



# **Ethnography of Konda Kapu Tribe in Andhra Pradesh**

**Sponsored by  
Tribal Culture Research and Training Mission  
Department of Tribal Welfare  
Government of Andhra Pradesh**

**J.M NAIDU  
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2020

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## CHAPTER-I

### INTRODUCTION

#### **Ethnography:**

Ethnography is a process of observation, recording and interpretation of another people's way of life through intensive field work, intimate participation in the community to find out modes of behaviour and organisation of social life of an alien culture / society. Ethnography is humanistic, qualitative, descriptive, narrative and subjective. Ethnographers conduct field work to understand the way of life of people by participant observation. Field work is the study of people and their culture in their natural habitat characterised by prolonged residence to grasp the native's point of view (*emic*) as complementary to the objective observer's perspective (*etic*). Investigator needs to participate intimately in the community to understand inside view of native people. The descriptive reporting of the customs, inclinations and accomplishments of foreign peoples is almost as old as writing itself (Rosalie wax, 1971). Morgan is one of the pioneers who has undertaken genuine field work. Famous Anthropologists namely Haddon, Saligman, Rivers and Radcliffe- Brown also spent considerable time in the field to collect firsthand information through observations and total understanding of lives of people. The works of Franz Boas, Ruth Benedict and Malinowski are master pieces of ethnography.

During the last few decades, the emergence of post modernism brought a "reflexive trend" and new forms of field work relations, and ethnographic writing, auto ethnography, narrative ethnography and new life history approaches such as 'testimonio' and new practices of writing, communicating, and reading ethnographic accounts as 'texts'. (Bharathi et, al 2016). The new ethnography incorporates three interlocking concerns such as multivocality (multiple voices representing multiple interests or realities), how and the ways in which fieldwork is conducted, whether research participants are incorporated in to the ethnographic

account and increased regard for the context and whether proxies are engaged in writing texts. The importance of ethnography, a paradigm of qualitative research methods has grown substantially. Ethnography is thus a process of discovery and continuous probing to achieve *emic* and *etic* perspectives of a community through a holistic approach.

The ancient populations of India are designated as tribes referred to as aboriginals, *Adivasies*, *Girijans*, *Adimajatis*, or indigenous population or primitive population or primitive groups. Tribe commonly referred 'Scheduled Tribe' in the Indian context is an administrative and legal term to label some ethnic groups based on their socio-economic status, religious and cultural customs in order to give special attention to them as mandated by the constitution. There are 705 scheduled tribes in India as defined in article 366 (25) of constitution of India as per 2011 census, out of which 75 are recognised as Primitive Tribal Groups (PTGs), later renamed and referred to as Particularly Vulnerable Tribal Groups (PVTGs). As per fifth schedule of constitution of India several special provisions are provided to tribes inhabiting scheduled areas through tribal sub-plan strategy. Currently Integrated Tribal Development Agency (ITDA) is conceived for targeted development of tribal area and tribal population. Tribes typically live on hills, some what remote from caste villages. Tribes generally speak their own dialect recognised as tribal language. Often tribes used to practice shifting cultivation and tend to form self-sufficient economic units. The land use rights are traditionally derived simply by tribal membership.

### **Tribes of Andhra Pradesh:**

In Andhra Pradesh there are seven ITDAs in the state scheduled area, established at K.R.Puram, West Godavari district; Paderu, Visakhapatnam district; Parvathipuram, Vizianagaram district; Rampachodavaram, East Godavari dist; Seethampet, Srikakulamdistrict; Chinthur, East Godavari district, and Srisailam, Kurnool dist. About 34 tribal groups inhabit the state of Andhra Pradesh, as listed in table -I-1.

**Table-I.1**  
**List of Scheduled Tribes of Andhra Pradesh**

**a). List of Scheduled tribes of Andhra Pradesh:**

|  |  |
|--|--|
| 1 Andh, Sadhu Andh   | 19 Kulia   |
| 2 Bagata   | 20 Malis   |
| 3 Bhil   | 21 Manna Dhora   |
| 4 Chenchu  | 22 Mukha Dhora, Nooka Dhora  |
| 5 Kallayi Gadaba, Parangi Gadaba,<br>Kathera Gadaba, Kapu Gadaba   | 23 Nayaks  |
| 6 Gond, Naikpod, Rajgond, Koitur   | 24 Pardhan   |
| 7 Goudu  | 25 Porja, Parangiperja   |
| 8 Hill Reddis  | 26 Reddidora   |
| 9 Jatapus  | 27 Rona, Rena  |
| 10 Kammara   | 28 Savaras, KapuSavaras, Maliya Savaras,<br>KhuttoSavaras                      |
| 11 Kattunayakan  | 29 Sugalis, Lambadis, Banjara  |
| 12 Kolam   | 30 Valmiki   |
| 13 Konda Dhoras, Kubi  | 31 Yenadis, ChellaYenadi, KappalaYenadi<br>Manchi Yenadi, ReddiYenadi          |
| 14 Konda Kapus   | 32 Yerukulas, Koracha, Dabba Yerukula,<br>KunchapuriYerukula, UppuYerukula     |
| 15 Konda Reddis  | 33 Nakkala, Kurvikaran   |
| 16 Kondhs, Kodi, Kodhu, DesayaKondhs,<br>DongriaKondhs, KuttiyaKondhs, Tikiria,<br>Kondhs, YenityKondhs, Kuvinga   | 34 Dulia, Paiko, Putia (in the districts of<br>Vizianagaram and Visakhapatnam) |
| 17 Kotia, Bentho Oriya, Bartika, Dulia,<br>Holva, Sanrona, Sidhopaiko  |  |
| 18 Koya, Doli Koya, Gutta Koya, Kammara<br>Koya, Musara Koya, Oddi Koya, Pattidi<br>Koya, Rajah, Rasha Koya, Lingadhari<br>Koya (ordinary), KottuKoya, Bhine, Koya,<br>Rajkoya |  |

**b). List of Particularly Vulnerable Tribal Groups (PVTGs) Along with Sub-Groups:**

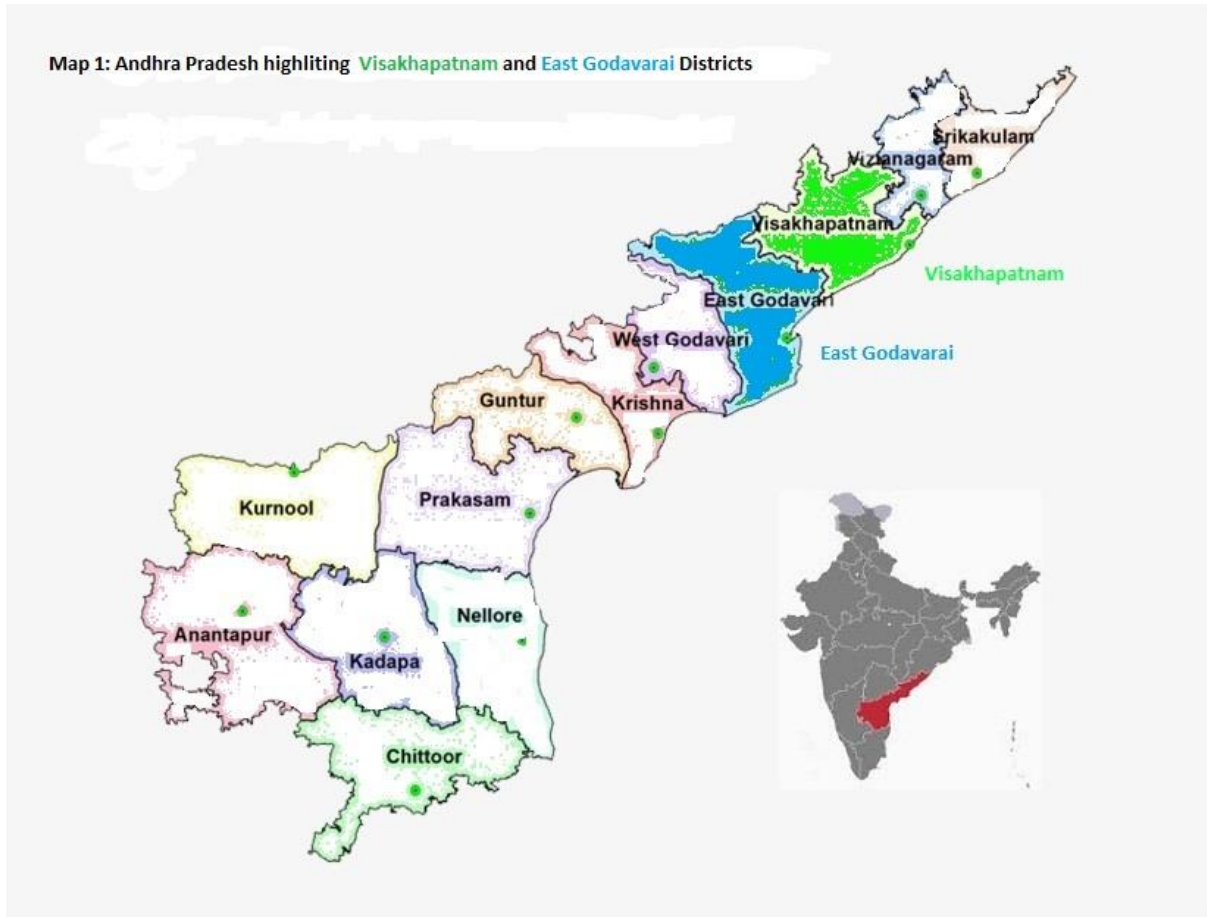
|   |
|---|
| 1 Chenchu   |
| 2 Gadabas, BodoGadaba, GutobGadaba,<br>KallayiGadaba, ParangiGadaba,<br>KatheraGadaba, KapuGadaba             |
| 3 Kondareddis   |
| 4 Kondhs, Kodi, Kodhu, DesayaKondhs,<br>DongriaKondhs, KuttiyaKondhs,<br>TikiriaKondhs, YenityKondhs, Kuvinga |
| 5 Porja   |
| 6 Savara  |

**Source: Annual report – 2006-2007, Ministry of Tribal Affairs, GOI (TCRTI-2018)  
Census of India 2011**

Few tribal groups namely Yanadhi, Yerukula, Sugali, Lambadi and some sub groups of these tribes live in plain areas, while majority of tribal groups (27) inhabit hill areas which are referred to as hill tribes. In Andhra Pradesh six tribal groups namely, Chenchu, Gadaba, Konda Reddy, Khond, Porja and Savara, are recognised as PVTGs populations based on backwardness, pre-agricultural technology and illiteracy. Majority of hill tribes inhabit forest clad Eastern Ghats in North Coastal districts namely Srikakulam, Vizainagaram, Visakhapatnam and East Godavari districts in Andhra Pradesh. The scheduled tribes possess differing degree of characteristics such as close attachment to ancestral territories and natural resources in these areas, self- identification and identification by others as members of a distinct cultural group, indigenous language, presence of customary social and political institutions and primarily subsistence oriented production. Tribes of Andhra Pradesh are mostly forest dwellers with distinct culture and heritage. The livelihood of majority tribes is settled cultivation, animal rearing, collection of non timber forest produce (NTFP) and agriculture labour. These tribes are referred to also as *Adivasi*, *Vanavasi*, Hill People, Agency People or *Kondollu* by local plains people. The distribution of tribes in Andhra Pradesh may be understood through two broad divisions namely agency or scheduled areas and plain regions. The agency areas are also known as partially excluded areas which are largely hill areas with dense foliage and some difficult terrain. The plain areas are mostly level land. Among the hill tribes of Andhra Pradesh, Konda Kapu is a minor population inhabiting five villages in Paderu ITDA area, in Visakhapatnam district and Rampachodavaram ITDA of East Godavari district. As per census 2011, there were 10,054 KondaKapu individuals inhabiting rural and urban areas of all thirteen districts of Andhra Pradesh. However, relatively higher concentration of Konda Kapu are reported in Paderu ITDA, Visakhapatnam district and Rampachodavaram ITDA of East Godavari district (Map-1). There population size as per last decennial census reports is not consistent during the last

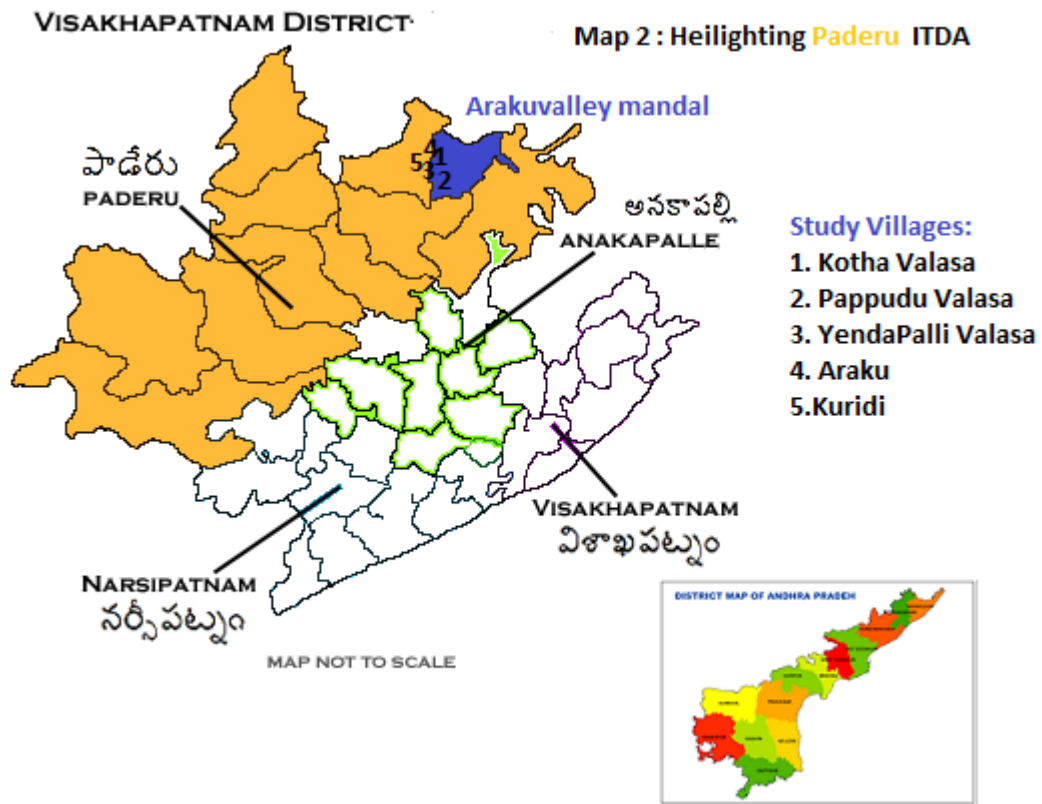
sixty years. The study area of Konda Kapu along with location of villages in Paderu ITDA is shown in Map-2, while the villages in Rampachodavaram are shown in Map-3.

**Map-1: Andhra Pradesh, highlighting Visakhapatnam and East Godavari districts**



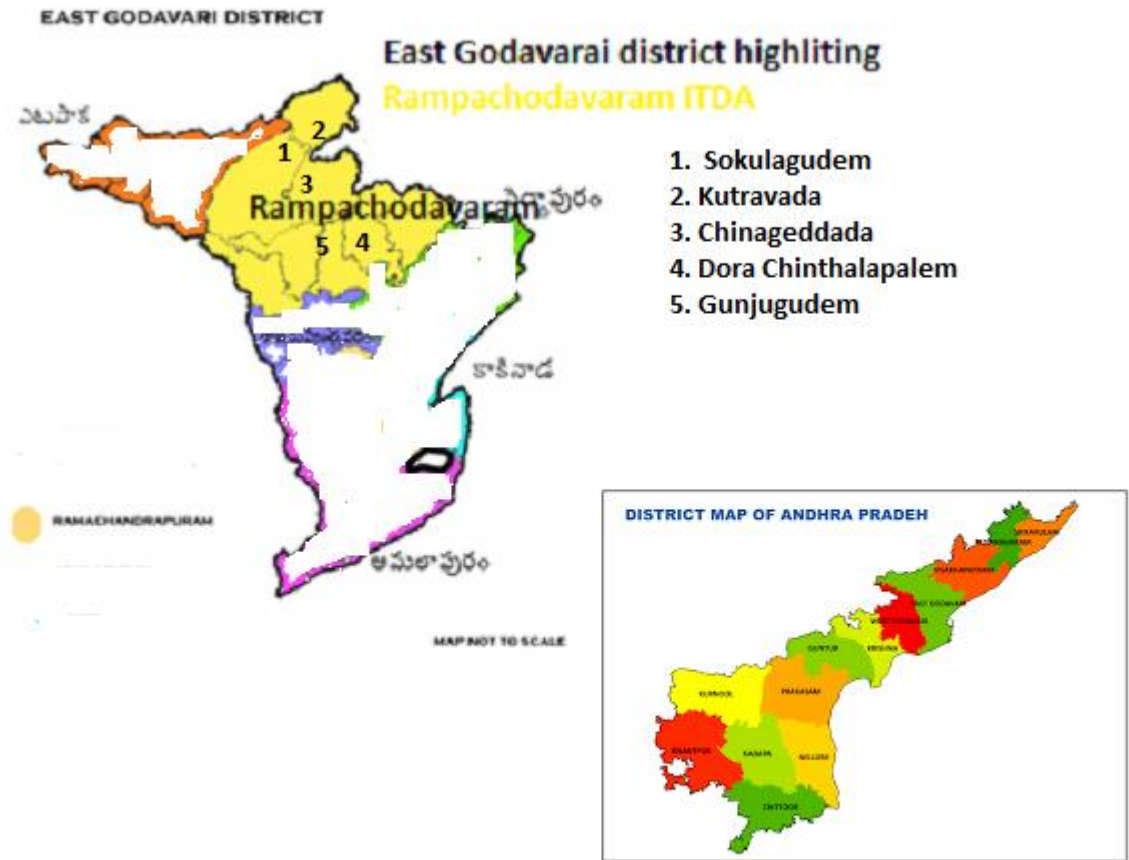
Map- :2 Paderu ITDA highlighting mandals and study villages from Visakhapatnam

District





**Map: 3 Rampachodavaram ITDA highlighting mandals and study villages from East Godavarai District**



**Aim and Objectives:**

**Aim:** To observe, record, document and write ethnography 'Text' of Konda Kapu population representing people's views (*Emic*) and researcher's perceptions and impressions (*Etic*).

**Objectives:**

1. To collect ethnographic information about origin, history, synonyms, etymological significance, myths, legends, distribution, population trend, physical characters and prepare data base of KondaKapu population
2. To understand family, clan, lineage and kinship organization and list out clans and lineages of KondaKapu community
3. To study life style, way of life, dress pattern, food habits, ornaments and material culture of KondaKapu population
4. To observe environmental sanitation, hygiene, disease and treatment and record daily activities of KondaKapu people and their modes of behavior.
5. To find out the regional distribution of Konda Kapu population and their relation with other tribes.
6. To record life cycle events such as birth, puberty, marriage, death and distinct cultural aspects if any among Konda Kapu population
7. To understand religious functionaries, deities, rituals, calendar of festivals and religious organization among Konda Kapu.
8. To identify the changes due to globalization, market economy, communication network, culture contact, etc among Konda Kapu population.
9. To know the impact of television, mobile network, and other modern electrical and electronic gadgets on the way of life of Konda Kapu people
10. To know the impact of developmental activities undertaken by ITDA, NGOs and intervention of Govt. on the living conditions of Konda Kapu

## Methodology:

1. Secondary data where ever available on the population distribution of Konda Kapu in villages and mandals in Paderu ITDA and Rampachodavaram ITDA are collected.
2. All the five villages inhabited by KondaKapu population in Arakuvally region of ITDA Paderu are selected for study
3. In Rampachodavaram ITDA, Konda Kapu are sparsely distributed in forty one villages but the population size in majority of villages is less than fifty individuals. Hence five major villages with relatively higher concentration of Konda Kapu population are selected based on population figures provided by the East Godavari district welfare association.
4. Two villages from Dumbriguda mandal and three villages from Arakuvalley mandal in Paderu ITDA were selected for household survey. Five villages in Rampachodavaram ITDA were also selected for household survey of Konda Kapu.
5. Field work was conducted in ten villages to observe way of life of people
6. At least two or more Konda Kapu men and women, representing, both old and young generations from each village are selected as key informants.
7. All the Konda Kapu households in the ten selected villages are visited and surveyed
8. Headman from Konda Kapu inhabited villages were interviewed. There are no Sacred specialist, *Guruvu*, *Pujari*, *Shaman* among Konda Kapu.
9. Holistic approach with *Etic* and *Emic* perspectives are applied for writing ethnographic text.
10. Interview schedule is used to collect qualitative and quantitative data
11. Information about family, kinship, rituals, temples, priests, festivals, life cycle events, food habits, crops, agriculture operations, daily activities, entertainment, traditional and elected village leaders, development of infrastructure, living conditions,

economy, social and cultural taboos etc among Konda Kapu were elicited through key informants.

