
6.	Rajanagaram	60	42	12	11	1	9	135
7.	K.R.Puram	11	27	14	10	5	2	69
8.	P.R.Gudem	32	91	2	3	2	2	50
9.	Achayyapalem	32	10	2	2	--	1	47
10.	Himmalagudem	25	14	4	5	--	2	50
Total:		572	207	48	51	9	26	913
		(62.65%)	(22.67%)	(5.26%)	(5.59%)	(0.98%)	(2.85%)	

The number of households having 0-5 acres of land is more in Kondrukota, Polavaram, L.N.D.Peta and

Rajanagara circles. Another interesting fact is that the tribal households in Kortur are having land below 5 acres. The average size of holding of the tribal in the block is 1.17 acres.

LAND LEASE:-- Various factors can be attributed for leased out and leased-in of lands by tribals. As has been mentioned earlier that the population of non-tribals slightly preponderates tribals. Generally, the neighbouring non-tribals advance loans to needy tribals. But tribals are unable to pay the interest regularly not to speak of principal amount. In such cases, the non-tribal creditor waits for two or three years, vigorously pursue and cleverly convince the tribal to take his land on lease for low rents as a way to clear off debt. Thus, the tribals will be trapped by most of the non-tribal creditors. The following are some of the reasons for leasing-out lands by tribals.

- a) Lack of adequate finance for cultivation.
- b) To celebrate son's or daughter's marriage.
- c) To repay long pending debts and to meet the domestic expenditure.
- d) Unforeseen expenditure due to death or demise of any member in the family etc.

In general, tribals lease-out their lands preferably to non-tribals than to tribals for the following reasons:

- a) The assurance of regularity of rent payment by non-tribal tenant is guaranteed whereas the tribal tenant will be irregular.
- b) Non-tribal tenant can attract tribal farmer by offering more rents and take more care in land management whereas the tribal tenant can not afford.
- c) Non-tribal cultivators can adopt scientific methods of cultivation whereas the pecuniary position of the tribal tenants do not permit to adopt scientific methods in farming.

The above reasons are the main considerations for leasing-out lands mostly to non-tribals. After giving away his land for lease the tribal lessor works as daily labourer in his own field under his leasee. This is the plight of the tribal lessors. The total land leased-out in the investigated area by 27 households is 132 acres. Only 24 households have taken 58.50 acres of land on lease. The average land leased-out by tribal is only 4.83 acres whereas 2.437 acres of land is leased in. Though there are few leased out cases are noticed, but actually there would be more number of cases. The tribals are afraid of revealing facts as they are instructed by tenants not to disclose the facts about land transfer to Government officials. Regarding the terms of tenancy, the yield share is the traditional practice of the rent payment. This is gradually changing to cash rent. However, the adoption of these two would mainly depend upon the understanding of the lessor and leasee.

SEEDS. IMPLEMENTS AND MANURES:-- Tribals had hardly an idea of improved quality of seed prior to the introduction of the block. They used to preserve out of their current yields for seed and keep it in an earthen storage or in a big bamboo basket. The tribal farmers grow coarse variety of paddy, maize and millets, tobacco (country variety) green gram, horse gram etc. Further, some of the farmers are not in a position to store seed from out of current yields. Such ryots will approach money lenders for seed and get poor quality which bring bad crops. Some tribals may consume the preserved seed for emergency purposes. Thus most of the tribal small ryots approach relatives or neighbours or money lenders for seed during seed-bed raising period.

Antiquated agricultural implements were in use until very recently. It is observed in the survey that most of the tribal farmers are not possessing complete 'Kit' of implements. During agricultural season farmers who are not having plough and bullocks will either hire or get free service from others. Exchange of service of bullocks ploughs and labourers on reciprocal basis is widely prevalent during brisk season of agricultural operations. The list of indigenous implements used by the tribals in the block is given below.

INDIGENOUS IMPLEMENTS USED BY TRIBALS

Sl. No.	Local name	English equivalent	Used for
1	2	3	4
1.	Nagali	Plough	To plough the fields
2.	Gunapam/ Gaddapara	Crowbar	To dig the plots
3.	Para	Spade	To cut the bunds and to lay new bunds.
4.	Kodavali	Sickle	To reap the harvest
5.	Dammupatti	Level-ler	To level the ploughed lands.
6.	Godda li	Axe	To cut the small trees, plants, bushes etc.
7.	Konki Karra	Hook-like stick	Used in threshing operation.

Farmyard manure was only the natural fertilizer known to the tribal to replenish the soil till recently.

Most of the tribal residences are houses-cum-cattle sheds. They preserve the dung in the backyard of the house and transport it to the field during summer season by bullock carts. Two to three cart-loads of manure is applied for every acre before watering the plots. The age-old and usual practice of manuring the soil by tribals is noteworthy. A good number of tribal ryots tether their cattle in every agricultural plot for five or six days depending on the extent of land owned during summer season with a view to

store the dung and urine in the field itself and thus reduce the quantity of manure to be transported. This traditional practice of manuring the fields is widely prevalent in most of the tribal villages located in plains. Weeding and timely watering the agricultural fields are not done by most of the tribal farmers not to speak of applying plant protection measures. Tribals are ignorant of techniques of crop rotation.

CROPS AND ACREAGE: -- The cropping pattern in the Block is characterised by the dominance of food crops. Both Koyas and Konda Reddis grow food crops like Paddy (dry and wet) Jowar, Maize, Korra, Sama, Chodi, Ganti and cash crops like tobacco (both country and virginia) chillies, groundnut, gingilli, pulses, jute etc. The non-tribal owner cultivators and tenants of river-side villages prefer to grow cash crops, since the rich deposits brought by yearly floods of river Godavari enrich the soil. The yields of commercial crops from such soils will be more and remunerative. Thus the non-tribal farmers are benefitted by high yield of cash crops whereas the tribal ryots of river-side villages are unable to grow cash crops due to lack of financial resources. The total net area sown in the block during 1955-56 was 15,470 acres. The crop-wise area together with average yields are furnished below:

CROP-WISE AREA AND AV. YIELD 1965-66

Sl. No.	Name of the crop	Area under each crop * acres	Average yields per acre
1	2	3	4

A. FOOD CROPS:

1.	Paddy		
	Wet	3050	8 to 10 bags
	Dry	2165	4 to 6 bags
2.	Jowar	3855	
3.	Sajja	35	2 to 4 bags
4.	Ragi	73	

B. COMMERCIAL CROPS:

1.	Tobacco (Virginia and country)	1094 Country Virginia	1000 lbs
2.	Chillies	165	500 lbs
3.	Gingilli	1180	500 lbs
4.	Groundnut	142	15 to 20 bags
5.	Sugar cane	144	N.A.
6.	Castor	96	N.A.
7.	Pulses	3229	3 to 4 bags
8.	Other cereals	323	--
9.	Vegetables	217	--
10.	Fruits	702	--

* Figures pertain to both tribals and non-tribals.

Source : Panchayat Samithi, Polavaram.

N.A. : Not available

TYPES OF CULTIVATION:-- There are three types of cultivation in the Block viz., Wet, Dry and Kudu. A brief description of each type of cultivation is given below:

WET CULTIVATION:-- Wet lands are locally known as 'Pallapu Polamulu' or 'Pallapu Polalu'. Farmyard manure is transported by bullock-carts to fields during summer season. Three to four cart-loads of farmyard manure is applied to each acre depending on the availability of manure. Carrying head loads of manures to fields mostly by ladies is also there. Preparation and ploughing operations are commenced soon after the onset of monsoon. Each plot will be ploughed twice or thrice depending on the nature of the soil. Seed-bed will be raised in late June and early July in separate plot. Since it is upland area the transplantation of paddy will be commenced between July and August. Weeding operations are attended in late September. Soon after weeding operation, well-to-do tribals apply chemical fertilizers. Late October and November is the harvesting period. Men, women and children work together in thrashing and winnowing operations. The paddy is transported to the house by bullock cart those who have got or by kovidu (Bamboo stick) or head loads.

Soon after the harvest of the first crop, it is the practice of the tribals to raise fodder crops like jute, cash crops like groundnut, gingilli and pulses in the same plots. These crops will be harvested in 1-to February

and during March. After the second crop they leave the plots vacant.

DRY CULTIVATION: - The dry lands are locally called as 'Metta Polamulu' or 'Garuvulu'. Rain is the only source of water for dry cultivation. Food crops like dry paddy, jowar, millets, chodi, sama, ganti and korra are grown. Before sowing seeds, they plough the plots once or twice. Seeds will be sown from late May to the end of July depending on the rainfall. Cash crops like chillies, tobacco, gingilli and pulses will be raised from October to the middle of November. Weeding operation will be attended once or twice. The Khariff crop in dry lands will be harvested during September and October and rabi crops during February and March. The cost of dry cultivation is less when compared to wet cultivation. The festivals connected with agricultural operations have already been discussed in the Chapter on 'Socio Cultural life'.

PODU CULTIVATION:- Podu or shifting cultivation is the most primitive among all the types of cultivation. The process of cultivation is briefly described in the following pages.

After a careful study of the forest, tribals select a site where luxuriant vegetation is grown. Generally, elders opinion is the final for the selection of the podu plot. The clearance of the plot for

podu cultivation will be attended in three stages. In the first stage, they cut the under growth and grass with the assistance of women and children. In the second stage, they cut bushes, small trees and branches of big trees. Women and children too assist in this stage. The final stage is cutting the trunks of massive trees. It is the hardest task and is a trial on the sturdiness and skill of the tribal. Continuously for hours together he goes on striking his axe against the trunk which resounds melodiously in the forest. It is really thrilling to see that the whole family toiling under the sun in the midst of the forest with buoyancy on their faces. The bigger trees are not cut from the roots. Stumps 2 to 4 ft. high are left out. They use 'Goddali' (Axe-a sharp edged iron implement with wooden holder) for felling and cutting trees, Kodavali (Sickle an iron implement with wooden holder) for clearing the under growth and bushes. Generally, he attends the clearing work from January to February.

April and May are the hottest months in the year and the cuttings dry up soon. In the last part of the May and June he fires the cuttings. The dry cuttings and grass burn in four or five days and the ashes fall down within two or three days. He spreads the ashes over the fields evenly. It appears that tribals are not very much known about the manure value of the ashes. Since most of the podu plots are on steep slopes, ashes are washed down by rains and what ever little ashes remain will stick to the soil.

Now, the podu plot is ready for sowing. They plough the plot with a digging stick known as 'Kattava' or 'Valuva' (Steel-pointed iron implement with wooden holder). Tribals do not separate the plot for sowing different crops and the entire plot is treated as one farm. All the varieties of seeds (cereals and pulses) are broadcasted in the plot. It seems that tribals will not have any idea about the quantity of seeds to be broadcasted in a plot and rough calculation of quantity is best way known to them. They dibble holes in the rows with a wooden stick here and there in the plot and on its boundary lines. They drop castor seed, red gram, green gram, beans seeds in the holes and cover them with mud. The main food crops grown are coarser variety - chodi sam/ganti etc.

When the seeds are sprouted the entire family guard the crops carefully against birds in the day time and wild animals during nights. Their knowledge of habits and daily routine of animals which spoils the crops is wonderful. They erect small 'Gudesa' (hut) of wood and grass near podu field. They also erect 'Arapa' (stilt) a small hut constructed on the poles of 4 to 6 yards above the ground level and sleep during the nights. During nights he burns big logs to keep himself warm and keep wild animals away. The stilts are temporary huts for a couple of months. They are nothing but watch cabins in

agricultural season and they are abandoned at the end of the harvest season.

Since the soil is virgin and the ashes which contain a lot of plant food material especially potash and phosphate, they get bumper yields for the first time. Since various cereals and pulses are sown in same plot, there is a confusion of crops on podu and reaping is a selective and slow operation. They use sickle for reaping operation. Before reaping the harvest, they offer cock on pig, ^{or} whatever they had promised at the time of felling. Tribals are very sincere in keeping up their promises. It is told that there are grim tales of bad happenings if they fail to keep up promises. The threshing-floor is prepared on the piece of a level ground just by the side of podu field. Tribals don't use animal powder for threshing operation. But a line of males, females including children go round in a circle for two to three hours stamping with their feet on the stretched harvest. Sometimes, they also take the reaped harvest bit by bit and beat it with sticks. This is also a common practice of threshing operation. The winnowing operation is done in the usual way. Winnowing tray 'Cheta' is used for the operation. A man takes the uncleaned grain in a tray and hold it up as high as his own head and winnow the grain to the direction of the wind and the grain falls to the ground and the chaff will be blown away.

If there is not enough wind, he shakes over the fallen grain with the winnowing tray so that the chaff will be separated. Men, women and children participate in all the operations of podu cultivation. The cleaned grain is transported to the house in baskets by head-loads or by Bomboo stick (Kavidi).

If the same plot is used for second time, the felling work is neither hard nor prolonged. Only sprouting stumps and regrowth of grass are cut and collected in the central place of the plot and burn. In the third year, the clearing work is almost less, for, the soil is exhausted by that time and there is not much regrowth after two burning consecutively. After three years they search for fresh patch of forest. The podu lands are easily recognisable from the sparseness of the growth of vegetation on them, even after they have been abandoned for 5 to 10 years.

The bone of agricultural practices in the area has been the prevalence of podu cultivation. In spite of the restrictions imposed by Forest Department, the tribals of the Block are practising podu surreptitiously. Traditionally, Koyas are settled cultivators. Whereas Konda Reddis are shifting cultivators. Along with the Konda Reddis, the Koyas are also engaged in podu cultivation to supplement their meagre income. The total area

Under podu cultivation in Block is 568.28 acres cultivated by 419 families.

Of the 1,507 households surveyed only 98 households are engaged in podu. The distribution of tribal households depending on podu cultivation is shown below circle-wise:-

TABLE NO: 23
EXTENT OF PODU LAND CIRCLE-WISE

Sl. No.	Name of the VIW Circle	No. of H.Hs. surveyed.	No. of H.Hs. engaged in podu		Total	Extent of Podu land in acres.	% of H.Hs. engaged in Podu.
1.	2.	3.	4. Exclusively.	5. Partly.	6.	7.	8.
						27.30	18.63
			16	22	38	18.00	11.89
		204	34	..	1	0.50	3.12
1.	Polavaram	286	.1	..	..	..	..
2.	Kondrukota	32	..	..	..	..	..
3.	Kortur	137	..	..	..	..	..
4.	Pragadapalle	224	..	..	..	..	..
5.	L.N.D.Peta	188	..	..	25	28.00	18.66
6.	Rajanagaram	117	25	..	..	..	..
7.	K.R.Puram	134	..	..	..	..	..
8.	P.R.Gudem	117	..	..	..	..	..
9.	Achayyapalem	68	..	..	..	..	..
10.	Nimmalagudem						
			76	22	98	73.80	6.50
	Total:	1507					

H.H : Households.

Podu cultivation is found in Polavaram, Kondrukota, Kortur and P.R.Gudem circles. The analysis further discloses that 77.55% of tribal households are exclusively depending on podu whereas 22.45% tribal households are depending on it partly to supplement their meagre income. The average size holding of podu is only 0.75 acres. Though the number of households engaged in podu in the investigated area is less, but in actual practice it is more than what is recorded. The tribals were afraid of giving facts about podu cultivation to investigators thinking that they may report the same to Forest Department. Hence the data presented in the above table is not reliable. The average yield of various crops grown in podu field is given hereunder:-

Sl. No.	Crop	Average per acre.
1.	Millet	
2.	Maize	
3.	Karra	1 to 4 bags*
4.	Sama	
5.	Pulses	1 to 3 bags.

* One bag = 75 Kgs approximately.

The rate of yield is more for the first time and it decreases in succeeding years.

Podu cultivation has been one of the sources of livelihood to Konda Reddis and Koyas since very long time. Even today also they cling to podu cultivation as there is no alternative source of adequate income. But shifting cultivation is a wasteful form of cultivation. It destroys the rich forest and it denudes hill slopes laying them open to heavy soil erosion. This form of axe -- cultivation must be discouraged in the best interest of tribal economy. With a view to protect the forest, Forest Department has imposed restrictions on podu and booking cases against shifting cultivators. It can not be stopped in short period unless the tribal himself realises the disadvantages of podu cultivation. The possible remedy to wean away the tribal from podu cultivation is to undertake the resettlement measures to displaced tribal families by settling on fertile plains.

EXTENSION PROGRAMME

In Tribal Development Programmes, priority has been given for agricultural extension to transform tribal agriculture. This avowed objective was sought to be realised through demonstration of better farming techniques, supply of improved seeds and implements, chemical fertilizers etc. at free of cost/ subsidised rates. Sanctioning of loans for minor irrigation purpose, supply of plough bullocks and other incentives are also included in the programmes. Since the inception of the Tribal Development Block a humble beginning has been made in every field of development with more stress on agriculture. The introduction of Intensive Agricultural District programme in the Block is really a break-through in the field of tribal agriculture. Under this new programme, the philosophy behind the Green Revolution has been propagated to tribal ryots through the media of demonstrations and film shows. A brief account of Intensive Agricultural District Programme has been discussed separately in this Chapter. The main activities of Agricultural Extension Programme of this Block is discussed hereunder:

The ten Village Level Workers with the technical guidance of Extension Officer, (Agriculture)

have been striving day in and day out to educate the tradition bound tribal farmer for adoption of scientific methods of farming and to stabilise tribal

farming Improved seeds, improved implements, chemical fertilisers, pesticides and fungicides, technical guidance and credit facilities are made available to tribal farmers. It is no exaggeration to say that, a few tradition-bound tribal ryots are slowly coming forward on their own accord to adopt package practices such as improved seed and implements, seed treatment, application of chemical fertilizers, pesticides and fungicides for posts and diseases. The efforts of the Extension Workers have brought about a progressive change in the outlook of the tribal farmer in techniques of farming.

The most outstanding achievement in the field of agriculture is the production of improved varieties of seed and adoption of seed treatment which were hitherto unknown to tribals. All the varieties of improved seeds are made available to tribals. Since the rabi season of 1960-61, there is a seed store and a Seed Depot at block headquarter. The seed is distributed through the Village Level Workers to the tribal ryots. Under package Programme, improved seed such as MTV 3, SLO 13 etc. are also supplied to the tribal ryots. Some farmers are also adopting seed treatment with Agrosan G.N. Most of the tribal

farmers are not adopting it since the Agrosan G.N. is not supplied by the block and tribal can not afford to purchase it outside.

Improved implements such as iron ploughs, archemidium screws, sprayers and dusters, sugarcane crushers, push hoes and horticultural implements were supplied to the tribal ryots free of cost as well on 5% contribution. Further the block supplies seed-drills, sprayers and other implements to small farmers during agricultural season and the same will be circulated among the ryots. These implements will be returned to the block soon after agricultural operations are over.

Chemical fertilizers like Ammonium Sulphate, Sulphur phosphate, Ammonium Nitrate, Urea etc. are supplied to the tribal ryots. With the technical assistance of Extension Officer, (Agriculture) and V.I.W. tribal farmers are applying chemical fertilizers. It is observed in the survey that both organic and inorganic manures are applied in combination by some of the tribal farmers in order to get high yields. With the guidance of Village Level Workers, some of the tribal farmers are also preparing scientific compost pits. In surveyed area, there are more than five compost pits in each village. It is observed in the survey that some farmers are indifferent

for the preparation of compost pits inspite of persis-
tant efforts by V.L.Ws. Tribal ryots are also induced
to apply green manure.

Control of Pests and Plant diseases:

The tribal ryot was indifferent to the methods
of controlling pests and plant diseases in the initial
stages. But in course of time the tribal farmer has
been convinced of the advantages of plant protection
measures. Paddy stem-borer, jassids and guafly
pests are prevalent in the area and they are being
controlled by spraying of endrine, BHC 10% dusting.
Thrips, fruit-rot and pod-borer on chillies, catter
pillar, aphids and powdery mildew on tobacco, pod-
borer on pulses, tick leaf diseases and aphids on
groundnut are common. These pest and diseases are
controlled by spraying and dusting of pesticides and
fungicides. It is observed during the survey that the
small farmers who constitute the bulk of the farming
community are not yet fully convinced of the advanta-
ges of these modern methods of controlling plant disea-
ses.

SUPPLY OF PLOUGH BULLOCKS:

One of the incentives provided by the Tribal Development Block is the supply of bullocks to poor tribal ryots. The plough bullocks distributed to tribal ryots is shown hereunder:

Sl. No.	Village	No. of pairs supplied	
		1966-67	1967-68
1.	2.	3.	4.
1.	Geddappale	1	-
2.	Chintalagudem	1	-
3.	Vinjaran	2	-
4.	Tanalakunta	1	-
5.	P.R.Gudem	1	2
6.	Pandugudem	1	-
7.	Pedrala	1	-
8.	Erraigudem	1	-
9.	Itikalakota	1	-
10.	Madhapuran	1	-
11.	Vodapalli	1	1
12.	Tallavarani	1	-
13.	Cheogondapalle	4	-
14.	Nakkavarikunta	1	-
15.	Ragappagudem	1	-
16.	Achayyahpalem	2	-
17.	Palakunta	5	1
18.	Dandipudi	1	-

1.	2.	3.	4.
19.	Gunj averam	--	1
20.	Gummaluru	--	1
21.	Rajanagaram	--	4
22.	Chandrayagudem	--	2
23.	Koyarajanandry	--	2
24.	Mud dappagudem	--	1
25.	Laxmipuram	--	1
26.	Mangayapalem	--	2
27.	Kommuguden	--	2
28.	Ramannapalem	--	1
29.	Garlagoyyi	--	

The total number of pairs supplied to tribal ryots in 18 villages is 27 during 1966-67 whereas 22 pairs were supplied in 14 villages during 1967-68.

JAPANESE METHOD OF CULTIVATION:

This method of cultivation was introduced in the block in the year 1962-63 to improve the yield of paddy substantially. It involves more labour and capital. Though the cost of cultivation is more, non-tribal ryots and a few big tribal farmers are adopting it. The year-wise acreage under this method of cultivation is furnished hereunder:

Year	Extent of land Figures pertain to both tribals and Non-Tribals. *
1962-63	1310 Acres
1963-64	1000 ,,
1964-65	N.A.
1965-66	1500 ,,
1966-67	3238 ,,

There has been an increase in the acreage under Japanese method of cultivation, though there is slight fall in the year 1963-64. The acreage under this method was doubled during 1966-67.

PACKAGE PROGRAMME:

According to the suggestions of Agricultural Production Team, Government of India
Source: Figures furnished in the statement include for both Tribals and Non-Tribals.

launched Intensive Agriculture District Programme which is popularly known as 'Package Programme' in West Godavari District in the year 1960-61. The Intensive Agricultural District Programme was introduced in Polavaram Block in October, 1960. The Scheme is under the overall control of District Collector while the administrative and technical control rests with the Project Officer at District level and Block Development Officer at the Block level. Two additional Agricultural Extension Officers, one additional Cooperative Extension Officer, three Cooperative Supervisors and ten Additional Village Level Workers are working under the Package Programme and the Block Development Officer is the controlling authority.

To ensure effective coordination, the Standing Committee of the Panchayat Samithi will review the progress of work of Intensive Agriculture District Programme. Village Committees are formed at the village level and these Committees will scrutinise the Farm Production Plans, implementation of improved practices and evaluation of crop yields by the test harvests in the villages.

The Package Programme was initiated during 1960-61 on a modest scale only for selected

crops. It has gradually been extended covering more crops in most of the villages of the block. Of 62 villages of the block, 49 villages were covered by the Package Programme by 1966. Out of 49 villages covered, 40 are tribal villages and 9 non-tribal villages. The list of villages covered by the Package Programme under each circle is shown below:

VILLAGES COVERED BY PACKAGE PROGRAMME - CIRCLE-WISE

Sl. No.	Name of the V.L.W. Circle.	No. of villages covered	
		Tribal	Non-tribal
1.	2.	3.	4.
I.	Polavaram	1. Itikalakota 2. Devaragondi 3. Chegondipalli 4. Mailigondi 5. Singanapalli.	1. Polavaram 2. Paidipake 3. Ranayyapeta
II.	Kondukota	1. Kondrukota 2. Tutigunta.	
III.	Kortur	1. Kortur 2. Chedduru. 3. Sivagiri 4. Tekuru 5. Siriveka.	
IV.	Pragadapalli	1. Vanjeran	1. Pragadapalli.

1.	2.	3.	4.
V. L.N.D.Peta		1. Naganpalen 2. Lakshnipuran.	1. L.N.D.Peta.
VI. Rajanagaram		1. Rajanagaram 2. Kovvada. 3. Kanayyakunta 4. Muddappaguden. 5. Bandarlaguden. 6. Panduguden.	
VII. K.R.Puran.		1. K.R.Puran. 2. Yerrsiguden. 3. Annapalen. 4. Cheemalavariguden. 5. Gunjavarani. 6. Merakaguden. 7. Itikalakunta. 8. Ravvariguden.	
VIII. P.R.Guden.		1. K. Venkatarappadu. 2. Kopalli. 3. Kannarappadu. 4. Kunusanka	
IX. Achayyapalem.		1. Khedrikaguden. 2. Ragappaguden. 3. Remannapalen. 4. Bottappaguden.	1. Achayya- palen. 2. Koyara- j-hundry.

1.	2.	3.	4.
X. Nimmalagudem.		1. Palakunta	1. Nimmalagudem.
		2. Chintalagudem.	2. Ramannagudem.
		3. Mangayyapalem.	
Total:		40	9

The number of tribal villages covered under Package Programme is more in K.K.Puran, Rajanagaram and Polavaram - the road-side circles. Five villages of Kortur circle which is located in the interior of the block have also been covered by this programme. The analysis further discloses that all ten circles have been covered by the programme, but the coverage in Pragadapalli and L.N.D.Peta Circles is less.

During 1960-61 the programme was introduced only for Rebi crops such as tobacco, Chillies and vegetables. The remaining crops covered under Package Programme from 1961-62 onwards. The crops covered by the Programme are shown hereunder:

Name of the Crop	Type	Season
1. Paddy	2. Wet	3. Kharif
Paddy	Dry	-do-

1.	2.	3.
Vegetables.	All Types	Kharif
Sugarcane	-do-	-do-
Fruit crops	-do-	-do-
Tobacco	Country or Natu	Rabi
Chillies.		-do-
Groundnut.		-do-

The coverage of the programme year-wise is given in the following table.

TABLE NO 29
 COVERAGE OF PACKAGE PROGRAMME
 YEAR-WISE *

Item	1960-61		1961-62		1962-63		1963-64		1964-65	
	Rabi	K.	R.	K.	R.	K.	R.	K.	R.	
2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	
No. of villages covered.	2	2	3	23	37	49	34	47	27	
No. of cultivators benefited.	47	384	132	845	1561	482	1596	606		
Area covered in acres.	92	2189	312	4486	2167	6642	1927	7022	1948	

K = Kharif
 R = Rabi
 Source * Panchayat Samithi, Palvaram.

The programme was initiated in two villages during 1960-61 and within span of four years 49 villages have been covered. Mostly Khariff crops are covered under Package Programme. The number of cultivators benefited during Kharif season of 1963-64 and 1964-65 has been multiplied. Further, there has been a gradual increase in the acreage from Kharif season of 1962-63 onwards. There has been an increase in the acreage even in the Rabi season since 1962-63. The year-wise achievements under this programme is furnished in the following statement.

STATEMENT SHOWING THE ACHIEVEMENTS UNDER PACKAGE PROGRAMME IN POLAVARAM PANCHAYAT SAMITHI (YEAR-WISE)*

Sl. No.	Item	1960-61	1961	1961-62	1962	1962-63	1963	1963-64	1964	1964-65
1.										
		Rabi	Khariff	Rabi	Khariff	Rabi	Khariff	Rabi	Khariff	Rabi
		1960-61	1961	1961-62	1962	1962-63	1963	1963-64	1964	1964-65

1. Area covered in acres:

	a) Paddy	b) Surocane	c) Chillies.	d) Grams	e) Tobacco Virginia	f) Tobacco (Country)	g) Vegetables.	h) Citrus	i) Groundnut
	2183.00	6.00	312.44	446.90	1110.00	401.25	162.28	21.37	18.00
	4480.57	6.00	446.90	8.20	1110.00	401.25	162.28	21.37	18.00
	5370.51	51.50	496.90	10.20	647.00	441.25	221.50	15.95	70.00
	(90.50 Dalva)	228.00	730.29	22.50	666.80	450.30	286.50	6.00	

2. Number of cooperative Societies covered under the programme (Nos)

	2	3	3	6	10	10	10	10	11
--	---	---	---	---	----	----	----	----	----

3. Loans issued to Scheduled Tribes (Nos)

	3650	6410	20170	2350	72870	15380	20,890	56,550
--	------	------	-------	------	-------	-------	--------	--------

4. No. of members benefited by loans.

	33	54	131	Not furnished.	751	305	110	455
--	----	----	-----	----------------	-----	-----	-----	-----

A = Acres, C = Cents * Panchayat Samithi. Pokvaram figures furnished in the table are included both

easy instalments so that he may not dispose of the produce for some other non-productive purpose. Further, administrative delay and intricate official procedure should be reduced to the minimum in sanctioning loans. Loans should be sanctioned preferably in 50% cash and 50% kind. Fifthly, it was specially observed during the survey that the Extension Staff is not taking pains to educate the farmers about the importance of scientific methods of cultivation. The first-hand information about the package practices from Extension Staff and mass media is reaching first to non-tribal farmers then to tribal leaders and big and medium tribal farmers. From there, it is transmitted to small farmers who constitute the bulk of the farming class. Knowledge based on careful design and study of communication pattern for diffusion of information about package programme in tribal areas will be immense use in successful implementation of Intensive Agricultural District Programme in the Block. Lastly, the philosophy behind the Green Revolution has not yet been discerned by most of the tribal ryots.

The agriculture Extension Staff have been persistently striving to educate the tribal ryot and stabilise tribal agriculture on one hand and the Institute Agriculture District Programme personnel

are needed for intensive agricultural development on the other, but the head-way made in the field is less. The small farmers who constitute the bulk of the farming community are still lagging behind owing to various socio-economic barriers and other limitations.



ANIMAL HUSBANDRY:

There is no specific breed existing in the block. The cattle of this area is non-descriptive type having stunted growth as this is hilly tract. The livestock of tribals include white cattle, black cattle, sheep, goat, pigs and poultry. The working animals are used for various tillage operations. Tribals inhabiting the road-side villages and adjoining plains are using dry animals for cart drawing for local transportation. Tribals living in hilly region are not using cattle for cart drawing as the terrain is uneven. Oxen are used as pack animals. Goats and poultry are mainly required for ritual purposes and sacrifice to gods and goddesses. Pigs are used for domestic consumption on the occasion of marriages and other social ceremonies. Further, Goats/Sheep and poultry are sold by tribals whenever cash is required. The cattle dung is used as manure by the tribals. Possession of more cattle wealth is a sign of more social status rather than economic considerations for both Koyas and Konda Raddis. The livestock particulars of the block are given below:

LIVESTOCK PARTICULARS--1966 CENSUS

S.No.	Item	Numbers
1.	White cattle.	13,179
2.	Black Cattle.	1,277
		681
3.	Sheep	3,108
4.	Goat.	1,211
5.	Pigs.	1
6.	Pones.	15,215
7.	Poultry.	

Of the total cattle population, nearly 20% constitute milch animals. The average lactation of milk per cow of the area is very low when compared the yield of milk, per cow of India i.e., 415 pounds per lactation. Before the opening of tribal areas for development, tribals had not been habituated to milk the cows, consume milk and milk products. They used to leave the milk to calves. Both Koyas and Konda Reddis believe that milking cow is a sin. But this superstition had gradually been changed with the opening of tribal areas. The increased cultural contact with the neighbouring non-tribals and the developmental activities of the Government agencies have

been brought about a significant change in the outlook of tribals. It seems that they are now aware of the nutritive value of milk and milk products. A good number of tribals are now habituated to milk the cows. It is no wonder to state that coffee/tea has become a compulsory drink early in the morning to most of the well-to-do tribals.

The health of the cattle in general is below normal. Tribals do not feed cattle on costly concentrates. They do not spend money for cattle rearing and not considered as good husbandmen. Green grass is available abundantly during rainy and winter seasons, in the area. But scarcity of fodder is experienced during summer (March to May). The cattle graze on 'Pachhika Bayalli' (Grazing lands) in day time. The by-products of paddy, Canti, Sana etc., are the roughages to feed the cattle at home in nights. Well-to-do tribals feed the working animals and milch animals with boiled horsegram mixed with husk etc.

One Extension Officer and two Compounders are working in the Animal Husbandry Wing of the Block. In order to improve the local variety and to provide animal husbandry services, the following items of work has been initiated since 1961-62 onwards.