12. Focus Group Discussions are conducted to cross check and corroborate the information given by the key informants.
13. Case studies are taken up to observe finer details such as land holdings, crop pattern expenditure, etc among Konda Kapu.
14. Participant observation of procedure for puberty, marriage, death ceremony and other rituals was not possible during investigator's visit since those events did not happen. However, their narration of procedure for conducting events was recorded.
15. Changes in dress pattern, housing, tribe's perception, crop pattern, economy, education, traditional institutions, infrastructure, etc are observed and recorded.
16. Empirical data are collected from 199 Konda Kapu households inhabiting all the five villages in Arakuvalley region covering 800 Konda Kapu individuals from ITDA Paderu. Further, 259 Konda Kapu households from five selected villages in ITDA Rampachodavaram covering 1007 Konda Kapu people are surveyed.
17. Altogether empirical data are collected from 458 Konda Kapu households inhabiting ten villages covering 1807 Konda Kapu individuals.
18. Photographs of village, men, women, boys, girls, children, ornaments, agriculture implements, religious structures, village deities etc are captured.

Konda Kapu inhabited villages covered for household survey in the present study during November 2018 to March 2019 from Paderu ITDA Visakhapatnam district and Rampachodavaram ITDA, East Godavari district are listed in Table-I-2.

**Table- I-2**

**List of Villages inhabited by KondaKapu covered for household survey**

| <b>S.NO</b> | <b>Name of the Mandal</b> | <b>Name of the Village</b> |
|-------------|---------------------------|----------------------------|
| 1           | Arakuvalley               | Kothavalasa                |
|             |                           | Pappuduvalasa              |
|             |                           | Yendapallivalasa           |
| 2           | Dumbriguda                | Araku                      |
|             |                           | Kuridi                     |
| 3           | Rampachodavaram           | Dora Chinthalapalem        |
|             |                           | Gunjugudem                 |
|             |                           | Chinageddada               |
|             |                           | Kutravada                  |
|             |                           | Sokulagudem                |

**Chapterization:**

The ethnographic text of Konda Kapu is presented in the following chapters.

**I. Introduction**

Ethnography, Tribes of Andhra Pradesh, Aim and Objectives, Methodology, Chapterization

**II. The Konda Kapu Tribe**

Origin and History, Distribution and Population Trend, Physical Characteristics

**III. Social Organization**

Family, Lineage, Clan, Kinship terminology, Kin Behaviour, Avoidance, Joking, Social Hierarchy, Commensal Relationship

**IV. Dwelling, Food, Dress and Material Culture, Language, Literacy, Education**

Dwelling, House, Food Habits, Dress, Ornaments, Hair Style, Tattooing, Smoking, Drinking, Material Culture:(i) Domestic Articles (ii) Musical Instruments (iii) Agricultural Implements, Environmental Sanitation, Hygiene, Disease and Treatment, Language, Literacy and Educational Status, Employment Status

**V. Economic Organization**

Flora, Fauna, Economic Resources: Forest, Land Life Cycle Events

**VI. Life Cycle Events, Beliefs and Customs**

Concept, Pregnancy, Child Birth, Birth Pollution, Diet of Infant and Mother, Naming, Cradle Ceremony, Childhood, First Hair Removal, Ear and Nose Piercing, Puberty, Marriage Rules, Marriage Procedures, Betrothal, Marriage by Elopement, Divorce, Death, Initial obsequies, Final obsequies

**VII. Religious Organization**

Concept, Superstitions, Religious Functionaries, Festivals. Leisure, Recreation, Inter Community Relations.

**VIII. Political Organization**

Social Control, Prestige, Leadership

**IX. Development, Change and Transformation**

Development and Change, Transformation.

**X. Summary**

**Bibliography**

**Annexure – I (List of Informants )**

**Annexure -II (List of Surnames / Lineages, Gotram / Clan)**

**Photographs.**

## CHAPTER- II

### THE KONDA KAPU TRIBE

#### Origin and History :

The Konda Kapu are listed scheduled tribe population of Andhra Pradesh inhabiting in a limited number of villages in ITDA area, Paderu of Visakhapatnam district and ITDA area of Rampachodavaram in East Godavari district. There is no mention about Konda Kapu tribe by Thurston(1909) in his book, Castes and tribes of Southern India. The Konda Kapu people are hesitant to disclose information could not remember or tell about their origin history of ancestors. However, few elderly people from five villages in ITDA Paderu area recall that their forefathers migrated from plain areas of Vizianagaram and Visakhapatnam districts. There are no myths associated with Konda Kapu population. Written historic records or legends about their origin are not available although they claim to be disciples of Pandavas Etimologically Konda means hillm Kapu means vigil / guard, Konda Kapu means people who guard hills. None of the ethnographers or British administrators or census reporters prior to 1961 have reported or referred Konda Kapu tribe. Francis (1901, 1907) also has not mentioned or referred about Konda Kapu tribe in the census report 1901 or District Gazetteers, Madras Presidency, 1907. Legends or notes citing Konda Kapu tribe prior to 1961 are not recorded. This indirectly infer that the Konda Kapu community did not inhabit these regions during 1901-1907. A lone ethnographic report on Konda Kapu by NVK Rao, studied during 1991-1992, published in people of India, Andhra Pradesh Volumes, edited by K.S.Singhet,al., (2003) mentions Konda Kapu who call themselves as Pandava Rythu..

Till the year 1990 the government of Andhra Pradesh has extended all the scheduled tribe status privileges to all Konda Kapus and used to issue tribe certificate under serial number 14 of scheduled tribe of Andhra Pradesh. However, the Konda Kapu people inhabiting Arakuvalley region in ITDA Paderu of Visakhapatnam were denied reservation in

employment, education and contesting for political positions due to false claims by caste people from 1990s. The Konda Kapu individuals have to establish their status as tribe through Tribal Cultural Research and Training Institute (TCRTI), Dept of Tribal Development, Govt of Andhra Pradesh. The tribe certificates issued to Konda Kapu tribe people are verified by TCRTI before extending reservation or financial benefits to the people claiming Konda Kapu tribal status in this process TCRTI found many false claims which were rejected. As such many people who made false claims as Konda Kapu tribe earlier voluntarily withdrew or might not have enrolled as Konda Kapu, thus reducing the population size to only 10,054 in the year 2011 census compared to 29,823 in the year 1961, 38,126 in 1971 the year and 28,033 in 1981the year. Still, the year 2011 census reported 1655 Konda Kapu tribal people in Krishna district whose habitation is in urban towns which may be again false claims. Some individuals from other castes may have claimed Konda Kapu tribal status and got employment and still their families may be claiming as Konda Kapu during census enumeration.

The present investigators have visited all Konda Kapu inhabited villages in ITDA Paderu in Visakhapatnam District and several villages in ITDA Rampachodavaram from East Godavari District during September 2018 March 2019 and enquired about Konda Kapu population from tribal inhabitants in that region. Majority of tribal informants belonging to Bagatha, Konda Dora, Nooka Dora, Konda Reddy, Koya etc, are not aware of existence of Konda Kapu tribe except a few places in Araku valley in ITDA Paderu and ITDA Rampachodavaram in Andhra Pradesh. The investigators could locate and found Konda Kapu people in five villages namely Kuridi and Araku from Dumbriguda Mandal and PappuduValasa, YendapalliValasa and KothaValasa from Arakuvalley Mandal of Visakhapatnam district whose population size is very small. All these five villages inhabited by Konda Kapu in Arakuvalley are neighbouring to each other contiguously within a radius



of about 10 kilometres. Further probing revealed that majority of families in PappuduValasa, KothaValasa, YandapalliValasa, Araku and Kuridi have their close immediate relatives of earlier generations in plains areas of Koru Konda , KothaValasa, S.Kota, Devearaa Palli, Chidikada, etc in Vizianagaram and Visakhapatnam districts who belong to the Thurupu Kapu, Telaga or Kapu caste people of plains area.

Some elderly Konda Kapu who do not want to be identified revealed people that their forefathers have migrated to Araku area, few generations earlier from plains areas. As per the disclosed information among migrated people there seems to be different caste groups or divisions of Kapus such as Ayyaraka Kapu, Thurupu Kapu, Gajula Kapu, Gachhakattu Kapu etc., who have transformed over a period as a single group namely Konda Kapu after migration to Arakuvalley region which is a hill area (*Konda*). Initially there were no inter group marriages among these migrated families. It may be mentioned here that N.V.K,Rao studied ethnography of Konda Kapu during 1991-1992, which is published in 2003 in people of India, volumes edited by Singh et,al., (2003). Rao, reported the existence of two endogamous groups namely *Pedda Kondalu, and Chinna Kondalu* among Konda Kapu from Arakuvalley. However, no such divisions are reported or observe during the present study. The Konda Kapu groups used to marry people from their relatives from plains area to maintain endogamy till 1990s. However, they started practicing inter group marriages and of late the Konda Kapu have forgotten about their original sub-group name of community. During census enumeration in 1961 all these migrants were recorded as Konda Kapu since they are inhabiting hill area (*Konda*) and then on continued as Konda Kapu.

Till 1990 majority of Konda Kapu community people in Arakuvalley area used or prefer to choose their spouse from their relative's families from plain area in Vizainagaram and Visakhapatnam districts to maintain endogamy. However, now the Konda Kapu families of these five villages are getting their boys and girls married to KondaKapus mostly within

the five villages. During 1985-1990, there were many false claims as tribal people by other caste people including Thurupu Kapu to corner the S.T reservation privileges. Then Govt. stopped issuing of tribe certificate to Konda Kapu and kept it pending and later the facility of reservation in employment was stopped for Konda Kapu of Arakuvalley. After denial of privileges of tribe to Konda Kapu families of Arakuvalley area due to their marital relations with plains caste people, the Konda Kapu in these five villages near Arakuvalley have restricted alliances from plains are practicing to marry boys and girls from Konda Kapu from these five villages and also from other tribes such as Konda Dora or Valmiki with in the ITDA Paderu area. Only a few wealthy families are still getting spouses from plains Thurupu Kapu or Kapu castes. Further probing revealed that the Konda Kapu community leaders, elders and headmen from all these villages from ITDA Paderu region have orally requested their fellow Konda Kapu tribesmen not to divulge any information about their genealogy, migration or marriages with plains caste people or their forefather's native place in plains area or place of grandparents in plains villages since they are pursuing the issue of tribe privileges to Konda Kapu with government and filing claim in court.

Since 1990's Konda Kapu of these five neighbouring villages in Arakuvalley prefer to marry among themselves or go for inter-tribal marriage with Konda Dora and Bagata tribes who are land holding communities of this region and also Valmiki tribe who are educationally and politically forward even though Valmiki are socially backward and placed at the lowest rung in the tribal hierarchy to benefit their grand children who can claim tribe status, scheduled tribe certificate and reservation facility in education and employment. Many Konda Kapu families from ITDA Paderu area have expressed that they do not have any objection if their children prefer to marry a tribal person from outside their Konda Kapu community. Our present survey also found that several recent marriages contracted by

Konda Kapu boys and girls of these five villages are outside their community during the last 20 years, specially with Konda Dora and Valmiki tribes.

Most of the family names / surnames of the Konda Kapu from these five villages such as Karu Konda, Korukonda, Pappu, Lanka / Lenka Neikapu / Niegapu, Rajaini, Potnuru, Vennela, Salapu, Galla, Dhanamsetli, Bangaru, Palledi, Gudesu, Sankarla, Thalari, etc are the surnames found among ThurpuKapu / Telaga, / Kapu or other caste populations from plains areas of Visakhapatnam and Vizianagaram districts. At present Thurupu Kapus are listed as backward class caste population classified under BC'D' category, while Telaga / Kapu are considered as open category caste population in Andhra Pradesh. Again, most of the Konda Kapu households of these five villages claim Nagula, Kasi and Surya as their gotram / clan which are commonly found among Thurpu Kapu and Kapu, the plains castes. The Nagula (snake) gotram / clan is not reported to exist among any other tribe of this region except very few Bagatha families, while Kaasi is not observed in any other tribes of this region. However, Naga or Nagula gotram is very popular in several caste populations specifically Kapu, Telaga, Thurpu Kapu etc of Visakhapatnam, and Vizianagaram Districts.

The names of the Konda Kapu inhabited villages in Arakuvally area have 'Valasa' at the end as suffix indicating that the people of the villages are migrants from other places. 'Valasa' in Telugu means migration. The village Kotha Valasa means newly migrated place. The village Pappudu Valasa is after a lineage / surname 'Pappu' who have migrated to this place. Poppu is a surname very common among Kapu / Thurpu Kapu of Vizianagaram and Visakhapatnam districts. Similarly Yandapalli Valasa is after a surname Yendapalli which is also a surname among Thurupu Kapu / Kapus.

The elderly people from neighbouring Bagatha, Valmiki and Konda Dora tribe of this region mentioned that the ancestors of Konda Kapu of Araku Valley area are migrated from neighbouring plains area of Vizianagaram (mainly from Koru Konda area) and

Visakhapatnam districts as semi-skilled workers to lay roads and railway line / track during 1960s for DBK railway project K-K line (Kothavalasa – Kirundol) who settled in three new villages namely Kotha Valasa, Pappudu Valasa and Yandapalli Valasa. Later few families have migrated to Araku and Kuridi villages. It is found that several Konda Kapu men from these five villages are either currently working as employees in railway or former retired employees of Railway corroborating the information provided by other tribes people. Further, some Konda Kapu people revealed that their parents used to work for railways at Araku during 1960s and 1970s. All these five villages are just on the side of Railway track near Araku railway station.

During census enumeration of populations, these Kapu people were recorded as KondaKapus since they are inhabiting on hill (*Konda*) areas hence they are considered hill as tribes inhabiting scheduled area. They have settled in these villages for easy navigation to Araku railway station. During census enumeration in 1961, these Kapu people were recorded Konda Kapu since they are inhabiting scheduled hills area (*Konda*). Hence, Konda Dora are listed under scheduled tribes.

The present investigators have also visited several villages in ITDA Rampachodavaram (R.C.Varam) area, in East Godavari District. The Konda Kapu community households are inhabiting forty one villages covering Rampachodavaram (18), Y. Ramavaram (12), Maredumilli (9) and Adda-thegala (2) mandalas in East Godavari district. The Konda Kapu of East Godavari district have an association for the welfare of their people namely “*Thurpu Godavari Jilla Konda Kapula Sankshema Sangam*” which means East Godavari District Konda Kapu Welfare Association registered under societies act with Reg. No. 570/1994. The president of the association informed that different surname groups of Konda Kapu have migrated to the present habitat about few generations back. Kadabala lineage people have migrated from Mothugudem village; Valala have migrated from

Maredumilli and Pidamarri Village; Chedala lineage people have migrated to Rampachodavaram area from Gurthedu although no convincing explanation is provided. Similarly several plains Kapu caste people who do not have lands also have migrated to scheduled area prior to or after India's independence. The Kapus have settled in different villages in Rampachodavaram and Maredumilli and settled cultivating hill slopes and level land. During subsequent census enumerations these Kapus were recorded under Konda Kapu or ManyamKapu since they are inhabiting hill areas (*Konda*) and forest (*Manyam*) areas by then which were later declared as scheduled areas. As such Konda Kapu they were considered as scheduled tribes.

The Konda Kapu Community people are presently distributed in some of the following villages in Rampachodavaram ITDA area namely Sokulagudem, Gunjugudem, Bolagunda, Isukapatla, Kota, Siripuram, Dora Chinthalapalem, Thallapalem, Bheemavaram, Marriwada, Kakawada, Ramannavalasa, Kutravada, Wadapalli, Erragonda, Deduluru, Rampachodavaram, Anambilli, Doorvuru, Pidamarri, Chinnageddada, Korumilli, Immidivaram, Chalasapalem, Mallaram, Edurlapalem, Vellampadu, Pakilapadu, Dalipadu, Thotakurapalem, Puttagunta, Sapali Dibbalu, Maredumilli and Madicherla. The spellings of villages may vary slightly the present study has covered five villages namely Chinnageddada, Gunjugudem, Sokulagudem, Kutrawada, and Dorachinthalapalem for household survey. In Rampachodavaram area also there were several false claims by caste people as KondaKapu tribe during 1985-1994.

The original residents or people migrated prior to or after independence have formed an association to identify the surnames / family names and households belonging to Konda Kapu tribe. Since the formation of 'East Godavari District, KondaKapu Welfare Association' in 1994, they have enumerated its households and members in all the forty one villages. Prior to 1994 it is reported that the Konda Kapu community has marital relations with Telaga and

Kapu caste people from neighbouring contiguous mandalas namely Gokavaram, Jaggampet, Yarravaram, Yellavaram, Gangavaram, Eleswaram and Prathipadu mandalas. The Konda Kapu association has orally informed all its members through their representatives in villages that they will lose tribal status if they get their boys and girls married to caste people from plain areas. However, several Konda Kapu families have their earlier generation relatives from non-scheduled area / non-agency mandalas indicating that some of them are migrants prior to the years 1960s or 1970s. During the present field survey, it is observed that several Konda Kapus from Rajavamangi mandal are claiming themselves as Konda Reddy in some villages, who were also enumerated as Konda Reddy in official records and these Konda Kapu families have even changed their family names / lineage names adopting Konda Reddy surnames / lineages.

The Konda Kapu of the Arakuvalley area in ITDA Paderu do not have any relations or links with Konda Kapu of East Godavari district. Some of the names of lineage/ family names of Konda Kapus of Rampachodavaram ITDA namely Kondapalli, Eluru, Valala, Boggula, Boyina, Billa, Chilakala, Veedela, Sundru Chundru, Sambudu, Kalimela, Erragonda, etc are also found in the neighbouring Kapu/Telaga/ Ontari and other plains caste populations of East Godavari district. Also, some KondaKapu lineage names overlap with Konda Reddy tribe family names. It is reported by few elderly Konda Reddy persons that few Konda Kapu families who have migrated have taken and adopted the surnames of Konda Reddy to claim tribal status. Several households belonging to Kapu have adopted Konda Reddy family name in Rajavamangi and Rampachodavaram mandas and now they are considered as Konda Reddy's. Some of the surnames of such Konda Kapu families who are converted and presently considered as KondaReddys are Cheedipalli, Lotha, Chakka, Gomu, Dhattem, Kakuru, Pappula, Tirri, Konda Modula, Mamidi, Puli, Murla, Jarthaetc with Pala, Pydipala, Naga and Surya gotrams / clans. Few Ontari Kapu families with surnames like

Kanigiri, Boddutetc claimed Konda Kapu status which seems to be accepted and official approved now.