CATTLE BREEDING:

Traditional method of cattle breeding is still in vogue. It needs a change as poor quality of the cattle of the area has become proverbial. The Block authorities supply breeding bulls to select villages. But the villagers inhabiting in interior parts of the block cannot come to such villages whenever the services of the bull is required. Thus they are deprived of this service. Breeding bulls supplied to the tribals year-wise is given below:

BREEDING BULLS SUPPLIED:

Year	Name of the Village/Panchayat	No. of Bulls supplied	
1961-62	Tuticunta	1	) Supplied only to tribals.
	Panchuruden	1	
	Chintapalli	1	
1964-65	Prasadapalli	1	) Supplied to Gram Panchayats
	L.M.D. Peta	1	
1965-6	Prasadapalli	1	) Supplied to Gram Panchayats.
	M. Rajarundry	1	
1966-67	a	1	) Supplied to tribals.
	Kottaruden	1	
	Chintalagudem		

Without any exception, all tribals domesticate poultry. Poultry is intended for both domestic and sacrificial purposes. Tribals earn very negligible amount by selling eggs, hens and cocks to meet emergencies. The ordinary village hen is undersized and it is estimated to lay about 50 undersized eggs in a year. The total poultry in the block is 15,215. Pedigree eggs and birds have been distributed to tribals since 1961-62 to improve the quality of the poultry. The Pedigree eggs, birds distributed to tribals as given in the following statement.

Sl. No. Item	Years					
	1961-62	62-63	63-64	64-65	65-66	66-67
1. Pedigree Eggs	993	511	814	433	500	500
2. Pedigree Birds	144	120	140	200	100	520
3. Fingerlings	6,500	5,600	5,900	19,531	40,000	25,000

In order to intensify the poultry development programme four subsidised poultry units were started each one in Lottanapudeni, Vinjaram, Kovveda and Gullapalli villages of the Block. Of the four units, two were started by tribals at Vinjaram and Gullapudi. These two are functioning satisfactorily. The other two farms were defunct. The period of 3 years as stipulated in the agreement bond had been completed by all the four farms. The details of the existing two farms are given hereunder:

POULTRY UNITS:

Sl. No. Location of Unit	No. of Poultry		Total
	Cock	Hen	
1. Gullapudi	5	15	20
2. Vinjaram	4	21	25
	9	36	45

VETERINARY SERVICES:

There is one Veterinary Dispensary at Polavaran Village under the control of State Animal Husbandry Department. Assistant Veterinary Surgeon is in-charge of this dispensary. It is catering to the needs of tribals in and around Polavaran Village within a radius of 5 miles. The Extension Staff is incharge of extension work besides taking preventive and curative measures to protect the livestock against diseases. Only two Veterinary First Aid Centres each one at Nuthiremannapalem and Repallegwada villages were started by the Panchayat Samithi. The compounders are incharge of these First Aid Centres. The existing two First Aid Centres cannot cater to the needs of the entire block. There is no artificial insemination Centre in the Block.

CATTLE DISEASES AND METHODS OF CURE:

The following infectious diseases are occurring in the region - Haemorrhage, Septicaemia, black quarter or cattle, haemorrhage septicaemia, entero toxemia for sheep and goats and renikhet, fowl cholera and spirochaetosis for poultry. Generally, outbreaks in poultry occur in the months of April, June and July causing more than 30%

mortality. Tribals have got their own native medicines to cure some of the cattle diseases and to encounter cattle epidemics. Offering goats and fowls to god or goddesses who is supposed to preside over cattle health praying for grant of immunity to their cattle from diseases is still prevalent. Veterinary staff treat the cases with prophylactic vaccination against diseases in endemic areas and attacked cases are cured with specific medicines. Immediate preventive treatment is given whenever outbreak occurs in the area.

The corpse of cattle is not buried but thrown out in the outskirts of the village. Dogs and other carnivorous animals and birds eat the flesh leaving the bones. The skin, hides and bones of the dead animals are left unappropriated in most of the villages of the block.

A humble beginning has been made in the field of animal husbandry. A lot is to be done in this direction.

MINOR IRRIGATION

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Irrigation has a significant part to play in shaping the agricultural economy of any region. The principal sources of irrigation in plains area of the block are tanks and wells whereas perennial streams and rains feed the small agricultural plots in hilly region. Both Koyas and Konda Reddis inhabiting the closed-wooded hills are utilising a less percentage of stream water for irrigation purpose by adopting crude and outmoded methods. The common irrigation practice in tribal villages is to construct crude bunds across the hill streams and divert the water to the adjoining fields through contour channels on both the flanks. But these temporary bunds are flimsy and will be washed away by incessant rains. Thus a high percentage of stream water is flowing waste and is being received by the river Godavari. Though the river Godavari is flowing in the eastern boundary of the block, the tribal farmers living in the river-side villages are not in a position to lift the water for irrigation purpose by applying modern lift irrigation devices

as their financial position is unsound.

The economy of tribals is at subsistence level based on agriculture, livestock, forest labour and collection of Minor Forest Produce. The method of cultivation is neither machanised nor modernised by most of the tribal farmers. It is a means of livelihood rather than an economic undertaking of commercial nature to the tradition-bound tribals. The economy is predominantly customary but not competitive. Like-wise, various factors are contributing for low standard of living of the tribals. It is with this background, the existing minor irrigation facilities and further possibilities of tapping new minor irrigation sources in the block is discussed in the following pages.

As has been mentioned earlier that the total geographical area of the block is 202 sq.miles. The area under cultivation constitutes 25% to the total area of the block. The land under dry cultivation is more than wet. The area gets rainfall for about four months in a year i.e., from late June to middle of November. The average rainfall for the last ten years is 984.46 mm. The productivity per acre both in dry and wet lands is low due to insufficient irrigation facilities and non-appliance of scientific methods of cultivation. The agriculture can be stabilised and productivity can be boosted up by harnessing the existing water sources and adopting modern technology in farming.

The main sources of irrigation in the Block are tanks, wells and streams. The existing minor irrigation sources under each circle source-wise given in the Appendix No. II. The Area irrigated in the block under different sources during 1966-67 is given below:

AREA IRRIGATED UNDER DIFFERENT SOURCES 1966-67*

Sl. No.	Name of the circle	S O U R C E S				TOTAL
		Govt. Canals	Tanks	wells	Others sources.	
1.	2.	3.	4.	5.	6.	7.
		Ac.	Ac.	Ac.	Ac.	Ac.
			1628.00	120.00	118.00	1866.00
1.	Polavaram	..	..	20.00	..	20.00
2.	Kondrukota	..	..	NIL	..	..
3.	Kortur	..	..	650.00	107.00	1057.00
4.	Pragadapalli	300.00	..	110.00	29.00	186.00
5.	L.N.D.Peta	..	47.00	6.00	114.00	240.00
6.	Rajanagaram	..	120.00	32.00	20.00	154.00
7.	F.R.Puram	..	102.00	1.00	1.00	3.00
8.	P.R.Gudem	..	1.00	143.00	50.00	757.00
9.	Achayyapalem	521.00	43.00	12.00	29.00	41.00
10.	Nimmalagudem	..	..	1094.00	468.00	4324.00
	Tota;	821.00	1941.00	1094.00	468.00	4324.00

* Source: Panchayat Samithi, Polavaram.

The percentage of irrigated area to the net area sown is 24. It is evident that the area irrigated under tanks is more and the area irrigated under wells, Government Canals and other sources follow in descending order. There is more irrigated area in Polavaram, Pragadapalle, Achyyapalem and Rajanagaram circles which are located in adjoining plains. Further, the land irrigated under wells and other sources is also much in Polavaram, Pragadapalli, L.N.D.Peta and Achayyapalem circles. The irrigated area in P.R.Gudem and Kondrukota circles is negligible, whereas Kortur circle is without any irrigation source.

Method of Lifting Water:- Tribals still use simple, crude and inefficient water lifters i.e., swinging basket, swinging shovel and wooden scoops. The 'Guda' (Swinging basket) 'Yetham' are the main water lifting devices adopted by the tribals. There are irrigation wells in the plains areas of the Block. The land irrigated under wells in the Block (Circle-wise) for the year 1966-67 is furnished below:

contd...

IRRIGATION WELLS CIRCLE WISE *

Sl. No.	Name of the Circle	No. of wells	Area irrigated in acres.	REMARKS.
1.	2.	3.	4.	5.
1.	Polavaram	13	120	Figures furnished
2.	Kondrukota	2	20	in Col.3 and 4 include
3.	Kortur	Nil	Nil	for both Tribals & Non-Tribals
4.	Pragadapalli	73	650	
5.	L.N.D.Peta	16	110	
6.	Rajanagaram	3	6	
7.	K.R.Puram	9	32	
8.	P.R.Gudem	1	1	
9.	Achayyapalem	8	143	
10.	Nimmalagudem	6	12	
TOTAL:		131	1094	

The number of irrigation wells is more in Pregadapalli circle as most of the area of the circle is plains and best suited for wet cultivation. The number of wells with irrigated area in P.R.Gudem, Rajanagaram, Nimmalagudem is not worth-mentioning. Kortur, the interior circle is without irrigation wells.

*Source: Panchayat Samithi, Polavaram.

Agriculture receives lion's share of T.D. funds. The minor irrigation schemes implemented in the Block since its inception are discussed below:-

MINOR IRRIGATION SCHEMES IMPLEMENTED BY BLOCK *

Sl. No.	Name of the Circle.	Location of the irrigation scheme.	Extent of avacut in Acs.	Cost in current Rs.
1.	2.	3.	4.	5.
1.	Nimmalagudem	Excavation of minor irrigation tank at Palakunta village.	14.00	8,000.00
2.	Rajanagaram Pragadapalli	Excavation of open head channel (Panakalakalava from Kovvada canal in Repallewada limits)	180.00	25,600.00
3.	Pragadapalli	Excavation of open Head Channel from Pedrala canal to Gullapudi	25.00	30,000.00
4.	L.N.D.Peta			

219 acres of land have been brought under plough by the above schemes in Nimmalagudem, Rajanagaram, Pragadapalli and L.N.D.Peta circles.

As stated earlier that there is more irrigated land under tanks. Some of the tanks were repaired since inception of the Block. The minor irrigation tanks

*Source: Ianchayat Samithi Polavaram.

repaired village-wise are furnished below:-

MINOR IRRIGATION TANKS REPAIRED *

Sl. No.	Name of the Village.	TANKS REPAIRED		
		1961-62 3.	1962-63 4.	1963-64 5.
1.	Achayyapalem	--	1	1
2.	Ammapalem	--	--	2
3.	Cheemalavarigudem	--	1	1
4.	K.R.Puram	--	--	2
5.	L.N.D.Peta	--	--	5
6.	Muddappagudem	--	--	7
7.	Polavaram	1	1	4
8.	Ragappagudem	--	--	7
9.	Ravvarigudem	1	--	1
Total:		2	3	30

Altogether 35 minor irrigation tanks were repaired with in a period of three years i.e., from 1961-62 to 1963-64. Maximum number of wells were repaired only during 1963-64.

KUNKALA DAM : There is an Irrigation Dam at Kunkala village hamlet of Laxminarayanadevipeta circle which has been completed in the year 1967 with a total cost of Rs 6 lakhs. It has been constructed across

NOTE: Works taken up in the year 1963-64 have been completed in the year 1965-66.

*Source: Panchayat Samithi, Polavaram.

the Pedrala Kalva (Pedrala Stream): The total ayacut under this dam comes nearly 1000 to 1500 acres. The ayacut of Kunkala, Jillapagudem and Pedrala villages is covered under the dam and water can also be released to surrounding villages. The ayacut under this dam has not yet been surveyed and settled. It was reported by the V.L.W. of L.N.D.Peta circle that the non-tribals of this area are encroaching the tribal lands and also illegally purchasing lands from tribal ryots. 75% of tribals of the area have sold away their lands to non-tribals and thus they have become landless. He further reported that no legal action has been taken so far to protect the tribal from land grabbing.

LOANS: Since the inception of the Block, incentives were provided to the tribals to purchase highly efficient water lifters such as oil engines, electric pumps etc. Loans sanctioned under various schemes are given below:

NEW WELLS SUBSIDY SCHEME: Loans sanctioned under this new scheme is given hereunder:

NEW WELLS SUBSIDY SCHEME 1962-63 *

Sl. No.	Name of the Village	Wells sanctioned		Amount sanctioned Rs.		REMARKS
		Ts.	N.Ts	Ts.	N.Ts.	
1.	2.	3.	4.	5.	6.	7.
1.	Polavaram	--	5	--	3750.00	Loan sanctioned at the rate of Rs.750/- per head.
2.	K.Bottapagudem	1	--	750	--	
3.	L.N.D.Peta	--	2	--	1500-00	
4.	Rajanagaram	1	1	750	750-00	
5.	Achayyapalem	1	--	750	--	
Total:		3	8	2250	6000-00	

Out of 11 loans sanctioned, only 3 loans were given to tribals during 1962-63. Loans sanctioned under liberalised loan-cum-subsidy scheme to tribals yearwise is furnished below:-

LIBERALISED-LOANS-CUM SUBSIDY SCHEME *

Year	Name of the Village	Wells sanctioned		Amount sanctioned Rs	
		Tribals	Non-tribals	Tribals	Non-tribals
1.	2.	3.	4.	5.	6.
1963-64				2000	--
1.	Rajanagaram	2	1	4000	1000
2.	Muddappagudem	1	--	2000	--
3.	Bondarlagudem	1	2	2000	--
4.	Gunjavaram	--	1	--	4000
5.	Repallewada	--	1	--	2000
6.	Mangayyapalem	--	2	2000	--
7.	Kannarpadu	--	--	--	2000
8.	Polavaram	1	1	--	2000
9.	Achayyapalem	--	1	--	--
10.	P.R.Gudem	--	9	12000	17000
11.	Koyarajmundry	6			
Total:					

* Source: Panchayat Samithi, Polavaram.

1964-65

1. Vinjaran	1	1	2000	2000
2. Repallawada	--	1	--	2000
3. K.R.Puram	2	--	4000	--
4. Muddappagudem	1	--	1000	--
Total:	4	2	7000	4000

Only 6 loans were sanctioned to tribals out of 15 loans during 1963-64 at the rate of Rs.1000/- per head. 4 out of 6 loans were sanctioned to tribals during 1964-65 at the rate of Rs.2000/- per head (excepting in one case of Muddappagudem village Rs.1000/- was sanctioned to a loanee). Further, an amount of Rs.20,000/- was released to this block by Zilla Parishad during 1965-66. Out of the released amount Rs.2,000/- was sanctioned to loanees as second instalment during the same year. Rs.1,000/- was also sanctioned to one loanee as 2nd instalment during 1966-67. The balance amount of Rs.17,000/- was refunded to Zilla Parishad. During 1966-67 an amount of Rs.10,000/- was allotted to this Samithi by Zilla Parishad but there were no loan applications during that year. Hence the amount was surrendered. No amount was released during 1967-68.

OIL ENGINES:

Sanction of loans to purchase oil engines is one of the incentives provided under irrigation programme. Number of loans sanctioned yearwise is given below:-

Year	No. of loans sanctioned		AMOUNT IN Rs.
	Tribal	Non-Tribal	
1.	2.	3.	4.
1963-64	--	1	2,500
1964-65	--	6	17,500
1965-66	1	5	18,000
1966-67	1	3	12,000

Out of 17 loans sanctioned only 2 loans were given to tribals for purchase of oil engines within a span of four years i.e., 1963-64 to 1966-67.

LIFT IRRIGATION: The existing irrigation facilities are mostly inadequate to cater to the irrigation needs of tribals. There is a wide scope for harnessing stream waters. In order to bring more cultivable waste land under plough nine lift irrigation schemes have been proposed in the block with a total estimated cost of Rs.4,95,000. This project is exclusively intended for the economic betterment of tribals. There are no socio-economic barriers or technical Objections for implementation of the proposed project. The details of the Nine Lift Irrigation Schemes are furnished in appendix 'B' III.

It is evident from the above that the block officials are well aware of the irrigation needs of the tribals and are endeavouring to meet them by providing lift irrigation schemes.

FOREST WEALTH

Forest and tribals have been inseparable since hoary past. Tribals depend on forests for food, fuel, house building material and agricultural implements, Minor forest Produce to a considerable extent. In slack seasons, they depend on roots, tubers, barks, flowers, fruits, leaves etc. Collection of honey is not uncommon. Thus the food they take is constantly supplemented by the leafy vegetables growing in the forests and the small game abounding there. The love for podu cultivation for tribals continues even to this day. Even the settled agriculturists like the Koyas look to forests for many of their needs. As minor forest produce gatherers and forest labourers, the tribals of the block have a large stake in the forests. "An old Baiga of Dharkutta aptly remarked as fish cannot live outside the water, we Baigas cannot survive without forests" *

This simulative expression holds good in the case of tribals of this region too. Likewise, the tribal economy is characterised by the close relation between Economy and Habitat*

TYPE OF FORESTS:

The forest region of the block falls under Lower Godavari division in West Godavari District. The entire area of the Polavaram Range and part of Khannapuram range cover the forest area of the block. The total forest area including reserved, unreserved and open forests is about 40,858 hectares. The type of forests is dry mixed deciduous of South Indian type with dense sparse growth. Teak is common in lankas (sandy soil) and Ravigudem valley. The height of the crop in the reserve forest is 40 to 60 feet girth varying from few inches to about 10 feet at breast height. The growth in the taken over forests from Estates is very poor due to over exploitation and unscientific management. Hence it is pure coppice re-growth reclothed whenever the period of rest is prolonged. The height of crops in the Estate Blocks is 20 to 40 feet only.

*Forde, C.D -- Food, Habitat and Economy.

The whole division is covered with dry tropical forests and to an insignificant extent with moist deciduous forests. The major group of formation found in the division are as follows:-

- 1) Southern dry deciduous forest- the association represented is South Indian dry mixed deciduous.
- 2) Southern tropical secondary moist deciduous forests.
- 3) Southern tropical thorn forests.
- 4) Handwickia Binato forest (a subsidiary edaphic type of tropical dry deciduous forests)
- 5) Moist tropical sear forests. The types occurring in the division being:-
 - a) Beach forests
 - b) Tidal or Mangrove forests.

Viewed from all India angle, the above classification gives a rough picture of the forest division. This classification does not give an accurate description of local types of forests which vary considerably with configuration of rock and soil. A brief description of each type of forest of the block is given below:

- 1) BAMBOO FORESTS: The hill side forests of Polavaram Range support chiefly *Dendrocalamus strictus* (Bamboo--Telugu-Veduru) with an open overwood which varies greatly in composition, density and quality. Bamboo average about 55 percent of the crop and *Anogeissus latifolia* (English-Combretaceae; Telugu-Chirumanu)

is the chief species in the overwood.

2) THE TIMBER FORESTS: The timber forests are of three broad types- *Tectona Grandis* (Telugu-Teak forest) *Terminalia Tomentosa* (Telugu-Maddi) forests and *Xylia Xylocarp* (Telugu-Konda Tangedu).

3) FUEL FORESTS: The gently slopping ground skirting the hills in Kovvada Block reserved forests, Marlagudem and the southern half of Pedadanole reserve forests in Polavaram Range support this type of forests. Some of common species found in this type of forests are given below:

Sl. No.	Botanical Name	English Name	Telugu Version
1.	<i>Chloroxylon Swietenia</i>		Bailladu
2.	<i>Albizzia Amora</i>		--
3.	<i>Erythroxylon Monogynum</i>		--
4.	<i>Zizyphus Xylophrus</i>		Konda Regu
5.	<i>Cassia fistuta</i>		Tangedu
6.	<i>Bauhimia Racemosa</i>		Adivi Mandara
7.	<i>Wrightia Tinctoria</i>		Rudrajeda
8.	<i>Zizyphus Jujuba</i>		Regu
9.	<i>Caesalpinia Corioria</i>		Chittikesari
10.	<i>Acacia levcophloca</i>		Tella tumma
11.	<i>Acacia Furrucinea</i>		Tumma
12.	<i>Casaria Tomentosa</i>		--
13.	<i>Gmelima Asiatica</i>		Kalekaya
14.	<i>Emblicon Officinates</i>		Chettu
			--

The list of minor forest produce, the seasons of its availability and its use are furnished in the following statement:

There had been an increase in the acreage under different crops from 1961 Kharif season onwards. The land under Paddy is more and tobacco (virginia) comes next. In order to provide adequate credit, more Cooperatives have also been opened since 1962-63 Rabi season. Similarly, the number of loans sanctioned to tribal farmers have also been multiplied from 3650 during 1960-61 to 56,550 in Rabi season of 1964-65. Further, the maximum members (751) were benefited during the Kharif season of 1963.

The Package Programme was launched in the block with three-fold purpose viz., to transform tribal agriculture, to educate the tradition-bound tribal farmer for adoption of scientific methods of cultivation and help the tribal to raise his economic standards. It is really a break-through in the traditional agricultural practices of tribals. With a view to achieve this desired purpose a package in improved agricultural practices was developed for all major food crops as well as cash crops. Huge amounts were spent and persistent efforts by Extension personnel were made to achieve this end. But the results were not upto the expectation from the tribals side as their response is not encouraging for the following reasons. Firstly, it seems that the Extension personnel in charge of package programme might have mistaken that the demonstrations, supply of seeds, implements,

fertilizers etc. alone would sear the tribal farmer from their primitive agricultural methods and induce them to adopt package practices. They totally ignored the importance of socio-cultural and economic factors which are coming in the way to adopt package practices. Primary importance should be given to these factors by the Extension personnel. Suitable ways and means to by-pass these social barriers for effective implementation of Package Programme are to be found out. Secondly, timely and adequate supply of inputs like seeds, imple-ments, fertilizers, pesticides and fungicides at their threshold instead of at block headquarter will doubtlessly induce the tradition-bound tribal to adopt package practices. Thirdly, as has been men-tioned in the early pages of this chapter that 62.65% of tribal farmers are cultivating 5 acres and below. Such small farmers cannot adopt package practices. In case if he fails to receive the expected prac-tices. In case if he fails to receive the expected yields, it entails financial loss to his family. Hence the cooperatives and Samithi have to reserve large amounts for small farmers and advance loans timely. This practical approach wean the poor tribal ryot from the chronic dependence on usurious money lenders. Fourthly, timely disbursement of loans will not give scope for misuse of the amount. Similarly, loans should be recovered during harvest season in

MINOR FOREST PRODUCE AVAILABLE IN THE BLOCK

Sl. No.	Name of the Minor Forest Produce.	Botanical Name	Relugu Name	Season in which it is Available.	purpose
1.	2.	3.	4.	5.	6.
1.	Adda Leaf	Bauhinia Vahli	Adda Aku	May to June (tender leaf) July and August (Medium variety thicker (September to December (Baddu Aku)	Eating plates, leafy Aku used for curries in hostels.
2.	Nallateega	--	Nalla Teeega	Throughout the year	Medicinal
3.	Nuxvomica Seed	--	Sarpagan-dhi	December to January	Medicinal
4.	Pungum Seed	Pongamia Glabra	Kanuga	April to June	The oil of the seed is used for lighting purpose by the tribals and it cures skin diseases also. Browning
5.	Mohwa flower	Madhuca Latifolia	Ippa Puvvu	May to June	--
6.	Mohwa Seed	Medhuca	Ippa Ginja	May to August	--
7.	Honey	--	Tene	April to May	Prescribed for sore throat, cold and cough and constipation. It forms the basis for the Indian medicine.

1.	2.	3.	4.	5.	6.
8. Soapnuts	Sapindus Emarginatus	Kunkulu	March to May		For head bath and preparation of Shampoo and soaps.
9. Tamarind	Tamarindus Indica	Chintapandu	February to April		Tamarind Pulp (Juice) is main ingredient in many of the soaps in the houses. Seeds are used in textile industry for soaping the cloth. Tribals boil the seeds and eat.
10. Tamarind Seed	--	Chintagi- njalu	April to May		
11. Rella Bark	Cassia Pistula	--	Oct' to Dec.		This bark is used for tanning. Most of the quantity is consumed by the local tanners and it is also exported to outside the state.
12. Tangedu (Bark)	Cassia wricu- lata.	Tangedu Chakka	Oct' to Dec.		--
13. Hill Grass	--	Konda Geddi OR Dharbha Geddi	Nov' to January		Used for making brooms sticks and thatching purpose.
14. Wood Apple	Peronia Elephant	Elakapandu	July to Sept.		Tribals eat the fruits and prepare curry also.
15. Copera Thread			Nov to Dec.		For making roupes
16. Jack fruits	Artocardum occidentale	Panasapandu	Way to July		For eating
17. Mango fruit	Mangifera indica	Pamidipandu	March to May		Making soaps.

The three agencies viz., (a) The Agency Produce Cooperative Marketing Society Limited, of Andhra Pradesh Scheduled Tribes Cooperative; Finance and Development Corporation, Kotaramachandra Puram; (b) Hill Tribes Forest Coup Cooperative Society, Kotaramachandra Puram; and (c) Forest Department are exploiting the wealth of the forests of the region for the welfare of the tribals in particular and state in general. The functions of each agency are discussed in the following pages.

A) THE AGENCY PRODUCE COOPERATIVE MARKETING SOCIETY LIMITED, KOTA RAMACHANDRAPURAM.

The Society was started on 2-2-1955 and was affiliated to the Andhra Pradesh Scheduled Tribes Cooperative Finance and Development Corporation, Visakhapatnam on 11-2-1961. The society covers the entire ^{scheduled} / area of West Godavari district and a part of Khammam district. 101 agency villages in Polavaram taluk of West Godavari District and about 50 villages in Khammam district are being served by the society. The main objects of the society are as follows:

- 1) To encourage self help, thrift and cooperation among its members.
- 2) To purchase outright the Minor Forest Produce and Agricultural produce of the ^{scheduled} / tribes as an agent to the Corporation.
- 3) To supply the domestic, agricultural and other requirements to tribals.
- 4) To advance loans to its members.

The society is acting as an agent to the Andhra Pradesh Scheduled Tribes Cooperative, Finance and Development Corporation, Ltd., Visakhapatnam. The Corporation has got the monopoly right of collecting of minor forest produce.

The society is managed by the Board of Directors consisting of the following Ex-officio and Tribal Directors.

- 1) Revenue Divisional Officer, Kovvuru, West Godavari District, Ex-Officio Chairman.
- 2) Block Development Officer, Polavaram, Ex-Officio Vice-Chairman.
- 3) Forest Range Officer, Jangareddigudem, Ex-Officio Director.
- 4) Sri K.Mutyalu Dhora, Puliramudu Gudem -Village Tribal Director.
- 5) Sri P.Suraiiah, Nutiramannapalem, Director.
- 6) Sri K.Dulaiah, Muddappagudem, , ,
- 7) Sri I.Kannaiah, Kotaramachandrapuram , ,
- 8) Sri M.Venkatesu, Jelugumilli, , ,
- 9) Sri P.China Kanniah, Kosenkota , ,

The staffing pattern of the Society is as follows:

- 1) Deputy Tahsildar as Manager.
- 2) Senior Cooperative Inspector as Accountant.
- 3) Lower Division Clerks -- 2
- 4) Peons -- 2
- 5) Purchasing Agents -- 7
- 6) Khalasis -- 2
- 7) Night Watchmen -- 2
- 8) Jeep Driver -- 1
- 9) Lorry Driver -- 1
- 10) Lorry Cleaner -- 1
- 11) Measurers -- 4
- 12) Salesmen -- 10
- 13) Sales Boys -- 3
- 14) Clerk (on Society work) -- 1

To purchase the M.F.P. and agricultural produce from the tribals and to supply daily requirements including durable goods like clothes, agricultural implements etc., the society has opened the following sales-cum-purchasing depots in the villages as shown below:-

Sl.No.	Name of the D.R.Sales Depot	Block	District
1.	2.	3.	4.
1.	K.R.Puran	Polavaram	West Godavari
2.	Dondapudi		
3.	Kondrukota		
4.	Tutigunta		
5.	Buttaigudem	Buttaigudem	-do-
6.	Jeelugunilli		
7.	Doranaaidi		
8.	Aswaraopet		Khammam
9.	Dannapeta		
10.	Ankamplam		
11.	Gummidipalle		
12.	Tirumalakunta.		

The first four D.R.Sales Depots. shown above are located in Polavaram Block to cater to the marketing needs of the tribals. The D.R.Depot of K.R.Puran covers K.R.Puran, Rajanagaram, P.R.Gudem, Achayyapalem and Minnalagudem Village Level Works' Circles. The Dondapudi depot covers L.N.D Peta, Pragdapalli and some villages of Polavaram circles. The entire Kondrukota circle and some villages of Polavaram circle are being covered by Kondrukota depot. Tutigunta Depot covers all the villages of Kortur circle. Like-wise, the entire block is being covered by the four depots. There are no mobile sales depots in the society.



The number of shandies in the Jurisdiction of the Society are given below:-

Sl. No.	Name of the shandy	Day	Block	District
1.	2.	3.	4.	5.
1.	Polavaram	Tuesday	Polavaram	West Godavari
2.	Kannapuram	Wednesday	"	"
3.	Madhapuram	Thursday	"	"
4.	Dondapudi	Saturday	"	"
5.	Jeelugunilli	Wednesday	Buttaiguden	"
6.	Jangareddigudem	Thursday	"	"
7.	Buttaiguden	Saturday	"	"
8.	Taduvoy	Friday	"	"
9.	Doramanidi	Friday	"	Khammam

The activities of the society include purchasing minor forest produce and agricultural produce, sales of daily requirements to tribals and loaning programme. A detailed study of each activity is made in the following pages.

TRANSACTIONS: The transactions of the Society include purchase of minor forest produce and agricultural produce from the tribals and sale of daily requirements including durable goods to tribals. The Sales depots purchase minor forest produce and agricultural produce daily. The purchasers are more on shandy day. Tribals bring large quantity of minor forest produce / agricultural produce during peak periods. The purchased produce is transported to the Central godowns of the society by lorry. Aada leaf, tamarind and some other

goods will be processed into finished goods before putting them into open markets. The stocks will be disposed of by sealed tenders, Public auction and negotiations which ever is profitable to the Society anticipating the approval of the General Manager of the Corporation. Some of the forest produce like Nuxvomica seed, Pungam seed etc., which have no local demand are disposed of by the Corporation through sealed tenders, auction or negotiations. In all the marketing operations, the Head Office of the Corporation acts as nerve centre to all the Primary Societies. The Society also purchases daily requirements by direct negotiations or through quotations. These daily requirements are sent to sales depots as per the indent of the depots. The sale depots sell the daily requirements to tribals on no-loss-no-profit basis.

The Society has opened 12 sales depots and only 4 are located in Polavaram block. 3 out of 4 sales depots are located in shandy places only. The list of Minor Forest Produce brought by the tribals in different seasons has been furnished in the foregoing pages. Agricultural produce like paddy, gingilli, pulses etc., are also brought by tribals to shandy. The purchasing agents of the society purchase the produce brought by the tribals. After disposing of their produce, tribals purchase weekly requirements

either from the sales depots or from private merchants. In peak seasons, tribals bring produce once in three days or four days to the sales depot in order to meet their urgent needs.

The produce thus purchased will be transported to the Central godowns at Kotaramachandra Puram for disposal at appropriate time. The produce will be graded and processed before disposing off. The year-wise procurement of minor forest produce and agricultural produce by the Society is shown in the following table:

TABLE NO. 30

PURCHASES AND SALES OF MINOR FOREST PRODUCE AND AGRICULTURAL PRODUCE FROM 1960-61 to 31-12-1967 --
KOTARAMACHANDRA PURAM SOCIETY. **

Year	Value of M.F.P. purchased in Rs.	Value of M.F.P. Sold in Rs.	Value of Agrl. produce purchased in Rs.	Value of Agrl. produce sold in Rs.
1.	2.	3.	4.	5.
1960-61	7290-02	5472-33	287-72	--
1961-62	34285-33	51341-21	26991-70	28128-79
1962-63	81938-28	86875-12	31558-15	22034-99
1963-64	17197-92	40452-18	91594-77	79560-85
1964-65	113131-37	32681-36	110972-01	13551-04
1965-66	97915-03	140472-03	48214-05	74330-16
1966-67	69821-16	80233-42	143003-11	92555-56
1967-68	80056-57	37055-81	20332-59	52654-32

*Source: The agency produce Cooperative Marketing Society Ltd., Kotaramachandra Puram.

Figures furnished in the above table are for the entire society.

The above year-wise analysis shows that the value of minor forest produce purchased is more in the year 1964-65 whereas it is very less in the year 1960-61. The variations in the procurement of minor forest produce depend upon the produce that come to the shandy. And there are variations in selling of the minor forest produce. This depends upon the demand for minor forest produce in the market and the society has to wait till fair rates are offered to minor forest produce. The second part of the table relates to agricultural produce. The value of agricultural produce purchased in the year 1960-61 is very less but there is sudden increase in the year 1961-62. And it is the highest in the years 1964-65 and 1966-67. The disparity between the minor forest produce and agricultural produce purchased is not much as there is wide scope for purchase of agricultural produce both by whole-sale and itinerant traders. The rates for purchase of Minor Forest Produce as on the date of visit are as follows:

PRICES FOR MINOR FOREST PRODUCE*

S.No.	Name of the Commodity	Quantity procured@	Unit	Rate per Unit
1.	2.	3.	4.	5.
1.	Adda Leaf	18,457	K.Gs.	0-15
2.	Tamarind Seed	487	K.Gs.	0-05
3.	Nuxvomica	8,335	K.Gs.	0-76
4.	Tamarind	994	K.Gs.	1-40
5.	Soap Nuts	5,028	K.Gs.	0-30
6.	Pungum Seed	154	K.Gs.	0-30
7.	Mohwa Flower	152	K.Gs.	0-57
8.	Mohwa Seed	995	K.Gs.	0-57
9.	Hill Brooms (Nos.)	3,618	100 Nos	25-00
10.	Nallateega (Nos.)	10,046	100 "	25-00
11.	Bamboo Baskets (Nos.)	303	Each one	0-30
12.	Adda Leaf Plates (Nos.)	100	100 plates	1-00
13.	Kanadibaddalu (Nos.)	219	Each one	0-25

The surplus agricultural produce marketed by the tribals in different seasons is furnished below:-

AGRICULTURAL PRODUCE *

S.No.	Name of the Agricultural produce.	Month
1.	2.	3.
1.	Paddy	November to March.
2.	Gingilli	August to March.
3.	Red Gram	January to March.
4.	Horsegram	December to February.
5.	Green Gram	December to February.
6.	Blackgram	December to February.
7.	Coriander	February to April.
8.	Groundnut	February to March & August
9.	Sunhamp	February to March.

* Source: The Agency Produce Co-operative Marketing Society, Kotaramachandra Puram.

Members of the above are for the entire society.

Generally the prevailing price rates are being adopted by the Society to purchase agricultural produce.

In the foregoing pages purchase and sale of minor forest produce and agricultural produce have been discussed. In addition to the above, purchase and sale of daily requirements is also one of the activities of the society. The society acts as wholesale dealer and retail seller through its sales depots. The daily requirements are purchased on wholesale basis and in turn sold to tribals in retail at fair prices through sales depots.

The Corporation Head Office supplies daily requirements as per the indent of the Manager of the Society. The required commodities are lifted to the Sales Depots. Usually, the domestic requirements are lifted to the Depots on shandy day and on the return trip the lorries transport minor forest produce and Agricultural produce purchased at shandy and by Depot to the Central Godowns at Kotaramachandra Puram. Further, the Manager of the society purchases domestic requirements from the nearest whole-sale markets in bulk either by tenders or by direct negotiations whichever is profitable to the Society. While purchasing, the Manager of the Society

bears in the mind the quality of goods and fair prices. Fortnightly price bulletin issued by the Corporation Head Office helps the Manager about the prevailing price fluctuations and market trends in various places. The year-wise details of daily requirements purchased and sold by the Society are furnished below:

TABLE NO.31
PURCHASE AND SALE OF DAILY REQUIREMENTS--YEAR-WISE
(1960-61 to 31-12-1967*)

Year 1.	Value of D.Rs purchased:Rs/- 2.	Value of D.Rs Sold Rs/- 3.
1960-61	21,038-11	10,743-44
1961-62	1,04,205-84	1,15,772-16
1962-63	1,02,295-19	1,10,823-31
1963-64	1,15,864-61	1,45,855-64
1964-65	2,72,161-69	3,67,721-68
1965-66	3,35,126-80	3,41,829-51
1966-67	6,71,481-30	7,21,731-97
1967-68	2,05,540-32	2,16,201-71

It is quite evident from the above figures that there has been gradual increase in the supply of daily requirements to tribals by the society.

* Source: The Agency Produce Cooperative Marketing Society, Kotaramachandra Puram.
Note: Figures furnished in the above table are for the entire society.

The purchases of daily requirements in the year 1966-67 was the highest whereas it is the lowest in the year 1960-61.

The list of daily requirements together with prices as on the date of visit are furnished below:

PREVAILING RATES OF THE DAILY REQUIREMENTS SOLD BY THE D.R.DEPOTS OF THE ANDHRA PRADESH CO-OPERATIVE MARKETING SOCIETY, KOTARAMACHANDRA PURAM

Sl.No. 1.	Name of the Commodity 2.	Unit 3.	Rate Rs. Ps. 4.
		1 K.G.	0-87
1.	Rice AKK	1 K.G.	2-50
2.	Redgram Dhal	1 K.G.	2-00
3.	Green Gram Dhal	1 K.G.	3-00
4.	Bengal Gram Dhal	1 K.G.	2-00
5.	Blackgram Dhal	1 K.G.	1-48
6.	Bengal gram	1 K.G.	3-60
7.	Groundnut oil	1 Lt.	0-50
8.	Kerosene Oil	1 K.G.	7-62
9.	Coconut Oil	1 K.G.	2-50
10.	Jaggery (1st sort)	1 K.G.	2-50
11.	Tamarind (New)	1 K.G.	1-75
12.	Tamarind (Old)	1 K.G.	0-12
13.	Salt	1 K.G.	0-66
14.	Cholam	each	5-50
15.	Blankets (Kanpur)	1 K.G.	0-50
16.	Broken Rice	1 K.G.	4-00
17.	Dry chillies	1 K.G.	0-30
18.	Soap nuts		

1.	2.	3.	4.
19. Coffee and Tea(Pockets)			
20. Beedies & Cigarettes			
21. Matches			Not furnished
22. Toilet and washing soaps			
23. Ready Made Garmets..			
24. Other durable Goods			

The basic idea behind the establishment of sales depots is to sell the daily requirements to the tribals at fair prices in order to curb the greedy retail merchants. Thus the society is trying to rescue the tribals from the clutches of the itinerant traders and local retail merchants who sell low quality of daily requirements at higher prices besides using false weights and measures. The coverage of the Sales Depots in the block has already been discussed. On the overall assessment of the depots, it can be said that the tribals are saved to a larger extent from the business tricks of the greedy merchants.

*The Agency Produce Cooperative Marketing Society,
Kotaramachandra Puram.

PRICE FIXATION: The price offered by the private merchants to minor forest produce vary from merchant to merchant and from hour to hour in the same shandy. Similarly, prices differ from shandy to shandy. The temporary fluctuations depend upon the availability and quality of Minor Forest Produce brought by the tribals for sale. During rainy season, if the minor forest produce brought by the tribal is drenched and the private merchants will become opportunists and purchase the produce at low prices by bargaining with the tribals. The tribal having travelled from distant places with heavy head-loads of forest produce sell his produce at the rock-bottom rates offered by the private merchants. Likewise, the tribals are not sure of the price at which he could sell his produce. But, since the introduction of Corporation are fallen on the throats of the private merchants. The implementation of uniform price policy depends on the market trends in the nearest wholesale markets and other local conditions. As the Corporation follows a uniform pricing policy according to a formula evolved on the basis of wholesale market price, the principle of elasticity of demand and supply does not come into operation in deciding the purchase price at the receiving centres (purchasing Centres and shandies). Since it is a welfare institution, there will not be price fluctuations depending on the supply of produce. The usual

inverse relationship between the supply and prices on the one hand and demand and supply on the other is not applicable to this situation in particular. (minor forest produce and daily requirements).

Whereas the sales price of Minor Forest Produce and Agricultural Produce are governed by the plain market prices which are the products of demand and supply position in the wholesale market. The manager of the Primaries are instructed through Annual Circulars to fix the purchases and the cost price for the commodities transacted by the Primaries according to a specific formula prescribed for each of the commodities i.e., Minor Forest Produce, Agricultural Produce, and Domestic Requirements. According to this formula the Managers of Primaries have to provide the following percentages in each item of business to arrive at their purchase price and cost price for the year 1967-68.

PERCENTAGES TO ARRIVE AT PURCHASE PRICE AND COST PRICE*

Sl. No.	Item with percentages.	M.F.P 67-68	Agri. produce 66-67.	Daily requirements 66-67.
1.	2.	3.	4.	5.
1.	Forest Rentals	16 %	Not applicable.	
2.	Trade Charges	7 %	2%	2%
3.	Dryages	5 %	--	1%
4.	Transport charges	3½%	1%	1%
5.	Establishment and other charges.	2 %	0.25%	0.25%
6.	Market fluctuation	5 %	--	--
7.	Overhead charges	17 %	3.25%	3.25%

Source: The Agency Produce Cooperative Marketing Society, Kotaramachandra Forum.

The percentages shown in the above statement differ from year to year and commodity to commodity depending on the trends in the market.

LOANING PROGRAMME: Advancing emergency petty loans to the needy tribals is also one of the functions of the Society. Loans ranging from Rs.5/- to Rs.25/- will be granted to the tribals on personal security on shandy days to meet the shandy expenditure, to purchase new clothes, agricultural implements etc. Trade advances upto Rs.25/- is also granted. The rate of interest charged is Rs.0-01 per Rupee per month. The advanced loans will be recovered within five easy instalments and the trade advances will be recovered in the succeeding harvest season. The details of loans issued and recovered from 1960-61 is furnished below:

TABLE NO. 1
LOANS ADVANCED AND RECOVERED 1960-61 to 1967-68 (UPTO 31-12-1968*)

Sl. No.	Item	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	66-67	67-68
1.	Number of members admitted (Nos.)	508	1,024	596	136	248	324	325	14
2.	Share Capital collected from tribals. (Rs.)	5,975	2,094	1,121	421	187	320	387	55
3.	Share Capital from Corporation. (Rs.)	5,000	5,000	--	--	--	--	--	--
4.	No. of loans granted to tribals (Nos.)	405	2,074	1,219	332	176	399	461	64
5.	Amount of loans distributed. (Rs.)	6,595	29,895	12,035	3,380	1,185	2,265	2,590	85
6.	Amount of loans recovered (Rs.)	3,555	20,249	9,153.70	2,453.65	3,062.65	2,23.71	2,489.45	620.51
7.	Trade advances granted to tribals (Rs.)	--	50	2,035	1,010	460	905	1,025	1,280
8.	Trade Advances recovered (Rs.)	--	--	15-30	316	505	741.89	1,280.60	125

*Source: The Agency Produce Cooperative Marketing Society, Kotaramchandra Puram.
 Figures furnished in this table are for the entire society.

It is evident from the table that the loaning programme of the society is encouraging. There had been an increase in admission of members from 1960-61 to 1962-63 and there was a sudden fall in the years 1963-64, 1964-65 and 1965-66. The number of petty loans granted to tribals from 1960-61 to 1966-67 were more whereas there was a sudden decrease during 1967-68. The number of trade advances issued to tribals from 1962-63 to 1967-68 is equally more. This is a clear-cut indication that the tribals are eagerly forthcoming to take loans to invest in economic pursuits. The full details of the transactions of the society from 1960-61 to 31-1-1968 are given in Appendix No.IV.

B) FOREST COUPE COOPERATIVE SOCIETY, KOTARAMACHANDRA PURAM

In accordance with the proposals of Malayappan Committee, the Polavaram Agency Hill Tribes Forest Coupe Co-operative Society Limited (No.E.835) was registered on 19-7-1954 under the Madras Co-operative Societies Act of 1932 with its area of operation extending to 108 villages in the Polavaram Taluk.

This society started functioning since 3-11-1954. It is the only Forest Coupe Cooperative Society in West Godavari District working for the benefit of Sch.Tribes in Polavaram Agency with the following objects:

1. To promote the economic interest of labour members of the society to find suitable and profitable employment for them by working forest coupes, by obtaining contracts from Government, Public Bodies etc. and by executing there contracts through or with the help of members.
2. To encourage thrift, self-help and cooperation among members.

The Government of Andhra Pradesh have been issuing orders from time to time in extending the scheme of granting Forest Coupes to the Forest

Coupe Cooperative Societies on concessional terms since 1954. A brief study of the Forest Coupe Cooperative Society, Kotaramachandra Puram is given in the following pages:

BOARD OF MANAGEMENT: The Board of Management consists of seven Directors of whom five are nominated by the Government and the remaining two are elected from among the members.

The following individuals were nominated by the Government.

- | | |
|--|----------------------|
| 1) Tahsildar, Polavaram | Ex-Officio President |
| 2) Block Development Officer, Polavaram | Vice-President. |
| 3) Rural Medical Practitioner, Kannapuram | Director. |
| 4) Forest Range Officer, Kannapuram | Director. |
| 5) Revenue Inspector, Kannapuram | Director. |
| 6) Sri Korru Mutyalu Dhorah, Puliramudugudem | Elected Director. |
| 7) Sri Karam Dulaiah, Muddappagudem | Elected Director. |

The Board of Management fixes the amount of wages to be paid to cutters for different varieties of bamboos, hire charges to cartmen for the transportation of bamboo from coupe to the depot at

Kotaramachandra Puram. They also fix the selling prices of different varieties of bamboo taking into consideration of the local market rates offered by the private contractors, working costs and establishment charges.

The services of Senior Inspector of Co-operative Department are lent to this society to work as Secretary. He has to attend to the day to day administration of the society. The staffing pattern of the Society include Coupe-agents, Forest Watchers, Depot Keepers and Depot Watchman who are appointed by the Board of Management.

MEMBERSHIP AND SHARE CAPITAL: There are 479 tribal members and each member has to pay Rs.5/- as share capital. The total paid-up capital is Rs.5,050-00.

FUNCTIONS OF THE SOCIETY: The Government of Andhra Pradesh have been issuing orders from time to time in extending the scheme of granting forest coupes to the forest coupe cooperative societies on concessional terms since 1954. The number of coupes taken on lease and other relevant details were not supplied by the concerned Secretary from 1954 to 1965. 3 Coupes from Forest Range, Kannapuram were taken on lease during 1967 by the society and the details of coupes and terms of lease are furnished below:

Sl. No.	Name of the Coupe	Lease paid in Rs/-	Acreage
1.	Munjuluru BC III	59,100-00	3,906
2.	Kovvada BC III	15,950-00	2,910
3.	Puliramudugudem BC III	20,000-00	3,453

The wages paid and the transportation charges of bamboo/timber of the above three coupes from 1-7-1966 to 31-6-1967 are furnished below:

1. Wages paid to Cutters Rs. 73,126-78
2. Transportation charges to cartmen Rs. 1,14,174-71

The Society was able to earn a profit of Rs.71,421-79 for the period from 1-7-1966 to 31-6-1967 (subject to the final audit of accounts). The Society distributed a sum of Rs.4,558-90 to its members towards dividend and bonus and the remaining undistributed profits were retained in the business with a view to provide sufficient finance towards working capital and to build up adequate results. The society is now in a position to provide adequate finances for the payment of leases to Government, wages to workers (cutters) transportation charges of bamboo from Coupe to Depot., salaries to staff etc., from out of its own resources without resorting to loan. Thus, the Society is able

to achieve its objects. The very principle of Co-Society operative/is 'Self-help' and Cooperation among members" has been practically tried and proved beyond doubt.

The rates of bamboo, timber offered by the Society are always lower than the prices offered by the private contractors. The Society is also able to supply bamboo to Medaras (Basket weaving community) agriculturists etc., at reasonable prices.

The Society has also applied for lease of three bamboo coupes in Kannapuram Forest Range for the year 1967-68 and the work is going on in these coupes.

The very purpose of starting the Society is to provide gainful employment facilities to its members and enable them to raise their economic standards. The society has achieved its object to a considerable extent. It is taking every step to create full time employment opportunities to its members by taking fresh leases from Forest Department from time to time.

(C) FOREST DEPARTMENT WORKS:

As has been mentioned earlier that the forest area of the block includes Forest Range, Polavaram and a part of Kannapuram Forest Range. The forest areas of the block can be divided into

two categories -- Pucca Reserve and Taken over Estate Forests as detailed below:

RESERVED FORESTS AND BLOCKS*

Sl. No.	Name of the Reserved Forest/Block.	Area in Acres	REMARKS
1.	2.	3.	4.
1.	Kovvada Block 11 R.F.	2,592	
2.	Papikonda R.F.	10,891	
3.	Papikonda R.F. Extension	262	
4.	Polavaram 'A' Estate Block	4,480	Pending Notification.
5.	Polavaram and Vinjaram 'B'	5,320	'' ''
6.	Pydipaka	120	'' ''
7.	Kothamamidigondi and Tallavaram	2,560	'' ''
8.	Seemaluru and Geddapalle	19,200	
	Vijaram B	9,600	
9.	Aravadikota	2,560	
10.	Sirivaka and Srirampuram	427	
11.	Gutala		

*Source: Forest Range Office, Polavaram.

PLANTATIONS: Plantations and growing nurseries are some of the works of range office. The details of works of Polavaram Forest Range are furnished hereunder:

PLANTATION WORKS *

Year	No. of plants	Species	Area in Acres	Name of the Reserved forest in which raised	Cost in Rs/-
1.	2.	3.	4.	5.	6.
1938	1	Teak	7.05	Papikonda	N.A.
1939	2	"	26.00	"	N.A.
1940	3	"	20.00	"	419.03
1941	4	"	20.00	"	586.00
1942	5	"	15.00	"	537.05
1943	6	"	13.00	"	490.00
1944	7	"	20.00	"	579.19
1945	8	"	40.00	"	2041.00
1946	9	"	25.00	"	1679.25
1947	10	"	20.00	"	N.A.
1948	11	"	20.00	"	1487.75
1949	12	"	24.00	"	1642.75
1950	13	"	26.00	"	1145.25
1951	14	"	14.00	"	685.50
1952	15	"	21.00	"	747.75
1958	16	"	25.00 32.00	Kovvada Block RFII	2724.70
1958	1	Pine Apple	1.00	Korupalli	45.00
1959	17	Teak	25.00	Kovvada RF II	710.00
1960	18	"	67.00	"	3824.00
1961	19	"	114.00	"	9098.11
1962	20	"	17.00 34.00	"	1453.00 1729.00
1963	21	"	32.00	"	2418.04
1964	22	"	30.00	Papikonda R	2472.30 2490.00

Source: Forest Range Office, Polavaram.

N.A. = Not available.

1.	2.	3.	4.	5.	6.
1965	23	Teak	36.00	Papikonda RF	4148.00
1966	24	"	95.00	"	13371.00 (1st year)
1967	25	"	16.00 (Hectares)	"	N.A.
1967	26	"	16.00 (Hectares)	"	N.A.

Further, there is small Rawalfia beddome (Telugu version* Pathalagaridi) plot on Kortur-Kotrupalli forest road at 6/2 miles with 75 plants. The root of the plant has got medicinal value and is used for scorpion and snake bites.

The Forest Range Offices of Palavaram and Kannapuram are employing tribals in plantation and nursery works. Generally, plantation and cutting works are taken up by private contractors on contract basis and employ tribals as labourers. This both range office and forest contractors are providing employment facilities to a sizeable tribal labour force seasonally throughout the year. This is further corroborated with fact that of the surveyed population, 0.76% working population is engaged in forest labour as main occupation and 23.52% of the working population is taken forest labour as subsidiary occupation.

In addition to the above, the following works are also included under plan scheme:

- 1964-65 Teak Plantations and Cultural Operations.
- 1965-66 Teak Plantations in Polavaram Range.
- 1966-67 1) Advanced operations of Nursery of 200 beds with a cost of Rs.3,750.00
- 2) Raising teak plantations in 95 acres with total cost of Rs.13,700.00
- 3) Collection of 200 beds of teak seeds 60 K.Gs with total cost of Rs.2,000/-

FOREST CONCESSIONS: The following concessions are given to tribals by Forest Department:

- a) Removal of Forest produce for domestic and agricultural purposes.
- b) The grazing;
- c) Lease of Minor forest produce from time to time
- d) Lease of bamboo coupes to cooperatives formed by tribals
- e) General concessions and specific concessions regarding age and qualifications are also given to tribals in respect of services in Forest Department.

Some of the tribals are also working as Forest Guards and Watchers in Range Office, Polavaram as detailed below:

Sl. No.	Designation	Sch. Tribes	Sch. Castes	Total
1.	Forest Guards	1	8	9
2.	Forest Watchers	2	7	9
Total:		3	15	18

It is obvious from the foregoing agency-wise discussions that the primary Marketing Society, Kotaramachandrapuram is acting as Shop-Keeper-cum-Moneylender to rescue the tribals from the clutches of sowcars and moneylenders on one hand and the Coupe Cooperative Society and Forest Range Office are striving to provide employment facilities to a sizeable labour force on the other. There is every possibility to create gainful employment opportunities to tribals if afforestation works are taken up. Proper measures are also should be taken up to develop the Minor Forest Produce potentiality. It can be said that looking to tribal economy, the forest for tribals is the only insurance during slack season.

CHAPTER-VIII

COTTAGE INDUSTRIES

The place of cottage industries in tribal economy is as important as in rural economy. Agriculture is just a way of life because their freedom in forests has been rigorously restricted and there is no other way keeping the flame of life alive. Income from agriculture has to be supplemented with forestry. But the exploitation of forests is restricted. Thus there is a wide gap between income and barest subsistence expenditure. In the years of bad rainfall crops, the gap becomes wider. Famine stalks the tribal areas. Health and vitality go slow, the debts go up. In the years of good rainfall and satisfactory crops, relatively the gap narrows down but a great surplus goes to the money lender to pay back part of his debts and interest thereon. The destitution continuous and the deficit persists.

Agriculture in the area lasts 5 to 6 months and it does not offer adequate and continuous employment throughout the year. Part of the year there is employ-

ment in forest works and collection of minor forest produce. The remaining period is again a gap with no gainful employment and no reserves to fall back up on. 3 to 4 months preceding to on set of monsoons are days of great trials and tribulation for tribals. Black cloud of despondency descends on tribal life. Visit to money lenders becomes more frequent. Search for tubers, roots, fruits intensifies. Thus there will be inactivity and indolence in villages. The solution of forced unemployment and resultant despondency largely lies in the cottage industries. They can fill the gap between the low income and minimum family requirements and provide employment round the year.

TRADITION OF COTTAGE INDUSTRIES AND HANDICRAFTS:

The raw materials like bamboo, rattan, teak, rose-wood, palm fibre, tanning materials like barks, nuts (Tangredi-cassia Auriculata) Relu (The Cassia tree) Kodici (a sort of tree) non-edible oil seeds like Vepa (Margosa), Kanuga (Galedupa Arborca) hill grass (for paper pulp) are abundantly available in the forests. Skins and hides can also be collected in the area.

There is a tradition of cottage industries and handicrafts in the area with good craftsmanship. Some Koya families are engaged in carpentry-cum-black-

smithy, whereas Yerukulas are adept in bamboo and rattan works. Tribal handicrafts are primitive in nature with less specialisation. The tools and equipment they use are primitive.

Agricultural implements like plough, bullock-carts, leveller etc., are made of locally available timber. Carpentry of crude type is also practised by local artisans. They cut the locally available wood into planks, made doors, shelves, windows, shutters, boxes, floor-benches etc. The doors and windows are adorned with decorative designs known to them. The iron implements like crowbar, spade, sickle and axe are purchased by the tribals from local shandies or nearby towns as the intricate nature of manufacturing such iron implements is beyond his capacity. But they take up repair works of iron implements. Tribal artisans are equipped with small furnace, simple tools, primitive technology without any specialisation. Yerukulas weave baskets of big and small sizes winnowing fans, bamboo containers, mats of different sizes, to suit the local requirements. Mats of different sizes from palm and date leaves are woven by Yerukulas. There is a demand for such finished goods in local shandies and markets. Rope making is also a cottage industry. It is a family work done for household purpose with locally available material. Rope making with commercial motive is not there except in

a few who do not own land. Tribals are also extracting palm fibre and selling it ^{to} sowcars. It is one of the subsidiary occupations to the tribals inhabiting the road side villages. However despite seasonal unemployment and appalling poverty most of the tribals do not even think of using much knowledge of crafts they possess for preparing goods with commercial motive.

Since the inception of the Block, steps have been taken by the Industrial wing to help the tribal artisans both financially and technically and to introduce new cottage industries to train males and females in different trades. The head-way made in this direction trade-wise is discussed in the following pages.

The following statement gives the details of the Training-cum-Production Centres functioning since the inception of the Block.

TRAINING-CUM-PRODUCTION CENTRES*

Year of Starting	Type of Centre	Location	No. of Members Trained		Amount spent Rs.
			Tri-bal	Non-Tri-bal	
1	2	3	4	5	6
1963	Demonstration-cum-Training Unit in Bamboo and Rattan Products.	Repalle-wada	30 women	10 women	22,000
1963	Carpentry production-cum-Training Centre. (Managed by State Industries Department)	Repalle-wada	40	20	28,000
1965	Turning Demonstration-cum-Training Centre.	Achayya-palem	..	10	26,000
Total:			70	40	76,000

In the above Centres, the period of training was 11 months. Each trainee was paid Rs.20/- per month as stipend during the training period. At the end of the training period, examinations were conducted to the trainees and certificates were issued to the successful candidates. Of the candidates trained in different trades, 70 were tribals. Another noteworthy thing is that only tribal ladies were trained in Bamboo and Rattan.

Source : Panchayat Samithi, Polavaram.

As a sort of incentive and followup action the following basic and improved tools were supplied to the tribal and on-tribal artisans under Carpentry and Blacksmithy trades.

BASIC AND IMPROVED IMPLEMENTS SUPPLIED 1961-67*

Year	Trade	Name of the Village	Ex-Trainees		Worth of tools Rs.
			Tribal	Non-Tribal	
1.	2.	3.	4.	5.	6.
1961-62	Carpentry-cum-Blacksmithy.	1. Itikalakota	1	--	100
		2. Kommugudem	3	--	100
		3. Vinjaram	4	--	100
		4. Garlagoyvi	1	--	200
1962-63	-do-	1. Venkatarreddygudem	1	--	200
1963-64	-do-	1. Repallewada	5	--	300
		2. Pedasala	2	--	1,000 **
		3. Muddappagudem.	3	--	
		4. Kotaramachandrapuram	-	1	
1964-65	-do-	1. Chemmalavari-gudem	2	--		3,000
		2. Puliramudugudem	1	1	
		3. Kamayyakunta	2	--	
		4. Chintapalli	2	--	
		5. Sivagiri	1	--	
		6. Sirivaka	1	--	
1965-66	-do-	----- N I L -----			
1966-67	-do-	1. Kondrukota	5	1	2,500***
		2. Mangayvapalem	2	--	
		3. Polavaram	--	6	
		4. K. Bothappagudem.	4	--	
		5. Lakshminarayadevipeta	-	2	
		6. Nimmalagudem	-	1	
		7. Remannagudem	-	1	
			22	13	7,5000

* Source: Panchayat Samithi, Polavaram
 ** Funds supplied by the Social Welfare Department through District Collector.
 *** Funds given from Social Welfare Department through Industries Department.

Funds were supplied for purchase of basic and improved tools by the Social Welfare Department through District Collector Industries Department. Out of 53 benefited, 40 are tribals from 1961 - 62 to 1966 - 67. More number were benefitted during 1966-67 whereas there was no supply of tools during 1965-66.

The Ambar Charkha Training Centre, Polavaram was started with a view to train Yenadis. All the 30 trainees were Yenadis of Polavaram village only. Training in Ambar Spinning was imparted to trainees. At the end of the training period, Ambar Charkhas were supplied to all the trainees by Khadi Board to pursue the occupation independently. The details of the Centre are given hereunder:

AMBAR CHARKHA TRAINING CENTRE : POLAVARAM

Year of Starting	Location	No. of Trainees		Total
		Tribal	Non-tribal	
1	2	3	4	5
1963	Polavaram	30	4	34

With a view to enable and encourage the ex-trainees of Tailoring Centre to pursue occupation independently, Usha Sewing machines were supplied on half-contribution basis as shown below:

DISTRIBUTION OF USHA SEWING MACHINES

Year	Name of the village	No. of trainees received machines		Amount Rs.
		Tribal	Non-Tribal	
1	2	3	4	5
1959-60	Polavaram	--	10	2,300
1960-61	Polavaram	--	6	1,380
1964-65	Polavaram	--	1	230
	Ramannagudem	--	1	230
	Lakshminarayana-devipeta	--	5	1,150
	Venkatareddygudem	1	--	230
	Ramannapalem	--	1	230
	1965-66	Lakshminarayana-devipeta	--	2	460
	Polavaram	--	3	690
	Ninnalagudem	--	1	230
	Acharyapalem	--	1	230
		1	31	7,360

Of 32 Usha Machines supplied, only one machine was given to tribal trainee in the year 1964-65.

It is doubtful whether the number of tribal ladies trained in Tailoring is less or the tradition-bound tribal ladies feel shy to pursue the occupation independently. Further of the 31 Usha machines supplied to non-tribals, 20 machines were given to the trainees of Polavarani village only.

Lastly, with a view to encourage and assist the artisans in the block, grants were sanctioned to them by Industries Department from the funds of State In-aid under Industries Act. Details of such grants given are furnished below:

LOANS GRANTED TO ARTISANS

Year	Village	No. of artisans received loans		Amount : Rs.
		Tribals	Non-Tribals	
1	2	3	4	5
1960	Polavarani	--	4	1,200
1961	Polavarani	--	4	1,200
	Repalluwada	3	--	300
	Lakshminarayandevipeta	--	1	200
1962	Polavarani	--	1	300
1963		----- N I I -----		
1964	Polavarani	--	1	300
	Kondrukota	1	--	300
	Chinnalevudeni	--	1	200
	Chinnalevudeni	--	1	200
1965	Repalluwada	3	--	300
	Kobbarachannarayana	--	1	300
	Chinnalevudeni	--	1	200
Total:		7	15	5,000

Source : Panchayat Sanithi, Polavarani.

It is evident from the Statement that of 22 beneficiaries only 7 were tribals. Only road-side villages were covered both in the case of tribals and non-tribals. Further, 7 tribal artisans received only Rs. 900/- whereas 15 non-tribal artisans received Rs. 4,100/- It shows that there is a wide disparity in the amount granted to the tribal and non-tribal artisans. The disparity may be attributed to the following reasons:

- 1) The repaying capacity of the tribal artisans is less;
- 2) Irregularity in repayment; and
- 3) Lack of interest to produce goods with commercial motive.

Besides the above, the following small scale industries (managed by private individuals) are also working in the area:

No. Name of the Industry	Location
1. Kural Community workshop	Lakshminarayana Devi Peta
2. Rama Industries Works	Polavaram
3. Rama Linker Works	Polavaram
4. Venkataswara Industrial works	Polavaram
5. Venkatasurya Linker works	

The above industries are meeting the local requirements to a certain extent.

There is no follow-up action in certain cottage industries where incentives are provided to tribals. For example, the Yenadis trained in spinning were supplied with Ambar Charkhas to pursue the profession independently. But not a single trainee was settled in that occupation. Further, either in supplying loans or improved tools and implements, machines etc., the non-tribal is snatching away the lion's share and the poor tribal is denied of his due share. Any scheme which is intended for tribal will be futile if this kind of treatment continues. The tribal should be given his due share while providing incentives. There should be follow-up action and supervision over the trainees those who have enjoyed financial and technical help through the Block till they stabilise in respective trades. This type of practical approach would provide employment to the tribal artisans and trained tribals.

TRANSPORT AND MARKETING

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TRANSPORT:

The importance of transport and communication facilities in tribal areas from economic, administrative and socio-cultural point of view needs no explanation. Opening of tribal areas for development begins with communications only. The ruggedness of the hilly tract render the whole region uneven and construction of roads in such terrain is an uphill task and expensive one. Only the Revenue Department had constructed earthen and gravel roads here and there in the block to carry out administration. Forest Department had also laid down earthen roads in forests for transportation of timber etc. Precedence was given to transport and communication facilities since the inception of the Block. A detailed study on transport and communications is made in the present chapter.

STATE HIGHWAYS: Eluru-Polavaram State Highway enters the block in Kotaramachandra Puram village and ends with Polavaram village touching some of the villages of Kotaramachandra Puram, Rajanagaram, Lakshminarayana Devi Peta, Pragadapalli and Polavaram village Level Worker Circles. The total length of State Highways in the block is 46 K.Ms. Andhra Pradesh State Road Transport Corporation's buses ply daily between Polavaram-Eluru the district headquarter, Polavaram-Nidadavole, the Railway Junction, Polavaram-Tadepalligudem, the big business Centre, Polavaram-Kovvuru, the headquarter of Kovvuru Revenue Division provide transport facilities to the road side villages of the block. The R & B Metal Road from Polavaram to Singannapalli touches five villages of Polavaram Circle. The R & B Road from Kotaramachandra Puram to Buttavagudem touches four villages of Achayyapalem Circle. Thus all the villages of Polavaram and some of the villages of Pragadapalli, Lakshminarayanadevi Peta, Rajanagram, Kotaramachandra Puram and Achayyapalem Circles are connected by State Highways and R & B roads. The Eluru-Polavaram state highway linking up all the road-side villages of the Block with trunk road and Madras-Howrah Broadguage Railway line.