**Distribution and population trend:**

During census enumeration in 1961 in independent India, Konda Kapu are listed as tribe inhabiting villages on Eastern Ghats as well as in plain areas spread over entire undivided Andhra Pradesh specially in urban towns and cities with a population size of 29,233 people. Similarly, the 1971 census reported 38,126 Konda Kapu people in Andhra Pradesh with a decadal growth rate of 30.4% which is quite high. However, during 1981 census there were only 28,033 Konda Kapu people while in 1991 there were 34,897 and in 2001 the size dropped to 11,780 only. The census 2011 reported only 10,054 Konda Kapu people. As per the census, the main concentration of population is in ITDA Rampachodavaram area in East Godavari district and ITDA Paderu of Visakhapatnam district. Further, the 1961 and 2011 census reports show that the Konda Kapu are distributed in all the districts of separated Andhra Pradesh although they are in simple double or triple digits. The inconsistency of the population size of the Konda Kapu tribe in Andhra Pradesh reflect that several caste people in plain areas have enrolled themselves under Konda Kapu tribe with an eye on the privileges of the ST reservation in education and employment. The 2011 census recorded 2393 Konda Kapu individuals in Visakhapatnam district and 4693 in East Godavari district mainly concentrated in villages in ITDA Paderu and Rampachodavaram area respectively.

The district wise distribution of Konda Kapu population in Andhra Pradesh as per census 2011 report is presented in table II-1. KondaKapu is reported in considerable numbers only in Visakhapatnam (2392), East Godavari (4693) and urban area of Krishna district (1655) . In all other districts, the presence of Konda Kapu tribe as enumerated during census 2011 was reported to inhabit in urban areas in double or triple digits. Also census 2001

reported presence of Konda Kapu in urban areas in double or triple digits in all districts except YSR Kadapa. An attempt to locate Konda Kapu in Krishna district revealed that there are no Konda Kapu tribe people in any rural mandals and could not trace them in urban pockets who claimed to be in considerable numbers.

**Table II-1**  
**District wise distribution KondaKapu Population in Andhra Pradesh (Census of India 2011)**

| S.No                  | District      | KondaKapu Population |              |              |              | Total to AP Tribal population | % to Total A.P, Tribal Population |
|-----------------------|---------------|----------------------|--------------|--------------|--------------|-------------------------------|-----------------------------------|
|                       |               | Rural                |              | Urban        |              |                               |                                   |
|                       |               | Male                 | Female       | Male         | Female       |                               |                                   |
| 1                     | Srikakulam    | 35                   | 49           | 21           | 27           | 132                           | 1.31                              |
| 2                     | Vizianagaram  | 34                   | 31           | 26           | 25           | 116                           | 1.15                              |
| 3                     | Visakhapatnam | 411                  | 425          | 806          | 750          | 2392                          | 23.79                             |
| 4                     | East Godavari | 2028                 | 2188         | 233          | 244          | 4693                          | 46.68                             |
| 5                     | West Godavari | 60                   | 56           | 41           | 45           | 202                           | 2.00                              |
| 6                     | Krishna       | 147                  | 156          | 713          | 639          | 1655                          | 16.46                             |
| 7                     | Guntur        | 3                    | 0            | 23           | 23           | 49                            | 0.49                              |
| 8                     | Prakasam      | 14                   | 19           | 15           | 15           | 63                            | 0.62                              |
| 9                     | SRSP.Nellore  | 6                    | 4            | 5            | 8            | 23                            | 0.22                              |
| 10                    | Y.S.R.Kadapa  | 24                   | 15           | 44           | 40           | 123                           | 1.22                              |
| 11                    | Kurnool       | 44                   | 37           | 27           | 27           | 135                           | 1.34                              |
| 12                    | Anantapur     | 50                   | 73           | 95           | 105          | 323                           | 3.21                              |
| 13                    | Chittoor      | 43                   | 48           | 30           | 27           | 148                           | 1.47                              |
| <b>Total</b>          |               | <b>2899</b>          | <b>3101</b>  | <b>2079</b>  | <b>1975</b>  | <b>10054</b>                  | <b>100.00</b>                     |
| <b>Proportion (%)</b> |               | <b>28.83</b>         | <b>30.84</b> | <b>20.68</b> | <b>19.64</b> | <b>100.00 %</b>               |                                   |

The distribution of Konda Kapu population as enumerated during the last six census years (1961 to 2011) is presented in table –II -2. In the year 1961 there were 29,823 Konda Kapus, while their size increased to 38,126 during 1971. The Konda Kapu population dropped to 28,033 in the year 1981 and again shoot up to 34,897 individuals in the year 1991



and suddenly dropped to 11,340 in the year 2001 and further dropped to 10,054 in the year 2011. This inconsistency in the population size may be due to false claims by some caste people both in urban and rural areas of Andhra Pradesh as Konda Kapu or errors in enumeration or calculations during different census periods. Also some Konda Kapu claimants might have changed to Konda Reddy status by adopting their lineages / surname Rampachodavaram agency. The Govt. of Andhra Pradesh has introduced check on false claims by initiating probe through TCRTI during early 1990s, there by the claims may have decreased and Konda Kapu population size dropped to 11,780 in the year 2001.

**Table II-2**

**Population size of Konda Kapu in Andhra Pradesh reported by different decennial census periods**

| <b>Census Year</b> | <b>Konda Kapu population</b> |
|--------------------|------------------------------|
| 1961               | 29,823                       |
| 1971               | 38,126                       |
| 1981               | 28,033                       |
| 1991               | 34,897                       |
| 2001               | 11,340                       |
| 2011               | 10,054                       |

**\*Andhra Pradesh and Telangana combindly**

. The distribution of Konda Kapu population in different districts of Andhra Pradesh enumerated during 2001 and 2011 census is presented in Table II-3. The Konda Kapu population dropped from 8071 individuals reported in 2001 in East Godavari district to only 4693 in the year 2011, while in Krishna district the population increased by 100% from 827 individuals recorded in the year 2001 census to 1655 people during 2011 census. Similarly in Y.S.R. Kadapah, Ananthapur, Chittoor and Kurnool too there was phenomenal 3 to 10 fold

increase in population size which are probably either false claims or errors in recording. The probable reasons for sudden drop in size of Konda Kapu population in East Godavari may be due to the awareness among people who claimed Konda Kapu tribes status that the Govt. is verifying their claims through TCRTI and also several Konda Kapu residing in Rampachodavaram ITDA have adopted lineage / surname of neighbouring Konda Reddy and enumerated themselves as Konda Reddy.

**Table II-3**

**District wise distribution KondaKapu Population in Andhra Pradesh as per Census 2001 & Census 2011**

| <b>Name of the District</b> | <b>Konda Kapu people as 2001 census</b> | <b>Konda Kapu people as per 2011 census</b> |
|-----------------------------|---|---|
| Srikakulam                  | 128                                     | 132   |
| Vizianagaram                | 115                                     | 116   |
| Visakhapatnam               | 1855                                    | 2392  |
| East Godavari               | 8071                                    | 4693  |
| West Godavari               | 145                                     | 202   |
| Krishna                     | 827                                     | 1655  |
| Guntur                      | 36                                      | 49  |
| Prakasam                    | 20                                      | 63  |
| SRSP.Nellore                | 44                                      | 23  |
| Chittoor                    | 47                                      | 148   |
| Y.S.R.Kapadah               |   | 123   |
| Ananthapur                  | 40                                      | 323   |
| Kurnool                     | 12                                      | 135   |
| <b>Total</b>                | <b>11,340</b>                           | <b>10,054</b>                               |

*Source: TCRT A.P, (2018)*

Household survey was conducted in all the five villages inhabited by Konda Kapu in Arakuvalley and Dumbrigudamandals in ITDA Paderu, Visakhapatnam. In ITDA Rampachodavaram, East Godavari districts another five multi-tribal villages where ever Konda Kapu tribe population is inhabiting with higher population size are selected for

household survey. It is surprising to note that the Konda Kapu of Visakhapatnam agency and Konda Kapu of East Godavari agency are two distinct endogamous populations. There are no marital relations between these two groups. They do not know the existence of each other even though inhabiting neighbouring contiguous districts. There are no common lineages / surnames, clans (*Gotram*) and inter group marriages. They do not claim common ancestors, origin or migration. Hence, these two groups of Konda Kapu are analysed separately for all the demographic parameters investigated. The Konda Kapu of Rampachodavaram ITDA have an association namely “*East Godavari Zill Konda Kapu Sankshema Sangam*” registered under *Reg.No.570/1994* for the welfare of its tribesmen. The association maintains the list of households and residents in forty one villages in Rampachodavaram (18), Addathegala (2) Maredumilli (9) and Y.Ramavaram (12) mandals in East Godavari district.

Konda Kapu are sparsely distributed in several villages mostly less than 50 individuals in some villages. Konda Kapu is a minority tribe in East Godavari agency area with an enumerated population size of 4,693 individuals as per census 2011. The age and sex structure of Konda Kapu in all five villages inhabited by Konda Kapu in Arakuvalley region, ITDA Paderu and five other selected villages with higher concentration of Konda Kapu population in Rampachodavaram ITDA area are presented separately in table II-4 and II-5.

**Table II- 4**

**Age and Sex wise distribution of Konda Kapu population in Arakuvalley, Paderu ITDA, Visakhapatnam district**

| S No | Age group<br>years | Sex  |        | Total | % to Total |        |
|------|--------------------|------|--------|-------|------------|--------|
|      |                    | Male | Female |       |            |        |
| 1    | 1-5                | 21   | 32     | 53    | 6.63       | 23.38% |
| 2    | 6-10               | 34   | 28     | 62    | 7.75       |        |
| 3    | 11-15              | 32   | 40     | 72    | 9.0        |        |
| 4    | 16-20              | 46   | 36     | 82    | 10.25      | 28.24% |
| 5    | 21-25              | 29   | 36     | 65    | 8.12       |        |
| 6    | 26-30              | 40   | 39     | 79    | 9.87       |        |

|              |       |            |            |            |               |               |
|--------------|-------|------------|------------|------------|---------------|---------------|
| 7            | 31-35 | 31         | 40         | 71         | 8.87          | 43.61%        |
| 8            | 36-40 | 47         | 47         | 94         | 11.75         |               |
| 9            | 41-45 | 52         | 22         | 74         | 9.25          |               |
| 10           | 46-50 | 28         | 22         | 50         | 6.25          |               |
| 11           | 51-55 | 13         | 14         | 27         | 3.37          |               |
| 12           | 56-60 | 9          | 24         | 33         | 4.12          |               |
| 13           | 61-65 | 7          | 7          | 14         | 1.8           | 4.79%         |
| 14           | 66-70 | 11         | 5          | 16         | 2.0           |               |
| 15           | 71-75 | 3          | 0          | 3          | 0.37          |               |
| 16           | 76-80 | 2          | 2          | 4          | 0.5           |               |
| 17           | 81-85 | 0          | 0          | 0          | 0             |               |
| 18           | 86-90 | 1          | 0          | 1          | 0.12          |               |
| <b>Total</b> |       | <b>406</b> | <b>394</b> | <b>800</b> | <b>100.00</b> | <b>100.00</b> |

*Sex ratio: 970 females per 1000 males*

**Table II- 5**

**Age and Sex wise distribution of Konda Kapu population in Rampachodavaram ITDA, East Godavari district**

| S No | Age group<br>years | Sex  |        | Total | % to Total |        |
|------|--------------------|------|--------|-------|------------|--------|
|      |                    | Male | Female |       |            |        |
| 1    | 1-5                | 59   | 63     | 122   | 12.11      | 30.77% |
| 2    | 6-10               | 48   | 61     | 109   | 10.82      |        |
| 3    | 11-15              | 45   | 34     | 79    | 7.84       |        |
| 4    | 16-20              | 51   | 50     | 101   | 10.02      | 33.85% |
| 5    | 21-25              | 51   | 63     | 114   | 11.32      |        |
| 6    | 26-30              | 60   | 66     | 126   | 12.51      |        |
| 7    | 31-35              | 30   | 28     | 58    | 5.75       | 32.30% |
| 8    | 36-40              | 44   | 36     | 80    | 7.94       |        |
| 9    | 41-45              | 34   | 21     | 55    | 5.46       |        |
| 10   | 46-50              | 24   | 42     | 66    | 6.55       |        |
| 11   | 51-55              | 16   | 10     | 26    | 2.60       |        |
| 12   | 56-60              | 19   | 16     | 35    | 3.47       |        |
| 13   | 61-65              | 7    | 14     | 21    | 2.08       | 4.53%  |
| 14   | 66-70              | 4    | 4      | 8     | 0.79       |        |
| 15   | 71-75              | 1    | 0      | 1     | 0.09       |        |
| 16   | 76-80              | 1    | 0      | 1     | 0.09       |        |

|              |       |            |            |             |               |               |
|--------------|-------|------------|------------|-------------|---------------|---------------|
| 17           | 81-85 | 1          | 3          | 4           | 0.39          |               |
| 18           | 86-90 | 0          | 1          | 1           | 0.09          |               |
| <b>Total</b> |       | <b>495</b> | <b>512</b> | <b>1007</b> | <b>100.00</b> | <b>100.00</b> |

*Sex ratio: 1034 females per 1000 males*

The results reveal (table-II-4) that 23.38% of Konda Kapu in Arakuvalley area from ITDA Paderu are children below sixteen years age. A large chunk of Konda Kapu population (43.6%) is between 31 and 60 years of age. About 28.24% of Konda Kapu from Arakuvalley area are youth aged between 16 years and 30 years . A sizable number of people are old people (4.79%) above sixty years of age. However, Konda Kapu from Rampachodavaram ITDA show a different demographic (age) structure (table II-5). The proportion of Konda Kapu people aged between 31 years and 60 years are only 32.30% in Rampachodavaram ITDA compared to 43.61% in Paderu ITDA. Slightly lower proportion of children below 16 years is found in ITDA Paderu recording 23.38% compared to ITDA Rampachodavaram recording 30.77%. Thus the population structure is varying between these two groups. The Konda Kapu from Arakuvalley region in ITDA Paderu record a sex ratio of 970 females per 1000 males, while Konda Kapu from Rampachodavaram record 1034 females per 1000 males. The sex ratio of KondaKapu from ITDA Paderu is similar to plains caste populations while Konda Kapu from Rampachodavaram exhibit a sex ratio similar to many agency tribes from this region of Andhra Pradesh.

The village wise and sex wise population size of Konda Kapu in Arakuvalley area of ITDA Paderu and ITDA Rampachodavaram are presented separately in table II-6 and table II-7. Except Kuridi village, all the other four villages are inhabited by more than 100KondaKapu individuals in ITDA Paderu area and the sex ratio is almost similar in all villages with slightly higher number of males than females. However, in Rampachodavaram ITDA, Sokulagudem and Gunjugudem villages have higher density of Konda Kapu

population compared to the other three multi tribal villages that have less than 100 Konda Kapu population. In all other villages the Konda Kapu population is very thin .

The marital status of Konda Kapu in Arakuvalley area of Paderu ITDA is presented in table II-8 and Rampachodavaram ITDA in table II-9. Both the groups have approximately similar proportions of married, unmarried as well as widows / widowers.

### **Physical Characteristics:**

The facial appearance of Konda Kapu of Paderu ITDA resemble neighbouring plains caste populations rather than local ethnic tribal features. The skin colour is light to dark brown, round to oval face, straight nose, medium to narrow nostrils, thin lips unlike very wide nostrils, stubby nose and thicker lips observed among neighbouring Konda Dora and Khond tribes. Men are strong with medium height and black wavy to straight hair, while women have oval face, slender built, straight hair, narrow nostrils, and light brown skin colour. However, in Rampachodavaram area few Konda Kapu men exhibit dark brown skin colour , wavy to curly hair, broad / wider nostrils, depressed nose and short stature although majority Konda Kapu men and women exhibit light brown to dark brown skin colour, oval to round face, straight nose and relatively medium nostrils similar to neighbouring plains caste populations of Gokavaram or Y. Ramavaram mandals. However, neighbouring Konda Reddys of this area could be distinctly identified by their ethnic tribal features who look different from Konda Kapu community people with depressed stubby nose, wide nostrils, thicker lips etc.

**Table II - 6**

**Village and Sex wise distribution of Konda Kapu Population in Arakuvalley area from Paderu ITDA, Visakhapatnam district**

| SNo                   | Name of the Village | Sex wise population |              | Total         |
|-----------------------|---------------------|---------------------|--------------|---------------|
|                       |                     | Male                | Female       |               |
| 1                     | Kuridi              | 35                  | 35           | 70            |
| 2                     | Araku               | 135                 | 112          | 247           |
| 3                     | Papuduvalasa        | 64                  | 75           | 139           |
| 4                     | Yendapallivalasa    | 73                  | 63           | 136           |
| 5                     | Kothavalasa         | 99                  | 109          | 208           |
| <b>Total</b>          |                     | <b>406</b>          | <b>394</b>   | <b>800</b>    |
| <b>Proportion (%)</b> |                     | <b>50.75</b>        | <b>49.25</b> | <b>100.00</b> |

**Table II- 7**

**Village and Sex wise distribution of Konda Kapu Population in Rampachodavaram ITDA, East Godavari district**

| SNo                   | Name of the Village | Sex wise population |              | Total         |
|-----------------------|---------------------|---------------------|--------------|---------------|
|                       |                     | Male                | Female       |               |
| 1                     | Dorachinthalapalem  | 46                  | 50           | 96            |
| 2                     | Gunjugudem          | 154                 | 158          | 312           |
| 3                     | Chinagedada         | 38                  | 51           | 89            |
| 4                     | Sokulagudem         | 222                 | 209          | 431           |
| 5                     | Kutravada           | 35                  | 44           | 79            |
| <b>Total</b>          |                     | <b>495</b>          | <b>512</b>   | <b>1007</b>   |
| <b>Proportion (%)</b> |                     | <b>49.16</b>        | <b>50.84</b> | <b>100.00</b> |

**Table II -8****Marital status among Konda Kapu tribe in Paderu ITDA, Visakhapatnam district**

| SNo                   | Name of the Village | Marital status |              |               | Total         |
|-----------------------|---------------------|----------------|--------------|---------------|---------------|
|                       |                     | Married        | unmarried    | Widow/widower |               |
| 1                     | Kuridi              | 34             | 31           | 5             | 70            |
| 2                     | Araku               | 108            | 112          | 27            | 247           |
| 3                     | Pappuduvalasa       | 70             | 59           | 10            | 139           |
| 4                     | Yendapallivalasa    | 66             | 59           | 11            | 136           |
| 5                     | Kothavalasa         | 120            | 83           | 5             | 208           |
| <b>Total</b>          |                     | <b>398</b>     | <b>344</b>   | <b>58</b>     | <b>800</b>    |
| <b>Proportion (%)</b> |                     | <b>49.75</b>   | <b>43.00</b> | <b>7.25</b>   | <b>100.00</b> |

**Table II- 9****Marital status among Konda Kapu tribe in Rampachodavaram ITDA, East Godavari district**

| SNo                   | Name of the Village | Marital status |              |               | Total         |
|-----------------------|---------------------|----------------|--------------|---------------|---------------|
|                       |                     | Married        | unmarried    | Widow/widower |               |
| 1                     | Dorachinthalapalem  | 46             | 42           | 8             | 96            |
| 2                     | Gunjugudem          | 159            | 127          | 26            | 312           |
| 3                     | Chinagedada         | 32             | 48           | 9             | 89            |
| 4                     | Sokulagudem         | 216            | 193          | 22            | 431           |
| 5                     | Kutravada           | 26             | 50           | 3             | 79            |
| <b>Total</b>          |                     | <b>479</b>     | <b>460</b>   | <b>68</b>     | <b>1007</b>   |
| <b>Proportion (%)</b> |                     | <b>47.79</b>   | <b>45.68</b> | <b>6.75</b>   | <b>100.00</b> |



## CHAPTER-III

### SOCIAL ORGANISATION

#### **Family, Clan, and Kinship:**

##### **Family:**

KondaKapu of both Paderu and Rampachodavaram ITDA areas practice partilineal and patrilocal family system. The number of individuals in a family vary from a single widow or widower households to five people in a house. However, the average family size of KondaKapu including children is 4.02 in ITDA Paderu region, while it is slightly lower (3.89) in ITDA Rampachodavaram. This indicates that the Konda Kapu population is stagnant or diminishing with an average of two slightly two less than two children per couple which is less than 2.1 required for perpetual continuance of Konda Kapu population. Majority of families are simple nuclear families consisting of parents and dependent children. However, in several families there are people of three generations such as dependent old parent / parents, earning couple and their young dependent children which is a vertically extended family. In few Konda Kapu households / families unmarried dependent brother or sister of head of household is residing in the house along with the couple and their children. None of the families are horizontally or laterally extended among Konda Kapu. Further, polygyny is not found among Konda Kapu. Although N.V. K. Rao reported that Konda Kapu population practice polygyny (Singh et,al.2003).

##### **Lineage:**

Konda Kapu identify family as '*Kutumbam*' and household as *Illu*. The lineage / surname or family name is referred in Telugu as *Intiperu*. The Konda Kapu of both ITDA Paderu region and Rampachodavaram area have a number of distinct unilateral, exogamous, non residential *Intiperu* groups. Very few family / lineage names may be derived from known objects, while the meaning of majority surnames are unexplainable. Household name is otherwise called *Intiperu* in local Telugu language. Surprisingly none of the lineage / family names (*intiperlu*) of Konda Kapu from ITDA Paderu region are matching with surnames of Rampachodavaram ITDA. In the present survey about 41 lineages were recorded among KondaKapu from ITDA Paderu area which are listed in table III-1 and another 17 lineages are reported among KondaKapu from ITDA Rampachodavaram area (table III-2). It is clearly observed that the distribution of lineage names of Konda Kapu is not uniform in the

five villages. Majority of lineages (19) have one household. While seven lineages have two households in all the five villages in Arakuvalley area, ITDA Paderu area where Konda Kapu population have settled. This indicates that many of the families have migrated and settled in recent times certainly after the year 1970. The lineage 'Korukonda with 37 families is dominant followed by Yarrabanti with 24 household, Dhanasetti with 18 households Seelam with 12 families, Pappu with 10 families while others in single digits. However, among Konda Kapu from Rampachodavaram area the lineage with 19 households, Kadabala with 78 families and Valala with 35 houses are found in all the villages surveyed, who are in higher numbers followed by Chundru / Sundru with 48 houses spread in three villages. All other lineages among Konda Kapu from Rampachodavaram area have single digit households again indicating that they may be recent migrants or settlers here.

Further, several lineages / surnames such as Pappu, Korukonda, Dhanamsetti, Kariyadla, Yerrabanti, Bangaru, Akula, Puvvala, Raajani, Padala, Yendapalli, Meesala, Lanka, Pittla, Gedelaetc from Arakuvalley area are commonly found among neighbouring plain caste populations especially Thurupukapu / Telaga / Kapu caste people inhabiting in Vizianagaram and Visakhapatnam districts. However, it is not clear when these household people belonging to these lineages have migrated to agency area of ITDA Paderu. When probed further, the elderly people belonging to Konda Dora and Bagatha informed that few families migrated prior to independence several Konda Kapu families have migrated to the new habitat later during 1960s / that is DBK railway line construction period (about three to five generations or about 70 to 80 years back) to work as labourers while laying KothaValasa – Kirundol rail line and roads to Arakuvalley from Srungavarapu Kota town then in Visakhapatnam district. Till 1990, there were regular marital relations between households of KondaKapu tribe in Arakuvalley region and Thurupukapu / Kapu or Telaga castes in plains areas of Vizianagaram and Visakhapatnam districts.

**Table III -1**  
**Distribution of Lineages / Surnames of Konda Kapu in Arakuvalley area from Paderu**  
**ITDA, Visakhapatnam district**

| S.No | Title of the Surname | Name of the Village |       |               |                   |              | Total |
|------|----------------------|---------------------|-------|---------------|-------------------|--------------|-------|
|      |                      | Kuridi              | Araku | Papudu valasa | Yendapalli valasa | Kotha Valasa |       |
| 1    | Dhanamsetti          | 6                   | 1     | 7             |                   | 4            | 18    |
| 2    | Nyagapu              | 2                   |       |               |                   |              | 2     |
| 3    | Koyyala              | 1                   |       |               |                   |              | 1     |
| 4    | Mallupuri            | 1                   |       |               |                   |              | 1     |
| 5    | Kariyadula           | 5                   |       |               |                   |              | 5     |
| 6    | Seelam               | 3                   | 4     |               | 4                 | 1            | 12    |
| 7    | Yerrabanti           |                     | 11    |               | 9                 | 4            | 24    |
| 8    | Korukonda            |                     | 21    |               |                   | 16           | 37    |
| 9    | Mandakurthi          |                     | 1     |               |                   |              | 1     |
| 10   | Salapu               |                     | 1     |               |                   |              | 1     |
| 11   | Galla                |                     | 2     |               |                   |              | 2     |
| 12   | Thalaparthi          |                     | 1     |               |                   |              | 1     |
| 13   | Velamala             |                     | 2     |               |                   |              | 2     |
| 14   | Potnuru              |                     | 2     |               |                   |              | 2     |
| 15   | Chepani              |                     | 1     |               |                   |              | 1     |
| 16   | Talari               |                     | 1     | 1             |                   |              | 2     |
| 17   | Bangaru              |                     | 10    |               |                   |              | 10    |
| 18   | Kunabilli            |                     | 1     |               |                   |              | 1     |
| 19   | Pappu                |                     |       | 11            |                   |              | 11    |
| 20   | Sankarla             |                     |       | 10            |                   |              | 10    |
| 21   | Chandaka             |                     |       | 1             |                   |              | 1     |
| 22   | Nagubilli            |                     |       | 1             |                   |              | 1     |
| 23   | Akula                |                     |       | 1             |                   |              | 1     |
| 24   | Puvvala              |                     |       | 1             |                   |              | 1     |
| 25   | Sarika               |                     |       | 2             |                   |              | 2     |
| 26   | Gedda                |                     |       |               | 8                 |              | 8     |
| 27   | Rajani               |                     |       |               | 3                 |              | 3     |
| 28   | Padal                |                     |       |               | 1                 |              | 1     |

|              |             |           |           |           |           |           |            |
|--------------|-------------|-----------|-----------|-----------|-----------|-----------|------------|
| 29           | Muke        |           |           |           | 3         |           | 3          |
| 30           | Ampolu      |           |           |           | 3         |           | 3          |
| 31           | Yendapalli  |           |           |           | 4         |           | 4          |
| 32           | Audisi      |           |           |           | 1         |           | 1          |
| 33           | Thallapathi |           |           |           | 1         |           | 1          |
| 34           | Bolli       |           |           |           | 1         |           | 1          |
| 35           | Meesala     |           |           |           |           | 6         | 6          |
| 36           | Pathala     |           |           |           |           | 1         | 1          |
| 37           | Lanka       |           |           |           |           | 13        | 13         |
| 38           | Pittla      |           |           |           |           | 1         | 1          |
| 39           | Sapani      |           |           |           |           | 1         | 1          |
| 40           | Gedela      |           |           |           |           | 1         | 1          |
| 41           | Gudusi      |           |           |           |           | 2         | 2          |
| <b>Total</b> |             | <b>18</b> | <b>59</b> | <b>35</b> | <b>38</b> | <b>50</b> | <b>199</b> |

There may be slight variation in the spelling of lineages.

**Table III - 2**

**Distribution of Lineages / Surnames of Konda Kapu from Rampachodavaram ITDA, East Godavari district**

| S.No | Title of the Surname | Name of the Village |             |              |              |           | Total |
|------|----------------------|---------------------|-------------|--------------|--------------|-----------|-------|
|      |                      | Dorachintala palem  | Gunju gudem | China gedada | Sokula gudem | Kutravada |       |
| 1    | Para                 | 11                  |             |              |              |           | 11    |
| 2    | Kadabala             | 1                   | 25          | 13           | 38           | 1         | 78    |
| 3    | Valala               | 12                  | 3           | 3            | 11           | 6         | 35    |
| 4    | Putla                | 1                   |             |              |              |           | 1     |
| 5    | Vendela              | 2                   | 1           |              | 3            |           | 6     |
| 6    | Eluri                |                     | 7           |              |              |           | 7     |
| 7    | Sundru               |                     | 3           |              | 41           | 4         | 48    |
| 8    | Veluguru             |                     | 1           |              |              |           | 1     |
| 9    | Chilakala            |                     | 49          |              |              |           | 49    |
| 10   | Gounder              |                     | 1           |              |              |           | 1     |
| 11   | Yerragunda           |                     |             | 6            |              |           | 6     |
| 12   | kondla               |                     |             |              | 1            |           | 1     |

|              |            |           |           |           |            |           |            |
|--------------|------------|-----------|-----------|-----------|------------|-----------|------------|
| 13           | Sambudu    |           |           |           | 2          |           | 2          |
| 14           | Kondapalli |           |           |           | 1          |           | 1          |
| 15           | Narri      |           |           |           | 9          |           | 9          |
| 16           | Pitala     |           |           |           | 2          |           | 2          |
| 17           | Murla      |           |           |           |            | 1         | 1          |
| <b>Total</b> |            | <b>27</b> | <b>89</b> | <b>22</b> | <b>108</b> | <b>12</b> | <b>259</b> |

Among Konda Kapu, from Rampachodavaram region also several lineages namely Valala, Sundru, Kadabala, Kondapalli, Chilakala, Eluri etc are commonly found among neighbouring Telaga / Ontari / Kapu caste populations. Again several lineages have one or few households in R.C.Varam region too, an indication of recent migration to this area. Membership in a lineage is by birth only. Girls belong to fathers lineage till they get married. After marriage woman acquire husband's lineage. Usually a woman who is divorced and remarried acquires the lineage of current husband, dropping former husband's lineage name. However, children of widow or divorced woman born to former husband will retain their biological father's lineage / *intiperu*. Usually woman shifts to husband's residence after marriage.

Among Konda Kapu, a young man after marriage lives with his parents for few years before establishing separate household. Sometimes, the newly married couple stay in one of the rooms in the same house and cook separately although share responsibility of agriculture work together. Usually Konda Kapu men employed in other village / town establishes family at the place of his work immediately after marriage (neo-local) . All the members of a lineage / surname will form a group. Since majority of lineages have relatively small number of households among Konda Kapu from both Paderu ITDA and Rampachodavaram ITDA, inhabiting in a very limited number of villages, there are no smaller groups within the lineage group for observation of pollution on the death of its lineage members. All the members of same lineage observe pollution for birth, puberty and death and avoid celebration of auspicious events during pollution period.

The members of each lineage trace their descent in the male line from a common recently known agnatic male ancestor. The lineage is an exogamous group which facilitate jural, ritual and moral status to the member of lineage. The lineage group helps its people for an unified action in conducting and observation of pollution, common festivals, rituals and agricultural operations etc. together as a cooperative unit.

The elderly members of a lineage among Konda Kapu used to control disorderly behaviour of their lineage and impose fine on those who disobey the rules for maintaining smooth relations between members of the same lineage and also others lineages or other tribes in the village. The members of same lineage observe or participate in rituals at the time of all life cycle events, festivals etc which is obligatory in nature. The lineage members feel it a pride, privilege and responsibility to help each other and participate in events together. All lineage groups enjoy equal status among Konda Kapu. Of late the educated youth are ignoring the authority of elderly persons in their lineage or village which is a recent change due to political awareness.

Unlike in tribal society, among Konda Kapu from Paderu ITDA area, a rich man with large land holding enjoy a relatively high reputation. In some villages, a well educated and employed person who is in a higher position in Government employment play an important role in decision making similar to caste populations of Andhra Pradesh. However, in Rampachodavaram ITDA, the office bearers of Konda Kapu welfare association play an important role in solving intra-tribal disputes. Experienced adults and close relatives in the lineage are consulted while taking some major decisions by a family. Usually, the members or households of lineage are preferred for sale or lease a piece of land or share cropping since the land holdings are in the close proximity and also to maintain lineage solidarity. Always experienced older men are consulted in matters of social, economic and political importance. The intra-lineage relations are regulated by solidarity and ideals of mutual cooperation. Similarly, the relations between the members of a lineage and affinal relatives due to marital links and other lineages of residential proximity are maintained well, exhibiting solidarity. There are no specific titles for any lineage among Konda Kapu inhabiting Paderu ITDA and Rampachodavaram ITDA areas. However, several Konda Kapu men of Arakuvalley region of Paderu ITDA have Naidu as suffix after their name which is also the practice among plains ThurupuKapu / Kapu / Telaga castes of Vizianagaram and Visakhapatnam districts. However, women do not suffix or prefix any titles among Konda Kapu.

**Clan:**

The KondaKapu community use the terms *Kulam/Vamsam /Gotram* to refer Clan. Usually tribes refer *Kulam* or *Vamsam* for clan while plains caste populations refer to *Gotram* for clan. The Clan */Gotram* among KondaKapu population is a larger group than lineage. The term *Gotram /Vamsam/Kulam* referring to clan is a unilateral, non-residential,

agnatic group. Among many plains castes, *Gotram* / Clan is an exogamous group. However, among KondaKapu marriages between members of the same *Clan* / *Gotram* such as *Nagula* belonging to different lineages are reported. Several lineage / households may belong to same *Clan* / *Gotram*. The rule of clan exogamy seems to be relaxed among KondaKapu. However, clearcut brotherly lineages belonging to different clans along with approved affinal lineages belonging to different clans exist among KondaKapu inhabiting Arakuvalley region of ITDA Paderu. The list of lineages and their *Clan* / *Vamsam* / *Kulam* / *Gotram* recorded among KondaKapu from Arakuvalley region is presented in table III-3. The brotherly lineage members can contract marriage with affinal lineage members even though they belong to same clan. However, members of brotherly lineages cannot marry among themselves. The present survey recorded Nagula, Hanumanthu, Kasi Korra and Surya clans / gotras among KondaKapu from Arakuvalley region. However, NVK, Rao ( Singh et.al.,2003) reported Naga, Elugu, Puli, Surya, Matya clans among KondaKapu, although in the present study Puli, Matya and Elugu clans / gotra were not reported by any household in any of the five villages.

**Table III-3**

**Brotherly and Affinal Lineages and their Clans among Konda Kapu from Arakuvalley area in Paderu, ITDA, Visakhapatnam District**

| <b>Brotherly Lineages</b> | <b>Gotram</b> | <b>Affinal Lineages</b> | <b>Gotram</b> |
|---------------------------|---------------|-------------------------|---------------|
| Karukonda                 | Hanumanthu    | Seelam                  | Nagula        |
| Korukonda                 | Nagula        | Yerrabanti              | Nagula        |
| Sankarla                  | Nagula        | Talaparthi              | Kasi          |
| Alithi                    | Hanumanthu    | Manipuri                | Nagula        |
| Palledi                   | Hanumanthu    | Meesala                 | Nagula        |
| Yendapalli                | Nagula        | Lenka / Lanka           | Nagula        |
| Banguru                   | Nagula        | Karriyedla              | Nagula        |
| Niyegapu / Neikapu        | Nagula        | Pappu                   | Surya         |
| Dhanamuseti,              | Nagula        | Koyala                  | Nagula        |
| Pallidi                   | Nagula        | Chepani                 | Nagula        |
| Thalari                   | Nagula        | Naguballi               | Nagula        |
| Galla                     | Hanumanthu    | Puvalla                 | Nagula        |
| Salapu                    | Korra         | Sarika                  | Nagula        |
| Mandakurthi               | Nagula        | Mukeyi                  | Nagula        |
| Vennala                   | Kasi          | Amopola                 | Nagula        |
| Potnuru                   | Nagula        |                         |               |
| Rajani                    | Nagula        |                         |               |

*Nagula : Cobra; Hanumanthu: Monkey; Surya:Sun; Kasi; A holicity of Lord Shiva*

The *Nagula Clan / Gotram* seems to be the most popular, claiming the iragnait to Naga which means the reptile ‘cobra’ considered to be the son of Lord Shiva and bed of lord Vistnu. About 26 lineages among Konda Kapu households belong to *Nagula Gotram*, while 4 lineages belong to *Hanumanthu* (monkey) *Gotram*, representing lord Hanuman, while a few belong to *Surya* (Sun) *Korra* and *Kasi*. The spelling of some lineages and clans vary slightly due to different slangs of expression by the Konda Kapu people and their phonetics / sounds but they are same. Some households say Naga clan for Nagula. The table III-3 shows brotherly lineages irrespective of their clan whose members are considered as brothers /sisters. They shall not marry among themselves. Again the members of affinal lineages irrespective of their clan are brothers / sisters and shall not marry among themselves. All people belong to brotherly lineages can marry persons from affinal lineages. The table III-3 reveal that *Nagula Gotram/ Clan* people can marry among themselves but not with in the same lineage. Hence, strict lineage exogamy is practiced among Konda Kapu while clan exogamy rule is totally relaxed and clan endogamy is an acceptable norm. The list of brotherly lineages along with their *Gotram / Clan* as well as their corresponding affinal lineages and their *Gotram* among Konda Kapu of R.C.Varam area of East Godavari district are presented in table III-4.

**TableIII-4**

**Brotherly lineages and their Clans along with Affinal lineages and their clans among Konda Kapu from ITDA Rampachodavaram, East GodavariDistrict**

| <b>Brotherly lineages</b> | <b>Gotram/ Clan</b> | <b>Affinal lineages</b> | <b>Gotram / Clan</b> |
|---------------------------|---------------------|-------------------------|----------------------|
| Kadabala                  | Shiva               | Chilakala               | Shiva                |
| Valalaa                   | Shiva               | Yerragonda              | Surya                |
| Kondapalli                | Hanumanthu          | Pindala                 | Nagula               |
| Murlaa                    | Shiva               | Peetala                 | Nagula               |
| Eluru                     | Shiva               | Sambudu                 | Surya                |
| Billa                     | Nagula              | Boggula                 | Surya                |
| Chedula                   | Shiva               | Kalimela                | Hanumanthu           |
| Putala                    | Hanumanthu          | Narri                   | Surya                |
| Para                      | Shiva               | Sundru/Chundra          | Surya                |
| Veluguru                  | Shiva               | Vindela                 | Shiva                |
| Gounder                   | Shiva               | Pandela                 | Surya                |
| Kondla                    | Surya               | Akula                   | Nagula               |

*Shiva; Lord Shiva, a Hindu God.Surya :Sun.Nagula: Cobra. Hanumanthu:Monkey, Lord*

*Hanuman*



Among Konda Kapu from Rampachodavaram region *Shiva Gotram* with 10 lineages seems to be most popular reported for many lineages followed by *Surya Gotram* with 8 lineages(Sun). However, few lineages have *Nagula (3)* and *Hanumanthu (3)* clans. Thus, but for very few common clans the Konda Kapu inhabiting Arakuvalley region are quite different and distinct from Konda Kapu inhabiting Rampachodavaram region. There are no common lineages between Konda Kapu from Rampachodavaram region and Arakuvalley region. These two groups do not have matrimonial relations or marital linkages. Further, these two Konda Kapu populations thus exists as two distinct, separate endogamous groups without common history, origin, ancestors or migration and common lineages. The table III-5 presents data on the number of households each clan has in selected villages in Rampachodavaram area. Majority households belong to Surya (69.5%) followed by Hanumanthu and Sivapala gotram.