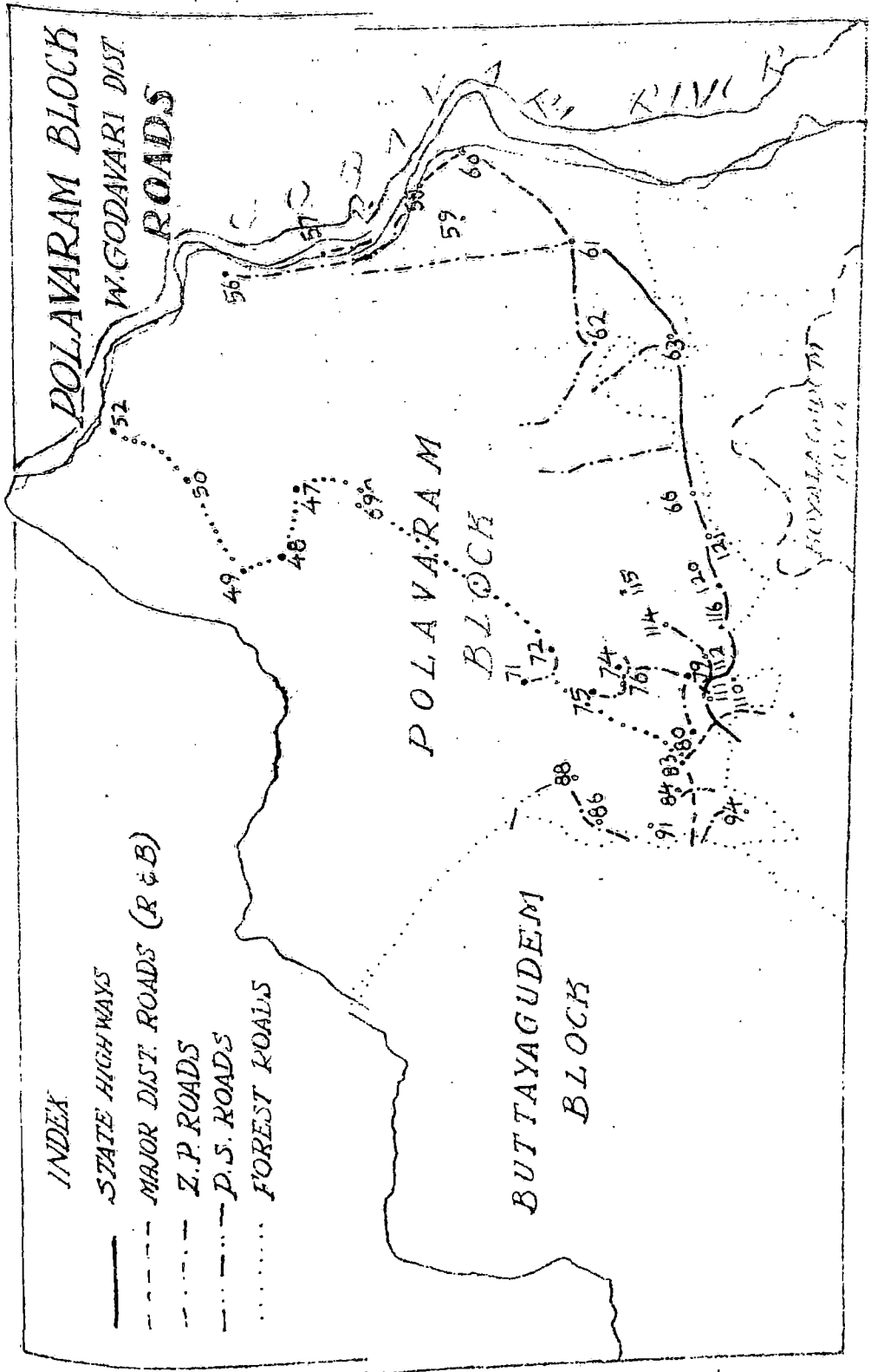
POLAVARAM BLOCK
W. GODAVARI DIST.
ROADS

INDEX

- STATE HIGHWAYS
- - - MAJOR DIST. ROADS (R & B)
- · - · - Z. P. ROADS
- - - P. S. ROADS
- FOREST ROADS

POLAVARAM
BLOCK

BUTTAYAGUDEM
BLOCK



W. GODAVARI DIST.
 POLAVARAM BLOCK

FOREST ROADS: Forest Department had also constructed roads in the forest area. These roads are inter-connected and finally linked to Kota Ramachandra Puram-- Buttayagudem R & B Road at Ragappagudem. The total length of forest roads is 33 K.Ms as detailed below:

FOREST ROADS *

Sl. No.	Name of the Road	Year of construction	Nature of road.	Length of Road M-- F	Cost of Road Rs/-
1.	2.	3.	4.	5.	6.
1.	Papikonda Ghat Road	1935-37	Earthen	4-0	10,950
2.	Papikonda Plantation Road.	1937-38	,,	7-6	3,860
3.	Bridle Path linking Ravigudem Reserve forests Dason Road from 4/7 F	1941-42	,,	1-0	4,108
4.	Vadapalli to Papikonda	1964-65	,,	3-4	28,500
5.	Eydakulamamidi	1964-65	,,	4-4	4,000
Total:				20-6	51,418

*Source: Forest Range Office, Polavaram.

M= Miles; F= Furlongs.

The above roads provide transport facilities not only to Forest Department but also to tribals of interior villages to reach Kannapuram, the nearest Bus Stop or to go Vedapalli to catch launch.

ZILLA PARISHAD ROADS:

To carry out revenue and police administration, the Revenue Department had constructed roads in the Block wherever necessary. These roads were transferred to Zilla Parishad subsequently and the details of such roads are given below:

ZILLA PARISHAD ROADS *

Sl. No.	Name of the Road	Type and length of Road			Total length of Road	
		Earthen Road M-F-Ft 3.	Gravel Road M-F-Ft 4.	Metal Total M-F-Ft 5.	M-F-Ft 6.	
1.	Taluk Office Road to Vinjaram	0-4-510				
2.	Amidigondi Road	--	0-5-635	1-7-425	3-7-030	
3.	Singanapalli to Pondrukota Road (Upto Vadapalle)		1-0-050	--	1-0-050.	
4.	Devaragondi Road	1-2-440	3-7-000	--	5-1-440	
5.	Totagondi Road	1-0-000	--	--	1-0-000	
6.	Mallavaram Road (Upto Gajalagondi)	0-7-080	--	--	0-7-080	
7.	Jillagudem Road	1-4-430	--	--	1-4-430	
8.	Vedapallagudem Road	3-2-000	--	--	3-2-000	
9.	Thamayyakunta Road	--	0-5-000	--	0-5-000	
10.	Palagudem Road (Upto Bandrilagudem)	1-2-000	--	--	1-2-000	
		1-2-000	1-4-000	--	2-6-000	

1.	2.	3.	4.	5.	6.
11. Puliramudigudem Road	3-3-000	1-0-000	--	4-3-000	
12. Achyyapalem Road	--	0-5-000	--	0-5-000	
13. Ninnalagudem Road	--	1-0-000	--	1-0-000	
14. Namannagudem Road	--	0-4-000	--	0-4-000	
15. K. Bothappagudem to Dhrammaopet Road	3-6-000	--	--	3-6-000	

The total length of the roads is approximately 51 K.Ms. The roads from serial No. 1 to 6 are in Polavaram and Kondrukota circles and they are linked to Polavaram - Eluru State Highway at Polavaram. Roads from Serial No. 7 to 15 are constructed in Puliranudugudem, Atch^{ayya}/Balem and Ninnalagudem circles and these roads are also inter-connected and finally linked to Eluru-Polavaram State high-ways at K.R.Puram village providing transportation facilities to the tribals of these villoges. Most of them are earthen and gravel roads.

*Source: Panchayat Samithi, Polavaram
M = Miles F = Furlongs Ft = Foot.

SAMITHI ROADS:-

Since the inception of the Samithi, a phased programme of constructing approach roads and inter village roads have been taken up. 100 approach and street roads have been taken up by the Samithi since 1963 onwards. Of the 100 works 18 works have been taken up by the tribal sponsors and 66 works by non-tribal sponsors. The remaining 16 works have been completed by Gram Panchayats. Free Labour (Shranadana) was also contributed by the villagers for the completion of roads in their respective villages. Most of the approach roads are inter-connected and finally connected to main roads. The network of Forest Roads, Zilla Parishad Roads and Samithi Roads in the Block are finally connected to Polavaran-Eluru State Highway at many road-side villages of the Block. The approach roads

are also connected to river-side villages where they can catch launch. Thus, a considerable number of villages of the block are provided with road transport facilities. The network of roads is shown in the road Map.

IN-LAND WATER TRANSPORT FACILITIES:- The river Godavari is flowing nearly 40 K.Ms in the eastern boundary of the block and it is navigable throughout the year except in heavy floods. Water-way of the river Godavari was the only vein of traffic in 'Koya Country' until very recently. Even today it is the most important means of transport and communications. Sailing boats punted in the face of unfavourable or failing wind plying between Rajahmundry-Bhadrachalam touching Konti, Kunavaram villages carrying cargo was the only facility. Subsequently, motor launches are introduced. Now, express and passenger launches plying between Rajahmundry-Bhadrachalam are providing communication facilities to all the river-side villages of the Block including the river-side villages of Bhadrachalam and Kunavaram Tribal Development Blocks of Khammam District. All the timber and bamboo cut in the hills flanking the river, tied into enormous rafts are floated down to Rajahmundry, Amalapuram and other important business Centres. It is easy and cheap mode of transport which renders the exploitation of forests of the Godavari region

extremely profitable. For both Koyas and Konda Reddis of riverian tract, the Godavari serves as an easy means of communication. In their light dug-outs they paddle speedily from one village to another. The river Godavari is unfordable even during summer season.

BULLOCK CART: Bullock Cart locally known as Bandi or 'Yeddulabandi', is the traditional means of transportation. The cost of a cart varies from Rs.200/- to Rs.300/- depending on the type of wood used. Only haves among tribals are possessing bullock-carts. Heavy loads of timber and bamboo is transported by carts from interior forests to other important business centres like Polavaram, Tallapudi, Kovvuru Tadepalle gudem etc. Farm-yard manure is also transported to fields by bullock carts. Baddy, strow, fuel etc., is brought to home by cart only. Further, agricultural produce and minor forest produce is also brought to shandy by bullock-cart. Further more, well-to-do tribal families are seen going to shandies and Cinemas to Polavaram, Dondapudi, Kotara²-machandra Furam and Koyyalagudem by bullock carts. It is a pleasure for tribals to travel in bullock carts.

Where the terrain is mostly-rugged and irregular and impossible for cart drawing, pack-bullocks are continued to be the main means of transporting merchandise. Head-loads of agricultural produce and minor forest produce are brought to home/shandy by both sexes. Moreover, males use Kavidī (bamboo stick) to bring heavy loads of produce.

As stated earlier that Motor transport is increasing day-by-day in the block and the road-side villagers are having the advantage of R.T.C. buses. Tribals with heavy head-loads of produce come to nearest bus-stop and then travel to shandy by buses. After disposing off their produce and purchasing weekly provisions they return to their respective villages by evening bus. Heavy loads of timber and bamboo is transported by lorries of Forest Department, Forest Coup Cooperative Society and Private contractors from forest to important business centres like Tallapudi, Kovvuru, Tadepal igudem etc. As motor vehicles cannot go to interior places large quantities of produce and heavy load of timber and bamboo is continued to be transported by bullock carts to the convenient spot of main roads from where motor vehicles can ply.

A close examination of transport facilities in the block discloses that all the road-side villages

and river-side villages are provided with road and water transport facilities respectively. Whereas the interior villages still remain unconnected by road and inaccessible.

There is a Sub-Post Office in Polavaram. The number of villages having branch post offices in the block are furnished below:

- | | |
|---------------|-----------------------------|
| 1. Polavaram | 6. Pragadapalle. |
| 2. Pydipaka | 7. Lakshminarayanadevi Peta |
| 3. Kondrukota | 8. Rajanagaram |
| 4. Bodigudem | 9. Puliramudu Gudem |
| 5. Sivagiri | 10. Nimmalagudem. |

The existing postal facilities in the block are inadequate and five or six more branch post offices are required. Only Polavaram village is having Telegraph and Telephone facilities. There is a police station at Polavaram. The following villages are supplied with Community Radio Sets:

- | | |
|------------------------------------|---------------------------|
| 1. Polavaram | 15. Muddapagudem |
| 2. Itikalakota | 16. Pandugudem |
| 3. Mamidigondi | 17. Kamayyakunta |
| 4. Pydipaka | 18. Kotaramachandra Puram |
| 5. Chegondipalli | 19. Davvagudem |
| 6. Singanapalli | 20. Puliramudu Gudem |
| 7. Kondrukota | 21. Munjuluru |
| 8. Geddapalle | 22. Ammapalem |
| 9. Lutigunta, | 23. N.R.Palem |
| 10. Tekuru | 24. Koya Rajahmundry |
| 11. Vinjaram | 25. Nimmalagudem |
| 12. Pragadapalle | 26. Palakunta |
| 13. Lakshminarayana-
devi Peta. | 27. Ramannagalem |
| 14. Rajanagaram | 28. Chintalagudem. |

Post Office, Telegraph, Telephone, and Community Radio Sets once unknown to the tribals have

now become familiar to them. Thus, various forces of development working one upon the another and bringing slowly the socio-economic transformation in mixed Koya-Konda Reddy Society.

M A R K E T I N G :-

The traditional economy of tribal had gradually been shaken with the opening of tribal belts for development. Sale of minor forest produce like adda leaf, tamarind etc., which had little exchange value formerly have now got more market value. The progressive change from Podu cultivation to Plough cultivation necessitated cash to purchase agricultural implements and other inputs on one hand and markets to dispose of agricultural produce on the other. Tribals are becoming more and more dependent upon markets for sale of their produce and purchase of domestic requirements including durable goods. Thus the process of monetization has been creeping in. Now, the tribal wants are no more limited in number and variety and their marketing goods have also been multiplied. All these factors have gradually changed the barter economy into money economy. The money economy and increased production created organised markets. There are four types of marketing facilities in the Block viz., (1) Local Retail Shops; (2) Weekly Shandy; (3) The Agency produce Cooperative Marketing Society Ltd., Kotaramachandra Puram; and (4) Wholesale dealers.

1) LOCAL RETAIL SHOPS:

There is mixed tribal and non-tribal population in most of the villages of the Block. The business class of non-tribals have opened retail shops in many of the big villages of the Block. These shops sell domestic requirements like rice, chillies, salt, oils, onions, turmeric, tamarind, tea and coffee packets, Jaggery, Beedies, Cigarettes, tobacco and few varieties of cosmetics like face powder, bathing and washing soaps etc. Clothes, metal-ware and other durable goods are also available in retail shops. Both cash and kind terms are prevailed. Tribals bring minor forest produce or any agricultural produce and sell them to retail merchants and inturn purchase domestic requirements. Generally, low rates are offered for purchasing agricultural produce or minor forest produce besides improper weighing and unauthorised deductions. Credit is forthcoming only to the reliable customers. Village retail shop is a miniature type of marketing centre.

Peddlers also visit tribal villages especially during summer and supply rolled-gold ornaments, new clothes and other metal ware on credit basis by charging double the cost or sometimes, four times the cost of the goods supplied. They collect cash or produce in the succeeding harvest season.

The tribals are tempted to the glittering goods brought by the Pedlar and show anxiety to take them without minding the cost he charges.

2) WEEKLY SHANDY:

Shandy has been the only big marketing centre for tribals since very long time. They are located at convenient centres where there are transport facilities. There are four shandies in the block as shown hereunder:

Sl. No.	Name of the Shandy	Day
1.	Polavaram	Tuesday
2.	Madhapuram	Thursday
3.	Dondapudi **	Saturday
4.	Kotaramachandrapuram	Wednesday

Tribals from the villages of Polavaram and Pragadapalli village level worker Circles come to Polavaram shandy. Madhapuram shandy covers Kondrukota Circle and few villages of Kortur circle. Some of the villages of Pragadapalli, Rajanagaram circles and all the villages of Lakshminarayana Devi Peta

** Dondapudi village is outside the jurisdiction of the Block but serving many road-side villages of the Block

Circles are covered by Dondapudi shandy. Kotaramachandrapuram shandy serves the tribals of Rajanagaram, Kotaramachandrapuram, Puliramudugudem, Achayyapalem, Nimmalagudem, Circles and a few villages of Kortur Circle. Each shandy covers villages located within a radius of 20 K.Ms.

Usually, weekly shandy commences at ^{about} 11.00 a.m. and the peak hour will be in between 1.00 p.m. to 3.00 p.m. and it ends by 5.00 p.m. ^{or so} Retail merchants, itinerant traders whole-sale dealers and village artisams gather to the shandy place in advance. The resourceful traders keep commodities ready for sale in their respective erected tents while the other merchants simply spread gunny bags on their respective diases and display goods for sale. The following is the list of various kinds of commodities sold by different traders and agricultural produce and Minor Forest Produce brought by the tribals:

Commodities sold by the Traders.

- I. a) Rice, Jowar and other food grains
- b) Chillies, Salt, Onions, Turmeric Powder, Spices etc.
- c) Oils (Sweets Oil), Coconut Oil, Castor Oil, Kerosene.

Minor Forest Produce and Agricultural Produce brought by the Tribals:

- I. Agricultural Produce:
Paddy, Jowar, Ganti, Chodi, Sama etc.
- II. Commercial Goods:-
 - a) Pulses-Ledgram-Greengrams, Horsegram, Blackgram etc.
 - b) Cash Crop-Chillies Gingilli, Groundnut etc.

- d) Jaggery, Tea and Coffee Packets
- e) Fish including dry fish.
- f) Meat and Prok.
- g) Tobacco, Beedies and Cigarettes.
- h) Vegetables.

III. Minor Forest Produce:-

Adda Leaf, Tamarind, Pungaseed, Mohwa, flower and Mohwa Seeds etc.

II. Cloth including ready-made cloths

IV. Vegetables and Fruits.

III- Fancy Goods and Cosmetics.

IV. Alluminium Vessels and Earthen Vessels

V. Agricultural imple-ments.

VI. One or two tea stalls.

VII. Miscellaneous stalls including Sweet meat and snacks shops.

VIII. One or two liquor shops outside the Shandy.

Streams of tribals from different directions marching towards the shandy with heavy head-loads of minor forest produce, agricultural produce and other goods is an interesting sight. Old people, adults, youth and children visit shandy in a jolly mood. They visit shandy wearing neat dress especially batches of ladies are seen coming neatly dressed and combed.

Some of the traders who intend to purchase agricultural produce and minor forest produce wait outside the shandy place to contact the tribals coming with head-loads. The traders cleverly try to trap them to purchase the goods at lower rates. The innocent tribal dodges for sometime and finally cools down by the words of cunning interlocutor. Tribal aspires to dispose off his produce at higher rates and finally duped by avaricious merchants. It was noticed during the survey that the tribals were obliged to sell their produce to a few chosen sowcars which is another deplorable situation in the shandy.

The whole sight of the shandy is interesting to look at. The movements of buyers, the loud calls of sellers to attract passers by, the mild bargaining voices, cloth shops with different coloured clothes, glittering vessels and metal-ware, the pungent smell of spices and sweetmeats and the whole sight of the shandy makes the tribal merry.

The transactions of the tribals are not so exhilarating as the shandy is limited in size. The sellers enjoy semi-monopolistic position. Lack of competition among sellers leaves the tribal buyers at the mercy of the former. The reason for the exploitation by the sellers is that the tribals can not go back to their homes without purchasing weekly requirements which is a ready chance for the sowcars

to sell his goods at higher rates. Similarly, on the occasion of marriage and other festivities, tribal cannot defer purchasing new clothes, ornaments etc. In such situation, the seller becomes opportunist and exploit the situation. Another unhappy thing is that every tribal, generally, patronizes a particular sowcar (trader) who dictates terms to the tribal at every stage of transaction.

The rates of different commodities also are high and they vary from merchant to merchant and from hour to hour in the same shandy. For instance, a saree which is sold at Rs.10/- at Eluru, Tadepalligudem is priced at Rs.15/- to 20/- in tribal shandy. The tribals visit shandy with agricultural produce and minor forest produce to dispose of it in shandy and inturn purchase weekly requirements. He cannot take back his produce to home even if he is offered low price. This situation makes the traders to purchase the produce at rock-bottom rates. The tribal lacks bargaining capacity and feels a sense of subordination before sowcar. Thus, various causes are collectively responsible for exploitation.

Tribal shandy is not merely a centre for transactions but venue of money lending business. Both registered and un-registered money lenders advance petty loans ranging from Rs.5/- to 20/- on personal security and collect the same in next shandy

with exorbitant rate of interest (25% to 100%)

Money lenders prefer to recover loans in the form of kind rather in cash and even in kind they prefer dash goods. Further, tribal shandy is not merely a place for monetary transaction but an occasion for social gathering. Tribal meets his kith and kin, settles family disputes, makes courtship and selects matches etc. Tribal belles flock the fancy, bangle and cloth shops for purchasing articles and coloured clothe. Every member of a tribal household is tempted to visit shandy and does not feel trouble-someness to carry produce as the prospect of returning without luggage probably adds to the joy of joy-cum-transaction trip. It is a place for monetary transactions on one hand and pleasant break to monotonous tribal folk on the other. Thus, strictly speaking, the tribal shandy is a multi-purpose gathering.

3) THE AGENCY PRODUCE COOPERATIVE MARKETING SOCIETY LTD.
KOTAR MACHANDRA PURAM:

A detailed study of the society is made in the chapter on 'Forest Wealth'. It is providing marketing facilities to the tribals locally, with the net-work of the following the Daily Requirements Sales Depots.

1. K.M. Pura
2. Dondanudi
3. Kondrukota
4. Tutigunta

Besides the D.R. Depots. The Purchasing Agents of the Society visit every shandy and purchase the produce brought by the tribals. Like-wise. The Agency Produce Cooperative Marketing Society is acting as a Merchant-cum-Agencylessor and trying its best to avoid the ruthless exploitation by non-tribal merchants.

4) WHOLE-SALE DEALERS:

Cash Crops like chillies, tobacco, jaggery, groundnut, sugar-cane, pulses etc., are grown in this area. Whole-sale dealers from big business centres like Bellary, Hundry, Tadnalliguda, Juru visit the area during harvest season and purchase the produce on whole-sale basis in the field itself. The agency for money controls the tribal ryot to sell the produce in the field itself at lower rates. Sometimes, whole-sale dealers come even before the harvest season and advance money. A tribal is always looser in disposing of his produce on whole-sale basis.

WEIGHTS AND MEASURES: Local measures are used both in retail shops and shandies to sell rice, jowar and other food grains, pulses, gingilli etc. Metric system is followed in the case of other commodities. Both local measures and metric system is in use to sell edible oils, kerosene etc. Spring balances are being used by whole-sale dealers, itinerant traders and Sales Agents of the Agency Produce Co-operative Marketing Society, Kotaramachandra Puram. The following is the list of local measures:

<u>Units of local measures</u>	<u>Equivalents in terms of a measure</u>
Gidda	
Arasola	1/64 Measure
Sola	1/32 , ,
Tavva	1/16 , ,
Manika	1/8 , ,
Adda	1/4 , ,
Kuncham	1/2 , ,
Basta	1 , ,
	24 Measures

Note: 1 Measure = 3 K.Gs. approximately.

Complaints are not uncommon about improper weighing and unauthorised deductions by merchants both in retail shops and shandies. The retail merchants, itinerant traders and whole-sale dealers cheat the innocent tribal at every stage of transaction. Since the functioning of Primary Marketing

Society, Kotaramachandra Puram, the tribals have been benefited by the reasonable prices for their agricultural produce and minor forest produce on one hand and fair prices for domestic requirements on the other. There has been an awakening among the tribals and most of them are tempted to prefer Sales Depots of the Society than retail shops. The Marketing Society has been acting as shop-keeper-cum-trader and striving its best to redeem the tribals from the clutches of greedy sowcars.



INDEBTEDNESS AND COOPERATION

o o o

INDEBTEDNESS: The main feature of the economic life of tribals was generally self-sufficiency prior to the introduction of money economy in tribal society. This had gradually been disappeared due to the influx of non-tribals into tribal areas who created new demands in their day-to-day life. The increased adoption of cash nexus, rapid development of material culture, increased culture-contact with the civilised neighbours and transport and communication facilities have created many wants among tribals both in number and variety. But their income both from farm and non-farm sources has not been increased correspondingly. Thus, the growing requirements on one hand and their meagre income on the other have created an economic imbalance which resulted in deficit budget. This deficit position was the root cause for borrowing.

In tracing out the causes for the growth of indebtedness in tribal areas, the following can be enumerated. Firstly, the uneconomic holding is the potent cause. The yields from un-economic holdings are so meagre that the cultivator can not maintain solvent position even in normal years. Agriculture is solely depending on the success of monsoons. Failure of monsoons causes damage to food crops. In the good years of harvest he will hardly have surplus to save and in bad years he will be compelled to approach money lender to maintain his family, and to meet the cost of cultivation. Thus, the tribals with un-economic holdings are bound to increase debts in lean years and with little surplus in good years will permit him with great difficulty to repay the interest of already borrowed amount, not to speak of the payment of principal amount. Moreover, the meagre incomes from non-farm sources hardly supplement their earnings. Further, the repeated drought conditions cause much damage to the food crops. This is irreparable loss to tribal farmers. Thus, various forces affect agricultural production of a tribal household and it is one of the major contributory causes of indebtedness. Secondly, the burden of ancestral debt which is handed over from father to son and son to grandson and so on.

A part of the present indebtedness is a legacy of their ancestors. To clear this debt, the tribal borrows from one money lender and pay off the ancestral debt and thus the debt swells. Thirdly, the tribal being illiterate has no idea of balancing his family budget. Added to this, it is no exaggeration that tribal borrows even for drinking purpose. Under the above unfavourable conditions the question of savings habit does not arise. Fourthly, the tradition-bound tribals spend extravagantly on social and religious ceremonies. Unproportionate heavy expenditure on marriages and obsequies increases the volume of debt. Fifthly, the impact of urbanisation on tribal life is one of the causes for the growth of indebtedness. An innocent and illiterate tribal is tempted to imitate the material culture of civilised neighbouring non-tribals for which he has to incur excess in addition to his normal expenditure. Sixthly, usurious money lenders are notorious for their misdeeds and exorbitant rates of interest. The astute money lender will never allow a tribal to escape from his snare. Lastly, the illiterate tribals are very easily induced by the travelling pedlars who supply gold-coated ornaments, clothing, etc., on credit basis. The pedlars have also contributed much for the growth of tribal indebtedness. Thus various causes are collectively responsible for the growth of indebtedness in tribal areas.

A sub-sample has been selected in the Block for the study of indebtedness. Only five circles have been surveyed and tabulated for statistical analysis. Circle-wise distribution of indebted households is furnished below:

TABLE NO.33
CIRCLE WISE DISTRIBUTION OF INDEBTED HOUSEHOLDS

Sl. No.	Name of the Circle	No. of H.Hs. Surveyed	No. of H.Hs. indebted	Percentage of indebted Households.
1.	2.	3.	4.	5.
1.	Polavaram	204	38	18.63
2.	Kondrukota	286	48	16.78
3.	Kortur	32	4	12.50
4.	Rajanagaram	188	--	--
5.	P.R.Gudem	134	--	--
		844	90	10.66

It is evident that out of 844 households surveyed, only 90 households i.e., 10.66% are indebted in five circles of the investigated area. Analysis discloses that the incidence of indebtedness is more in Polavaram circle whereas the debt position in Rajanagaram and P.R.Guram circles is nil. Tribals of these villages did not disclose the facts for the following reasons. The villages of Rajanagaram circle are located on road-side and P.R.Gudem circle is located six miles away from road. The protective...

legislation had already been in force even before the survey. The non-tribal creditors might have poisoned the tribals not to reveal the facts about land transfers and money dealings. The extent of indebtedness circle-wise is shown in the following table.

TABLE NO. 34
EXTENT OF INDEBTEDNESS CIRCLE WISE

Sl No.	Name of the Circle	No. of H.Hs. indebted	Extent of Indebtedness. Rs.	Average debt per H.H. in Rs.
1.	2.	3.	4.	5.
1.	Polavaram	38	8516	224.11
2.	Kondrukota	48	8580	178.75
3.	Kortur	4	1400	350.00
4.	Rajanagaram	--	--	--
5.	P.P.Gudem	--	--	--
Total:		90	18,496	205.51

The incidence of indebtedness is relatively high in Kondrukota and Polavaram circles. The average size of debt per tribal household is more in Kortur, the interior circle and it is less in Kondrukota circle. The average debt per household in the investigated area is Rs.205.51. Source-wise indebtedness is shown in the following table.

households have borrowed from friends and relatives. Usually tribal approaches friends and relatives for small amounts for the purpose of household maintenance. Only 21.11% and 21.11% of households have borrowed from private money-lenders and cooperatives respectively. The percentage of tribal households borrowed from moneylenders is 21.11 and it indicates that though various institutional credit facilities are available in the area, the moneylender still holding the field. It is a sign of progress of the cooperative movement in the Block as most of the tribal households are borrowing from Cooperatives. The percentage of tribal households borrowed from block is very less i.e., 2.22%. The source-wise indebtedness is shown in Pie diagram.

Generally, the low yields from agricultural fields and un-expected failure of food crops compel the tribal farmer to resort to borrowing for family maintenance and purchase of seeds. Marriages also sometimes compel him to borrow as the tradition-bound tribal would never postpone his son's or daughter's marriage. Disproportionate expenditure on festivals, ceremonies, and liquor perpetuate the volume of debt. The role of the sowcars in perpetuating the indebtedness is no less and they take full advantage of illiteracy and barter habits of tribals, and make huge profits in every transaction

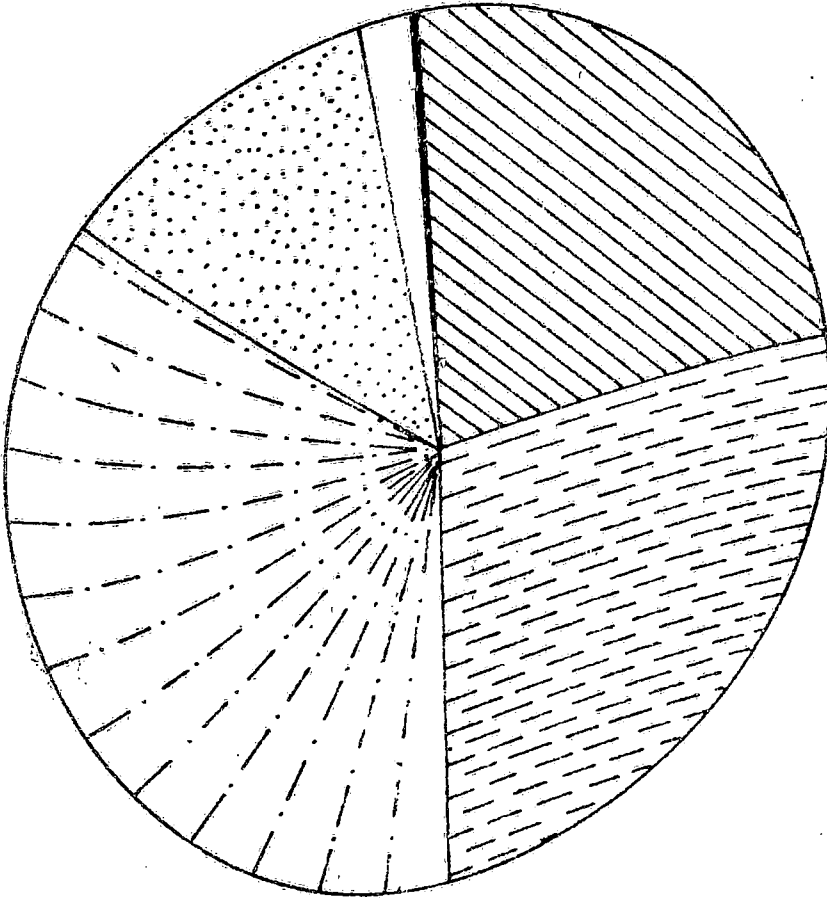
with tribals. The purpose-wise indebtedness in the surveyed area is furnished below:

TABLE NO: 36
PURPOSE-WISE INDEBTEDNESS

Sl. No.	Purpose	Extent of Debt in Rs.	Percentage
1.	2.	3.	4.
1.	Household maintenance	4905	26.52
2.	Agriculture	4351	23.52
3.	Social and religious ceremonies	140	0.76
4.	Repayment of old debt.	400	2.16
5.	Purchase of land	2200	11.90
6.	Miscellaneous	6500	35.14
		18,496	100.00

64.58 percent of the debt was borrowed for non-productive purposes like family maintenance, social and religious ceremonies, repayment of old debt and miscellaneous. Only 35.42 percent of debt was borrowed for productive purposes. The analysis further reveals that 35.14% of debt was borrowed for miscellaneous purposes like clothing, drinking, smoking and unforeseen expenditure on sudden illness, purchase of rolled-gold ornaments etc. The purpose-wise indebtedness is shown in Pie' diagraph. The circle-wise

Purpose-wise Indebtedness



23.52%

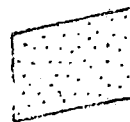
AGRICULTURE

26.52%

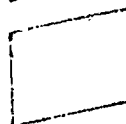
HOUSE HOLD MAINTENANCE

35.14%

MISCELLANEOUS



11.9%
PURCHASE OF LAND



2.16%
REPAYMENT OF OLD



0.76%
SOCIAL & RELIGIOUS

extent of outstanding debt is shown below:

TABLE NO: 37

EXTENT OF OUSTANDING DEBT CIRCLE WISE

Sl. No.	Name of the circle.	Extent of debt. 3. Rs.	Repaid amount Rs. 4.	Balance Rs. 5.
1.	2.			
1.	Polavaram	8516	200	8316
2.	Kondrukota	8580	1092	7488
3.	Kortur	1400	350	1050
4.	Rajanagaram	--	--	--
5.	P.R.Gudem	--	--	--
Total:		18496	1642	16854

The amount of debt to be repaid is more in Polavaram and Kondrukota circles. The outstanding debt yet to be repaid by the tribals is Rs.16,854.