**Table III -5**  
**Clans (Gotram) among Konda Kapu tribe from Rampachodavaram ITDA**

| S.No         | Name of the Village | Clan / Gotram |              |              | Total      |
|--------------|---------------------|---------------|--------------|--------------|------------|
|              |                     | Hanumanthu    | Surya        | Sivapala     |            |
| 1            | Dorachinthala palem | 1             | 11           | 15           | 27         |
| 2            | Gunjugudem          | 35            | 41           | 14           | 90         |
| 3            | Chinagedada         | 3             | 19           | 0            | 22         |
| 4            | Sokulugudem         | 3             | 105          | 0            | 108        |
| 5            | Kutravada           | 0             | 4            | 8            | 12         |
| <b>Total</b> |                     | <b>42</b>     | <b>180</b>   | <b>37</b>    | <b>259</b> |
| <b>%</b>     |                     | <b>16.22</b>  | <b>69.50</b> | <b>14.28</b> | <b>100</b> |

All the *Clans / Gotrams* recorded among Konda Kapu from Arakuvalley and Rampachodavaram such as *Nagula, Hanumanthu, Surya, Kasi* and *Shiva* are frequently observed among neighbouring plains caste populations. It is interesting to note that some of the KondaKapu households have lineage names such as *Kadabala, Chedila, Valala, Sambudu, Boggula, Boyina*, etc., which are quite frequent and commonly found among Konda Reddy tribe from same villages. The KondaKapu who have migrated about few generations earlier to these villages seems to have adopted the lineage names of Konda Reddy as told by older Konda Reddy people who are the original inhabitants. The names of Konda Kapu men and women in both Arakuvalley region of ITDA Paderu and Rampachodavaram region of East Godavari district resemble plains caste people's names usually after Hindu god or goddess unlike unique names found among tribe's people. There

are no specific titles as suffix or prefix to the names of Konda Kapu men and women although *Naidu* is frequently found among Konda Kapu men from Arakuvalley, which is again frequent among plains Thurupu Kapu / Kapu caste men.

### **Kinship terminology:**

The kinship terminology used by Konda Kapu to refer a relationship or address a person in the family, among relatives or others is more or less similar to neighbouring plains Hindu caste people. Generally younger people are addressed by their name while the elder relatives are addressed by the term of reference based on relationship such as Father = *Nanna* / *Ayya*, Mother = *Amma*, Elder sister = *Akka* / *Appa* etc. Similarly the older relatives in the family such as Mother's Father, Father's Father = *Thata*, Mother's Mother or Father's Mother = *Avva* / *Nannama* / *Ammamma* etc are used by Konda Kapu.

Among Konda Kapu inhabiting Arakuvalley as well as Rampachodavaram, the mother's brother is referred to as *Mama* while *Mama's* wife is referred as to *Atha*. The Father's sister is also referred to as *Atha*, while father's elder brother is addressed to as *Pedda Nanna*, younger brother as *Babaior Chinna Nanna* which are also same in plains caste people. Further the terms for while referring to Father's sister, Konda Kapu use the term *Menatha*, while the brother of mother is referred to as *Menamama* which are similar or same as used in plains caste populations. Mother's elder sister is referred and addressed as *Peddamma*, while mother's younger sister is referred and addressed as *Pinnamma*. Most of the kin terms are similar or equal to plains caste populations inhabiting the neighbouring mandals in Vizianagaram, Visakhapatnam and East Godavari districts. The large number of classificatory terms used to refer relatives in Konda Kapu community have reduced to limited number in to single categories based on criteria such as generation, sex, bifurcation, polarity, relative age etc. Except a slight slang deference the Konda Kapu inhabiting Paderu ITDA and Rampachodavaram ITDA use similar kin terms as used by the plains caste people inhabiting neighbouring plains mandals which are different from tribes. Of late, the Konda Kapu from Arakuvalley region are adopting the kin terminology of Bagatha / Konda Dora / Valmiki due to inter-tribal marriages and cross cultural influence and also neighbouring Oriya tribes terminology. Similarly the Konda Kapu from Rampachodavaram ITDA occasionally use few kin terms as used by the neighbouring tribes such as Konda Reddy, Konda Kammara and Koya Dora / Koya due to culture contact or cross cultural influence.

**Kin Behaviour:**

In all human societies people's behaviour varies during their interaction and association with kin groups and outsiders which are described under avoidance, joking, addressing etc.

**Avoidance:**

By tradition the Konda Kapu observe avoidance relationship out of respect and authority between Father –in- law and Daughter –in-law; Mother –in-law and Son-in-law, Elder Brother-in- law and Younger Sister- in- law, Elder brother's wife and Younger Brother etc. Martial relations and conversation about sex issues are strictly prohibited between relatives coming under avoidance to safeguard the solidarity of family among Konda Kapu. Difference between kinsmen depends on age and sex. Generally, elderly aged men receive difference from young men and women among Konda Kapu. Usually wife observes difference to her husband irrespective of husband's age such as older or younger than her. Older mother-in-law, and older sister-in-law receive difference from their daughter –in-law and younger male and female kins. Usually children pay respect to their father and father's elder brother. Further Konda Kapu men pay respect and salutations by their obedient body gestures to older brother, mother's brother, mother's sister's husband, mother's sister's older son, father-in-law, mother-in-law, husband's sister's husband etc. as followed in plains caste people. Always younger people are expected to talk in low voice to elders including wife to her husband. Body elevation rules and speech etiquette form some customs of difference among Konda Kapu society too. Of late, the younger generation Konda Kapu community people are not observing difference or avoidance for paying their respect to elderly relatives and kins. The traditional rules of avoidance and difference, speech etiquity etc, are ignored for convenience by younger generation among Konda Kapu people in both Arakuvalley and Rampachodavaram regions. However, when they are addressing outsiders they address politely.

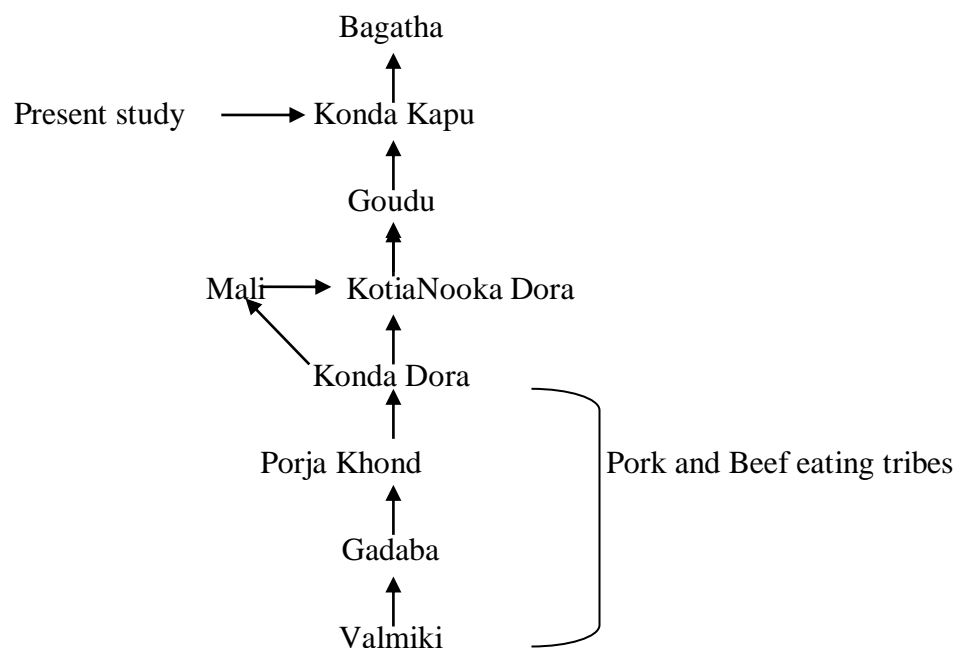
**Joking:**

Depending on degree of relationship, age and sex between relatives, joking relation differ widely. High degree of joking relations exist between grandparents and grandchildren, between mother's brothers and nephew among Konda Kapu. Also joking between mother's brothers and nieces is allowed and the relationship is more affectionate and intimate. In fact

joking between mother’s brothers and nephew /niece is a privilege. As observed in most plains caste populations, joking between cross-cousins is intense, obligatory and at higher degree between opposite sexes, among Konda Kapu community too. Joking is permitted with affinal relatives but usually not observed between brothers or sisters belonging to brotherly lineages. Joking is not acceptable with elder sister-in-law among Konda Kapu. The wife will be submissive and never address her husband by his name and always refers her husband as ‘*Maaayana*’ or her child’s father. Husband can joke with wife but not vice-versa. Usually the joking relations are intense among youth and younger generation individuals.

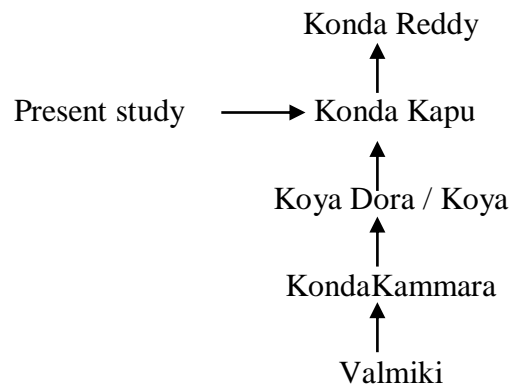
**Social Hierarchy:**

In ITDA Paderu area Bagatha occupy the highest position in tribe hierarchy followed by Konda Kapu. A sketch of social hierarchy in Arakuvally region of ITDA Paderu area is presented here under. Konda Kapu are next to Bagatha in social hierarchy falling between Bagatha and Goudu from the top of ladder.



In Rampachodavaram ITDA area Konda Reddy tribe enjoys superior hierarchical status, followed by Konda Kapu, Koya Dora / Koya, Konda Kammara and Valmiki in that order. Social hierarchy depends on animal meat eating habit. All tribes eat meat of wild animals and birds in addition to goat, sheep, chicken etc. The communities that eat beef and pork are considered as lower ranked while communities who eat carrion will be placed at the

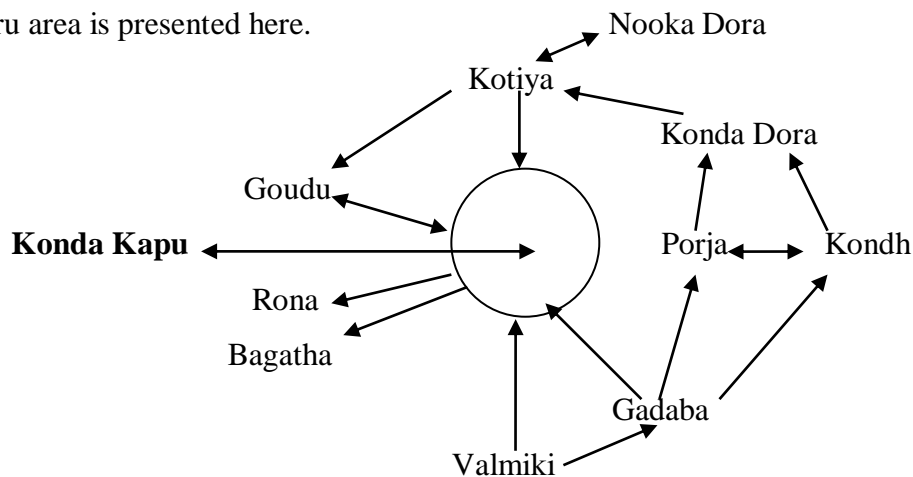
lowest rung in the ladder. The social hierarchy of communities in ITDA Rampachodavaram is presented in the following sketch.



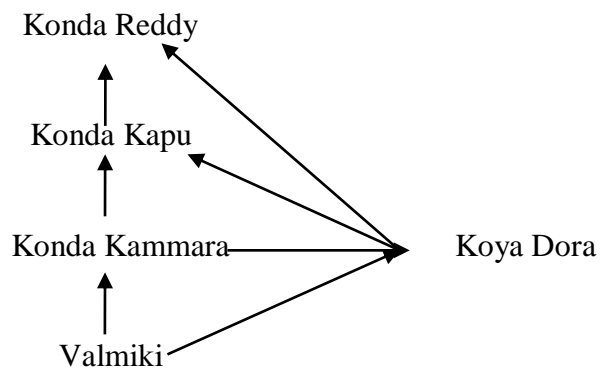
The Konda Kapu enjoy relatively higher social status and position than Koya Dora, Konda Kammara and Valmiki tribes. However, plains Kapu caste people exhibit superior hierarchical status than all tribes including Konda Reddy.

**Commensal Relationship:**

Plains Kapu caste people accept food from Bagatha and Konda Kapu and vice-versa. Traditionally Bagatha do not accept cooked food from Konda Kapu. However, Konda Kapu eat food cooked by Bagatha but not other tribes. Of late, since Konda Kapu of Arakuvally region are permitting inter- tribe marriages with socially lower ranked Konda Dora and Valmiki tribes, the commensal relationships are relaxed. Even few Konda Kapu households revealed that they eat pork and beef in their Konda Dora and Valmiki relatives houses. Due to educational awareness and employment several tribesmen are not strictly observing traditional commensal rules although women still strictly follow commensal rules. A diagrammatic sketch of traditional commensal relationship pattern between tribes of ITDA Paderu area is presented here.



In Rampachodavaram ITDA area, all tribes accept cooked food from Konda Reddy who are considered superior tribe. The Konda Kapu people do not accept cooked food from Konda Kammara, Koya Dora / Koya and Valmiki tribes. The Konda Kammara tribe accept food from Konda Kapu and Koya Dora. The Valmiki tribesmen accept food from all communities Koya Doras accept food from Konda Kapu but not from Konda Kammara and Valmiki tribes. A diagrammatic sketch of commensal relationship among tribes / communities in Rampachodavaram ITDA area is presented here under. Of late the commensal restrictions between tribes are diluting gradually.



The Konda Kapu from Rampachodavaram perceive that they are relatively higher ranked community than Koya Dora / Koya, Konda Kammara and Valmiki tribes while Konda Reddys are superior in hierarchy. Other tribes also perceive that Konda Kapu are next to Konda Reddy in hierarchy. In Paderu ITDA, Konda Kapu accept the superiority of Bagatha and Rona. Of late, Konda Kapu of Arakuvalley region are not bothered about hierarchical status since they want to be identified as scheduled tribes in the first place. But few families belonging to Konda Kapu in Arakuvalley area still claim traditional superior status than majority tribes except Bagatha.

## CHAPTER-IV

### DWELLING, FOOD, DRESS, MATERIAL CULTURE, LANGUAGE, LITERACY, EDUCATION AND EMPLOYMENT

#### **Dwelling:**

The scheduled tribes mostly live in rural areas specially small hamlets scattered at the foot hills near a running stream. The Konda Kapu of ITDA Paderu are inhabiting only five villages in Arakuvalley region. It is informed by older Bagatha people that few families from plains area after migration to the new habitat have settled in a place near Arakuvalley by the side of hill stream and named it as 'KothaValasa' (Kotha-new; Valasa- migration) meaning newly migrated habitat. Yet few more Konda Kapu families with the lineage name 'Pappu' have settled by the side of KothaValasa settlement with in a distance of one kilometre and named it as 'PappuduValasa' after their lineage name meaning new settlement of Pappu families. Another lineage group of KondaKapu namely 'Yandapalli' have settled between Araku and Arakuvalley villages on the other side of hill stream of PappuduValasa and named the habitat as 'YandapalliValasa' meaning 'settlement of Yandapali families'. Few Konda Kapus have settled in Araku village and a few in Kuridi village which are within a radius of ten kilometres.

In PappuduValasa, KothaValasa and YandapalliValsa villages, few other tribes namely Konda Dora, Valmiki and Kondhs also live separately little way from Konda Kapu settlement. Konda Kapu are numerically dominant in the three villages. Later few more Konda Kapu may have migrated or resettled in Araku a relatively larger village with more facilities. Currently the largest concentration of Konda Kapu is relatively high in Araku village. However, very few Konda Kapu families inhabit Kuridi village. All these five villages inhabited by Konda Kapu are in a valley surrounded by hills in a hilly terrain with hill stream flowing by their side at an altitude of about 3000 feet above mean sea level (MSL). The South West monsoon during June- August and North-East monsoon during December - January bring abundant rain. The winter season during December - January is slightly cold with night temperatures dipping to single digits while summer season during April-June is harsh with 37<sup>o</sup>c- 39<sup>o</sup>c specially between 12 noon and 3pm followed by a drizzle or shower daily in the evening after 4 or 5 pm.

The soils in Konda Kapu inhabited villages are sandy loams or red clay loams. There are well connected roads to all these five villages since they are on the side of railway line.

This may be the reason for the selection of villages by Konda Kapu after migration to the present habitat. These villages are surrounded by hillocks and forest. Now all the connecting roads are well laid with black top for public transport facility. The housing scheme extended by ITDA / Government has provided either tile roofed houses or RCC houses to majority of Konda Kapus in all these five villages. Only six Konda Kapu households are living in thatched houses in Arakuvalley region while one each in KothaValasa and PappuduValasa are thatched houses. Few asbestos sheet roofed houses are also observed. Ponds, hill streams, temples, common weekly market place, common grazing lands etc, are owned by the village community.

In the past the tribes used to live in separate streets as per the social hierarchy in villages. However, in YandapalliValasa and Araku villages due to migration of many plains caste people and random allotment of houses constructed by ITDA / Govt, the Konda Kapu households are not segregated from other tribes. However, each tribe is a separate entity and maintain social distance from other tribes on grounds of traditional decrees and social prestige. Traditional rules of tribe endogamy and lineage exogamy have formed them into intimate special kin groups. Social restrictions are decreed by tradition and position of each tribe in social hierarchy. The Konda Kapu participate in common recreation performances and common village festivals which bring all the tribes together as a social unit. The common festivals associated with agricultural operations, common worship of village deities, and the reciprocal relations are intended for the welfare of whole village to have cordial relations between different tribal groups.

In Rampachodavaram ITDA, Konda Kapu are inhabiting in 41 villages scattered in Rampachodavaram, Maredumilli, Addathegala and Y. Ramavarammandals. The Konda Kapu inhabited villages are at the foot hills near the forest at an elevation of about 1000 to 1300 feet MSL. The climate is relatively cool. Most of the villages are well connected by roads and transport facility. The East Godavari district, Konda Kapu welfare association represents on behalf of Konda Kapu tribe to resolve infrastructure problems in the villages where ever Konda Kapus inhabit.

### **House:**

The houses of Konda Kapu in Arakuvalley region are either tile roofed or RCC flat roofed with brick walls plastered with cement. The house size vary depending on affordability of households. Several Konda Kapu households due to their relatively better



income have RCC houses with two or at least one room for living and a kitchen in the veranda. The Konda Kapus select flat level land for construction of house. Usually they consult a Brahmin priest for conducting *Pooja* to lay foundation. The Konda Kapus do not follow elaborate procedures to select a suitable house site unlike the other neighbouring tribes who follow some special traditional procedures. The standard house of Konda Kapu household will have spacious rectangular living cum bed room of 5M (meters) or 6M length and 4M or 5M width with a front veranda of 2 to 3M extended to the living room. The roof is covered with either tiles or asbestos sheets as observed for many houses. The roof is supported by wooden beams and rafters for tile or asbestos sheet roofed houses. Most households have separate tile roofed or thatched shed for cattle by the side of their house and a toilet room. The ITDA / Govt has provided uniform houses of rectangular single room with veranda under housing scheme by extending subsidy in the form material component such as bricks, cement, asbestos sheets or tiles etc., while the households contribute in the form of labour component. In majority households, the kitchen is on one corner of veranda, while the other side of veranda is used as living space. The cot and bed is invariably inside the room along with worship place in one corner of house. Majority of Konda Kapu households in Arakuvalley have toilets slightly away always outside the house.

The houses of Konda Kapu in Arakuvalley region have entrance at the centre of the house fixed with a rectangular wooden frame of 6 feet height and 3 feet width. A wooden door is fixed to frame on one side. In some houses two single rooms abutting each other are clubbed together with common wall in the middle where two brothers live side by side. Many Konda Kapu households have exclusive single independent houses. The house is enclosed by the compound wall in few cases, while for majority households a fence with wooden rafters collected from forest or live vegetative growth as fence is organised. The Konda Kapu depend on bore well as well as protected drinking water supplied through common taps from over head storage tanks at few points arranged in all the five villages. The Konda Kapus sleep inside the house during winter season to protect from cold while in summer they sleep in veranda or in open area, outside the house using cots. Toilets are invariably outside the living room and never attached to bed room. The flooring of houses is plastered with cement. Majority houses have only one entrance door without any back door leading to backyard. The doors are made of country wood available from local forest, prepared by carpenter. In few houses constructed recently under ITDA housing scheme, readymade pressed plywood doors are fixed. Majority of toilets do not have running tap water connection and hence limited

usage specially only women use them. The tribes clean the utensils outside the house in the open area at one corner usually near the toilet room. Most of the houses are single floor only. Few Konda Kapu households in Arakuvalley area tether their cattle in open area by the side of their house.

In Rampachodavaram area majority of Konda Kapu houses are thatched with a single room extended in front side for a veranda supported by wooden beams, rafters and poles. While on the other three sides the roof slopes down to cover mud walls. The houses are protected by a fence constructed with bamboo poles and rafters. The hearth will be in the open area outside the house. There will be another hearth either in veranda or inside the house for cooking during rainy season. The tile roofed and RCC houses are similar to Arakuvalley region which are mostly uniform in size. Some of the houses of Konda Kapu have walls with wattle plastered with mud on either side, while the roof is supported by a single pole in the centre. The roof is covered with palmyra or palm or caryota leaves. All the Konda Kapu houses in Arakuvalley region are electrified.

A household survey of 199 Konda Kapu families living in five villages in Arakuvalley was conducted to record type of house which is presented in Table IV-1. The quantitative data reveal that majority of Konda Kapu from Arakuvalley region (42.71%) own RCC houses followed by tile roofed houses (30.65%). About 22.61% Konda Kapu households live in asbestos roofed houses. Only 4% of households that is six houses in Araku village and another one each in KothaValasa and PappuduValasa villages are living in thatched houses, who are either recently separated from their parents and established a separate house or recently migrated from another village.

**Table IV -1**

**Village wise data on types of house among of Konda Kapu tribe at Arakuvalley area in Paderu ITDA, Visakhapatnam district**

| S.No         | Name of the Village | Type of house roof |              |             |              | Total         |
|--------------|---------------------|--------------------|--------------|-------------|--------------|---------------|
|              |                     | Title roof         | RCC          | Thatched    | Asbestos     |               |
| 1            | Kuridi              | 6                  | 11           | 0           | 1            | 18            |
| 2            | Araku               | 11                 | 24           | 6           | 16           | 57            |
| 3            | Papuduvalasa        | 9                  | 12           | 1           | 14           | 36            |
| 4            | Yendapallivalasa    | 16                 | 21           | 0           | 1            | 38            |
| 5            | Kothavalasa         | 19                 | 17           | 1           | 13           | 50            |
| <b>Total</b> |                     | <b>61</b>          | <b>85</b>    | <b>8</b>    | <b>45</b>    | <b>199</b>    |
| <b>%</b>     |                     | <b>30.65</b>       | <b>42.71</b> | <b>4.02</b> | <b>22.61</b> | <b>100.00</b> |

However, in Rampachodavaram ITDA, the infrastructure to the villages as well as implementation of housing scheme to tribes is relatively poor compared to Paderu ITDA. The Konda Kapus of Rampachodavaram region mostly live in thatched houses. The house is supported by a wooden pole in the centre and wooden beams and bamboo rafters covered with Palmyra leaves or caryota palm leaves. The rectangular / square room extends on front side facing the street to form a veranda. Usually Konda Kapus use one corner of the veranda for cooking. Sometimes the hearth is in open area outside the house. The tile roofed and asbestos sheet roofed houses also are supported by wooden beams and poles with a front veranda. Only few houses have separate toilets outside the house. The livestock such as cattle / goats have separate thatched sheds by the side of their house or near the fields. The poultry pen will be on the side of the house. The hygienic condition is not appreciable. There are no drainage facilities in the villages. All the Konda Kapu houses in Rampachodavaram ITDA are electrified.

The houses are enclosed by wooden poles fixed with a fence made of bamboo mesh or bamboo rafters. Every house has a kitchen garden with a variety of vegetables and creepers such as bottle guard, ridge guard, pumpkin etc growing on fence. Few poor Konda Kapus constructed a toilet room with wooden rafters closed with bamboo meshes or gunny bags or cloths enclosure for privacy of bathing women. Household survey covering 259 Konda Kapu families in five selected villages in Rampachodavaram ITDA was under taken to record the type of house. The quantitative data is presented in table IV-2. The results reveal that majority of Konda Kapus live in thatched houses (55.98%) followed by tile roofed houses (31.27%). Only 5.79% households have RCC houses, while 6.95% Konda Kapu of R.C.Varam live in asbestos sheet roofed houses. The quantitative data distinctly show that most of Konda Kapu households from Arakuvally live in R.C.C houses (42.71%), while most of Konda Kapu from R.C.Varam live in thatched houses (55.98%). The implementation of housing scheme is relatively poor in Rampachodavaram. Further, the Konda Kapu from Arakuvally region are relatively better educated and employed compared to Rampachodavaram area.

**Table IV -2**  
**Village wise data on type of houses among Konda Kapu from Rampachodavaram**  
**ITDA, East Godavari district**

| S.No         | Name of the Village | Type of house roof |             |              |             | Total         |
|--------------|---------------------|--------------------|-------------|--------------|-------------|---------------|
|              |                     | Title roof         | RCC         | Thatched     | Asbestos    |               |
| 1            | Dorachinthala palem | 14                 | 1           | 8            | 4           | 27            |
| 2            | Gunjugudem          | 32                 | 7           | 47           | 4           | 90            |
| 3            | Chinagedada         | 13                 | 4           | 2            | 3           | 22            |
| 4            | Sokulagudem         | 10                 | 3           | 88           | 7           | 108           |
| 5            | Kutravada           | 12                 | 0           | 0            | 0           | 12            |
| <b>Total</b> |                     | <b>81</b>          | <b>15</b>   | <b>145</b>   | <b>18</b>   | <b>259</b>    |
| <b>%</b>     |                     | <b>31.27</b>       | <b>5.79</b> | <b>55.98</b> | <b>6.95</b> | <b>100.00</b> |

### **Food Habits:**

The staple food of all tribes including Konda Kapu used to be millets and rice in the past. However, Konda Kapu prefer rice for both lunch and dinner. Only on festive occasions they cook traditional *Sama* millet to offer to village deity or ancestral spirits. Few Konda Kapu families also eat gruel made from powdered millets such as finger millets (*Ragi / Chodi*), pearl millet, jawar, bajra etc. Some Konda Kapu families make semi solid (*topa*) preparation by mixing millets powder in hot water which is eaten with vegetable curries. Usually liquid gruel is prepared by soaking millets flour in water a day prior to the day of cooking and then boiled before eating. Since de-husking and pounding of *sama* is a laborious process, Konda Kapu as well as other tribes are not eating *sama* the traditional millets. They prefer to eat rice or finger millet gruel. Further, Govt of Andhra Pradesh provide about 5 kg of rice to each individual who fall in below poverty line at subsidised nominal price. The traditional food habits of all tribes have changed remarkably. Of late, all Konda Kapu households in both Arakuvalley and Rampachodavaram regions eat rice along with vegetables cooked as semi solid or liquid curries for dinner. The Konda Kapu men and women consume rice with liquid or semi-liquid staple dish made of red gram or green gram or vegetables / beans etc in the morning as early lunch. Men and women go to fields by sun rise and work for two to three hours. They return home and have early lunch by 9am. In the afternoon the Konda Kapu consume rice and curries or soup / gruel made of finger millet. They prefer to take soup or curry made with locally available leafy vegetables such as *GuruguaAku*, *ChemaAaku*, *Thotakura* etc. But Konda Kapu will have early supper / dinner by 6 pm or 7pm. They eat rice along with liquid curry preparation made of vegetables, tamarind,

chillis, etc. The common vegetables found in these hilly areas are raw banana, brinjal, cucumber, tomato, bottle gourd, bitter gourd, ridge gourd, sweet potato, pumpkin, green chilli, etc. which are grown in their kitchen garden or fields. Further, the Konda Kapus collect a variety of roots, tubers, mushrooms, rhizomes, edible flowers and leaves of several wild plants from the forest to use in the preparation of curries. They use palm oil, groundnut oil or sesame oil for cooking. Variety of leafy vegetables are consumed depending on availability in different seasons. In addition the English vegetables such as carrot, cauliflower, cabbage, beat root, etc. which are available during weekly market (*shandy / santha*) will be purchased by many Konda Kapu families, specially villages abetting main connecting roads. The KondaKapu men and women consume alcoholic beverages extracted from palmyra (*Toddey*) and caryota (*Jeelugu*) which are fermented for intoxication specially in Rampachodavaram region during December- April season.

The Konda Kapu men also consume modern bottled alcoholic drinks such as whisky, brandi, beer etc, that are available in liquor shops in addition to country liquor when ever available. During December- April season most of the Konda Kapu men get fully intoxicated after consuming sago palm sap, (*Toddy kallu or JeeluguKallu*). The Konda Kapu eat cooked meat of chicken, goat, sheep, as well as many wild animals and birds available in the forest. Traditionally Konda Kapu were not eating beef and pork. They eat fish caught from hill streams or bought from weekly market. The traditional food habits are relaxed among some Konda Kapu households in Arakuvalley. Few Konda Kapu people eat beef and pork also in Arakuvalley area. Men used to hunt animals such as wild bore (*AdaviPandi*), wild sheep (*AdaviGorre*), wild goat (*Meka*), rabbits (*kundellu*), wild porcupine (*MullaPandi*), monitor lizards (*Vudumu*) etc. and eat their meat. Of late, forest department officers object for hunting in forest to conserve wild life. Hence the practice of hunting is slowly discontinuing. The Konda Kapus do not eat ‘carrion’ the decaying meet of dead animals. Konda Kapu rear goats, cows and chicks for self consumption as well as for sale.

### **Dress:**

The Konda Kapu wear simple dress. The traditional dress of Konda Kapu women is sari and blouse while men wear dhoti and shirt. The Konda Kapu women wear full sari till their feet along with blouse. One end of sari is tucked and tied to waist and wrapped round the hips and legs while the other end of sari passes on left shoulder similar to the dress pattern of plain caste women. However, few older generation Konda Kapu women wear sari with

free end passing on right shoulder also. The Konda Kapu women wear blouse / jacket to cover their Brest unlike few PVTGs. Young girls wear half sari with free end passing over left shoulder and blouse, again similar to young girls of plains caste. The girl child wear skirt and blouse. The older men wear dhoti or half dhoti (*lungi*) and shirt or banian. Younger generation boys and youth wear pant and shirt or half pant and shirt or banian. The Konda Kapu men do not wear sacred thread. School going boys wear half pant and shirt or their school uniform. The foot wear are usually shoes sandals (*Cheppulu*) purchased from foot wear shops. Except few educated and employed men, generally Konda Kapu men do not wear boots. None of the Konda Kapu work as Pujari for local temple, the sacred specialist or Bantrothu, the village servant. The Konda Kapu do not wear any special head gear on their head. Now a day, young girls wear *salwarkameez* dress with *chunnis* similar to Punjabi dress by imitating plains populations and also skirts and shirts. The men and boys prefer to get their hair cut similar to plains caste fashion styles. The Konda Kapu women apply *bindhi / sindoor* a red dot on forehead between the eye brows. Of late, the younger generation women also wear *salwarkameez* dress due to convenience in workplace. However, few women wearing nighty, a night dress and fetching water from bore well or tap point in the villages are observed..

### **Ornaments:**

Usually Konda Kapu women and young girls wear limited number of ornaments on regular basis, although a variety of ornaments are worn on festive occasions, ceremonies, rituals, life cycle events and village deity festivals, etc. All married Konda Kapu women wear *thalibottu*, a gold disk, the marriage symbol either embedded in a gold chain or a yellow thread with black beads in their neck, silver or brass toe rings to 2<sup>nd</sup> and 3<sup>rd</sup> toes; and glass bangles to their hands. The unmarried girls do not wear toe rings but they can wear bangles. The widows do not wear glass bangles but wear rubber bangles or metallic bangles. All the women wear studs to their ears while girls wear rings. A few women wear nose rings too. The studs / rings are made with gold, silver or brass. During special occasions the Konda Kapu women wear necklaces, silver chains anklets and variety of fashion artificial jewellery which will be glittering. The girls and women also wear rings to the ring (fourth) finger. However, only well to do Konda Kapu women who can afford only wear gold or silver ornaments. Majority of women and girls belonging to Konda Kapu wear imitation ornaments made of brass, allunimum, artificial gold, pearls, beads etc. An attempt to register the local names of jewellery worn by Konda Kapu women for ceremonial occasions on different parts

of body are provided here under. Most of the names of ornaments are similar to those referred to by plains caste populations.

Fingers / Ring (fourth) finger: gold / silver / brass / aluminium ring (*Vugaramu*) with or without glittering stones are worn.

Toes / 2<sup>nd</sup> or 3<sup>rd</sup> / 4<sup>th</sup> toes: brass / silver / aluminium rings with or without bells (*Mettelu, Chuttulu*) are worn.

Ankles: silver / aluminium chains (*Pattilu / Golusulu*) or ankle bracelet or anklets are worn.

Ears: studs / rings with artificial stones referred to *Kamalu, Buttalu, Duddhulu, Kamalalu, Tharalu* are worn.

Nose / Nostrils: silver / brass ring (*Besari, Mukkupudaka*) are worn

Septem: silver or brass ring (*AdduGammi*) is worn.

Neck: necklace, marriage badge (*Thali*) of one or two gold disks and black beads embedded in a thread for married women, necklet are worn.

Hands: glass bangles, metal bangles or rubber bangles referred to *Gajulu* are worn by women while widows wear rubber bangles or metal bangles.

The Konda Kapu men or boys wear silver or gold ring to fourth (ring) finger of left hand and a watch. Of late well to do Konda Kapu youth / educated / employed men wear bracelet to wrist. There are no tribe specific traditional ornaments specially worn by Konda Kapu girls / boys / womenmen.

### **Hair Style:**

The traditional hair style of woman was '*Koppu*' where the long hair rare coiled to form a bun which are tied by a knot. Of late, most women and girls prefer to style their head hair hanging on their back as plait (*Jada*). The Konda Kapu girls and women are imitating plains caste women in their hair style. The women / girls apply oil (coconut oil) to hair, comb their hair neatly parted in the middle and braided and falling on the back similar to plains caste young women and girls. The boys and young men get their hair cut by imitating styles like film / movie heroes or plains caste men. The Konda Kapu men wear cotton string (*Molathadu*) on their waist.

**Tattooing:**

The Konda Kapu men and women do not have tattoo marks unlike neighbouring older Koya Dora, Konda Reddy, Konda Dora and Khond tribesmen. Of late, tattooing is not observed among young men and women from any tribe in R.C.Varam region as well as Arakuvalley area.

**Smoking:**

The Konda Kapu men only smoke but not women. Older Konda Kapu men smoke cigar while younger generation men and boys smoke cigarette. However, the smoking habit is on decline due to health awareness and prohibitive cost.

**Drinking:**

Both Konda Kapu men and women from Rampachodavaram area drink, palm sap extracted from Palmyra (*Toddy*), phoenix (*Eetha*) and caryota (*Jeelugu*), which is abundantly available during December – April season. However, younger generation Konda Kapu youth are addicted to branded alcoholic drinks such as beer, whisky, brandy etc. In majority of villages inhabited by Konda Kapu, the Palmyra and caryota palmtrees are abundant. The Konda Kapu men climb the palm and extract juice / sap (*ToddyKallu*), ferment it for intoxication and consume it in the morning as well as evening during the season (December to April), specially in Rampachodavaram area. Palmyra trees are relatively rare in Arakuvalley area as such ‘Toddy Kallu’ is not available for tribes of this region although few caryota palms provide sap (kallu) in few places. But only few Konda Kapu are consuming Kallu, while many of them consume bottled liquors.

**Material Culture:****Domestic Articles:**

The Konda Kapu use metallic utensils made of aluminium, hind allium and stainless steal for cooking and storing drinking water. They use stainless steel tumblers for drinking water. The Konda Kapu also use plastic buckets and drums for storing water. For eating food, majority of Konda Kapu use stainless steel plates. Very few Konda Kapu households use earthen pots for cooking vegetables, fish and meat. Majority Konda Kapu households in Arakuvalley region use L.P.G stove and gas cylinder for cooking food. However, they also use traditional hearth, usually outside the house using fire wood as fuel for boiling water for



bathing. They keep all the unused utensils on a rack similar to attic inside the house under the roof and daily use utensils on a stand near the hearth or stove in the veranda. The water is supplied through taps from the overhead tank in the villages arranged at few points in the streets. The Konda Kapu women usually collect water from tap. In some villages they draw water from bore well. The Konda Kapu store the millets, rice and other food material in small plastic drums, buckets or metallic bins with lid. The women or young girls carry water from the tap point on head or shoulder to the home. They have all the modern utensils including pressure cooker. After cleaning utensils they hang them to poles on the fence or fence stand to dry them. The dried shell of water guards are used to drink '*thadikallu*' an alcoholic beverage.

The Konda Kapu make baskets with bamboo ribs to carry dung and waste from cattle shed and dispose it outside the village or near their fields which is used as manure after decomposition. The Konda Kapu sleep on cots made of locally available country wood using a soft bed spread. They purchase plastic chairs for sitting although a few families also have wooden furniture. Some wooden frames made of local wood are used as wooden chairs / stools or boxes. Of late, the Konda Kapu use plastic chairs for sitting. They use leaf plates made of adda leaves for feeding guests. The Konda Kapu are not expert hunters but they use sharp metallic arrows, crowbar and sickle for hunting, digging and cutting respectively. The Konda Kapu make winnowing fan for domestic usage to clean grains, remove stones/ sand or earth from grains etc. Also these winning fans are used in agricultural operations to remove husk from grains during harvesting. Few Konda Kapu families in Arakuvalley region own mechanised tractors, mini tractors, harvesters, etc. which are used for agricultural activities in their fields as well as for giving equipment on hire / rental basis. The household utensils are referred to the same Telugu terms as used by plain caste people unlike different terms used by neighbouring agency tribes. In Rampachodavaram area the brooms are also made of very thin veneers of bamboo for sweeping floor or cleaning. The common household articles observed in Konda Kapu houses are cots with rectangular wooden frame to which thin roaps woven with fiber threads from locally available adda plants referred to '*Nulaka Mancham*'; baskets prepared with dried leaves of *Adda* plant referred to '*Adda Aakulu Butta*' to store small quantities of corn or seeds; small basket made of thin bamboo ribs to carry food to fields or to bring provisions from the shop referred to '*EduruButta*'; stone grinder to make millet flour referred to '*Thiragali*', wooden pounding / grinding mill made of *Gummadi* wood and pounding rod (*Rokali*); thick bamboo basket for carrying dung (*PedaThatta*); bamboo

winnowing fan (*Chata*) for cleaning / removing husk; broom to sweep floor referred to *Chepuru*; larger basket (*Gaadhe*) for storing large quantity of grains; pestle or pounding rod (*Rokali*) to pound millets such as jouar, *sama*, bajra, etc. in a pounding mill (*Rolu*); sickle (*Katthior Kodavali*) for (*goddali*) cutting twigs / bushes and harvesting rice fields axe for cutting wood / plants, stainless steel plates (*Pallelu*) for eating and steel bowls (*Ginnelu*) etc. Of late the Konda Kapu are using storage gunny bags to store larger quantity of grains and plastic drums for regular storage in the home.