SIZE OF HOUSEHOLD AND INDEBTEDNESS

A comparative position of the size of tribal household and relative indebtedness is shown hereunder:

TABLE NO. 38

DISTRIBUTION OF TRIBAL HOUSEHOLDS AND DEBT GROUPS

Size of Households.	D E B T G R O U P									TOTAL
	1-50	51-100	101-150	151-200	201-250	251-300	301-350	351-400	401 and above	
1-2	1	7	--	--	1	--	--	--	1	10
3-5	9	30	2	6	6	1	--	1	3	58
6-8	3	9	--	1	3	--	--	--	4	20
9-11	1	--	--	--	--	--	--	--	1	2
12 persons & above.	--	--	--	--	--	--	--	--	--	--
Total:	14	46	2	7	10	1	--	1	9	90

Of 90 indebted households, 75.56 percent (68 households) of households are in 1-2 and 3-5 size of households. It indicates that more number of tribals borrowed only from small size of households. Only 22 households (24.44%) are from 6-8 and 9-11 size of households. Further, 30 indebted households which are in the size group of 3-5 are having debt of Rs.51-100 9 households which are in the size group of 6-8 are also having debt of 51-100. Only one household which is in the size-group of 9-11 persons is having debt Rs.401 and above. The further analysis reveals that of 90 indebted households 51.11% of households are having debt in the debt group of Rs.51-100. It corroborates the fact that more tribals are borrowing amounts for unproductive purpose. 15.56 percent of

households are having debt below Rs.50/= only 11.11 per-
cent and 10 percent of indebted households are in the
debt groups of Rs.201-250 and 401 and above debt-groups
respectively.

INCOME AND INDEBTEDNESS:

Income and indebtedness correlation is furnished
in the table given below:-

TABLE NO. 39
INCOME AND INDEBTEDNESS

Income Groups	D E B T G R O U P S							Total	
	1-50	51-100	101-150	151-200	201-250	251-300	301-350		351-400	401 & above.
1-200	--	--	--	--	--	--	--	--	--
201-400	8	26	--	2	2	--	--	1	39
401-600	2	13	1	2	3	--	--	4	25
601-800	2	4	1	1	4	--	--	1	13
801-1000	--	--	--	2	--	1	--	--	3
1001-1200	--	--	--	2	--	--	--	1	4
1201-1400	1	2	--	--	--	--	--	--	1
1401-1600	--	1	--	--	--	--	1	--	2
1601-1800	1	--	--	--	--	--	--	2	3
1801-2000	--	--	--	--	1	--	--	--	1
And Above.	--	--	--	--	--	--	--	1	9
Total:	14	46	2	7	10	1	1	9	90

71.11 percent of indebted households are in the income-groups of Rs.201-400 and 401-600. It indicates that more tribal households with meagre incomes are indebted. Only 14.44% and 3.33% of indebted households are in the income-groups of 601-800 and 1601 and above respectively. The analysis further reveals that 26 households which are in the income-group of 201-400 are in the debt group of Rs.51-100. 13 indebted households which are in the income-group of Rs.401-600 are found in the debt group of Rs.51-100. Only the households with the income group of Rs.1401-1600 is found in the debt-group of Rs.351-400.

RATE OF INTEREST:

The rate of interest charged by the private money lenders is exorbitant. It is only due to the abnormal rate of interest the tribal debtor is unable to come out from the clutches of the money lender. For instance, if a tribal debtor does not pay the interest for the current year this interest amount will be added to the principal of the succeeding year. Thus, the amount swells. The poor tribal can pay the interest amount with great difficulty and the principal amount will remain as it is. Thus the high rate of interest has contributed much for the growth of indebtedness in tribal areas. The tribal ryot

borrowers small amounts at high rate of interest. Private money lenders are notorious for their exorbitant rates of interest. They charge 15% to 25% or 50% and sometimes 100% or even more. The registered money lenders too collect abnormal rates and they show prescribed rates of interest in their records.

MALPRACTICES OF PRIVATE LENDING AGENCIES:

Extortive, usurious, exploiting and anti-social are some of the adjectives generally employed to the private money lending agencies of tribal areas. They are notorious for their misdeeds. The following are some of the misdeeds of the money lenders. Firstly, at the time of issuing loans, the creditor compels the debtor to execute the document for double the amount received as an assurance for easy recovery of loan. But the usurious creditor always manages to collect the entire amount specified in the document. Secondly, the terms fixed by the money lenders are ticklish and rigid. At the time of giving loan the debtor should pledge gold or silver ornaments or brass vessels or unauthorised mortgage of land as an assurance for the repayment of loans. Thirdly, the shandy is generally, venue for advancing and recovering loans.

If the debtor fails to pay the total or instalment amount on that day, the creditor goes to debtor's house next day and demands extra amount in addition to the fixed instalment as expenses for having taken pains to go over his house. Fourthly, sowcars demand cash goods at lower rates towards recovery of loans rather than cash. Fifthly, registered money lenders maintain two types of records for their money lending business, one for non-official purpose and the other bogus records for official purpose. These are some of the familiar misdeeds of private money lending agencies and they keep the tribal debtor always under their grip. A village merchant is sowcar-cum-money lender. He is a banker to tribal farmers. It is rightly pointed out that 'village merchants profession is half-shopkeeper, half-lender and whooly usurer*'. In the light of the foregoing discussion, it is no wonder to attribute the age-old adage that "the Indian farmer is born in debt, lives in debt, dies in debt and bequeaths debt" to the poor tribal farmer too.

DEBT-A CONSEQUENCE OF CULTURE-CONTACT

As has been mentioned in the foregoing chapters that non-tribals are socially, economically and numerically dominant in the Block. The domination of non-tribals has got more disadvantages than advantages.

*Source: Tribal Economy By Nag D.S.

to tribals. Polavaram is the taluk headquarter with Urban facilities and some of villages of the Block are situated on the road-side with communication facilities. The idea of advancing loans with profit motive was alien in the economic life of tribals. In the traditional social setup tribal used to help needy tribal in the form of kind which is to be reciprocated but not repaid without any idea of interest. Even now the needy tribal borrows kind/cash from his relatives, friends or from his neighbours and repays it at his convenience without interest. But this self-sufficient barter economy had been shaken with introduction of modern forces of development in tribal areas. But the profit motive of advancing loans for interest and its consequences are the products of the sowcar who is a banker as well as shop-keeper. The non-tribal farmers also indulge in advancing loans to the needy tribal farmers. They induce the tribals to borrow from them unconditionally at the first instance and they insist conditions in the course of time. After a lapse of two to three years they give pressure to debtors to repay the old loan either by incurring new debts or to part with their property. Thus various forces compelled the poor tribals to part with their property. In course of time, the loaning activities of sowcars resulted in appropriation of large chunks of tribal lands and brought a good number of tribals / ^{under} virtual serfdom. The malpractices

of sowcars and other petty dealers loaning activities are detestable. Sowcars take full advantage of the ignorance and illiteracy of tribals ~~at~~ at every stage of economic activity. They ask for the thumb impression on documents and sale deeds and the tribals being illiterate are unaware of the amounts mentioned in the documents.

COOPERATION:

Ever since the opening of the area for development, institutional credit facilities are made available for tribals. The cooperative movement had been introduced in the area with the inception of the Block as an alternative to private credit agencies. The main objective of cooperation is three fold to give financial help, inculcate selfhelp and thrift among tribals and eliminate the private money lending agencies to the extent possible. The cooperatives are ideally suited to the socio-economic conditions of the aboriginals. It is the sole alternative institutional agency to avoid the ruthless exploitation of private credit agencies to a larger extent. A study of the cooperative movement of the Block is made in the following pages.

The cooperative movement was initiated in Polavaram Block in the year 1959. The entire block has been covered by the movement by 1966-67. Altogether 45 cooperative credit societies are functioning in the block and the Society-wise details are furnished in the appendix No. V



Of the 45 Cooperatives opened only 10 are Service Cooperatives (Multi-purpose Societies) and the remaining 35 are purely credit societies. There is a Cooperative Farming Society in Tutiguanta village of Kondrukota Circle which is defunct now due to various reasons. Further, more societies were opened in Polavaram, Rajanagaram, K.R. Puram, Atchayyapalem and Nimmalagudem Circles which are located in adjoining plains. The entire block has been covered by the movement rapidly within a span of seven years in order to meet the credit requirements of tribal ryots including the package farmers.

AREA OF OPERATION AND COVERAGE:

Of 110 villages (including hamlets) of the Block, only 45 villages in all the 10 V.L.W. circles have been covered by cooperative movement by the end of 1966-67. Of the total families of the Block, only 6508 Tribal and Non-Tribal families have been brought under cooperative fold. Out of the total families covered only 5206 are agricultural families and the total coverage of agricultural families in the Block is only 63%.

MEMBERSHIP:-

There is wide variation in membership of the societies between tribals and non-tribals in all the 45 societies. The circle-wise membership is furnished in the following table.

TABLE NO. 4C
MEMBERSHIP OF COOPERATIVES -
CIRCLE-WISE.

Sl. No.	V.L.W. Circle	No. of Societies	MEMBERSHIP		Total
			Tribal	Non-Tribal	
1.	2.	3.	4.	5.	6.
		6	139	596	735
1.	Polavaram	2	204	89	293
2.	Kondrukota	4	68	19	87
3.	Kortur	4	189	205	394
4.	Pragadapalli	2	54	142	196
5.	L.N.D. Peta	4	128	18	146
6.	Rajanagara	6	32	3	35
7.	K.R. Puram	6	59	16	75
8.	P.R. Gudem	3	166	126	292
9.	Atchayyapalem	6	40	87	127
10.	Nimmalagudem	6	40	87	127
Total:		45	1,079	1,501	2,380

The number of Societies opened in all the V.L.W.Circles ranges from 2 to 6. The membership is more in Societies of Polavaram, Kondrukota, Pragdapalli and Atchayyapalem V.L.W.Circles, whereas it is less in the Societies lying in Kortur, Rajanagaram, K.R.Puram and Nimmalagudem circles. Finally, non-tribal membership out-number tribal membership. All the 45 societies can be divided into 3 categories on the basis of tribe/ caste-wise membership as shown below:

TABLE NO 41
MEMBERSHIP TRIBE/CASTE-WISE

Sl. No.	Name of the Circle.	No. of societies purely with tribal members.	No. of Societies purely with non-tribal members.	No. of * Societies with T & N.T. members.	TOTAL.
1.	2.	3.	4.	5.	6.
1.	Polavaram	1	--	5	6
2.	Kondrukota	--	--	2	2
3.	Kortur	2	--	2	4
4.	Pragadapalli	--	--	2	2
5.	L.N.D.Peta	2	--	2	4
6.	Rajanagaram	3	1	1	6
7.	K.R.Puram	4	--	3	6
8.	P.R.Gudem	2	--	2	3
9.	Atchayyapalem	--	--	1	6
10.	Nimmalagudem	2	--	6	6
	Total:	16	1	3	6
			2	27	45

* T = Tribal N.T = Non-Tribal.

Out of 45 societies, 16 societies have been formed purely with tribal members and only 2 societies are purely with non-tribals. The remaining 27 societies have been functioning with the membership of tribals and non-tribals. Further, the peculiar feature is that there are no societies formed purely with tribals in Kondrukota, the riverside circle and Pragadapalli the road-side circle, whereas there are two societies started purely with non-tribals in L.N.D.Peta and Nimmalagudem circles. It is curious to note that there are societies started both with tribal and non-tribal members in all the ten circles. The societies of the block can be classified under various membership groups as furnished hereunder.

TABLE NO. 42
MEMBERSHIP GROUPS OF SOCIETIES.

Item.	MEMBERSHIP GROUPS					Tot- al.		
	Upto 25	26-50	51-75	76-100	101-125		126- 151 150 and M above	
		M *	M	M	M			
No. of Societies	22	11	3	--	1	2	6	45

Out of 45 societies 22 are in the membership group of 25 members and below. Only 11 Societies are in the membership group of 26-50 members. Only 6 societies are in the highest membership-group of 151 and above. The membership particularly in societies located in

M = Members.

tribal villages is comparatively less. The following reasons can be attributed to tribals for not enrolling themselves as members in cooperatives.

1. The intricate procedure and inordinate delay in sanctioning loans.
2. Apathy of the tribals.
3. Easy access to traditional sources
4. Inadequate sanctions
5. Unable to pay regular instalments
6. The influence of Officials and non-officials in sanctioning loans.
7. Not knowing the philosophy of cooperation.

SHARE CAPITAL:

The share capital for a tribal is only nominal. It is Rs.1/- for tribals whereas Rs.5/- for non-tribal members. The total share capital for all the 45 societies is Rs.27,428/-.

LOANS:

Both productive and non-productive loans sanctioned by the individual societies to members since 1962-63 onwards are furnished year-wise in the following statement.

LOANS SANCTIONED YEAR-WISE 1962-63 to 66-67

Year	Loans sanctioned (Rs.)	
	Tribal	Non-Tribal
1962-63	5,235	47,443
1963-64	10,090	67,885
1964-65	9,349	61,573
1965-66	11,490	72,498
1966-67	17,270	86,398
Total:	53,434	3,35,794

GRAND TOTAL: 3,89,228.

There had been gradual increase in loans sanctioned both in the case of tribals and non-tribals. The total amount of loan sanctioned to non-tribal members from 1962-63 to 1966-67 was Rs. 3,35,794 whereas it was only Rs. 53,434 for tribals. The society wise loan sanctioned for the said period is discussed below. The loaning programme of Ramanayvapeta Society of Polavaram circle is encouraging whereas the activities of other societies in the same circle are discouraging. Not even a single loan was sanctioned by Kondrukota and Tutigunta societies to their members in Kondrukota circle from 1964-65 to 1965-66. It is worthy to note that the loaning activities of all the societies functioning in Atchaipalem circle for the period under study are quite encouraging. All the societies in Nimmalagudem circle sanctioned loans to their

members from 1962-63 to 1963-64. But not even a single loan was sanctioned by Nimmalagudem, Ramannagudem and Palakunta Societies in Nimmalagudem circle from 1964-65 to 1966-67. Only one loan was sanctioned to tribal by Dandipudi society in 1964-65. On the whole, the loaning programme of the societies is not encouraging. The society-wise loans sanctioned are given in Appendix No. VI. It is expressed by the tribal members of the societies where there is mixed membership (tribals and non-tribals) step-motherly attitude is shown in sanctioning loans to tribals. The society officials reject the loan application of the tribals by showing some defect and the poor tribal cannot pursue persistently for loans. Various causes are attributed to tribal applicants for not sanctioning loans by the official and non-officials of the societies. Of the 45 societies 12 have not been functioning at all and they are existing only for name sake. The details of such defunct societies are furnished below:-

LIST OF DEFUNCT SOCIETIES

Sl. No.	Name of the Circle.	Name of the Society	Membership		Loans sanctioned										
			T.	N.T.	62-63		63-64		64-65		65-66		66-67		
					T	NT	T	NT	T	NT	T	NT	T	NT	
1.	2.	3.	4.	5.	6	7	8	9	10	11	12	13	14	15	
1.	Polavaram	Mettapukota	17	1	-	-	-	-	-	-	-	-	-	-	130
2.	Kortur	Cheedur	4	1	-	-	-	-	-	-	-	-	-	-	-
		Tekuru	22	18	-300	-	-	-	-	-	-	-	-	-	-
		Kortur	15	-	-	-	-	-	-	-	-	-	-	-	-
		Sivagiri	27	-	-100	-	-	-	-	-	-	-	-	-	-
	L.N.D.Peta	Kunkala	46	-	-	-	-	-	-	-	-	45	-	-	-
	Polajagaram	Pandugudem	3	-	-	-	-	-	-	-	-	-	-	-	-
		Bandarlugudem	2	-	-	-	-	-	-	-	-	-	-	-	-
	P.R.Puram	Itikalakunta	5	-	-	-	-	-	-	-	-	-	-	-335	-
	P.R.Gudem	Kopalli	16	-	-	-	-	-	-	-	-	-	-	-480	-
		P.R.Gudem	27	16	-	-	-	-	-	-	-	-	-	-150	-
		Kannannarapadu	16	-	-	-	-	-	-	-	-	-	-	-	-

Bandarlugudem

The membership in Cheedur, Pandugudem, and Itikalakunta societies is very less. The membership of other societies is also not more excepting in Tekuru, Sivagiri, Kunkala and P.R.Gudem. Societies with less membership cannot be expected to function properly. Only one loan was sanctioned to tribal by Mettapukota Society during 1966-67. Tekuru Society also sanctioned one loan to tribal during 1962-63 in Kortur the interior Circle. Not even a single loan was sanctioned to its members by Kunkala Society of L.N.D.Peta Circle during the period under study. The societies of Bandarlugudem - - - - - Tribal, N.T. = Non-Tribal.

and Pandugudem villages did not sanction even a single loan to their members during the said period excepting one loan sanctioned to a tribal in 1965-66 by Pandugudem Society. Kopalli, P.R.Gudem and Kannarapadu Societies of K.R.Puram Circle sanctioned one loan each to tribals only in the year 1966-67. In the list of societies shown above, excepting Tekuru and P.R.Gudem, the other societies have been formed with tribal members only. The reasons for improper functioning of societies are many. It was told that the tribal members are not forthcoming to get loans from Central Bank. Lack of initiative, unawareness, lack of forethought etc., are some of the causes attributed for the apathy of the tribal.

RATE OF INTEREST:

The rate of interest charged for the loan sanctioned for agricultural purpose is 9% and loans taken for non-agricultural purpose is 4%.

The cooperative movement in the Block is no doubt helping tribal farmers by sanctioning loans at low rate of interest and inculcating the virtues of thrift and self-help among them. A sense of leaving the traditional money lending agencies has already come in the minds of the tradition-bound tribal. Tribal has been educated by V.L.Ws, Cooperative Official and Non-officials and induced to institutional

credit agencies. But the coverage, membership and number of loans sanctioned to tribal members are not upto the desired level. No special treatment is given to tribals in extending credit. It is obvious from the loans sanctioned to members for the period under study that the tribal members got approximately six times less than the non-tribal members. A good number of causes can be shown for partial treatment to tribals in sanctioning loans. Firstly, the step-motherly attitude of both officials and non-officials of the society is the main reason for not sanctioning loans to tribals. They put irrelevant and unnecessary quarries on the application of tribals. Secondly, cooperatives sanction loans only for productive purpose. But tribal requires credit not only for productive and but for non-productive purposes like maintenance of family, marriage celebrations etc. Cooperatives do not ordinarily sanction loans for non-productive purposes. Thirdly, the question of security is also one of the obstacles. All tribal members may not be having either movable or immovable property to show as a security for sanction of loans. Fourthly, some tribals may not be in a position to pay the instalments regularly.

It is one of the drawbacks of the cooperative movement in the Block that neither the officials nor the non-officials of the societies supervise the debtors whether they have actually

utilised the amount borrowed for productive purpose or not. There is every possibility to divert the loan for non-productive purpose though it is borrowed for productive purpose by tribals. Another drawback is that the borrowing capacity of cooperatives is inadequate as share capital for tribal member is meagre. Due to this insignificant share capital, the Cooperative Central Bank is not sanctioning adequate credit by which the functioning of the Societies has been partial affected. Finally the philosophy behind the cooperative movement has not been fully understood by the tribals.

CHAPTER- XI

PROTECTIVE LEGISLATION

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EVERSINCE the influx of non-tribals into tribal belts several problems have been cropped up. Land alienation, money lending and indebtedness are some of the serious problems. A close examination of the affects of these problems on tribal society necessitated protective measures to rescue them from the endless land alienation and money lending and abyss of indebtedness. Protective legislation has been enacted from time to time by the State Government to safeguard the tribals from molestation and intimidation and to promote their welfare in every walk of life.

As mentioned earlier that non-tribals are economically and numerically dominant in the block. They had settled down long back in almost all the big villages of the block and are taking advantage of the ignorance and illiteracy of the tribals and exploiting

them at every stage of economic transactions. With this little background the efficacy of the functioning of protective legislations is discussed in the present chapter.

In accordance with the article 46 of the Constitution the State Government have introduced several protective measures to safeguard the tribals in the economic matters like land, money lending and indebtedness. The State Government have passed 20 Acts and Regulations exclusively to protect the interests of the tribals in the Scheduled Areas of Andhra Pradesh.

The efficacy of the functioning of three regulations viz., Andhra Pradesh Scheduled Areas Land Transfer Regulation of 1959, Money lenders Regulation I of 1960. The Andhra Pradesh (Andhra Area Schedule Tribes) Debt Relief Regulation, 1960 (Andhra Pradesh Regulation II of 1960) are discussed in the following pages. These regulations are directly related to the economic life of the tribals. The protective measure are purely intended to safeguard the rights of tribals on their land, to arrest land grabbing and to rescue the innocent tribals from the guile of avaricious money lenders.

THE ANDHRA PRADESH SCHEDULED AREAS LAND TRANSFER
REGULATION OF 1959:

This Act come into force in the year 1959 by revoking the Act of 1917*. The main intention of this regulation is to safeguard the rights of the tribals on land in the Scheduled areas of the State. This Regulation was also extended to the Scheduled Areas of Telangana region of Andhra Pradesh by the Andhra Pradesh Scheduled Areas Laws (Extension and Amendment) Regulation, 1963. The main features of this regulation are:

1. That in the Agency tracts, any transfer of immovable property by a member of a Scheduled Tribe is considered null and void.

2. That where a transfer of immovable property is made in favour of any other member than a Scheduled Tribe, the agent or the agency Divisional Officer on application by any interested person could restore the property to the transferer or to his heir.

3. No immovable property situated in the Agency tracts owned by a member of a Scheduled Tribe shall be liable to be attached and sold in execution of a money decree.

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

The Land Alienation is a serious problem in the Block. The Special Deputy, Mohsildar, Polavaram gave wide publicity of the main clauses of the Regulation before booking cases. It was noticed during the survey that the clauses specified in the Regulation are violated in practice. Most of the needy tribals alienated their lands to non-tribals without giving cognisance to the Regulation.

According to sub-clause (g) of section (2) "transfer" means mortgage with or without possession, lease, sale, gift, exchange or any other dealing with immovable property, not being a testamentary disposition and includes a charge on such property or a contract relating to such property in respect of such mortgage, lease, sale, gift, exchange or other dealing" from a tribal to non-tribal is prohibited. However, a tribal may obtain prior sanction of the Government to effect the sale or mortgage or lease or exchange or any other dealing of immovable property. The safeguards envisaged in the above clause are also negatived in practice. The land is being transferred from tribals to non-tribals in the Block in the form of 'lease' or unauthorised mortgages without transferring the right of ownership. The ownership of the land lies with the tribal ryot and the fruits are being enjoyed by non-tribals.

The special Deputy Tashildar said that most of the non-tribals have engaged the tribals as attached agricultural labourers. The Non-Tribals have purchased lands from other tribals in the name of the their tribal attached labourers. The sale deeds are registered in the name of the attached labourers whom they have engaged. The non-tribals are enjoying the yields and the cess is also paid in the name of tribal. This is the true picture of land alienation problem. A good number of such cases are occurring surreptitiously in most of the road-side and river-side villages of the Block. Under this Regulation, the following cases have been tried and disposed off in the Agency Munsiff Court, Polavaram, West Godavari district.

LAND ALIENATION CASES CIRCLE-WISE*

Sl. No.	Circle	Village	Alienated cases	Extent of land alienated (acres)	Remarks
1.	2.	3.	4.	5.	6.
1.	Rajanagaram	1. Rajanagara m	2	8.00	
		2. Muddappagudem	12	14.90	The duration of
		3. Kamayyakunta	1	2.00	the lease varies from
		4. Kovvada	6	9.50	one year to fifteen years
		5. Itikalakota	3	5.20	
		6. Koyarajahundry	1	0.47	
		7. Rammannagudem	5	9.50	
		8. Lakshmi puram	1	3.68	
2.	Polavaram				
3.	Atchavyapalem				
4.	Nimmalagudem				
5.	L.N.D.Peta				
Total:			31	53.25	

* Source: Taluk Offices, Polavaram.

The above 31 cases have been tried and disposed off by the end of end of 1966. The affected villages mentioned above are located only in plains where non-tribals are dominant. The incidence of land alienation is high in Rajanagaram circle, the road-side one. Of 31 cases, 21 cases have occurred in Rajanagaram circle alone. The total land alienated by 31 tribal households is 53.25 acres. Neither the transferer nor the transferee have obtained the permission of the Government for the alienation of land under the Regulation. It is evident from the above table that there are no booked land alienation cases in Kondrukota, Kortur, Pragadapalli, K.R.Puram and P.R.Gudem circles. But it can undoubtedly be said that there are alienated cases in the said circles too and facts are hidden by tribals. The reason being that the non-tribal transferees might have managed not to reveal the facts about land transfers by narrating the complicated legal procedure to be followed, to the ignorant tribal transferers. The alienation is through unauthorised mortgage of land without transferring the right of ownership. Regarding the ownership, the records show in favour of tribals but in fact the yields are being enjoyed by the non-tribals. It is in this way the Regulation is made ineffective in practice by well-to-do non-tribal land owners.

The safeguards contemplated to the tribals in respect of transfer of immovable property are dealt in section 3 sub-section (1) of this Regulation, which states:

"Notwithstanding any thing 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 person whether or not such a person is a member of Scheduled Tribe, shall be absolutely null and void, unless such transfer is made (i) in favour of a person, who is a member of Scheduled Tribes or a Registered Society as defined in clause (1) of section 2 of (the Andhra Pradesh Area) Cooperative Societies Act, 1932 (Act IV of 1932) composed of solely of members of the Scheduled Tribes, or (ii) 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 of any prescribed Officer".

It was noted during the survey that the section of the Regulation is also violated in all the 31 cases of land transfer. The purpose-wise land alienation is shown in the following statement.

PURPOSE-WISE LAND ALIENATION CASES*

Sl. No.	Village	Causes for alienation of land			
		Family maintenance.	Social ceremonies.	Cultivation.	Redemption of debt.
1	2	3	4	5	6
1.	Rajanageran	--	1	--	1
2.	Maddayagudem	6	3	1	2
3.	Movvada	4	--	1	1
4.	Itikalakota	1	1	1	--
5.	Toyarjammaluv	1	--	--	--
6.	Kannayakunta	1	--	--	--
7.	Thunnamunden	1	1	3	--
8.	Koushiguram	--	1	--	--
Total		14	7	6	4

Of the above 31 cases 45.16% (14) and 22.58% (5) of tribals have alienated their lands for household maintenance or celebrating social and religious ceremonies respectively. Only 19.35% of tribals have alienated their lands for cultivation purpose. It is also seen that 67.74% tribal households have alienated their lands for non-collective purposes. Further, it was also noted that the survey that the above mentioned results of alienation of tribal lands are in accordance with the results of a survey conducted by the Government of Karnataka in 1958-59.

under non-tribals to whom they have alienated their lands. Such is the plight of the innocent tribals.

THE ANDHRA PRADESH (SCHEDULED AREAS) MONEY LENDERS
REGULATION I OF 1960:

The Fifth Schedule of the Constitution empowers the Governor to regulate the business of money lending in Scheduled Areas. In 1960 the Andhra Pradesh (Scheduled Areas) Money Lenders Regulation No. I was enacted. This Regulation was also extended to the Scheduled Areas of Telangana region as per the Andhra Pradesh Scheduled Areas Laws (Extension and Amendment) Regulation, 1963. The Andhra Pradesh (Scheduled Areas) Money Lenders Regulation No. I of 1960 came into force in this Santhi from 1961. The main purpose of this Regulation is to control the business of money lending in the Scheduled Areas. A study on certain important aspects of this Regulation was made to observe the effect of this measure in the Block.

According to section 2 sub-clause (1) of this Regulation, "Money-lenders" means a person whose business is that of advancing and receiving loans and shall include a money merchant and a money broker.

Section - 3 :- States that "No person shall on or after the date on which the provisions other than Section I of this Regulation, come into force, carry on business of money lending at any place in the Scheduled Areas, unless he has obtained a Money Lender's Licence under this Regulation".

Under Section - 2 :- Sub-clause (10) 'loan' means 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.

It was observed during the investigation that both private money lenders and Registered money lenders are carrying on money lending business in the area. There are 46 registered Money Lenders in Polavaram taluk. Most of the money lenders hail from Doranamidi, Mulagalampalli, Eammaiahpalem, J. Sulugumilli, Jangareddigudem, the neighbouring villages of the Block. Of the 46 Money Lenders, 7 are residing in the Jurisdiction of the Block. The operations of the remaining registered money lenders from the neighbouring villages are also extended to this block as there is no regional restriction for their money lending operations within the taluk. The list of private money lending agencies include village merchants and wholesale dealers. Their business is half-business and half-money lending. Most of them are not licenced money lenders.

It was noted that the transactions of money lenders include cash, articles, ornaments and clothes. Money lenders of the areas charge exorbitant rate of interest. Instance of loans in kind were also noticed. For instance, a sowcar lends one bag of paddy in the beginning of rainy season and collects half-bag or one bag* of paddy as an interest at the time of harvest. Cloth merchants sell sarrees, dhoties etc., and peddlars (Aruvastuvulu vallu) supply ornaments of silver and gold-coated on credit at high rates and collect cash or kind in the succeeding harvest season, charging double the value of the articles sold.

It is laid down in section 7 sub-clause (1) that "No money lender shall charge interest on any loan advanced on a pledge at a rate exceeding nine and three eight percent per annum simple interest, where the amount of the loan does not exceed twenty five rupees; and (b) six and a quarter per cent per annum simple interest where the amount of the loan exceeds twenty five rupees".

Sub-clause (2) "No Money lender shall charge interest on any loan advanced otherwise than on a pledge at a rate exceeding (a) Five percent per annum simple interest where the loan is secured; and (b) twelve percent per annum simple interest where the loan is ^{not} secured".

* 1 Bag = 75 Kgs approximately

Sub-clause (5) "A Money Lender shall not demand or take from the debtor any interest in excess of that payable under sub-sections (1) and (2) or any charge in excess of that prescribed under sub-section (4)".

It was told by the tribals during the survey that the rate of interest charged by the Money lenders is exorbitant (i.e., 25% to 50% and some times even 100% or more) both for secured and non-secured loans violating the limits of rate of interest specified in the above clauses.

According to section 10; (1) Every money lender shall (a) regularly record and maintain or cause to be recorded and maintained, an account showing for each debtor separately -- (i) the date of the loan, the amount of the principal of the loans and the rate of interest charged on the loan;

(ii) the amount of every payment received by the money lender in respect of the loan, and the date of such payment, and

(iii) if articles are taken in pawn --

(1) a full and detailed description of the articles and of each of the articles taken in pawn;

(2) the time agreed upon for the redemption of the pawn and

(3) the name and address of the pawnor; where the pawnor is not the owner of the article or any of the articles pawned, the name and address of the owner thereof.

But it is believed that the Money lenders are not maintaining proper accounts for each debtor. Whatever records they maintain are all false and bogus. Government have appointed Special Deputy Tahsildar (Debt Relief) to deal with money lending and scaling down the debts. The Special Deputy Tahsildar, Polavaram expressed his difficulty to book cases. Neither the debtor nor the creditor is forthcoming to disclose the actual terms of lending. Hence for the vigorous implementation of this Regulation, Special Deputy Tahsildar has to be vested with the powers of the Inspector, specified under sub-section (3) and (4) of section (12) and the limits of his jurisdiction notified under sub-section (1) of section (12) of Andhra Pradesh Money Lenders Regulation, 1960.

It is relevant here to mention the conclusion of the Rural Credit Survey that the law has been powerless against the money lender. The control sought to be exercised on the money lender has had

little effect on his operations beyond putting him to the necessity of devising a variety of legal camouflage for a whole range of illegality* is exactly applicable to the money lenders of the area.

Further, as suggested by the Rural Credit Survey the responsibility for issuing licences, carrying inspection, supervision etc., in the Scheduled areas should rest preferably with Registrar of Cooperative Societies. After the introduction of the democratic decentralisation, the issue of loans is largely done by Cooperative Department as a result advancing loans by Revenue Department has been lessened. Therefore, the powers vested with the Revenue Department with regard to money lending and debt relief could be more effectively dealt with now by the Cooperative Department than the Revenue Department.

Co-operation is the sole alternative agency to round off the traditional and age-old money lending agencies. Hence the right agency for issue of licences, inspection of accounts and supervision etc., may be the Registrar of Cooperative Societies, as suggested by the Reserve Bank of India on "Rural Credit". "The main criticism that can be levelled against these laws

* Report of the Committee of Director, All India Rural Credit Survey, Vol.II, General Report p.326.

is that they are inadequate in themselves to tackle the evil of indebtedness. They are at best corrective and not preventive. The money lender's dealings may be regulated, and debts may be conciliated or scaled down, but they are bound to reappear so long as the occupation of farming itself cannot give the cultivator sufficient means to subsist. With the help of these measures the farmer may recover part of his lost ground but he can not hold it for long unless efforts are simultaneously made to rehabilitate agriculture and to transform it from a deficit to a profitable basis, through comprehensive agricultural reforms". The criticism raised by the Rural Credit Survey against Debt Legislation is also more applicable to the Scheduled area. The tribals mainly subsist on agriculture, but the technology adopted in agriculture has not yet been modernised. Hence the rehabilitation of agriculture is highly essential to redeem tribals from the abyss of debt.

THE ANDHRA PRADESH (SCHEDULED TRIBES) DEBT RELIEF
REGULATION, 1960 (ANDHRA PRADESH REGULATION-II OF
1960:).

This Regulation was made in exercise of Powers conferred by clause (c) of sub-paragraph (2) of paragraph 5 of the Fifth Schedule of the Constitution of India to the Governor of Andhra Pradesh. This Regulation is made applicable to the Scheduled areas of Telangana area also by Regulation II of 1963. It came into force on 15th May, 1960 and the rules there under on 1st January, 1961. The object of the Regulation is to scale down the past debts of tribals.

According to Section (5) sub-clause (2)
"Debts incurred on or after the 1st January, 1951,
shall be scaled down in the following manner;
"Interest shall be calculated up to the commence-
ment of this regulation at five 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 is found outstanding, towards the interest

~~so~~ calculated shall be payable together with the principal amount or such portion of it as is due".

The tribal debtor can repay the debt either in cash or in kind according to this Regulation even if the loan was issued on a specific condition.

The main duty of the Special Deputy Tahsildar is to obtain applications from the tribals and apply on their behalf under section II of the Regulation to Agency Civil Courts, having jurisdiction over the area for sealing down of debts incurred by the tribals.

The provisions of this Regulation have been given publication to the tribals, and applications for sealing down the debts are received. The Special Deputy Tahsildar, Polavaram received 118 cases from the entire taluk from 1961 to 1967. The total amount of the cases is Rs. 32,178/-. All 118 cases have been tried and disposed off by Agency Munsiff Court, Polavaram, West Godavari District. Only one case was received in the year 1967 and it was still p-pending.

Of 118 cases, only 51 cases have been received from Polavaram Block. The details of village wise cases are furnished below:

CASES DISPOSED OF UNDER DEBT RELIEF REGULATION II

1960					
Year	Circle	Village	Cases	Amount	
1	2	3	4	5	
1961	P. R. Gudem Rajanagararam	P. R. Gudem	8	1306.00	
		Rajanagararam	5	680.00	
		Koovvada	3	824.00	
	Atchipalem	Ramannapalem	3	745.00	
		Ravigudem	4	1140.00	
		Nakkavari- kunta	3	1211.00	
		Chandroi- palem	4	800.00	
	1962		-Nil-		
	1963	K. R. Puzam P. R. Gudem	Cheemlavari- gudem	1	90.00
			Itikalakota	3	660.00
Kannanappodu			1	234.00	
1964	Atchipalem P. R. Gudem Bolavaram Rajanagararam	Ragappagudem	1	225.00	
		P. R. Gudem	1	320.00	
		Chegodipalli	2	450.00	
		Karaiyyakunta	1	100.00	
1965	Pragadapalli Bolavaram Rajanagararam T. N. D. Beta K. R. Puzam Kortur	Komugudem	1	168.00	
		Gunjavaram	1	128.00	
		Itikalakota	1	390.00	
		Karaiyyakunta	1	180.00	
		Pedrola	1	113.00	
		Merakudem	1	27.00	
		Yerragudem	1	600.00	
		Sivagiri	1	570.00	
1966	Rajanagararam Pragadapalli	Suddappagudem	1	100.00	
		Gunjavaram	1	600.00	
		Merakudem	1	150.00	

Source : Taluk Office, Bolavaram.

There were cases in all the circles of the block excepting Kondrukota and Nimmalagudem circles. The analysis further discloses that there are more cases in Atchipalem, Rajanagaram, P.R. Gudem circles which are located in plains. The inquiry reveals further that majority of tribal households borrowed only for household maintenance, celebrating social and **religious** ceremonies, repayment of old debts etc.

The Deputy Tahsildar expressed his difficulty to book cases as neither the tribal debtor nor the creditors is forthcoming to reveal the facts of money lending cases.

The success of the Regulation primarily depends upon the tribal debtor. But the extortionate money lenders are cleverly trapping the tribal debtors and convincing them to avoid court intricacies. However, the success of the Regulation is poor in the areas owing to the various reasons. Firstly, the high sense of sincerity over repayment debt will not allow a tribal to approach a third party. Secondly, the **poor** tribal cannot antagonise the money lender who helps him in times of crisis. Thirdly, the pecuniary position of the tribal debtor does not permit to attend court whenever summons comes. Fourthly, the safeguards contemplated in the Regulation do not appeal to the ignorant tribal.

Fifthly, the sense of loyalty and morality of tribals do not induce him to approach court to scale down his debt. Sixthly, lack of wide publicity about various provisions of the protective legislations in/tribal areas is also responsible for ineffective functioning of the regulations. Thus the usurious creditor, the step motherly attitude of the officials responsible for enforcing the protective legislation, the fearful and suspicious nature of tribals in giving facts about the money lending and land alienation cases have totally defeated the very purpose of protective legislation. It is rightly pointed out by the Dhebar Commission* that "the tribal does not seem to believe in the law of limitation nor depending himself in the court of law, nor in distrusting the money lender's word". Though the protective legislation has been enforced, the chronic problem of land alienation, the malpractices of fleeing money lenders and the abyss of indebtedness remained unsolved to a larger extent in this Block.

The general legislation to regulate and control money lending, applicable to every community including the Scheduled Tribes has been found to be inadequate to take care of the special problems of the tribals. Various devices have been adopted by money lenders to circumvent the protection given by the

* The Report of the Scheduled Areas and Scheduled Tribes Commission.

existing laws and regulations. Most of the transactions between tribals and the money lenders are oral and such records as may exist are manipulated with a view to evade the law. The ignorance of the tribals, their honesty and simplicity and their acceptance without protest of the conditions of the oral agreement, although they may be at variance with the conditions prescribed by law, have enabled the money lenders to continue their business of exploitation regardless of the protection given to the tribals. Being unfamiliar with procedure the tribals do not know how to take advantage of the protective provisions of the law enacted for their benefit*.

* Report of the Study Team on Tribal Development
Programs . Page 51.

EDUCATION AND HEALTH

EDUCATION: No survey into the tribal problems of any region would be complete without a careful enquiry of existing system of education. Education is an essential pre-requisite for an all-round development of tribals. The literacy percentage in the investigated area of the block is 3.87 which is below the state average of tribals (4.41). Until very recently the tribals of the block were unaware of literacy pursuits. The older generations are still sceptical about learning. Tribal children prefer to play about in hills and valleys or stay idle at home rather than attending schools. It was with the inception of the Tribal Development Block a systematic educational programme has been launched. The existing educational system in the block is discussed in the following pages.

Prior to the establishment of Government and Sevathi Schools, Christian Missionary (Lutheran

na
Denomi/tion) opened schools in the area. They have
been working satisfactorily even till today. Subse-
quently, Government elementary schools were also
opened in the big villages of the block. Since the
inception of the Tribal Development Block, most of
the big villages have been covered by Primary
education. The management-wise functioning of
schools is furnished below.

SCHOOLS MANAGEMENT WISE*

Sl. No.	Type of School	No. of Schools	Name of the Management.
1	2	3	4
1.	Samithi Elementary Schools.	48	Panchayat Samithi Tolaveran
2.	Aided Elementary Schools.	12	Government.
3.	Missionary Elementary Schools.	4	Lutheran Christian Missionary
4.	Upper Primary Schools.	1	
Tot. 1:		65	

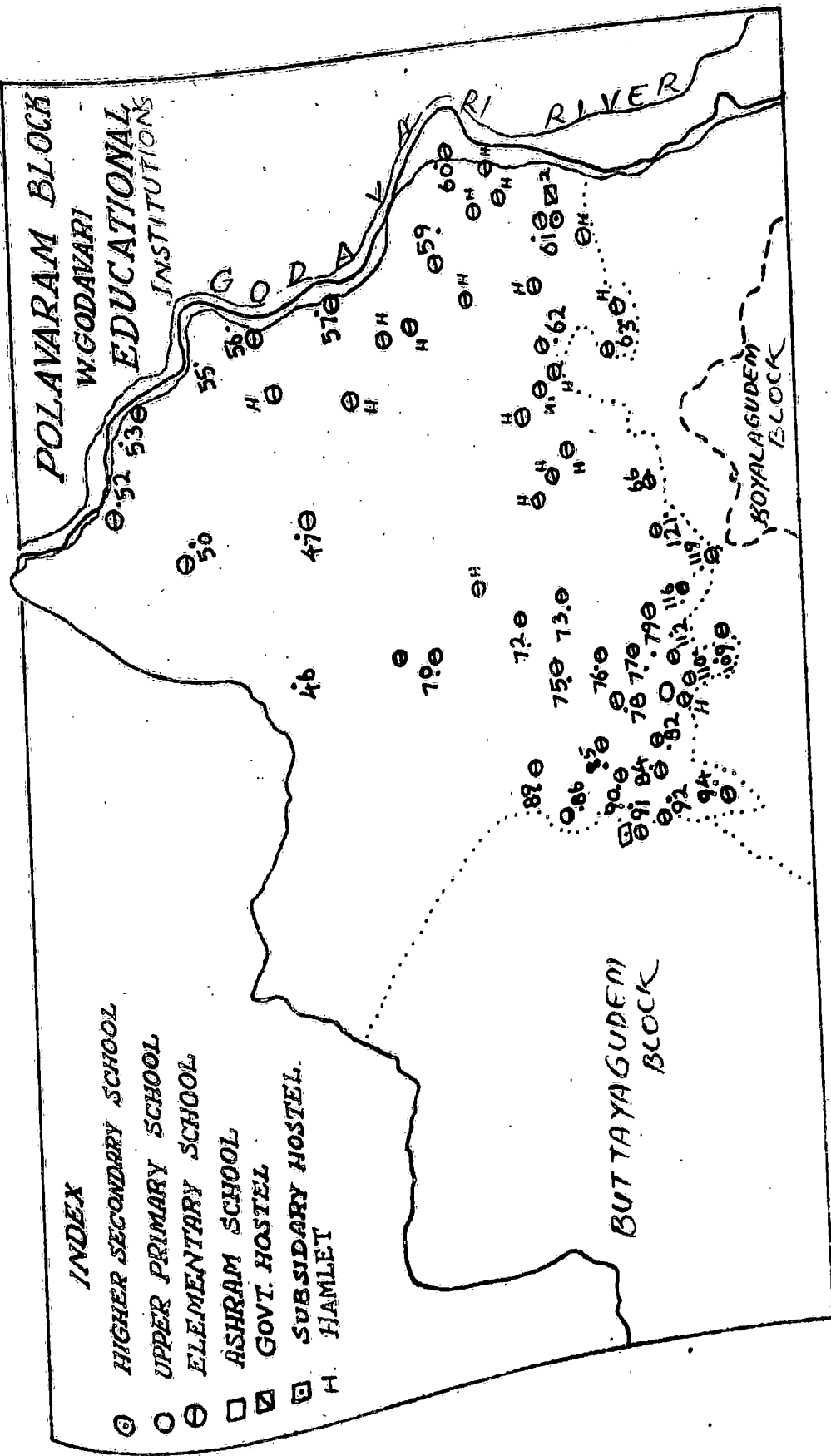
All the 65 schools cover the entire block.
There is a medical school at Tolaveran. The
upper primary school at Mannapuram is managed by
Lutheran Christian Mission. The village-wise schools
together with their strength is given in appendix No. VII

* Source: Panchayat Samithi, Tolaveran.

POLAVARAM BLOCK
W.GODAVARI
EDUCATIONAL
INSTITUTIONS

INDEX

- ⊙ HIGHER SECONDARY SCHOOL
- UPPER PRIMARY SCHOOL
- ⊖ ELEMENTARY SCHOOL
- ASHRAM SCHOOL
- ▣ GOVT. HOSTEL
- ⊞ SUBSIDIARY HOSTEL
- H HAMLET



The total number of teachers working in the 65 schools is 107. The qualifications and grades of the teachers are given below.

Sl. No.	Name of the management	No. of teachers with their grades						
		Secondary grade		Higher grade		Lower grade		
		M	F	M	F	M	F	
1	2	3	4	5	6	7	8	
1.	Samithi Elementary schools	12		5	28	22	0	1
2.	Aided Elementary schools.	2		1	11	4		
3.	Missionary Schools.	7		2	9	2	1	
Total:		21		8	48	28	1	1
Grand total:		Males: 70		Females: 37				

* The details of Tribal and Non-Tribal teachers are not available.

SCHOOL AGE AND SCHOOL GOING CHILDREN*

The details of school-age children during 1966-67 in the block are given below:

	Tribal	Non-Tribal
Boys.	1325	1325
Girls	1256	1216
	2581	2541

Grand total: Boys: 2650 Girls: 2472

* Panchayat Samithi P. L. Varam.

The tribal children outnumber non-tribal children. Of both the social groups, boys preponderate girls. The total strength of all the 65 schools is 3,300 and the class-wise details are given below:

STRENGTH-CLASS-WISE*

No. of Schools	Standard	Tribal		Non-Tribal	
		Boys	Girls	Boys	Girls
1	2	3	4	5	6
65	I	424	420	389	382
	II	139	116	169	171
	III	99	59	148	132
	IV	55	25	109	98
	V	39	23	114	97
	VI	2	3	27	26
	VII	1		22	11
Total:		759	646	978	917

The strength of school-going children of non-tribals is more than the tribals. The strength of boys in both the social groups outnumber girls. Further, the percentage of tribal school-going children to school-age children is 54.44 and non-tribal 74.50 respectively. The percentage of tribal is encouraging and it is an indication that the tribals are slowly evincing interest to send their children to schools.

* Source: Manchayath Samithi, Polvaram.

SCHOOL BUILDINGS: Building/Shed to school is as important as house to a family. It was specifically noticed during the survey that most of the schools are housed in incommodious thatched sheds with inadequate accommodation. Some schools were seen conducting in open-air. For instance, the Samithi Elementary School, Itikalakota was conducting in the veranda of the President's house of the village. The Samithi Elementary School, Puliramudugen village was also conducting under a tamarind tree. Similarly, the Samithi Elementary School, Sivogiri Village was housed in a dilapidated thatched shed. Such indecent and incommodious sheds hardly attract tribal children. The number of schools with pucca buildings and thatched sheds are furnished below:-

SCHOOL BUILDINGS *

Sl. No.	Name of the Management	Type of building					
		Pucca		Thatched			
1	2	Own	Rented	Rent free	Own	Rent	Rent free
		3	4	5	6	7	8
(1)	Samithi schools	16	4	1	15	1	11
(2)	Aided Schools	-	-	-	12	-	-
(3)	Missionary Schools	2	-	-	3	-	-
	Total:	18	4	1	30	1	11

* Source: Panchayat Samithi, Polavaram.

16 Smithi Elementary Schools are housed in Government buildings whereas all the aided Schools are housed in own matched sheds.

ASHRAM SCHOOLS:

The Ashram Schools are also functioning in the block as shown below:

1. Gaddapelli 40 students.
2. Teluru 40 "

The above schools are located in the interior of the block. Admission into Ashram Schools is open only to tribal children irrespective of distance and income limits. The staffing pattern of Ashram School is given below:

No.	Designation	No.	Scale of pay.
1.	Headmaster/secondary grade teacher (with teacher-cum-stenographer).	1	Rs. 70-2-50-120 with special allowance Rs. 15/- p.m.
2.	Book	1	Rs. 60-2-00-95
3.	Teacher	1	
4.	Watchman	1	Rs. 40/- p.m. from concessional agencies.

Adequate facilities are provided to the pupils of Ashram schools as shown below.

FOOD AND OTHER CHARGES:

1. Food charges @ Rs.23/- p.m.per boarder
2. Supply of books, slates and clothing @Rs.20/- pa. per boarder.
3. Excursion charges @ Rs.20/-per annum per boarder.
4. Play material @ Rs.50/- per annum per school.
5. Supply of hair oil, bathing soaps, barber charges @ Rs.2/-per month per boarder.
6. Library books @ Rs.20/-per annum per school.

The other items of expenditure of each Ashram School are given below:

1. Pay of Establishment.
2. Allowances.
3. Contingencies.
 - a) Rents.
 - b) Water and Electricity charges.
4. Other contingencies.
 - a) Stationary.
 - b) Salary of menials paid from contingencies.
 - c) Sweeper and scavenging charges.

In addition to the above the following facilities are also provided at the time of opening of Ashram School.

1. Furniture Rs. 350/-
2. Utensils Rs. 500/-

3. Bedding per boarder Rs.20/-
4. Temporary hut Rs. 500/-
5. Contingencies per annum Rs.100/-

Thus, Ashram Schools are provided with adequate facilities for sincere encouragement of education among tribals.

SECONDARY EDUCATION:

There is a Government Higher Secondary School at Polavaram attached with two hostels-Boys Hostel and Girls Hostel. The Zilla Parishad High Schools at Rajampalem, Dondapudi and Kanna-puram located outside the jurisdiction of the block are also providing secondary education to tribal children. The Higher Secondary School at Polavaram cover^{ing} the villages of Polavaram, Kondrukota and Kortur circles. The High Schools at Rajampalem and Dondapudi cover the villages of Pragadapalle, L.N.D.Peta, Rajanagaram circles. High School at Kannapuram is the only facility to the tribals of K.R.Puram, P.R.Gudem, Atchayyapalem and Nimmalagudem circles.

ANCILLARY FACILITIES:

There are two hostels- one for boys and the other for girls attached to Government Higher Secondary School, Polavaram.

KOYA AND HARIJAN HOSTEL FOR BOYS:

This hostel was started in the year 1948. It was housed in a rented building which is in bad condition. Some of the boarders are accommodated in rented thatched shed. Both the hostels are indecent and uncomodious. The Head Master of the

Higher Secondary School is the Warden of the hostel and one of the B.A., B.Ed., Assistants is appointed as Deputy Warden to manage the hostel. One Cook, one water carrier and two sweepers are the menial staff of the hostel. The cook gets Rs.37/- per month and water carrier and sweeper get Rs.19/- per month each.

The class-wise strength of the hostels

is given below:-

CLASS WISE STRENGTH OF THE HOSTEL 1967-68*

Class	Strength	
	Sch. Tribes	Sch. Castes

	1	--
IV	2	-
V	7	2
VI	-	1
VII	1	5
VIII	2	3
IX	2	2
X	3	2
IX	-	5
XII		20
	10	

Total:

* Source, Warden, Koya and Karijan Hostel for Boys, Toluvaram.

Each boarder gets Rs.20/- Per Month (Rs.23.00 per month is the revised rate) towards food charges. They are served two square meals a day with rice, curly and rasam. Both the Warden and boarders reported that no contingent amount towards hair oils, washing soaps, lighting is sanctioned since 1963.

GIRLS HOSTEL, POLAVARAM:

This hostel was also started in the year 1948. It is housed in a pucca tiled rented house. One of the teachers in Higher Secondary School is appointed as Warden of the Hostel. One lady cook, one male water carrier are the menial staff of the hostel. The lady cook gets Rs.30/- Per Month and water carrier gets Rs.33/-Per Month. The Class-wise inmates of the hostel is furnished below:

CLASS WISE STRENGTH OF THE HOSTEL 1967-68*

CLASS	Strength	
	S.Ts.	S.Gs.
IV	1	-
V	5	-
VI	1	-
VII	1	3
VIII	-	3
IX	-	1
X	-	2
XI	-	-
XII	-	-

Each boarder gets Rs.15/-per month (Rs.23/-per month is the revised rate) irrespective of the primary or secondary class studying. They are served two square meals a day with rice, curry and rasam. The inmates of the Hostel are not getting any additional amount towards contingencies (Hair Oil, Washing Soaps, Lighting). Further there is a disparity in the food charges between boys and girls in these two hostels.

The functioning of both boys and girls hostels is far from satisfactory owing to the following causes:

- 1) There are no full-time wardens to both the hostels.
- 2) Inadequate, indecent and incommodious hostel buildings.
- 3) Insufficient food charges for inmates
- 4) Lack of sanction of contingent expenditure
- 5) The salaries of menial staff of both the hostels are meagre and there is no uniformity of the salaries between the menial staff of boys and girls hostels.

BOARDING HOME. A Boarding Home is functioning at Kondrukota village. The Headmaster of the

Elementary School of that village is the warden of the Boarding Home. Only 34 Boarders (Koya 32; Koya Kammara 2) are benefited by this Home. The Boarding Home is housed in an indecent thatched shed. The following villages are covered by this home:

- | | |
|--------------------|---------------------|
| 1. Konrurukota. | 8. Sanjeevapuram. |
| 2. Gondem. | 9. Pandugudem. |
| 3. Pydakulamamidi. | 10. Mulagalagudem. |
| 4. Garlagoyyi. | 11. Sirigagulapadu. |
| 5. Itikelakota. | 12. Vadepalli. |
| 6. Madapuram. | 13. Mamidigondi. |
| 7. Yerravalase. | 14. Singanapalli. |

Each boarder is paid Rs.0-50 Ps.per day. They are served two meals a day. The existing rate of food charges is too meagre to serve two meals a day. The functioning of the Home is not satisfactory.

GOVERNMENT TRIBAL GIRLS HOSTEL, KANNAPURAM:

This hostel was started in the year 1966 (10-2-1966) with Matron, Aya, Night Watchman and Cook. The following villages are covered by this hostel.

Sr. No.	Village.	No. of inmates.	
1.	K.R.Pura		
2.	Yarrigudem.	22	All are Tribals.
3.	Gottappagudem.	2	
		1	
		25	

The standard-wise strength of the hostel is given below:

Standard	No. of Boarders.
I	12
II	7
III	6
	<hr/>
	25
	<hr/>

All boarders are boys and they are in the age-group of 7-13 years.

Each boarder is sanctioned Rs.19-50 per month at the rate of Rs.0-65 per day. This amount is adjusted for both meals and other expenditure like hair oils, soap-nuts, washing charges etc. The amount provided is too meagre to meet both the ends.

SUBSIDISED HOSTEL, RAMANAGUDEN:

Thakkara Bapa Tribal Boys Hostel, Ramannaguden was started in the year 1967-68 with a total strength of 20 boys. It provides hostel facilities to the pupils studying upto 5th class. Each boarder gets Rs.20/-per month (Rs.23/-per month Government rate) towards food charges by the surrounding villages and distant villages also.

In addition to these facilities, the following mid-day meal centres are also functioning for the benefit of the tribal pupils.

MID-DAY MEAL CENTRES:

Five Mid-day meal Centres are functioning in the block as shown below:

Sl. No.	Village.	No. of Beneficiaries
1.	Tydakulomemidi	17
2.	Kuddappagudem.	30
3.	Ach-ayyepalem.	26
4.	Ramannagudem.	30
5.	Cheg-ondipalli.	Not available.

The respective Head Masters of the schools located in those villages are managing the above centres. Each boarder is paid Rs.0-25P's. for work per day. Besides Hostel, mid-day meal Centres, Care Programme is also provided in the following Villages.

CARE PROGRAMME:

This Programme was introduced in the year 1964 in the following schools.

Sl. No.	Name of the Village
1.	Ganjanavaram.
2.	Chilla ayyl.
3.	Navigudam.
4.	Chengayavaram.
5.	Chengayavaram.

6. Vinjaram
7. Kemayyakunta.
8. Manjuluru.
9. Chintalagudem.
10. Botteppagudem.
11. Nuthir. mannappalem.
12. Puliramudugudem.
13. Kannarappadu.
14. Venkatarreddigudem.
15. Bodigudem.
16. Koyarajamundry.
17. Pandugudem.
18. Yerrigudem.

Each School is given a quota of 2½ bags of Corn, 14 milk powder packets and 6 oil tins per month to cook Upma for Pupils. Upma is served at 12.00 noon daily.

OTHER AMOUNTS:

An amount of Rs.2,500/- was sanctioned by District Educational Officer, Eluru, towards clothing, books, slates etc. during 1967-68. The Block Development Officer spent the amount for the purpose it was allotted and distributed books, slates etc. to tribal Pupils. An amount of Rs.3,000/- was also sanctioned for the same purpose by the District Educational Officer Eluru during 1968-69. This amount was also spent by the Block Development Officer for the purpose it was allotted.

Though there are good number of schools and ancillary facilities in the Block the progress is far from satisfactory owing to multiple factors, viz., heredity and environment, pecuniary position of tribals, apathy of tribal parents for education, indecent and incommodious schools with inadequate teaching aids, games equipment and furniture. Lack of sincerity on the part of most of the teachers towards their legitimate duties can also be added to the list of causes. Especially, teachers working in single teacher schools of the interior places of the block are neither regular nor functual to their duties. Further, most of the teachers reported that they are not receiving salaries monthly. There are instances where some teachers received their monthly salaries once in three or six months. This irregularity in disbursing salaries will give a room for negligence of duties. Further more it was specifically noticed during the survey that some of the teachers are indulging in village politics and other economic pursuits close supervision and frequent visits to ^{such} schools by Officials is also difficult as the hilly terrain is unwieldy.

SOCIAL EDUCATION:

'Social Education' denotes an all inclusive programme of community uplift through community action. The programme under the new approach of social education embodies mainly five related stages of work which includes literacy, knowledge of the rules of health and hygiene, training for the improvement of the economic status of adults with a sense of citizenship, with an adequate consciousness of rights and duties, healthy forms of recreation suited to the needs of the community and the individual*. There is Extension Officer for Social Education in the Block. Various activities under Social Education programme are discussed below:-

(A) Activities for the Adults:

(i) ADULT LITERACY CENTRES:

Eight Adult Literacy Centres have been opened since the inception of the block as shown below.

Year	No. of Literacy Centres opened
1961-62	3
1962-63	1
1963-64	2
1964-65	2

* The Indian Rural Problems by ...

(ii) YOUTH CLUBS:

The main objectives of the youth clubs are given below:-

1. To promote agricultural activities.
2. Grow-more food campaign.
3. Mass Education.
4. Village defence.

The year-wise youth-clubs started.

Year	No. of youth clubs started.	Members enrolled.
1961-62	8	132
1962-63	5	104
1963-64	4	95
1964-65	3	45
1965-66	2	30
1966-67	4	139

(iii) LIBRARIES/READING ROOMS:

23 libraries were opened in the Block since its inception. Books on biography of national leaders, mythology, classics, fiction, drama and one-Act Play have been purchased for libraries. Books on adult education, children and women welfare activities were also purchased. The year-wise libraries opened are given here-under:

Year	No. of libraries/Reading rooms opened
1961-62	1
1962-63	Nil
1963-64	Nil
1964-65	2
1965-66	10
1966-67	<u>10</u>
Total:	<u>23</u>

In addition to the above, 14 Radio listening groups and 27 community radio listening centres were also organised in the block by the end of 1966-67.

[&]
WOMEN/CHILD WELFARE ACTIVITIES:

Extension Officer for Women and Child Welfare is incharge of this wing. Two Grama Savikas assist this Extension Officer.

A/D
(B) WOMEN/WELFARE ACTIVITIES:

1. MAHILA MANDALS:

Starting of Mahila Mandals is one of the important functions of women welfare activities. The village-wise and year-wise Mahila Mandals opened in the Block is shown hereunder:

MAHILA MANDALS-YEAR-WISE

Year	Name of the V.L.W. Circle	Name of the Village.
1.	2.	3.
1965-66	Polavaram	1. Nuthanagudem.

1	2	3
1965-66		2. Itikalakota
1967-68	Kondrukota	1. Kondrukota 2. Madhapuram.
1965-66	Kortur Pragadapalli	Nil 1. Repalleswada 2. Bodigudem. 3. Gunjavaram. 4. Venkatareddigudem 5. Pragadapalli. 6. Vinjaram 7. Garlagoyyi 8. Komragudem.
1966-67	L.N.D.Peta L.N.D.Peta	Lakshimpuram 1. L.N.D.Peta 2. Pedrela 3. Jillelagudem. 4. Kunkala
1965-66	Rajanagaram	1. Rajanagaram. 2. Kovvada. 3. Muddappagudem. 4. Kamayakunte. 5. Kandrikagudem. 6. Bandarlagudem.
1966-67	K.R.Puram.	1. K.R.Puram. 2. " " 3. Yerragudem. 4. Ammapalem. 5. Chemalavarigudem. 6. Itikalakunte. 7. Marakagudem
1967-68		P.R.Gudem 1. P.R.Gudem. 2. Ragapagudem.
1965-66 1967-68	Atchayypalem	1. Atchayypalem 2. Ragapagudem.
1966-67	Nimmalagudem*	Nimmalagudem Palakunte

There are more Mahila Mandals in Pragadapalli, L.N.D.Peta, Rajanagaram and K.R.Puram circles and not even single Mahila Mandal was opened in Kortur, the interior circle.

* This Mahila Mandali was registered on 22-11-'67. Note: There are 20 Members of Tribal and Non-Tribals in each Mahila Mandal.

The main activities together with progress achieved so far is furnished below:

ACTIVITIES OF MAHILA MANDALS

Sl. No.	Name of the Activity	1965-66	1966-67	1967-68	Remarks
1	2	3	4	5	6
1.	Kitchen gardens	100	155	200	Upto the end of January, '68.
2.	Cultural Programmes	37	73	50	
3.	Demonstrations	34	44	28	
4.	Radio listening Programmes.	45	10	4	
5.	Smokeless Cholas constructed	..	10	8	

As an incentive and follow up action embroidery equipment was supplied to the following Mahila Mandals on 50% contribution basis.

SUPPLY OF EMBROIDARY EQUIPMENT*

Year	Village	Worth of equipment in Rs.	Sl. No. Village	Worth of equipment in Rs.
1966-67				
1.	Nuthanagudem	201-44	7. Venkataraddigudem-I	27-88
2.	L.N.D.Peta	104-86	8. -do- -II	50-00
3.	Kovvada	61-78	9. Pedrala.	50-00
4.	Rajanagaram	33-80	10. K.R. Puram	50-00
5.	Pragadapalli	17.56	11. Ammapalem	50-00
6.	Repallewada	52-40		

*Figures for tribal and non-tribals are not furnished separately.

Note: - Equipment supplied at 50% basis.

2. BHAJANA MANDALS:

20 Bhajana Mandals were started since the inception of the Block as detailed below:

YEAR	VILLAGE	YEAR	VILLAGE
1965-66	1.L.N.D.Peta.	1967-68	15.Itikalakota.
	2.Muddappagudem		16.Atcharyapalem
	3.Nuthanagudem		17.Kondrukota.
	4.Kovvada.		18.Ramannagudem
	5.P.R.Gudem.		19.Madhapuram.
	6.Repallewada.		20.Nuthiramannapalem.
	7.Bodigudem		
	8.V.R.Gudem		
1966-67	9.Bandarlagudem		
	10.K.R.Puram		
	11.Reddinagampalem		
	12.Nimmalagudem		
	13.Laxmipuram		
	14.Ammapalem.		

In each Bhajana Mandal not less than 20 members were enrolled. Conducting 'Bhajanas' and reading religious Books are some of the activities of these Mandals. Musical instruments like Harmonium, Tabala set, dolak etc., were supplied to Bhajana Mandals on 50% contribution basis to non-tribals and 25% contribution basis to tribals.

3. GRAMA SAHAYAK TRAINING CAMPS:

Four Grama Sahayak Training Camps were organised during 1966-67 as detailed below:

Grama Sahayak Training Camps Organised During 1966-67.

Year	Village	Date on which camps were conducted	No. of Grama Sahayaka Trained.
1966	1. Rajana-garam	10-3-66 to 12-3-66	40
	2. Kovvada	22-12-66 to 24-12-66	40
1967	1. K.R. Puram	8-2-66 to 10-2-66	40
	2. Nuthana-gudem	24-2-67 to 26-2-67	40

160 Tribal ladies were trained as Grama Sahayaks in home decoration, home management tailoring, fruit growing and village sanitation, poultry management, growing kitchen gardens, personal hygiene, Social Work, conducting cultural programmes, prayers, mother and child care, family planning, thrift etc.

4. AGRICULTURAL TRAINING CAMPS:

In order to educate the tribal ladies in farming training camps were conducted in the block periodically as detailed below:-

AGRICULTURAL TRAINING CAMPS

Sl. No.	Name of the Village	Date and Time	Members Trained	Crop chosen
1.	Repalliwada	19-8-65 12.00 Noon 5.00 PM	25	Paddy, Sugarcane, Jowar, Coconut, Bajra and Kitchen Gardens.
2.	L.N.D.Peta	20-8-65 12.00 Noon 5.00 PM	35	---do---

5. GRAM LAKSHMI TRAINING CAMPS

Grama Lakshmi Training Camp was held at Rajanagaram from 8-12-66 to 21-12-66. 10 tribal ladies were trained as Grama Lakshmis in home management, home decoration, tailoring, embroidery, fruit growing and preservation, village sanitation, personal hygiene, poultry units, thrift, Social work, Bajanas, Prayers, Agriculture, mother and child care, Family planning, starting co-operatives and dairy & farms etc.

6. CUMULATIVE TIME DEPOSITS:

Opening of 5 year Cumulative Time Deposits is one of the appreciable activities of Women Welfare field in the block and the details of amount deposited is given below:-

FIVE YEAR CUMULATIVE TIME DEPOSIT

Sl. No.	Name of the Village	Amount in Rs.
1.	L.N.D.Peta	20-00
2.	Nimmalagudem	58-00
3.	Repallewada	15-00
4.	Polavaram.	15-00

The activity is gaining popularity only in plain villages and the tribals inhabiting interior villages are not aware of this novel method of saving.