The grains are also stored in larger baskets made of bamboo ribs and plastered with mud and dung. They use stone grinder to make flour from millets and also pounding corn using pounding rod or de-husk paddy or *sama*. The wooden pounding rod is fixed with a metallic ring made of iron at the pounding end. They use axe, sickle etc which are made of iron for cutting wood, trees etc. The material culture reflect that they use all the household objects similar to neighbouring plains caste populations and refer them with the same terms and use same terminology as used by plains caste people. Majority of Konda Kapu at Arakuvalley region have all the modern household furniture or items such as double cots, beds, chairs, almyrah, gas stove, gas cylinder, music systems, motor bikes, etc. However, majority of the Konda Kapu from R.C.Varam are relatively poor and hence do not own many modern house hold articles.

### **Musical Instruments:**

Traditionally Konda Kapu are not experts in either making musical instruments or playing specific instruments. Only in one village a large musical instrument similar to drum is observed which is played during *Gangalamma* festival. There are no specific musical instruments attached to or played by Konda Kapus from both Arakuvalley region or R.C.Varam area.

### **Agricultural Implements:**

The Konda Kapus use different shapes of ploughs to till the land depending on dry, wet or podu land. Relatively smaller plough (*Nagali*) is used for tilling wetlands while a long sturdy plough is used to till dry lands which are tough / rough with surface rocks. They keep all their ploughs under the shade of a tree or in the cattle shed during lean season. They take the services of Konda Kammara tribe to get the ploughs made from locally available wood from nearby forest and also sharpen ploughshare. They use flat wooden bar (*Chadunupatte*)

to level the fields. They cut the bushes and small plants / trees in the podu lands using axe or knife or sickle. The Konda Kapu use spade (*Borege / Gubbam*) for turning the earth in podu lands. Of late, podu cultivation is banned and only a few patches are cultivated by Konda Kapu. The body of plough as usual will have two ends, one end to hold the plough (*Medi*) and the other end attached with a sharp ploughshare (*Nakku*) for tilling. The Konda Kammara tribesmen sharpen the sickles, axes, crowbar, ploughshare and other metallic agricultural implements for all tribes. Konda Kapus use a larger spade to make bunds in the wet lands. Further, the Kond Kapu adopted agricultural implements used by neighbouring plains caste populations. In Arakuvalley area modern mechanical agricultural implements such as tiller, cultivator, plough, harvester etc which are attached to tractor for tilling fields, cutting and harvesting of paddy crop are in use. The ITDA has also provided modern agriculture equipment on subsidy to farmers. All the Konda Kapu households who have small land holdings own necessary agricultural implements prepared by Konda Kammara or purchased in weekly market (*Shandy / Santha*).

#### **Environmental Sanitation, Hygiene, Disease and Treatment:**

The sanitation in Konda Kapu inhabited villages in Arakuvalley region are relatively clean, specially the premises of house. In few villages small drains are observed for waste water disposal. However, due to domestication of cows, goats and poultry birds, the streets and lanes in the village are dirty with dung and excreta of animals. The sanitation appear to be not satisfactory due to cattle shed in the close proximity of residential houses. The household waist, cattle shed waist, dung and rubbish is piled up as heaps within a short distance to the house or abetting fields. In some villages in Rampachodavaram area proper drainage facilities are absent and hence waste water used after cleaning vessels, bathing and cleaning cattle will be stagnant in front of the houses. In all the five villages where ever Konda Kapu reside have cement roads in Arakuvalley region, but the infrastructure facilities are relatively poor and sanitation is not satisfactory in R.C.Varam area. The Konda Kapu use tooth brush and paste to brush their teeth, while in the R.C.Varam area, many Konda Kapu people use twigs of 'Kanuga', wild caster (*AdaviAmudamu*), *Thangedu*, etc. specifically men who go to fields in the morning. During their return from fields the Konda Kapu men collect a tender twig to brush their teeth. Sometimes both men and women brush teeth with tender twigs of plants near the stream using the water flowing in fields specially during transplantation, weeding and harvesting operations. The Konda Kapu take bath every day. Men take bath after they return from fields doing hard work to get rid of sweat and dust. Women usually take bath in the evening hours after darkness set in. Men take bath mostly in

open area while women take bath in closed bath room outside the house. The men and women use soap to take bath. The Konda Kapu women use shampoo for head bath and also apply lemon juice to get rid of dandruff and dirt from scalp. However, in few villages women also take bath near the stream after cleaning utensils / washing clothes. Always men and women wash their hands and feet before taking lunch or dinner. They use ash from hearth as well as washing soap for cleaning utensils. In some villages open defecation is observed although they have toilets at their home, because of the absence of continuous running tap water facility to bath rooms.

In the past the common ailments used to be malaria during rainy season which is controlled now to some extent, but every year they are exposed to and experiencing malaria, dengue and chicken gunna, due to mosquito menace; seasonal fevers, cold, cough and skin diseases. Of late, they are not experiencing gastroenteritis. The villages are well connected with road network and hence feeder ambulance service is available whenever necessary. The Konda Kapu of Arakuvalley region invariably use the primary health centre facility to get the diagnosis by qualified allopathy doctor and the treatment is free of cost. The Konda Kapu although use herbal medicine for small ailments, they never believe traditional spiritual healers from tribes. The Konda Kapu prefer primary health centre at Arakuvalley which is within a reachable distance. The Konda Kapu of Rampachodavaram area too use primary health centre for diagnosis and treatment of diseases. However, they also use herbal medicines prescribed by '*Guruvu*' or traditional medicine man. Several Konda Kapu men also know the medicinal herbs, leaves and roots that work for simple ailments like fever, pains, cold, cough, etc. Whenever they get hurt by stone or agriculture implements on their legs or hands, they apply extract from leaves to cure the wound. The primary health centre supplies medicines free of cost to all the tribes including Konda Kapu in both Arakuvalley region and R.C.Varam area whenever they fall sick.

**Language:**

The Konda Kapu speak only Telugu, a Dravidian language which is their mother tongue. Other tribes such as Konda Reddy, Koya Dora, Konda Kammara and Valmiki also converse in Telugu although Khond, Koya Dora and Valmiki tribesmen speak Telugu as well as their own mother tongue. The Konda Kapus do not have any difficulty to convey their problems to Telugu speaking government officials visiting their villages. NVK, Rao who studied Konda Kapu during 1991-1992 (Singh et.al., 2003) reports that Konda Kapu speak *Kuvi* dialect but in the present study it is clearly observed that the mother tongue of Konda

Kapus is Telugu and they do not speak *Kuvi* which is the mother tongue of Khond a PVTG tribe in ITDA Paderu area.

### Literacy and Educational Status:

Literacy levels of Konda Kapu are available as per census 2001 show that 49.40% were literate (male-55.73%, female- 43.24% in the year 2001 earlier. The literacy levels in all agency tribes are relatively low. Household survey was conducted among 199 Konda Kapu families covering 800 individuals from Arakuvalley region and 259 households covering 1007 individuals from Rampachodavaram region. The results of survey on educational status of Konda Kapu in Paderu ITDA is presented in Table-IV-3. About 61.62% are literate who are from younger generation while 38.38% of Konda Kapus from Arakuvalley region are illiterate, mostly older generation women and men. As high as 24.5% have secondary school level of education, while 13.25% KondaKapus have primary education. About 6.87% have higher secondary school level of education, while 7.75% have completed bachelor degree. Only few (3) Konda Kapu had post graduation unlike Bagatha or Valmiki tribes from this region who have more educated people. Few Konda Kapus have completed B.Tech degree and about 1.37% have B.Ed degree. Compared to Valmiki and Bagatha tribes the proportion of Konda Kapu with higher education qualification is relatively minimal in Arakuvalley as well as Rampachodavaram.

**Table IV- 3**  
**Educational status of Konda Kapu tribe in Arakuvalley from Paderu ITDA,**  
**Visakhapatnam district**

| S.No         | Educational Status | Name of the Village |            |                |                   |              | Total      | % to Total    |
|--------------|--------------------|---------------------|------------|----------------|-------------------|--------------|------------|---------------|
|              |                    | Kuridi              | Araku      | Pappudu valasa | Yendapalli valasa | Kotha valasa |            |               |
| 1            | Illiterate         | 36                  | 95         | 55             | 41                | 80           | 307        | 38.38         |
| 2            | Anganawadi         | 4                   | 16         | 10             | 10                | 8            | 48         | 13.25         |
| 3            | Primary            | 8                   | 31         | 19             | 17                | 31           | 106        | 9.12          |
| 4            | Secondary          | 15                  | 57         | 33             | 36                | 55           | 196        | 24.50         |
| 5            | Intermediate       | 3                   | 17         | 7              | 13                | 15           | 55         | 6.87          |
| 6            | Degree             | 2                   | 24         | 11             | 15                | 10           | 62         | 7.75          |
| 7            | B.Ed/Diet          | 1                   | 3          | 2              | 1                 | 4            | 11         | 1.37          |
| 8            | ITI                | 1                   | 2          | 0              | 1                 | 0            | 4          | 0.5           |
| 9            | Nursing            | 0                   | 1          | 1              | 0                 | 1            | 3          | 0.37          |
| 10           | B.Tech             | 0                   | 0          | 0              | 1                 | 4            | 5          | 0.62          |
| 11           | Post Graduation    | 0                   | 1          | 1              | 1                 | 0            | 3          | 0.37          |
| <b>Total</b> |                    | <b>70</b>           | <b>247</b> | <b>139</b>     | <b>136</b>        | <b>208</b>   | <b>800</b> | <b>100.00</b> |

The educational status of Konda Kapu from Rampachodavaram is presented in table IV-4. Relatively high proportion of Konda Kapu from R.C. Varam are illiterate (48.26%) compared to Arakuvalley (38.38%). Further, the proportion of Konda Kapus who have completed primary and secondary and degree level of education are relatively lower than Arakuvalley region indicating their educational backwardness. Only one post graduate out of 1007 is reported while none have technology degree. About 0.5% have B.Ed degree. As such the Konda Kapu of R.C.Varam area are relatively backward in educational status.

**Table - 4**  
**Educational status of Konda Kapu tribe from Rampachodavaram ITDA, East Godavari district**

| S.No         | Educational Status | Name of the Village |             |              |              |           | Total       | % to Total    |
|--------------|--------------------|---------------------|-------------|--------------|--------------|-----------|-------------|---------------|
|              |                    | Dorachintala-palem  | Gunju-gudem | China-gedada | Sokula-gudem | Kutravada |             |               |
| 1            | Literate           | 2                   | 10          | 1            | 17           | 2         | 32          | 3.2           |
| 2            | Illiterate         | 50                  | 183         | 24           | 197          | 32        | 486         | 48.26         |
| 3            | Anganawadi         | 11                  | 27          | 16           | 44           | 13        | 111         | 11.02         |
| 4            | Primary            | 22                  | 58          | 19           | 63           | 15        | 177         | 17.59         |
| 5            | Secondary          | 7                   | 40          | 21           | 88           | 14        | 170         | 16.88         |
| 6            | Intermediate       | 4                   | 2           | 2            | 23           | 5         | 36          | 3.57          |
| 7            | Degree             | 2                   | 2           | 4            | 11           | 0         | 19          | 1.89          |
| 8            | B.Ed/Diet          | 0                   | 0           | 2            | 3            | 0         | 5           | 0.49          |
| 9            | ITI                | 0                   | 0           | 0            | 1            | 0         | 1           | 0.1           |
| 10           | Nursing            | 0                   | 0           | 1            | 0            | 0         | 1           | 0.1           |
| 11           | B.Tech             | 0                   | 0           | 0            | 0            | 0         | 0           | 0             |
| 12           | Post Graduation    | 0                   | 0           | 0            | 1            | 0         | 1           | 0.1           |
| <b>Total</b> |                    | <b>96</b>           | <b>312</b>  | <b>89</b>    | <b>431</b>   | <b>79</b> | <b>1007</b> | <b>100.00</b> |

#### **Employment Status:**

The survey of 800 Konda Kapus from Arakuvalley region (table IV-5) reveal that 61.5% are engaged in agricultural labour, while 33.5% are students pursuing studies. Only 4.25% of Konda Kapu are employees, while very few are business men. Contrastingly, very few people (0.69%) are employees among Konda Kapu from R.C.Varam (table IV-6), while

majority are engaged in agriculture labour (62.66%) and none are engaged in business indicating backwardness of Konda Kapu from R.C.Varam.

**Table IV- 5**  
**Occupational status of Konda Kapu tribe in Arakuvalley area from Paderu ITDA, Visakhapatnam district**

| S.No         | Occupational Particulars | Name of the Village |            |               |                   |              | Total      | % to Total    |
|--------------|--------------------------|---------------------|------------|---------------|-------------------|--------------|------------|---------------|
|              |                          | Kuridi              | Araku      | Papudu-valasa | Yendapalli-valasa | Kotha-Valasa |            |               |
| 1            | Agricultural labour      | 48                  | 163        | 79            | 82                | 120          | 492        | 61.5          |
| 2            | Employee                 | 0                   | 6          | 7             | 6                 | 15           | 34         | 4.25          |
| 3            | Mason                    | 0                   | 0          | 3             | 0                 | 1            | 4          | 0.5           |
| 4            | Studying                 | 22                  | 78         | 50            | 47                | 71           | 268        | 33.5          |
| 5            | Business                 | 0                   | 0          | 0             | 1                 | 1            | 2          | 0.25          |
| <b>Total</b> |                          | <b>70</b>           | <b>247</b> | <b>139</b>    | <b>136</b>        | <b>208</b>   | <b>800</b> | <b>100.00</b> |

**Table IV- 6**  
**Occupational status of Konda Kapu tribe from Rampachodavaram ITDA, East Godavari district**

| S.No         | Occupational Particulars | Name of the Village |             |              |              |           | Total       | % to Total    |
|--------------|--------------------------|---------------------|-------------|--------------|--------------|-----------|-------------|---------------|
|              |                          | Dorachintala-palem  | Gunju-gudem | China-gedada | Sokula-gudem | Kutravada |             |               |
| 1            | Agricultural labour      | 58                  | 212         | 51           | 272          | 38        | 631         | 62.66         |
| 2            | Employee                 | 0                   | 2           | 3            | 2            | 0         | 7           | 0.69          |
| 3            | Mason                    | 0                   | 0           | 0            | 0            | 0         | 0           | 0             |
| 4            | Studying                 | 38                  | 98          | 35           | 157          | 41        | 369         | 36.64         |
| 5            | Business                 | 0                   | 0           | 0            | 0            | 0         | 0           | 0             |
| <b>Total</b> |                          | <b>96</b>           | <b>312</b>  | <b>89</b>    | <b>431</b>   | <b>79</b> | <b>1007</b> | <b>100.00</b> |

## CHAPTER- V

### ECONOMIC ORGANISATION

The Konda Kapu population is inhabiting five villages near Arakuvalley, on Eastern Ghats hill ranges at an elevation of about 3000 feet above mean sea level(MSL) in Visakhapatnam district. Another group of Konda Kapu population who are distinct from Konda Kapus of Arakuvalley inhabit about forty one villages in ITDA Rampachodavaram, East Godavari district. Both these regions are contiguous hill ranges on Eastern Ghats. The flora and fauna on these hill ranges are rich. The forest is moist deciduous in Modugol hills and semi evergreen in great Galikonda hill near Sunkarametta in Visakhapatnam district. The Arakuvalley is surrounded by hills and all hill streams form in to a major stream (*Gedda*) near Chompi which flow on the side of YandapalliValasa, KothaValasa, PappuduValasa, Araku and Kuridi villages where Konda Kapu population inhabit. During South west monsoon from June to August and North-East monsoon form September to December there will be heavy rain fall with a mean of 120cm per year. The summer season from April to May / June is relatively hot and humid. The temperatures fall below 10<sup>o</sup>c specially during night in December and January months with dense fog. During summer season, after hot afternoon sun there will be light showers or drizzle on these hill ranges. The soils are sandy loams providing rich organic nutrients to plant species.

Almost similar climatic conditions exist in R.C.Varam area in East Godavari district, which is also a part of Eastern Ghats hill ranges. However, the Papihills on the banks of river Godavari are not as high as *GaliKonda*. The maximum height of hill ranges in Rampachodavaram area vary from 1000 to 1350 feet above MSL. A number of waterfalls provide fun and joy as well as irrigation source for local people and the reservoirs provide drinking water to the plains people. The maximum temperature sometimes crosses 40 <sup>o</sup>c while the minimum falls to 14<sup>o</sup>c at Rampachodavaram/ Maredumilli forest. The forest in Rampa agency is dense with a variety of flora and fauna.

#### **Flora:**

The upper canopy on the hill ranges surrounding Arakuvalley comprises of tall and bushy plants such as *Tectonagrandis*, *Terminaliatomentosa*, *Xyliaxylocarpa*, *Anogerrouslatifolia*, *Dilleniapentagyna*, *Adina cordifolia*, *Mitragynaparviflora*, *Petrocarpusmarsupium*, *Lagerstromiaparviflora*, *Schleicheratrijuga*, *Mangiferaindica*, *Dalbergialatifolia*, *Albiziaodoratissima* etc. The lower canopy on the hills consists of



Brideliarentosa, Scheberaswietenioides, Careyaarborea, Kydiacalynica, Poluanthiacarasoides, Grewiatiliaefolia, Dendrocalamusstrictus, Holorrehenaantidysenteria, Strychnopotatorum, Semicarpusanacardium, Bamboo, Embilicaofficinalisetc that grow abundantly in shallow and rocky soils on these hills. Small shrubs such as Nyctanthus, Helecters, Pavettaindica, Flemingachapper, Indigoferacassiodes and tall grass are over grown in the open area of the forest. The climbers that are found frequently are Buta superb, Bauhinia vahili, Milletiaauriculata etc. The tribal populations in this region depend on a variety of leafy vegetable plants belonging to Achyranthus, Alternantherasessilis, Boerhaviadiffusa, Colocasia, Codospermum, Cayraticatrifolia, etc., which are eaten either directly or after boiling or cooking as staple food. The flowers of some of the plants such as Cassia, Oroxyllum, Abutilon, Pavetta, etc, are also a source of supplementary food for the local tribal populations. The fruit bearing plants in these Eastern Ghats hill ranges include jack, mango, guava, tamarind, black plum, phoenix, pineapple, custard apple, jujube, and variety of berrys.

Almost similar type of ecology and flora are found in Rampachodavaram agency area also. The mango and gooseberry fruit trees are abundant along with Palmyra and Caryotaurens. The tribes of this area extract palm sap from phoenix, palmyra and caryota palm plants and consume fermented sap (*kallu*) as a staple food specially during December-May season. The forest is semi deciduous but not as thick as in Arakuvalley region. This area was exploited by non-tribal populations from neighbouring mandals and hence the number of plant species got depleted compared to Arakuvalley region.

### **Fauna:**

The animal species in the forest area are relatively thin due to over exploitation. In the past bison, wild animals like black bear and cheetah are reported to exist in the forest. Variety of wild cats, wild pig, jackal, civit, bison, wild porcupine, sambar, rabbits, rodents, monitor lizards, hares, hyena, wolf, wild goat, fox, langur, mongoose, monkeys, tree shrews etc exist in the forest area which are a source of protein food to local tribes. Several bird species are abundant in shrubs near the foot hills of Konda Kapu inhabited villages. Only few Konda Kapu men hunt animals in the forest. However, hunting wild animals, peacock, some endangered animals and bird species are prohibited by law. Hence hunting in forest is discouraged.

### **Economic Resources:**

The main source of livelihood of Konda Kapu are cultivation of dry, podu and wet lands, collection of non-timber forest produce (NTFP), collection of tubers, roots, leaves and flowers from the nearby forest which are edible. The flat lands near the foot hills, the make shift lands on the hill slopes and small plots of level land by the side of hill streams with water source are agricultural lands. The Konda Kapus use traditional agricultural implements such as plough '*Nagali*' cultivator, levelling rod '*patte*' etc, drawn by bullocks or cattle for both dry and wet land cultivation. They rear cattle, cows, goats and poultry birds. The economic life of Konda Kapu depends mainly on seasonal rains, crops, livestock, edible forest produce and NTFP.