7. ADULT LITERACY CENTRES: (FOR WOMEN)

Three adult literacy Centres were opened for women during 1966-67. Two were opened by Women and Child Welfare Wing of the block and the other one by Women Welfare Organisor of Women Welfare Department at Repallewada as detailed below:

ADULT LITERACY CENTRE (FOR WOMEN)

Year of Starting	Village	No. of literates
29-8-67	Nimmalagudem	10
27-8-67	Kondrukota	10
12-9-67	Repallewada	11

TAILORING, DRESS MAKING AND EMBROIDARY CENTRES:
Three centres are functioning in the block as detailed below:-

TAILORING DRESS MAKING AND EMBROIDARY CENTRES

Sl. No.	Name of the Centre.	Year of Starting	No. of members trained.	Sewing Machines supplied
1.	T.D. & E. Centres L.N.D. Peta	6-4-64	20	10 (On half-contribution)
2.	Nuthanagudem	15-8-65	25	8 ,,
3.	Polavaram	20-10-66	17	9 ,,

Among the women welfare programmes tailoring and dress making activity is more useful and it easily attracts both Tribal and Non Tribal ladies. Number of Centres opened together with other details have furnished in the statement.

One Instructress and one Conductress train the tribal ladies in each centre. Examinations are conducted on successful completion of the stipulated period and certificates are issued to successful candidates. 52 non-tribal ladies were trained in this trade, not even a single tribal lady was attracted to this trade.

9. PART-TIME SEWING CENTRES:

Apart from the above, one part-time sewing centre was also opened at Polavaram on 22-11-64 and was closed on 27-7-65. Another part-time sewing centre was also started at Kovvada on 18-12-65 with 15 members.

10. BAMBOO AND RATAN CENTRE: REPALLEWADA

This centre was started on 15-8-1965 with 10 tribal ladies and Rs.20/- p.m. was paid per trainee as stipend and the rate was enhanced upto Rs.30/- per month from December, 1965 onwards. The second batch was started on 8-8-1966 with ten tribal ladies. Third batch was also started on 1-8-1967 with ten members giving the same rate of stipend.

Lastly, 3 Associated women workers were deputed to Gram Sevika Training Centre, Gopannapalem, Eluru for training for a period of one month and certificates were awarded to the trained ladies after successful completion of the training.

An amount of Rs.400/- was distributed by the District Women Welfare Officer, Raja mundry to the Social Assistants in Pragadapalle group.

(C) CHILD WELFARE ACTIVITIES:

Today's children are tomorrow's citizens. It is a joint responsibility ^{of} both parents and the State to nurse and mould the carrier of children. It is with this objective the following child welfare activities have been started in the Block for tribal children.

(i) NURSERY SCHOOLS:

Four Nursery schools were started in the block-two by Grama Sevikas at their respective headquarters and one by Women Welfare Organiser of Women Welfare Department at Repallewada village as detailed below:

Sl. No.	Date of Starting	Village	Total Children.
1.	16-5-67	D.N.D.Peta	30
2.	20-6-67	K.R.Puram	25
3.	21-10-67	Atchayyapalem (Nursery section)	35
4.	N.A.	Repallewada (W:W.Branch)	25

(ii) BALANANDA SANGHAMS: Year-wise and village-wise Sanghams organised in the Block are given below:

Year	Village	No. of Children.
1965-66	1. Polavaram	15
	2. Muddappagudem	10
	3. Rajanagaram	20
	4. P.R.Gudem	15
	5. Repallewada	15
	6. V.R.Gudem	12
	7. Pragadapalli	15

1.	2.	3.
1966-67	8. Kamayyakunta	15
	9. Gunjavaram	12
	10. K.R.Puram	15
	11. Nuthanagudem	10
	12. Ammapalem	15
	13. L.N.D.Peta	15
1967-68	14. Reddinagampalem	12
	15. Ragappagudem	10
	16. Merakagudem	10
	17. Nuthanagudem	12
	18. Nimmalagudem	10



Games equipment such as balls, skipping ropes, picture blocks etc., are also provided in Balwadis to train them in games. Balwadis are promoting and inculcating social solidarity. These Bala Sangams are also called as pre-primary schools (kinder garden schools). Conducting games and sports competitions once or twice in a week is one of the activities of the Balananda Sangams. The following 9 Balananda Sangams located in tribal villages supplied with play equipment on the basis of 5% contribution:

Year	Village	Worth of equipment supplied in Rs.
1965-67	1. Repallewada	50/-
	2. Pedrale.	50/-
	3. Lakshmipuram	200/-
	4. K.R.Puram	150/-
	5. Ammapalem	150/-
	6. Itikalakunta	100/-
	7. Kandrikagudem	10/-
	8. Ramannagudem	10/-
	9. Rajanagaram	100/-

D. WOMENS' AND CHILDRENS' WEEK:

Celebrating Women and Children week is also one of the activities of Social Education. This week was celebrated at Atchayyapa/^{1pm}(14th Nov.1967) and Nimmalagudem village from 18-11-1967 to 20-11-67. During this week 35 members were trained in health and nutrition. The following subjects were explained.

- 1) Benefits of Adult Literacy Centres and Nursery Sections
- 2) Better Home
- 3) Better Health
- 4) House Management
- 5) Home decoration
- 6) Women and Child Welfare programmes etc.

It is evident from the foregoing discussion that the Extension Staff and Gram Sevikas incharge of Social Education are evincing keen interest for execution of the programmes. Especially, the progress of the Women and Child Welfare Wing^{is} encouraging. The

unhappy thing is that the activities have been covered mostly in road-side villages with more non-tribal beneficiaries. These activities should be extended to river-side and interior villages with coverage of more tribals. Persistent efforts should be made to induce the tribal ladies to adopt themselves to the changing conditions of the life. Major responsibility lies with the Social Education Staff to change the outlook and to bring about an awakening in shy-feeling tribals.

HEALTH AND SANITATION

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Health is wealth is not an adage but there is a good deal of truth in it. Generally, tribals are healthy people. This is probably due to the fact that they live in open space and mostly consume the roots, tubers and leafy vegetables and other food stuffs available abundantly in the forests. This sort of food habits have significant bearing on their health. Tribals are hard and capable of greater physical effort than non-tribals.

Tribal villages are widely laid out and scattered throughout hills and valleys and not congested. The villages are extremely unhealthy during rainy season as the surroundings are stink with rotten leaves, cow dung and stagnated water. Most of the tribal huts are houses-cum-cattle sheds. Further, extremities in climatic conditions, nutritional deficiencies and defective personal hygiene are the root causes for various diseases. But the tradition-bound tribals attribute occurrence of disease to the wrath of malevolent god/goddess or spirit, witchcraft, sorcery, breach of traditions, Epidemics like cholera, small-pox are attributed to the wrath of malevolent

goddess Nookalamma by Koyas. Thus they firmly believe the traditional theory of diseases. In the traditional social set up, the tribal medicineman has got dual role to play-to cure diseases and spiritual purposes. The traditional methods of curing diseases is partly based on magico-religious practices and partly on herbal treatment. The indigenous tribal practitioners collect herbs from the forests and prepare medicine. Thus, they have got their own native pharmacopoeia. No systematic researches have been undertaken to determine the medicinal potentialities or any market organised for sale of herbs. It is relevant here to mention that there is a famous ayurvedic doctor by name Mr. Yerraiah. He belongs to Koya tribe and native of Mamidigondi village of Polavaram V. D. W. Circle. Both tribals and non-tribals within and outside the block come to him for treatment.

The common diseases in the area are malaria fever, diarrhoea, dysentery, gastric disorders, skin diseases, other fevers etc. Yaws (Framboesia) a virulent spirochactal disease was prevalent among the Koyas, and 'Kredidi's. It is popularly known as 'Koya Rogam' or 'Koya disease'. The Koyas clamoured for salvarsan treatment for Yaws. But no cases of the ghastly disease Yaws have been reported during the survey. The modern medical and health facilities available in the block are discussed below:

1. GOVERNMENT HOSPITAL:

The Government Civil Hospital at Polavaram is the nearest one to all the villages of the Block, to cater to the medical needs of tribals. Two Doctors, a team of Nurses, Compounders etc., are working in the hospital. There are 25 beds. It is a well-equipped hospital and both tribals and non-tribals of the Block are getting medical facilities both as in-patients and out-patients.

II. NATIONAL MALARIA ERADICATION PROGRAMME:

Malaria fever is one of the common diseases of the agency area. The National Malaria Eradication programme units at Polavaram and Kannaparam have been working to eradicate the Malaria. A Selection Grade Health Inspector, one Junior Health Inspector and a team of Surveillance Workers are incharge of the unit. The Surveillance workers first survey the villages in their respective jurisdictions and look suspected cases. Then they take smears of the suspected cases and send them to units for testing. The positive cases are treated immediately. Door to Door D.D.T. spraying is done periodically. The malaria staff have stated that the Malaria has been eradicated to a larger extent in the area.

III. HEALTH WING OF THE BLOCK:

(A) PRIMARY HEALTH CENTRE:

There is a Primary Health Centre at L.N.D. Peta Village with a Doctor and a team of Health Workers like Health Inspector, Health Assistant, Health Visitors, A.N.Ms etc. It provides medical facilities mostly to the tribals of L.N.D.Peta, Rajanagaram, K.R.Puram, P.R.Gudem, Achayyapalem, and Nimmalagudem circles. The following Centres are also working covering the entire Block.

Maternity and Child Health

Sub-Centres . . . 3

1. Kunkala
2. Vinjaram
3. Bandarlagudem

R.B.Area Sub-Centres attached to P.H.C.

1. L.N.D.Peta.
2. Ramannagudem
3. Polavaram
4. Puliramudugudem
5. Kondrukota
6. Korturu

One Health Inspector and Health Visitor are stationed at Block Headquarters who will visit the villages periodically to meet the health needs of tribals and to supervise the work of sub-centres and units. Conducting vaccinations, inoculations, Chlorination of wells etc., are also attended by the health staff. The progress of work is given below.

PROGRESS OF WORK OF PUBLIC HEALTH STAFF

*

Year.	Vaccinations conducted.		A.C.in- occula- tions done.	Wells Chlo- rinated.	Villages provided with bore- hole latrines
	P.V.	R.V.			
1963	2091	3713	9030	32	--
1964	1322	1643	20642	60	--
1965	1777	3861	N.A.	60	7
1966	1182	5930	11672	87	--
1967	492	2322	9058	40	--

In addition to the above, B.C.G. Vaccination Campaign for prevention of T.B. has been started functioning in tribal villages.

B.) MATERNITY AND CHILD HEALTH CENTRES:

The Maternity and Child Health Centre, R.B. Area, Polavaram with six sub-units mentioned earlier are functioning to provide maternity services to both tribal and non-tribal women. One A.N.Ms is in-charge of each Unit and she will be visiting

*Source: P.S. Polavaram -- figures pertain to both Tribals and Non-tribals.

P.V. = Primary Vaccination; R.V. = Re-Vaccination.
A.C. = Anti Cholera.

villages under her Jurisdiction to attend to the needy women. Attending to pre-natal, post-natal, delivery cases, infants and pre-school children are the duties of A.N.Ms. The progress of work of the 6 Units is given below:-

THE PROGRESS OF M.C.H.CENTRES, YEAR-WISE*

Sl. No.	I T E M.	Y E A R S				TOTAL
		1964	1965	1966	1967	
1.	2.	3.	4.	5.	6.	7.
1.	No. of anti-natal cases treated.	773	3473	3335	2654	10235
2.	No. of Post-natal cases treated	212	1840	1218	1359	4629
3.	No. of Delivery cases attended	432	383	430	307	1552
4.	No. of infants attended	792	1564	3056	1372	6784
5.	No. of pre-school children attended	803	3246	1260	1210	6519

The increase in the number of cases under different items of treatment indicates that the response from tribal women to modern methods of treatment is encouraging. The data regarding year-wise and disease-wise deaths is analysed in the following statement.

*Source: Panchayat Samithi, Polavaram -- figures both for tribals and non-tribals.

YEAR-WISE AND DISEASE-WISE DEATHS FROM 1963-67*

Sl. No.	Disease/ other causes	Y E A R S					TOTAL
		1963	1964	1965	1966	1967	
1.	2.	3.	4.	5.	6.	7.	8.
1.	Cholera	6	125	--	--	--	131
2.	Small-pox	-	--	--	1	--	1
3.	Plague	-	--	--	--	--	--
4.	Malaria	-	1	--	--	--	1
5.	Other fevers	60	81	113	111	85	450
6.	Dysentery	23	42	14	11	4	94
7.	Respiratory	19	15	7	50	--	91
8.	Deaths due to child-birth (Maternal mortality)	3	1	1	5	8	18
9.	Snake-bite	3	--	2	1	--	6
10.	Killed by wild animals	-	--	2	--	--	2
11.	Accidents	-	--	--	2	--	2
12.	Suicide	1	1	--	3	--	5
13.	Other causes	108	255	193	182	74	812
Total:		223	521	332	366	171	1613

Infectious diseases, other fevers, dysentery caused more deaths including respiratory diseases during the period under study. 125 deaths occurred due to cholera during 1964 and there were no deaths due to epidemics from 1965 to 1967.

*Panchayat Samithi, Polavaram -- Figures include both for Tribals and Non-tribals.

(C) SURVEY, EXTENSION AND TREATMENT CENTRE, L.N.D.PETA:

Leprosy is one of the dreadful diseases which can be cured in the initial stages and arrested in the advanced stage with the help of fruitful results of the latest research in the field of medicine. Now, special attention is paid by Government to fight against the age-long and chronic disease by creating separate wing in Medical and Health Department.

The Survey, Extension and treatment Centre was started on 27-1-67 at L.N.D.Peta village which is attached to Primary Health Centre, one Non-Medical Assistant with the following duties is in-charge of the Centre.

1. Survey of villages in his jurisdiction.
2. To book Leprosy cases.
3. Treatment of booked cases.

The Non-Medical Assistant stationed at L.N.D.Peta has surveyed the entire block. The nature and number of cases booked so far are given below:

TYPE OF CASES	NO. OF CASES.
L. --	8
N. --	21
L & N --	5
Total:	34
	=====

L = Lepromateous
N = Non-Lepromateous.

The Non-Medical Assistant goes to convenient centres and Shandies to give tablets to leprosy patients and the patients of surrounding villages are coming to L.N.D.Peta for tablets. 30 cases were under treatment at the time of survey. He says that the response from leprosy patients is encouraging.

(D) FAMILY PLANNING:

One Doctor, Health Visitors and A.N.Ms. are working in Family Planning unit at Block level. Health staff, Extension staff of the Block, V.L.Ws including District Extension Educator are giving wide publicity through meetings pasters, film shows etc., about the need for Family Planning. The Progress under this programme are given below:-

PROGRESS OF FAMILY PLANNING PROGRAMME-1964-68*

YEAR	M E T H O D S					
	Vasectomy operations	Loops	Condoms	Foam tablets	Diaphra-gms	Jelly and applica-tions.
1.	2.	3.	4.	5.	6.	7.
1963-64	11 cases	Nil	144 (Packets)	59 Tubes	Nil	Nil
1964-65	14 ,,	Nil	432 "	986"	2	4
1965-66	17 ,,	Nil	432 "	175"	9	Nil
1966-67	147 ,,	22 cases	288 "	90"	Nil	Nil
1967-68	232 ,,	16 ,,	288"	200	Nil	Nil

*Figures for tribals and non-tribals are not separately available.
Source: Panchayat Samithi, Polavaram.

It was told that the response to family planning programme from the tribals is not bad.

IV. MOBILE MEDICAL UNIT -- POLAVARAM:

This Unit is working with one Doctor and Pharmacist Grade-- II to cater to medical needs of tribals of remote and inaccessible villages of the Block.

DRINKING WATER SUPPLY:

Tribals have been habituated to fetch water from natural sources like rivers, streams, springs etc. The river Godavari is the perennial source of drinking water for the river-side villages. It is the peculiar sentiment of the tribals that they prefer Godavari water than any other source as they believe that the Godavari water is the goddess 'Gangamma' or 'Gangadevatha.'

The river/stream water is often dirty and contaminated consequently tribals are easily susceptible to intestinal diseases. Most of the diseases in tribal areas are water-borne. Supply of protected water is one of the priorities in tribal development schemes. The following is the list of existing drinking water wells in the block.

Sl. No.	Village	Sl. No.	Village
1.	Achayyapalem	2.	Ragappagudem
3.	Kandrikagudem	4.	Ramannapalem
5.	Bottappagudem	6.	Koya Rajahmundry
7.	L.N.D.Peta	8.	Nagampalem.
9.	Lakshmpuram	10.	Saripallikunta.
11.	Polavaram	12.	Pydipaka.
13.	Chegondapalli	14.	Rajanagaram
15.	Kovvada	16.	Muddappagudem
17.	Kammayyakunta	18.	Bandarlagudem
19.	Pandugudem	20.	K.K.Gudem
21.	Tekuru	22.	Kondrukota.
23.	Tutigunta	24.	Nimmallagudem
25.	Rammagudem	26.	Palakunta.
27.	Chintalagudem	28.	K.R.Puram.
29.	Cheemalavarigudem	30.	Ammapalem
31.	Gunjavaram	32.	Yerrayagudem.
33.	Ravvarigudem	34.	Merakagudem.
35.	Pragadapalli	36.	Vinjarum.
37.	P.R.Gudem	38.	Kopalli
39.	Itikalagunta	40.	Mangayyapalem
41.	Janapalli	42.	Revvarigudem (Hamlet of Atchayyapalem)
43.	Dolugudem (Hamlet of K.Rajahmundry)	44.	Bodigudem. h/o (Botthappagudem)
45.	Lakshavandi Kunta	46.	Methappukota.
47.	Thellavaram (Hamlet of Kondrukota)	48.	Gajulagondi (Hamlet of Kondrukota)
49.	Kunkala (Hamlet of L.N.D.Peta).		

In addition to the above 15 more wells have been proposed and details are given in the appendix No. VIII.

Though protected drinking water is provided to tribals, they still prefer river/stream water if it is available in the vicinity.

CLEANLINESS:

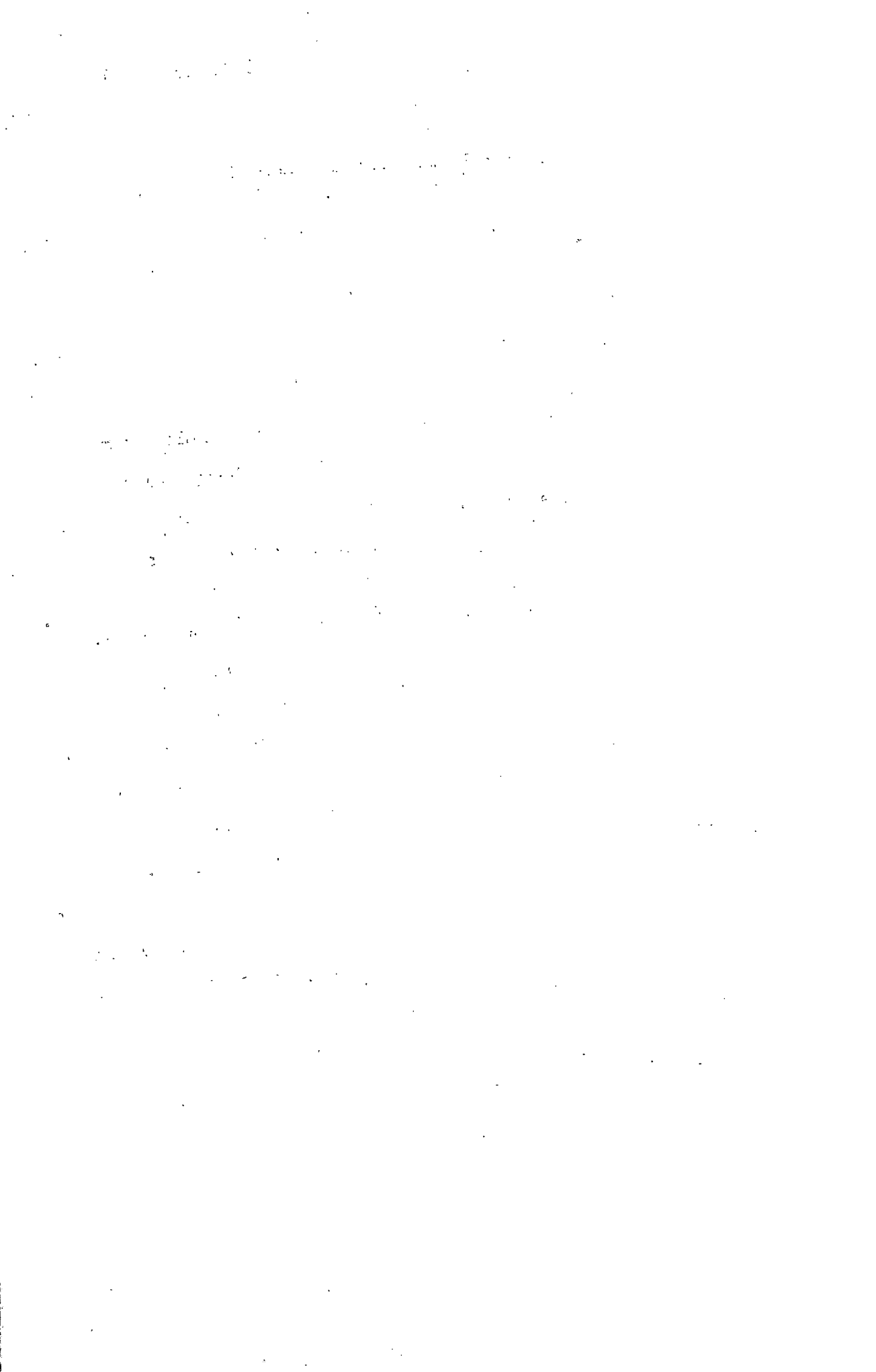
Though tribals sweep their living rooms daily but they do not keep the premises of the houses and surroundings of the villages tidy. They throw waste materials and pour water in front-yards of the house. Especially, during rainy season the

surroundings of the villages stink with rotten leaves and waste materials, cattle dung, stagnated water, and they feel discomfort during the season. Moreover, most of the tribal huts are houses-cum-cattle sheds. The cattle dung is heaped in the back-yard of houses. Further, tribals do not give space between house and house, they do not follow any plan for construction of houses. The selection of house site is purely based on ceremony and thus the traditional method for selection of house sites prevents them to follow any layout for construction of houses.

The personal hygiene of the tribals is poor. Tribals are noted for their indiscriminate drinking. Smoking is no exception to tribals. They approach doctor ^{only when} the disease becomes serious. Most of the tribals take bath twice or thrice in a week and washing of clothes is weekly or fortnightly. But younger generation is habituated for taking bath in alternative days, using soap, face powder and other cosmetics.

Despite modern medical facilities ^{provided} through Hospital, Primary Health Centre with its sub-centres, Mobile Medical Unit etc., the tribals continue to repose their faith in indigenous medicine. Efforts should be intensified to induce the tribals for modern medical facilities.

P A R T - III
CONCLUSIONS & RECOMMENDATIONS



CONCLUSIONS AND RECOMMENDATIONS

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The Tribal Development Block, Polavaram has been functioning since 1-4-1959 for the development of the area and people. Added to this, the Primary Cooperative Marketing Society, K.R.Puram has also been functioning since 2-2-1955 with a promise of rescuing the tribals from itinerant traders and wholesale dealers who have been notorious for sapping the vitality of tribal economy. Further, the protective legislation has been in force in the Block since 1961 onwards in order to protect the tribals from the chronic problems of land alienation, money lending and indebtedness. Further-more, Forest Coop Cooperative Society, and Forest Department have been striving to create employment facilities to a sizeable landless tribals to enable them to rise their economic standards. The Package Programme has also been introduced in the Block in 1960-61 with a view to transform the tribal farming and boost up the food production in the area.

Thus various agencies are wedded for tribal uplift.

In foregoing chapters various socio-economic problems of tribals have been discussed at length and some conclusions have been drawn. Basing on those conclusions the following recommendations are made in various fields of development for an integrated development of scheduled tribes and the area of the Block.

AGRICULTURE:

It is roughly estimated that about 12,600 acres of land in Polavaram, Kondrukota, Kortur, L.N.D.Peta, Pragadapalli and K.R.Puram circles is yet to be surveyed and settled. This requires the immediate attention of the Government for survey and settlement of tribal lands. This assures the tribals to get credit easily from cooperatives and other institutional credit agencies.

The total area under old fallows and cultivable waste land is about 8,700 acres which can be brought under plough to meet the growing requirements of tribals. The cultivable waste land of 2478 acres may also be distributed to about 600 landless tribal households of the Block.

The river-side lands of Polavaram, Kondrukota and Kortur circles are enriched by the deposits brought by the yearly floods of river Godavari and these lands are best suited for growing cash crops like tobacco, groundnut, chillies, gingilli^{etc}. But, the tribal ryots of river-side villages are unable to grow cash crops as it involves more capital investment. Therefore, the cooperatives should sanction credit to farmers of rivers-side villages to enable them for growing cash crops. This measure solve the problem of land leasing and land alienation by tribals to non-tribals to some extent.

The fragmentation and sub-division of holdings should be discouraged as the average size of cultivating holding is below average.

The pecuniary position of tribal ryot does not permit to apply more chemical fertilizers. Hence scientific preparation of natural manures should be popularised through propagation and demonstration as this does not cost much. However, chemical fertilizers should be supplied to the tribal ryots on subsidy basis.

Timely supply^{of} seeds, implements, bullocks, fertilizers, pesticides, and fungicides and other inputs to tribal farmers enable them to increase production. The Extension personnel-in-charge of

agriculture should educate and induce the tribal ryots about the usefulness of rotation of crops.

Vegetable gardening and horticulture should be introduced on large scale in suitable areas as there are in-land and road transport facilities to transport the vegetables to nearby towns. Such new schemes should be subsidised by the Agriculture Department.

The agriculture extension programme should be intensified in the area. The personnels incharge of agriculture extension including the V.L.Ws should take pains to educate and induce the tradition-bound tribal ryot to adopt the latest technology in farming and to take full advantages of the special incentives made available to them.

MINOR IRRIGATION:

The proposed 9 lift irrigation schemes in Polavaram, Kondrukota, Pragadapalli, L.N.D.Peta, P.R.Gudem and Nimmalagudem circles should be executed forthwith for the benefit of tribals and to boost up food production in the Block.

The waters of river Godavari can be lifted to the fields of river-side villages for irrigation purpose. The feasibility of starting pumping schemes on the same lines of Gutala Water Pumping scheme (which is located outside the

jurisdiction of the block) may be considered at any suitable place on the river-side. If it is possible to construct such pumping schemes, hundreds of virgin soils can be brought under plough in the river-side villages of the Block.

One Irrigation Dam was constructed in Kunkala village, L.N.D.Peta Circle. The dam was constructed exclusively for the purpose of tribals. But it was reported that 75% of tribals of this village have alienated their lands to non-tribals of that village and surrounding villages. Thus the very purpose of constructing dam has been defeated. Hence, suitable action should be taken against the non-tribal purchasers by enforcing Land Transfer Regulation and the lands should be restored to the tribal owners. The ayacut under this dam should be surveyed immediately and pattas may be issued to the tribals to assure the right of ownership which ensures credit from any agency.

There are no irrigation facilities in Kortur circle which is located in interior of the Block. The possibility of tapping the perennial sources of the area and constructing of tanks should be investigated.

The tribal farmers are ignored in sanctioning loans for purchase of Oil Engines and N.W.S and L.C.S.loans for digging of irrigation wells.

This step-motherly attitude should be discouraged and priority should be given to the tribal ryots in sanctioning/for ^{loans} irrigation.

It is noticed during the survey that out of released amounts for the purpose of irrigation, an amount of Rs.17,000/- was refunded to Zilla Parishad during 1966-67 and 10,000/- during 1967-68 for want of loan applications from tribals. Whenever amounts are released for irrigation purpose or any other productive purpose the concerned extension staff should give publicity to tribal ryots through V.A.Ws and encourage the prospective tribal ryots to make use of the funds for productive purposes.

PODU CULTIVATION:

Podu cultivation should be discouraged through the media of propoganda and education in a slow and study manner. Tribals depending on Podu wholly or partly should be provided with alternative source to eke out their livelihood. Distributing cultivable waste lands in the block to the podu cultivators, starting Forest Coup Cooperative Societies and Afforestation Works will solve the problem to a larger extent. This practical aproach will undoubtedly wean the tribal away from podu cultivation. The lands thus recovered from podu cultivation should be reclaimed for plantation and afforestation works by the Forest Department.

The Forest Department should take lenient view in offences connected with podu cultivation for some time to come. Booking cases against podu cultivators will never solve the problem unless he himself realises the truth behind the prohibition of podu cultivation.

ANIMAL HUSBANDRY:

In view of the inadequate veterinary facilities, two regular dispensaries each one at Kondrukota and the other at Rajanagaram villages should be started to cater to the Veterinary needs. One first-aid centre may be started at P.R.Gudem village to serve interior villages of the Block.

It is essential to start natural breeding centre and Artificial Insemination Centre for effective breeding programme. Moreover 50 breeding bulls may be supplied for natural breeding purpose as the population of cows is high in the block.

The population of milch animals is fairly high in the block especially in Polavaram, Kondrukota, Pragadapalli, L.N.D.Peta and road-side villages of other circles where there are communication facilities. Hence, one Milk Cooperative Society may be started on experimental basis at Polavaram to supply milk to Polavaram and nearby towns.

Intensive poultry development for tribals in the block is essential to create additional source of income. Educating tribals for proper maintenance of Poultry Units and starting these units with commercial motive is equally important.

The fodder resources are scarce and roughages of the harvested crops is inadequate. Proper and adequate feeding is essential to raise the quantity of the milk and improve the quality of the livestock. Growing hybrid grass in the grazing lands may be propagated among tribals. As this programme involves finances the tribals may be given subsidy for the said purpose in the initial years. Tribals should be made as good husbandmen.

INDEBTEDNESS:

The survey reveals that more tribal households are indebted in Polavaram and Kondrukota circles. A high percentage of tribal households borrowed in the debt-group of Rs.51-100 for household maintenance only. The survey further discloses that 75-56 percent of tribal households are in the size of households of 1-2 and 3-5 persons. It means only small size households are indebted more than large size households. The average debt per tribal household is Rs.205-51. Though the cooperative movement is active in the block the money lenders still find their own tribal customers.

The unregistered money lenders in the block should be detected and punished severely. The money lending activities of registered money lenders should be checked by Cooperative Department periodically. It is a fact that the registered money lenders are also charging exorbitant rate of interest. Such cases should be detected and the registration of such money lenders should be cancelled forthwith. It is also ascertained during the survey that the activities of money lenders include half-money lending and half-business. They insist on tribal debtor to repay the debt in kind preferably in crops than in cash. Such malpractices should be curtailed by concerned Government machinery.

It is advisable to avoid as far as possible the registered money lenders in the block area and more cooperatives should be started. Cooperatives should advance loans even for unproductive purposes of personal security with a view to eliminate private money lenders. The tribal debtor will be in a position to repay the debt in harvest season. Hence, the officials of the cooperatives should go to debtor in that season so that he cannot postpone the repayment of debt. If the cooperatives advance loans and sales depots of Primary Marketing Society, purchase tribals surplus goods and Minor Forest Produce and sell domestic requirements to tribals regularly; it is

certain that the half-money lending and half-business of money lenders and village sowcars can be eliminated to a larger extent. The joint effort by the cooperatives and Primary Marketing Society will undoubtedly rescue the tribals from the clutches of the extortive private money lending agencies and greedy sowcars.

COOPERATION:

The study of the cooperative movement reveals that it is slowly inculcating the virtues of thrift and self-help among members. But it has not yet taken roots in the area. Regarding sanction of loans disparities have been found between tribals and non-tribals.

Another drawback of the movement in the investigated area is that neither the President nor the Management Committee supervise the tribal borrowers whether they are utilising the amount borrowed for productive purposes or not. In short, there is no systematic follow-up. The officials and non-officials concerned should supervise the borrowers whether they have utilised the amount borrowed for the productive purposes or not. Credit should be given only in half-cash and half-kind. Long-term credit should be made available to those landed tribals who are unable to bring their cultivable waste lands under plough due to lack of finance.

Credit should also be granted to landless tribals in deserving cases. personal security to enable them to meet the unforeseen expenditure and thus we can prevent him from approaching private money lenders.

To solve the problem of under equipment on one hand inadequate inputs for farming on the other cooperative farming is advocated as most suitable remedy. The possibility of starting cooperative farming societies in suitable villages requires attention. Further, an Irrigation Dam was constructed at Kunkala village in L.N.D. Peta circle - exclusively for tribals. The ayacut under this dam is nearly 1500 acres. It is quite possible to start a cooperative farming society in this village.

Further-more, starting cooperative Marketing Societies to sell paddy, tobacco, chillies Groundnut will be of immense use for tribals.

The Cooperative wing of the block should take effective steps to revive all the 13 defunct societies. The existing coverage of 63% of agricultural families should be raised to 100% so as to finance their agricultural requirements. This requires constant touch and persistant efforts to bring tribals under cooperative fold.

The political influence at block level and local influence at society level should be avoided in granting loans to tribals. As Prof. A. F. Laidlaw remarked in his report* "It is important that Cooperatives must not lose the vitality and the urge for self-expression and self-help which have brought them into existence. The final responsibility for the promotion of cooperatives rests with the movement itself and not with the outside agencies. In this process the people must be trusted and allowed to do things by themselves. The ultimate objective should not simply to organise cooperatives but to build a genuine movement of the people that will endure". So the officials incharge of cooperation should propagate the philosophy behind cooperation and strive promote the cooperative movement in the block.

COTTAGE INDUSTRIES:

The forest area of the region is rich in forest wealth. Raw materials such as rose-wood, teak, bamboo and rattan are abundantly available in the forests of the area. There is a possibility to start forest-based and agro-based cottage industries like bamboo and rattan product centres.

Extension work in the Cooperative movement Reserve
Bank of India, Bombay, 1958.

Enormous palm tree groves are found throughout the block especially in river-side and road-side villages. A good number of tribal families have already engaged in extracting fibre from boughs of palm trees and exporting it to other business centres. Palm fibre small scale industries (rope making brush, making etc.) can be started in the area exclusively for the benefit of tribals. Such industry will surely provide full employment to a sizeable labour force.

Further, the area under grassy lands is also much. The feasibility of exporting hill grass for paper pulp for the production of paper may be examined by the Industries Department.

Plenty of Adda Leaf is available in the forest area and tribals are selling it to corporation. Adda leaf stitching (as plates) centres can be started as cottage industry by the tribals for which the corporation should be the financing agency as well as purchasing agency.

Adequate loans should be supplied to the tribal artisans and ex-trainees to purchase improved implements and to pursue trade independently.

Further, the existing programme of training-cum-production centres should be intensified to train more tribals as skilled workers in different trades.

MARKETING:

The unorganised marketing, with unscrupulous commission agents, avaricious merchants and bulk purchases by itinerant and whole-sale dealers at low prices are the problems of marketing of the area though the Primary Marketing Societies with its Sales Depots functioning in the area. Vigorous steps should be taken by the Society to eliminate the extortive traders to the extent possible by expanding its operations both extensively and intensively.

Though there is monopoly over Minor Forest Produce for the Primary Marketing Society, still sowcars have got their own customers. Proper ways and means should be found out for the total elimination of sowcars in purchasing M.F.P.

Further, there were repeated complaints from the tribals about improper weighing, false weights and measures and unauthorised deductions by the traders and retail merchants. Complaints about abnormal rates for the commodities sold by the sowcars are also not uncommon. It seems that there is no supervision by the Weight and Measures Department on merchants. A close supervision and severe check on retail shops and shandies of the agency area by the officials of Weights and Measures department and Commercial Tax Department with a sense of honesty would reduce the misdeeds of the sowcars to ^alarger extent.

Providing mobile marketing facilities to the tribals will be of great value which will desert the greedy village merchants to some extent.

FOREST WEALTH:

An intensive survey of the available forest resources of the area may be taken up in order to assess the quantity available and how best it can be exploited for the welfare of the tribals in particular and state in general.

In addition to the existing Forest Coup Cooperative Society, one more society can be started either at Polavaram or Kondrukota with a view to create full-time employment opportunities to a sizeable labour force. Starting of more such societies will surely eliminate private contractors to a larger extent.

Forest Department can provide employment to tribals on one hand and improve forest wealth on the other if afforestation, plantations and nursery works are taken up on large scale.

LABOUR:

The survey revealed that there are no fixed wages and hours of work for any type of labour. Tribals have to toil in the field even after sun set till the employer permits them to leave the work-spot.

The existing wages are low without any indemnity against accidents to forest labourers. The minimum rates of wages for employment in forestry and timber operations fixed in G.O.Ms.No.1723 Home (Labour II) Department dated 10-12-1973 should be paid to the forest labourers. The Minimum Rates of Wages for the Employment in Agriculture Under Minimum Wages Act 1948 should also be extended to this Block. These Acts may be enforced in this area by the concerned District labour officer^{of}/State.

COMMUNICATIONS:

The interior villages of the Block are still inaccessible and especially during rainy season, the flooded hilly streams isolate them from the rest of the world. A plan for constructing all weather roads linking the interior villages to main roads in a phased programme should be given priority.

The existing gravel road from Polavaram to Kondrukota may be extended upto Kortur touching Tekuru, and Sivagiri villages so that the tribals of the interior villages can easily come to Polavaram, the block headquarter from where they can travel by bus to any distant places.

The existing earthen road from K.R. Puram to Kortur should be metalled so that the tribals of Kortur and P.R.Gudem circles can reach K.R.Puram even in rainy season where the Primary Marketing Society, the sales depot, the Forest Coop-Cooperative

Society and its depots are located. Moreover it is an important bus-junction to go to Polavaram, Buttayagudem and Koyyalagudem and other important places of the district.

As far as street and approach roads under the execution of Panchayat Samithi are concerned, 100 works have been taken up since 1963. The block authorities should expedite the works and should complete early as most of the proposed approach roads are inter-connected and finally connected to Polavaram-Eluru state highway.

EDUCATION:

Though the required number of Primary Schools are functioning the literacy percentage is not encouraging. Ashram Schools have proved beyond doubt that they are ideally suited for the socio-economic conditions of the tribals. Hence, the existing elementary schools should be converted into Ashram Schools in ^aphased programme.

Providing pucca buildings/sheds with full teaching and games equipment including furniture should be given priority.

Two more Boarding Homes may be opened preferably each one at L.N.D.Peta and Nimmalagudem Villages.

The following facilities should be provided for the effective functioning of the existing hostels for tribals at Polavaram.

- A) Pucca Buildings should be provided.
- B) Full-time Warden for Boys Hostel and full-time Matron for Girls Hostels should be appointed immediately.
- C) Reasonable enhancement of food charges for hostelers as the existing rates are insufficient.
- D) The contingent expenditure should also be sanctioned as it is not there now.
- E) The other amenities which are provided in Government Hostels located in other Districts should be extended to these hostels also.
- F) The salaries of the menial staff may be revised on par with the salaries of menial staff in other Government hostels.

The Mid-day meal facilities may be extended to those Elementary Schools where there are no hostel facilities.

The irregularity in paying salaries of the teachers should be avoided and monthly salaries should be paid to teachers. As a sort of incentive, each teacher should be provided with rent-free quarter.

The teachers/wardens who are indulging in village politics and other economic pursuits neglecting their legitimate duties should be dealt with severely.

The post of conductress for two to three villages will attract the tribal children to school and thus reduce the problem of absenteeism in schools. Timely supply of text books and dresses etc., should be provided.

SOCIAL EDUCATION:

The response of the tribal to the social education activities is not encouraging. More Adult Education Centres should be started in the Block to teach the tribal adults not only the Three RS but the rights and duties of a citizen in the changing socio-political set up of the country.

Constant persuasion by the staff of women and child welfare wing to induce the tribal women for active participation in every social welfare activity is also equally essential. The need for Social Education is as important as any other field of development.

HEALTH:

The response of the tribals to the modern methods of treatment is not encouraging. Unless there is thorough change in the traditional theory of diseases, he will not accept our modern methods of treatment. However, the health staff should visit tribal villages frequently to educate the tribals. Especially, the Health Visitors, Auxiliary Nurse

Mid wives who are stationed at village level should go door to door to enquire the health needs as the shy-feeling tribal ladies will not come forward on their own accord for modern methods of treatment.

Adequate medical and health facilities should be provided to the tribals. Besides, the native aurvedic doctors should be encouraged by giving subsidies. The existing Mobile Medical Unit should be active to cover the interior tribal villages.

The proposed 15 drinking water wells should be completed at an early date.

Efforts should be made to achieve the targets in the Family Planning Programme in the best interest of nation.

Lastely, researches into the medical properties of herbs, nutritive value of tubers, roots, seeds, fruits available in the forests should be carried out for utilising them not only for the benefit of the tribals but economic development of the State.

Finally, the Block should be supplied with a film projector to exhibit films of educative value periodically in each panchayat headquarter, The periodical film programmes will undoubtedly have salutary effects in every walk of tribal life.

Though various agencies are working in the area for the socio-economic transformation of tribals but no marked progress has been achieved so far owing to multiple factors. Hence in implementation of development programmes, emphasis should be placed on the quality of the work done and achievements in terms of actual benefits obtained, rather than on the mere fulfilment of targets*

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* Report of the Committee on Special Multi-purpose Tribal Blocks, 1960, P.17.

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APPENDIX NO. I

LIST OF VILLAGES WITH CENSUS CODE NUMBERS
(1961 CENSUS)

<u>Sl. No.</u>	<u>Villages</u>	<u>Code No.</u>
<u>1.</u>	<u>2.</u>	<u>3.</u>
		84
1.	Atchayyapalem	83
2.	Baganragudem	82
3.	Khandrikagudem	59
4.	Chegondapalli	58
5.	Singanapalli	47
6.	Geddapalli	43
7.	Chilakaluru	49
8.	Dharavada	50
9.	Pavigudem	114
10.	Kamayyakunta	113
11.	Bandarlagudem	8
12.	Lankapalli	112
13.	Pandugudem	111
14.	K.K.Gudem	57
15.	Kondrukota	94
16.	Koyarajammundry	52
17.	Korutur	53
18.	Sivagiri	51
19.	Sirivaka	54
20.	Chedduru	55
21.	Tekkuru	110
22.	K.R.Puram	109
23.	Yerragudem	80
24.	Cheemalavarigudem	79
25.	Gujjavaram	78
26.	Armapalem	66
27.	L.M.D.Peta	

1.	2.	3.
28.	Nagampalem	64
29.	Siripallikunta	65
30.	Mangayyapalem	89
31.	Chintalagudem	86
32.	Dandipudi	87
33.	Naggampalem	88
34.	Munjuluru	70
35.	Kotrupalli	45
36.	Urinka	46
37.	Upparilla	71
38.	Kannarappadu	72
39.	Chamannapalli	44
40.	Nimmalagudem	90
41.	Palkunta	85
42.	Ramannagudem	91
43.	P.R.Gudem	75
44.	Pedalapalli	73
45.	Veerannapalem	67
46.	Gunnaluru	68
47.	Gogumilli	69
48.	Pydipaka	60
49.	Pragadapalli	63
50.	Rajanagaram	113
51.	Favvarigudem	74
52.	Muddappagudem	119
53.	Kovvada	120
54.	Laxmipuram	121
55.	Itikala Kunta	76
56.	Merakagudem	77
57.	Ramannapalem	93
58.	Bothappagudem	92
59.	Thutigunta	56
60.	Vinjaram	62
61.	Polavaram	61

APPENDIX NO. II

LIST OF VILLAGES AND HAMLETS VILLAGE DEVELOPMENT OFFICER
GROUP-WISE

Sl.No.	V.D.O. Circle	Village	Hamlet
I.	Polavaram	Polavaram	Itikalakota Thotagondi Mamidigondi Devaragondi Krishnaraopeta Ramayyapeta Methapakota Udatapalli
		Chegondapalli Singanapalli Pydipaka	
II.	Kondrukota	Kondrukota	Kothuru Kottamamidigondi Madhapuram Thallavaram Gajulagondi Mulagalagudem Vodapalli Pudakalagondi Yerravaram Sarugudu Pydakulamamidi Pallapuru
		Tutigunta	
III.	Korutur	Koruturu Sivagiri Chedduru Dharvada Chilakaluru Tekuru Geddipalli	Boranagandi Ginnepalli Cheemaluru Tangedukonda
		Sirivaka Ravigudem Tiyyamamidi	Ballamamidigondi
IV.	Pragadapalli	Pragadapalli	Repalliwada Gunjavaram Garlagoyya Gullapudi Bodigudem Kommugudem Venkatare- ddigudem Tanalakunta Marrigudem
		Vinjaram	

1.	2.	3.	4.
V.	L.N.D.Peta	L.N.D.Peta	Chintapalli Pedrala Kallumamidi Kunkala Jillellagudem
		Laxmipuram Saripallikunta Nagampalem	Koyanagampalem Manugopala.
VI.	Rajanagaram	Veerannapalem Gagumilli Gummaluru Lankapalli Rajanagaram Muddappagudem Kovvada Pandugudem Bandarlagudem Kamayyakunta K.K.Gudem. K.R.Puram Ammapalem Cheemalavarigudem Merakagudem Gunjavaram Itikalakunta Yerrayagudem Ravvarigudem P.R.Gudem Mopalli Munjuluru Kotupalli Upparilla Kannarappadu Urrinka Chammanapalli Achayyapalem Bottappagudem Koyara jahmundry	
VII.	K.R.Puram		
VIII.	Puliramudugudem		
IX.	Achayyapalem		Ravvarigudem Nakkavarikunta Bodigudem Mettagudem Chandrayagudem Ravigudem Dolugudem
X.	Nimmalagudem	Khandrikagudem Ragappagudem Ramannapalem Nimmalagudem Ramannagudem Palakunta Mangayyapalem Chintalagudem Nagampalem Dandipudi	

A P P E N D I X - I I I

LIST OF VILLAGES AND POPULATION CIRCLE-WISE

(1961 Census)

Sl.No.	Name of the Village	Population		Total	Per- cent - S.B.
		Sch.Tribe	Sch.Caste		
1.	2.	3.	4.	5.	
I. POLAVARAM CIRCLE:					
	1. Che. gondapalli	645	11	664	97.13
	2. Polavaram Plains*	227	957	8943	12.53
	3. Polavaram (Agency)	658	14	690	95.36
	4. Pydipaka	--	352	1,171	--
	5. Singanapalli	194	--	214	90.65
II. KONDRUKOTA CIRCLE:					
	6. Kondrukota	1,222	50	1,677	72.87
	7. Tutigunta	618	69	792	78.03
III. KORUTUR CIRCLE:					
	8. Chedduru	155	8	177	87.57
	9. Chilakaluru	94	--	94	100
	10. Dharvoda	57	--	57	100
	11. Geddapalli	379	--	379	100
	12. Koruturu	193	--	231	83.55
	13. Ravigudem	U.I	U.I	U.I	--
	14. Sarivaka	217	--	218	99.54
	15. Sivagiri	166	4	214	77.57
	16. Tekuru	124	61	233	53.22
	17. Tiyyamamidi				

* The population figures of Polavaram village are divided into two viz., Polavaram (Plains) Polavaram (Agency). Hence the total number of villages of the block is 63 instead of 62.

	2.	3.	4.	5.	6.
IV. PRAGADAPALLI CIRCLE:					
18. Pragadapalli	535		201	1,534	34.87
19. Vinjaram	965		7	1,046	92.25
V. L.N.D.PETA:					
20. Gagumilli	129		--	129	100.00
21. Gummaluru	64		--	64	100.00
22. Iankapalli	72		--	72	100.00
23. B.N.D.Peta	773		78	1,765	43.79
24. Laxmipuram	244		--	246	99.18
25. Nagampalem	207		--	208	99.51
26. Saripallikunta	23		--	23	100.00
27. Veerannapalem	17		--	17	100.00
VI. RAJANAGARAM:					
28. Bandarlagudem	212		--	212	100.00
29. Kamayyakunta	326		--	335	97.31
30. K.K.Gudem	90		--	91	98.30
31. Kovvada	179		--	267	67.04
32. Muddappagudem	350		3	369	94.85
33. Pandugudem	193		--	195	98.97
34. Rajanagaram	149		19	206	72.33
VII. K.R.PURAM CIRCLE:					
35. Ammapalem	55		--	64	85.93
36. Cheemalavarigudem	97		--	100	97.00
37. Gunjavaram	96		--	96	100.00
38. Itikalakunta	137		--	182	75.27

1.	2.	3.	4.	5.	6.
39. K.R. Puram		350	160	671	52.16
40. Merakagudem		153	--	159	96.22
41. Ravvarigudem		207	--	211	98.10
42. Yerrayagudem		184	--	188	97.87
<u>VIII. PULIRAMUDUGUDEM CIRCLE:</u>					
43. Chammanapalli		9	--	9	100.00
44. Kannarappadu		102	--	106	96.22
45. Peddakopalli		207	--	214	96.72
46. Kotupalli		17	--	29	58.62
47. Munjuluru		181	3	185	97.83
48. P.R. Gudem		328	31	399	82.20
49. Upparilla		127	--	127	100.00
50. Urrinka		109	--	109	100.00
<u>IX. ATCHAYYAPALEM CIRCLE:</u>					
51. Atchayyapalem		363	168	700	51.85
52. Botnappagudem		296	1	299	98.99
53. Kandrikagudem		183	--	251	72.94
54. Koyarajahundry		612	1	784	78.06
55. Ragappagudem		120	--	141	85.10
56. Ramannapalem		246	--	336	73.21
<u>X. NIMMALAGUDEM CIRCLE:</u>					
57. Nagampalem		80	--	80	100.00
58. Chintalagudem		143	--	163	87.73
59. Dandipudi		66	--	66	100.00
60. Mangayyapalem		99	--	119	83.19
61. Nimmalagudem		45	--	232	19.39
62. Palakunta		188	--	188	100.00
63. Ramannagundam		38	8	378	10.05
		14,315	2,206	29,119	49.16

PROPOSED LIFT-IRRIGATION SCHEMES IN THE BLOCK- (CIRCLE-WISE)

Sl. No.	Name of the Circle	Location of the scheme	APPROXIMATE ESTIMATION (IN RUPEES)							10.
			4.	5.	6.	7.	8.	9.		
			Pump and Diesel Engine	Pump House	Pump Well	Section and Delivery pipes	Storage tanks & supply channels	Installation.	Maintenance	
2.		3.								
	Polavaram	Pydipaka	25000	3000	3000	5000	2000	2000	15000	
	Kondrukota	Pallapur	25000	3000	3000	5000	2000	2000	15000	
	Kortur	--	--	Nil	--	--	--	--	--	
	Pragadaipalli	Repallewada	25000	3000	3000	5000	2000	2000	15000	
	L.N.D.Peta	Koyyalapalem	25000	3000	3000	5000	2000	2000	15000	
		Lankapalli	25000	3000	3000	5000	2000	2000	15000	
	Rajanagaram	--	--	Nil	--	--	--	--	--	
	K.R.Puram	--	--	Nil	--	--	--	--	--	
	F.R.Gudem	Kannarapadu	25000	3000	3000	5000	2000	2000	15000	
	Achayyapalem	--	--	Nil	--	--	--	--	--	
	Nimmalagudem	Nimmalagudem	25000	3000	3000	5000	2000	2000	15000	
		Ramannagudem	25000	3000	3000	5000	2000	2000	15000	
		Mangayyapalem	25000	3000	3000	5000	2000	2000	15000	

A P P E N D I X N O . V

PARTICULARS OF BUSINESS DONE BY THE A.P.C.M. SOCIETY, K.R. PURAM FROM 1960.61 to 31.12.1967*

1967-68

Sl. No.	Particulars	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67	1967-68
		3.	4.	5.	6.	7.	8.	9.	10.
1.	Value of DRS purchased.	21038.11	104205.84	102295.19	115814.61	262161.69	335126.80	671481.30	205540.
2.	Value of DRS Sold	10743.44	11577.16	110823.31	145855.64	367721.68	341829.51	721731.97	216201.
3.	S.W.S. Rice purchased.	--	--	--	--	--	--	816644.63	336891.2
4.	S.W.S. Rice Sold.	--	--	--	--	--	--	886034.10	352564.
5.	Value of M.F.P. purchased.	7290.02	34285.33	81938.28	17197.92	113131.37	97915.03	69821.16	80056.1
6.	Value of M.F.P. Sold.	5472.33	51341.21	86875.12	40452.18	32681.36	140472.03	80233.42	37055.
7.	Bamboos (Seigniorage)	--	--	--	1794.50	7199.25	--	--	--
8.	Bamboos (Seigniorage) Sold.	--	--	--	3980.50	8543.50	--	--	--
9.	Value of A.P. Purchased	287.72	26991.70	31558.15	91594.77	110972.01	48214.05	143003.11	20332.5
10.	Value of A.P. Sold.	--	28128.79	22034.99	79560.85	13551.04	74330.16	92555.56	52654.3
11.	No. of Loans granted to tribals. (Number)	405	2074	1219	332	176	399	461	64
12.	Amount of Loans disbursed.	6595.00	29895.00	12035.00	3380.00	1185.00	2265.00	2390.00	85
13.	Amount of loans recovered.	3555.00	20249.00	9153.70	2453.10	3062.65	6223.71	2489.46	620.
14.	No. of members admitted. (Number)	508	1024.	596	136	248	324	325	14

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
15. Share capital collected from tribal		5975.00	2094.00	1121.00	421.00	187.00	329.00	387.00	55.00
16. Do-from Corporation.		5000.00	5000.00	--	--	--	--	--	--
17. Trade advances issued to tribal		--	0.50	2035.00	1010.00	460.00	905.00	1025.00	1280.00
18. Trade advance recovered.		--	--	15.30	316.00	505.00	741.89	1286.60	126.00

*Source: The Agency produce Co-operative Marketing Society K.R.Puram.

APPENDIX NO.VI

NO.OF COOPERATIVE CIRCLE WISE. *

Sl. No.	Name of the circle	No. of Credit Societies/Service Cooperatives.	MEMBERSHIP	
			Tribal	Non-Tribal
1.	2.	3.	4.	5.
1.	Polavaram	1.Pydipaka(Service cooperative)	1	264
		2.Singamapalli	22	6
		3.Chegondipalli	51	--
		4.Metthapukota	17	1
		5.Krishnaraopeta (Service Cooperative)	14	179
		6.Ramanayyapeta (Service Cooperative)	34	146
2.	Kondrukota	1.Kondrukota	120	62
		2. Tutigunta (Service cooperative)	84	27
3.	Kortur	1.Cheedur	4	1
		2.Tekur	22	18
		3.Kortur	15	--
		4.Sivagiri	27	--
4.	Pragadapalli	1.Repallewada (Service cooperative)	24	181
		2.Vinjaram	165	24
5.	L.N.D.Peta	1.L.N.D.Peta(Service cooperative)	1	134
		2.Lakshmipuram	--	8
		3.Nagampalem	7	--
		4.Kunkala	46	--
6.	Rajanagaram	1.Muddappagudem	56	1
		2.Rajanagaram(Service cooperative)	33	9
		3.Bandarlagudem	2	--
		4.Kovvada	21	8
		5.K.K.Gudem	13	--
		6.Pandugudem	3	--
7.	K.R.Puram	1.K.R.Puram	6	2
		2.Cheemalavarigudem	6	--
		3.Merakagudem	2	--
		4.Ammapalem	2	1
		5.Yerrayagudem	11	--
		6.Itikalakunta	5	--

*Source: Panchayat Samithi, Polavaram.

1.	2.	3.	4.	5.
8. P.R.Gudem		1. P.R.Gudem (Service cooperative)	27	16
		2. Kopalli	16	--
		3. Kannaihapedu	16	--
9. Atchipalem		1. Atchipalem (Service cooperative)	59	76
		2. Ragappagudem	15	2
		3. Koyara jahmundry	39	18
		4. Kondrikagudem	20	10
		5. Ramanapalem	20	18
		6. Bottappagudem	13	2
10. Nimmalagudem		1. Nimmalagudem (Service cooperative)	1	32
		2. Ramannagudem	--	36
		3. Palakunta	17	--
		4. Chintalagudem	14	6
		5. Mangayyapalem	5	13
		6. Dandipudi	3	--

A P P E N D I X - N O . V I I

LOANS SANCTIONED SOCIETY-WISE AND YEAR-WISE (1962-63 to 1966-67)

Sl. No.	Name of the Circle	Name of the Society	AMOUNT OF LOANS SANCTIONED											
			1962-63		1963-64		1964-65		1965-66		1966-67			
			T	NT	T	NT	T	NT	T	NT	T	NT		
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.		
	I. Polavaram	1. Pydipaka	--	10,840	--	18,410	--	27,180	--	27,370	--	28,010		
		2. Sinaganapalli	--	--	290	--	150	200	130	100	600	500		
		3. Chegondipelli	260	--	2,120	--	1,180	--	2,270	--	2,520	--		
		4. Mettapukota	--	--	--	--	--	--	--	--	130	--		
		5. Krishnareopeta	200	7,530	225	8,810	--	--	--	--	--	--		
		6. Ramanayyapeta	950	8,340	530	18,375	2,700	19,420	3,175	19,065	7,200	41,340		
	II. Koadrukota	1. Kondrukota	--	--	1,150	590	--	--	--	--	750	450		
		2. Tutukunta	300	200	--	--	--	--	--	--	600	1,650		
	III. Kurtur	1. Chiduru	--	--	--	--	--	--	--	--	--	--		
		2. Tekuru	--	300	--	--	--	--	--	--	--	--		
		3. Kurtur	--	--	--	--	--	--	--	--	--	--		
		4. Sivagiri	100	--	--	--	--	--	--	--	--	--		
	IV. Fregadapalli	1. Repallawada	--	4,400	150	--	--	3,520	290	9,310	--	--		
		2. Vinjaram	400	--	50	--	920	150	1,840	1,110	--	--		

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
	V.L.N.D.Peta	1. I.N.D.Peta	--	7,212	--	2,885	--	3,350	--	7,703	70	6,615
		2. Lakshmi puram	--	250	--	200	--	200	--	250	--	450
		3. Negampalem	--	--	200	--	270	--	215	--	210	--
		4. Kunkala	--	--	--	--	--	--	--	--	--	--
	VI.Rsjanagaram	1. Muddappa gudem	60	--	--	--	215	--	300	--	300	--
		2. Rajanagaram	--	--	--	--	180	100	145	285	200	325
		3. Bandarlagudem	--	--	--	--	--	--	--	--	--	--
		4. Kovvada	--	--	--	--	260	--	195	--	295	--
		5. K.K.Gudem	--	--	--	--	159	--	100	--	200	--
		6. Pandugudem	--	--	--	--	--	--	45	--	--	--
	VII.K.R.Puram.	1. K.R.Puram	--	--	--	--	405	--	260	--	200	--
		2. Chimalavarigudem	--	--	200	--	275	--	150	--	150	--
		3. Merakagudem	150	--	125	--	--	--	--	--	80	--
		4. Yerrayagudem	250	--	200	--	95	100	65	--	200	100
		5. Annampalem	--	--	--	--	--	--	--	--	--	--
		6. Itikalakunta	--	--	--	--	--	--	--	--	480	--
	VIII.P.R.Gudem	1. P.R.Gudem	--	--	--	--	--	--	--	--	535	--
		2. Kapalli	--	--	--	--	--	--	--	--	150	--
		3. Kannarappadu	--	--	--	--	--	--	--	--	--	--

	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
IX. Atchayyapalem													
1. Atchayyapalem	190	775	620	2,720	850	3,880	795	3,725	975	3,630			
2. Raggappagudem	180	200	145	150	330	--	245	100	250	75			
3. Koyarajamundry	515	95	75	550	360	180	130	190	225	355			
4. Kandrikagudem	40	50	350	100	300	610	195	815	200	850			
5. Ramannapalem	140	511	640	1,600	110	1,950	500	1,870	490	1,568			
6. Pottappagudem	125	85	180	50	220	50	310	--	215	--			
X. Mimmalagudem													
1. Mimmalagudem	200	5,020	--	10,740	--	--	--	--	--	--			
2. Ramannagudem	--	1,135	--	2,375	--	--	--	--	--	--			
3. Palakurta	860	--	100	--	--	--	--	--	--	--			
4. Chinta lagudem	125	200	240	130	220	310	--	415	205	315			
5. Mangayyapalem	40	300	100	200	50	370	45	100	40	165			
6. Dardipudi	150	--	100	--	100	--	--	--	--	--			

APPENDIX NO.VIII

VILLAGE-WISE SCHOOL AGE AND SCHOOL GOING CHILDREN
1967-1968

Sl. No.	Name of the School.	Village	School Age Children				School going Children (Bool)			
			T.		N.T.		T.		N.T.	
			B.	G.	B.	G.	B.	G.	B.	G.
1.	Govt. Samithi Ele. School (Boys)	Polavaram	--	--	263	231	--	--	138	100
2.	-do- (Girls)	-do-	--	--	263	231	--	--	82	112
3.	-do- (Urdu)	-do-	--	--	43	49	--	--	27	15
4.	-do-	Nuthenagudem	--	--	81	71	--	--	81	71
5.	-do-	Ramayyapeta	--	--	42	42	--	--	38	29
6.	-do- Samithi Spl. El. Sch.	Kammaragudem	--	--	90	72	--	--	72	48
7.	-do-	Krishnaraopeta	--	--	29	33	--	--	27	22
8.	G. Spl. Ele. School	Atchayyapalem	24	17	32	39	8	5	28	26
9.	-do-	Bodigudem	11	25	--	--	9	17	1	0
10.	-do-	Chintalagudem	15	17	3	4	11	5	2	4
11.	-do-	Itikalakunta	16	14	4	4	14	5	1	0
12.	-do-	Cheegondapalli	46	40	--	--	32	8	--	--
13.	-do-	Kunkala	32	27	4	4	17	11	1	2
14.	-do-	Kondurukota	26	32	16	28	34	13	11	22
15.	-do-	K. Botthappagudem.	18	18	2	1	16	13	1	0
16.	-do-	Kamayyakunta	25	30	2	2	18	9	2	2
17.	-do-	Koyarajahmundry.	27	17	5	1	15	8	6	1
18.	-do-	Kothuru	18	15	--	--	15	13	--	--
19.	-do-	Munjuluru	24	18	1	1	14	10	1	0
20.	-do-	Mulagalagudem	42	51	--	--	10	9	--	--
21.	-do-	N.R. Palem	12	14	10	18	10	5	4	13
22.	-do-	Pydipaka	--	--	80	91	--	--	25	35
23.	-do-	Puliramudugudem	26	25	7	12	9	7	7	9
24.	-do-	Rajanagaram	21	30	13	9	21	24	3	2
25.	-do-	Ramanagudem	5	5	44	44	3	2	39	41

1.	2.	3.	4.	5.	6.	7.	8.	9	10	11
26.	Govt. Samithi Spl. Ele. School	Singanapalli	11	14	--	--	5	9	6	5
27.	-do-	Tutigunta	18	12	4	11	10	11	2	3
28.	-do-	Tallavaram	23	16	2	4	13	9	5	3
29.	-do-	Tekuru (Ashram)	8	7	8	6	11	16	9	7
30.	-do-	Venka tareddi- gudem.	17	17	4	3	14	9	4	3
31.	-do-	Kopalli	22	24	1	1	12	11	1	1
32.	-do-	Sivagiri	3	15	9	7	7	10	9	7
33.	-do-	Kannarapadu	20	19	3	1	9	9	3	1
34.	-do-	Pydakulamamidi	25	25	1	1	10	17	1	0
35.	-do-	Devarigondi	20	14	-	-	19	13	--	--
36.	-do-	Thotagondi	12	10	--	--	10	10	--	--
37.	-do-	Konuturu	16	12	4	5	9	4	3	4
38.	-do-	Methapakota	14	20	--	--	13	17	--	--
39.	-do-	Palakunta	24	17	0	1	13	12	--	--
40.	-do-	Itikalakota	26	14	2	2	17	13	2	2
41.	-do-	Chintapalli	18	8	--	--	13	6	1	0
42.	-do-	Ravigudem	18	23	--	--	10	15	--	--
43.	-do-	Muddappagudem	35	27	0	3	17	16	--	--
44.	-do-	Mettagudem	19	24	3	2	16	15	2	1
45.	-do-	Mangayyapalem	21	23	1	3	10	13	1	1
46.	-do-	Urriuka	13	19	--	--	10	9	--	--
47.	-do-	Lakshmipuram	19	15	5	1	12	10	5	1
48.	-do-	Geddapalli	35	35	--	--	21	19	--	--

WAIDED ELE. SCHOOL

49.	MuthetnUpper Primary School	Kannapuram	71	38	11	14	12	1	138	93
50.	-do-	L.N.D.Peta	79	69	--	--	63	51	--	--
51.	-do-	Pandugudem	40	38	--	--	27	25	--	--
52.	-do-	Pydipaka	--	--	80	91	--	--	38	42
53.	-do-	Yerra 1-gudem	23	22	5	8	23	22	3	3
54.	-do-	Mamidigudi	20	21	--	--	18	18	--	--
55.	-do-	Pragapalli	--	--	48	32	--	--	27	26

1.	2.	3	4	5	6	7	8	9	10	11
55.	Luthern Upper Primary School	Repallivada	2	5	38	41	1	1	28	29
56.	-do-	Annapalem	46	53	--	--	21	24	--	--
57.	-do-	Gunjavaram	35	39	10	6	24	31	7	3
58.	-do-	Gorlagoyya	35	30	--	--	25	23	0	1
59.	-do-	Khand ^{ri} /kagud- em	41	50	18	20	18	16	16	13
60.	-do-	Manugopala	29	18	3	1	21	11	3	0
61.	-do-	Merakagudem	20	24	--	--	12	18	1	0
62.	-do-	Nimnalagudem	5	6	22	18	4	3	17	14
63.	-do-	Vinjaram	26	16	9	7	26	16	9	7
64.	-do-	Pedrala	28	32	--	--	15	20	--	--

APPENDIX NO. IX

DRINKING WATER WELLS PROPOSED

Sl. No.	Village	Drinking water wells proposed.	Estimated amount Rs. ps.
1.	2.	3.	4.
1.	Pydakulamamidi h/o Tutigunta	1	2000/-
2.	Sarugudu	-do- 1	2000/-
3.	Kothamamidi gondi h/o Kondru	1	2000/-
4.	Regulagondi	-do- kota 1	2000/-
5.	Itikalakota	1	3000/-
6.	Munjuluru	1	16000/-
7.	Khandrikagudem	1	2000/-
8.	Reddigudem	1	2000/-
9.	Rajanagaram	1	1400/-
10.	Gogumilli	1	16000/-
11.	Palakunta.	1	5000/-
12.	K.Rajahmundry	1	4000/-
13.	Veerannapalem	1	2000/-
14.	Sunnalagondi h/o Vinjaram	1	3000/-
15.	Manayyapalem	1	3000/-

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