### **Forest:**

Besides agricultural land, the potential sources of economy of Konda Kapu is forest. The Konda Kapu use locally available wood and bamboo for construction of thatched house, fence around the house and sometimes fence for the fields. The dried wood and shrubs are collected and used as fuel to heat water and also for cooking. They collect adda fruits, berries, mangoes, jack fruit etc for self consumption. They gather roots, shoots, tubers from forest mainly for source of food. The grazing fields near foot hills as well as forest plants are the source of food or fodder for cattle, buffaloes, goats etc. The birds and small animals in the forest are source of protein food for Konda Kapus. Variety of forest produce such as tamarind, hill brooms, soap nuts, sheekakai, adda leaves, adda fruits, `addafiber, gumkharia, pungam seeds, cleaning nuts, marking nuts, honey, bee wax, cashews, soybeans, etc are, collected by Konda Kapu which are sold to traders in weekly market or GCC. The Konda Kapu also collect variety of berries, custard apple, gooseberry, jack fruit, mango, papaya, pineapple, guva and other available edible fruits from the forest and also roots like wild elephant yam, sweet potato, edible leaves, flowers, etc for sale as well as self consumption. The forest department has banned hunting and podu cultivation but permit tribes to collect forest produce without harming flora and fauna.

### **Land:**

Agriculture is the major occupation of Konda Kapu besides agriculture labour in villages. The main resource is land. Majority of Konda Kapu own dry lands or podu lands. Some Konda Kapu families inhabiting in this area for more than 50 years only own wet lands

specially in Rampachodavaram area. However, in Arakuvalley area majority of Konda Kapu own wet lands also. The Konda Kapu from Arakuvalley region cultivate both traditional and commercial crops in their dry or semi dry lands with water source. The Konda Kapu from Arakuvalley cultivate traditional millet crops such as finger millet, little millet (*Samalu*), fox tail millet, etc, oil seeds namely niger (*valusulu*), soybean, rajma bean, etc, in dry lands and paddy in the wet lands. Only few Konda Kapu who do not have land holdings have leased lands from Konda Reddy tribe people in Rampachodavaram area. After retaining few bags of rice and millets, the excess / surplus grains are sold in the market. Similarly the commercial vegetables are sold in shandy or to traders who have advanced cash for purchase of manure, agricultural implements, and household domestic requirements. In Arakuvalley area, the Konda Kapu cultivate rice and commercial crops like turmeric, ginger, cabbage, cauliflower, sweet corn etc in wet and semidry lands, coffee, pepper and spices on hill slopes and millets, pulses etc in podu or dry lands. In Rampachodavaram area several Konda Kapu households own cashew and mango plantations on hill slopes. The Konda Kapu also cultivate rice in wet lands, millets, pulses etc in dry lands. The Konda Kapu do not have terrace lands. There are no land transactions because no one sell land nor purchase. About 5% of recent migrant Konda Kapus in Rampachodavaram as well as Araku area do not own lands, who depended on cultivation exclusively in leased lands or podu lands.

A survey was conducted to know the extent of different types of lands owned or cultivated by Konda Kapu in Arakuvalley and Rampachodavaram regions and results are presented in table V-1 and V-2. Among Konda Kapus from Arakuvalley (Table V-1) about 26.63% households do not own or cultivate wet lands. Majority (42.21%) have 1 to 2 acres of wet land for cultivating paddy while 27.63% have up to 5 acres of wet land. About 42.21% Konda Kapu households also own dry lands to an extent of two acres followed by 24.12% up to 5 acres. About 29.14% Konda Kapus do not own dry lands. However, these households are cultivating podu lands up to 2 to 5 acres. Those Konda Kapu who have settled prior to 1970s only own wet and dry lands while the recent settlers do not have access to purchase land due to 1 of 70 act which prohibits transfer or sale of land to non-tribal persons. The Konda Kapu population are hard working skilled farmers and cultivate both commercial and traditional crops in Arakuvalley area.

**Table V-1**  
**Types and extent of land owned and cultivated by Konda Kapu from Arakuvalley area, Paderu**  
**ITDA Visakhapatnam District**

| S.No     | Type of Land |              | Name of the village&No.of families |              |                |                   |             | Total      | % to total    |
|----------|--------------|--------------|------------------------------------|--------------|----------------|-------------------|-------------|------------|---------------|
|          |              |              | Kuridi                             | Araku        | Pappudu valasa | Yendapalli valasa | Kothavalasa |            |               |
| <b>1</b> | <b>Wet</b>   | Nil          | 13                                 | 14           | 9              | 4                 | 13          | 53         | 26.63         |
|          |              | Below1Acer   |                                    |              | 1              |                   |             | 1          | 0.50          |
|          |              | 1 to 2 Acers | 5                                  | 15           | 19             | 27                | 18          | 84         | 42.21         |
|          |              | 3 to 5Acers  |                                    | 29           | 6              | 7                 | 13          | 55         | 27.63         |
|          |              | 6 to 8 Acers |                                    |              |                |                   |             |            |               |
|          |              | 9+ above     |                                    |              |                |                   | 6           | 6          | 3.01          |
|          |              | <b>Total</b> | <b>18</b>                          | <b>58</b>    | <b>35</b>      | <b>38</b>         | <b>50</b>   | <b>199</b> | <b>100.00</b> |
| <b>%</b> | <b>9.04</b>  | <b>29.14</b> | <b>17.58</b>                       | <b>19.09</b> | <b>25.12</b>   | <b>100</b>        |             |            |               |
| <b>2</b> | <b>Dry</b>   | Nil          | 10                                 | 13           | 6              | 16                | 13          | 58         | 29.14         |
|          |              | Below1Acer   |                                    |              |                |                   |             |            |               |
|          |              | 1 to 2 Acers | 3                                  | 19           | 20             | 18                | 24          | 84         | 42.21         |
|          |              | 3 to 5Acers  | 5                                  | 21           | 7              | 3                 | 12          | 48         | 24.12         |
|          |              | 6 to 8 Acers | -                                  | 4            | 1              | 1                 | 1           | 7          | 3.51          |
|          |              | 9+ above     | -                                  | 1            | 1              | -                 | -           | 2          | 1.00          |
|          |              | <b>Total</b> | <b>18</b>                          | <b>58</b>    | <b>35</b>      | <b>38</b>         | <b>50</b>   | <b>199</b> | <b>100.0</b>  |
| <b>%</b> | <b>9.04</b>  | <b>29.14</b> | <b>17.58</b>                       | <b>19.09</b> | <b>25.12</b>   | <b>100</b>        |             |            |               |
| <b>3</b> | <b>Podu</b>  | Nil          | 16                                 | 51           | 31             | 29                | 48          | 175        | 87.93         |
|          |              | Below1Acer   |                                    |              |                |                   |             |            |               |
|          |              | 1 to 2 Acers | 2                                  | 5            | 3              | 7                 | 1           | 18         | 9.04          |
|          |              | 3 to 5Acers  | 0                                  | 2            | 1              | 2                 | 1           | 6          | 3.01          |
|          |              | 6 to 8 Acers |                                    |              |                |                   |             |            |               |
|          |              | 9+ above`    |                                    |              |                |                   |             |            |               |
|          |              | <b>Total</b> | <b>18</b>                          | <b>58</b>    | <b>35</b>      | <b>38</b>         | <b>50</b>   | <b>199</b> | <b>100.00</b> |
| <b>%</b> | <b>9.04</b>  | <b>29.14</b> | <b>17.58</b>                       | <b>19.09</b> | <b>25.12</b>   | <b>100</b>        |             |            |               |

**Table V-2**  
**Type and extent of land owned and cultivated by Konda Kapu from Rampachodavaram ITDA,**  
**East Godavari District**

| S.No     | Types of Land |              | Name of the village / No.of families |              |               |              |           | Total      | % to total    |
|----------|---------------|--------------|--------------------------------------|--------------|---------------|--------------|-----------|------------|---------------|
|          |               |              | Dorachintha lapalem                  | Gunja gudem  | China geddada | Sokula gudem | Kutravada |            |               |
| <b>1</b> | <b>Wet</b>    | Nil          | 17                                   | 58           | 20            | 72           | 11        | 178        | 68.99         |
|          |               | Below1Acer   |                                      |              |               |              |           |            |               |
|          |               | 1 to 2 Acers | 7                                    | 23           | 1             | 27           | 1         | 59         | 22.86         |
|          |               | 3 to 5Acers  | 3                                    | 9            | 1             | 7            |           | 20         | 7.75          |
|          |               | 6 to 8 Acers |                                      |              |               | 1            |           | 1          | 0.38          |
|          |               | 9+ above     |                                      |              |               |              |           |            |               |
|          |               | <b>Total</b> | <b>27</b>                            | <b>90</b>    | <b>22</b>     | <b>107</b>   | <b>12</b> | <b>258</b> | <b>100.00</b> |
| <b>%</b> | <b>10.46</b>  | <b>34.88</b> | <b>8.52</b>                          | <b>41.47</b> | <b>4.65</b>   | <b>100</b>   |           |            |               |
| <b>2</b> | <b>Dry</b>    | Nil          | 23                                   | 85           | 13            | 54           | 12        | 187        | 72.48         |
|          |               | Below1Acer   |                                      |              |               |              |           |            |               |
|          |               | 1 to 2 Acers | 4                                    | 3            | 4             | 28           | -         | 39         | 15.11         |
|          |               | 3 to 5Acers  | -                                    | 2            | 5             | 19           | -         | 26         | 10.07         |
|          |               | 6 to 8 Acers | -                                    | -            | -             | 5            | -         | 5          | 1.93          |
|          |               | 9+above      |                                      |              |               | 1            |           | 1          | 0.38          |
|          |               | <b>Total</b> | <b>27</b>                            | <b>90</b>    | <b>22</b>     | <b>107</b>   | <b>12</b> | <b>258</b> | <b>100.00</b> |
| <b>%</b> | <b>10.46</b>  | <b>34.88</b> | <b>8.52</b>                          | <b>41.47</b> | <b>4.65</b>   | <b>100</b>   |           |            |               |
| <b>3</b> | <b>Podu</b>   | Nil          | 1                                    | 17           | 5             | 40           | -         | 63         | 24.41         |
|          |               | Below1Acer   | 2                                    |              |               |              |           | 2          | 0.77          |
|          |               | 1 to 2 Acers | 10                                   | 32           | 10            | 17           | 3         | 72         | 27.90         |
|          |               | 3 to 5Acers  | 13                                   | 39           | 7             | 25           | 9         | 93         | 36.04         |
|          |               | 6 to 8 Acers |                                      | 2            |               | 10           |           | 12         | 4.65          |
|          |               | 9+ above     | 1                                    |              |               | 15           |           | 15         | 5.81          |
|          |               | <b>Total</b> | <b>27</b>                            | <b>90</b>    | <b>22</b>     | <b>107</b>   | <b>12</b> | <b>258</b> | <b>100.00</b> |
| <b>%</b> | <b>10.46</b>  | <b>34.88</b> | <b>8.52</b>                          | <b>41.47</b> | <b>4.65</b>   | <b>100</b>   |           |            |               |

Among Konda Kapu from Rampachodavaram majority households (68.9%) do not own lands. Only 22.86% are cultivating 1 to 2 acres of wet land while only 7.75% are cultivating 3 to 5 acres. Those who have settled after 1970s are cultivating podu lands. Majority of Konda Kapu from Rampachodaram except 24.41% are depending on podu lands for their livelihood. In Sokulugudem village majority of Konda Kapu own cashew plantations in dry lands and podu hill slope lands followed by Konda Kapu of Gunjugudem village. In Chinageddada a road side village, 50% of Konda Kapus only have cultivable lands while majority depend on podu lands. Those Konda Kapu households who have migrated after the year 1970 do not own any land. On the whole, the Konda Kapu from Arakuvalley region are relatively in a better place in landholdings compared to Konda Kapus of Rampachodavaram area.

The Konda Kapus at Arakuvalley region cultivate both traditional crops such as millets, corn, rice, pulses and niger and groundnut oil seeds and commercial crops such as coffee, few spices like black pepper, cinnamon, turmeric, ginger in addition to English vegetables like cauliflower, cabbage etc. The crop calendar. Season of broadcast and harvest at Arakuvalley region is provided in table V-3.

**Table V-3: Cop Calendar, Season of Broadcast/ harvest and yield at Arakuvalley region, ITDA Paderu**

| <b>S.No</b> | <b>Name of the Crop<br/>(Wet / Dry / Podu)</b> | <b>Local name of<br/>Crop</b> | <b>Ploughing (number)<br/>tilling season</b> | <b>Broad casting /<br/>Transplant season</b> | <b>Crop duration</b>                          | <b>Harvest season</b> |
|-------------|--|-------------------------------|--|--|---|-----------------------|
| 1           | Paddy (wet)                                    | VariDanyam                    | July (6)                                     | Broad cast in June<br>transplant in July     | 4 months                                      | October               |
| 2           | Little millet (podu)                           | Samalu                        | June (4)                                     | July   | 3 - 4 months                                  | September             |
| 3           | Finger millet (podu)                           | Chodi / Ragi                  | June (5)                                     | July   | 6 months                                      | November / December   |
| 4           | Groundnut (dry)                                | Verusenaga                    | July (4)                                     | August                                       | 3months                                       | November / December   |
| 5           | Redgram(dry)                                   | Kandhi                        | June (2)                                     | July   | 5 months                                      | December              |
| 6           | Green gram (wet)                               | Pesara                        | July (3)                                     | August                                       | 3-4 months                                    | November / December   |
| 7           | Black gram(wet)                                | Minimu                        | October                                      | October                                      | 4 months                                      | January               |
| 8           | Niger (wet)                                    | Valusu                        | October                                      | October                                      | 4 months                                      | January               |
| 9           | Ginger (semi wet)                              | Allam                         | October                                      | October                                      | 4 months                                      | January               |
| 10          | Turmeric (semi wet)                            | Pasupu                        | October                                      | October                                      | 3-4 months                                    | December / January    |
| 11          | Cabbage (semi wet)                             | Cabbage                       | August / September                           | September                                    | 3-4 months                                    | December / January    |
| 12          | Cauliflower(semi wet)                          | Cauliflower                   | September / October                          | October                                      | 3 months                                      | September to December |
| 13          | Coriander (semi wet)                           | Kothimera                     | October                                      |  |   |                       |
| 14          | Coffee (slopes)                                | Coffee                        | Plantation                                   |  | 5 <sup>th</sup> year to 20 <sup>th</sup> year |                       |
| 15          | Pepper(slopes)                                 | Miriyalu                      | Creaperon<br>Siliver oak                     |  |   |                       |
| 16          | Chilli (dry)                                   | Mirapa                        | October                                      | November                                     | 4-5 months                                    | January-April         |
| 17          | Radidish(dry)                                  | Mullangi                      | December                                     | December                                     | 3-months                                      | February- April       |

**Table V-4: Cop Calendar, Season of Broadcast/ harvest and yield at Rampachodavaram ITDA**

| <b>S.No</b> | <b>Name of the Crop<br/>(Wet / Dry / Podu)</b> | <b>Local name of<br/>Crop</b> | <b>Ploughing (number)<br/>tilling season</b> | <b>Broad casting /<br/>Transplant season</b> | <b>Crop duration</b>                    | <b>Harvest season</b>                         |
|-------------|--|-------------------------------|--|--|---|---|
| 1           | Paddy (wet)                                    | Vari Danyam                   | July / July (5)                              | Broad cast in June<br>transplant in July     | 4 months                                | October - November                            |
| 2           | Little millet (podu)                           | Jonna                         | June (4)                                     | June / July                                  | 5 months                                | November / December                           |
| 3           | Fox tail millet (podu)                         | Korra                         | June (4)                                     | June   | 3-4 months                              | September                                     |
| 4           | Little millet (podu)                           | Sama                          | July (4)                                     | June   | 3-4 months                              | September                                     |
| 5           | Finger millet(dry)                             | Chodi / Regi                  | June (4)                                     | July   | 6months                                 | December                                      |
| 6           | Bajra (Dry)                                    | Gantlu                        | June (4)                                     | July   | 4 months                                | November                                      |
| 7           | Redgram  | Kandi                         | June (5)                                     | July   | 5 months                                | November / December                           |
| 8           | Black gram                                     | Minumu                        | August                                       | September                                    | 3 months                                | November / December                           |
| 9           | Green gram                                     | Pesara                        | August                                       | September                                    | 3 months                                | November / December                           |
| 10          | Long bean (dry) cow<br>pea                     | Bobbarlu                      | August (2)                                   | September                                    | 4 months                                | December / January                            |
| 11          | Corn   | Makkajonna                    | June (3)                                     | July   | 4 months                                | December                                      |
| 12          | Broad bean                                     | Chikkudu                      | July (3)                                     | August                                       | 3-4 months                              | October                                       |
| 13          | Cashew   | Jeedipappu                    | Twice year                                   | Initially mixed crop                         | Yield every year<br>seasonally 4 months | After 3 years of<br>plantation in<br>December |
| 14          | Ground nut                                     | Verusanaga                    | July / August                                | August                                       | 3-4 months                              | November / December                           |



In Rampachodavaram Konda Kapus cultivate cashew a commercial crop on hill slopes or dry land. They also cultivate traditional crops such as millets, pulses, corn and rice, in dry and wet lands. The crop calendar is provided in table V-4.

The Konda Kapus at Arakuvalley are better horticulturists than people belonging to other tribes of the region except Mali tribe. Similarly the Konda Kapus of Rampachodavaram are also hard working agriculturists though do not own much lands unlike Konda Reddy tribe. Village wise income particulars of Konda Kapu from Arakuvalley area are provided in table V-5.

**Table –V-5**  
**Village wise Income particulars of KondaKapu tribe from Arakuvalley area,**  
**Visakhapatnam District**

| S.No         | Income in Rupees | Name of the Village |           |               |                   |              | Total      | % to Total    |
|--------------|------------------|---------------------|-----------|---------------|-------------------|--------------|------------|---------------|
|              |                  | Kuridi              | Araku     | Papudu valasa | Yendapalli valasa | Kotha Valasa |            |               |
| 1            | Up to20000       | 5                   | 5         | 4             | 6                 | 7            | 27         | 13.56         |
| 2            | 20001 to 40000   | 13                  | 29        | 19            | 16                | 16           | 93         | 46.70         |
| 3            | 40001 to 60000   | 0                   | 17        | 7             | 8                 | 13           | 45         | 22.60         |
| 4            | 60001 to 80000   | 0                   | 0         | 0             | 2                 | 3            | 5          | 2.50          |
| 5            | 80001 + above    | 0                   | 7         | 5             | 6                 | 11           | 29         | 15.57         |
| <b>Total</b> |                  | <b>18</b>           | <b>58</b> | <b>35</b>     | <b>38</b>         | <b>50</b>    | <b>199</b> | <b>100.00</b> |

About 46.7% Konda Kapus earn between twenty and forty thousand rupees per year, 22.6% earn between forty and sixty thousands, 15.57% earn more than eighty thousand while only 13.56% earn up to twenty thousand rupees or less. The village wise income particulars of Konda Kapu from Rampachodavaram are presented in table V-6.

**Table –V-6**  
**Village wise Income particulars of Konda Kapu tribe from Rampachodavaram ITDA,**  
**East Godavari district.**

| S.No         | Income in Rupees | Name of the Village |             |              |              |           | Total      | % to Total    |
|--------------|------------------|---------------------|-------------|--------------|--------------|-----------|------------|---------------|
|              |                  | Dorachintala palem  | Gunju gudem | China gedada | Sokula gudem | Kutravada |            |               |
| 1            | 1 to20000        | 8                   | 38          | 6            | 35           | 2         | 89         | 34.36         |
| 2            | 20001 to 40000   | 15                  | 31          | 10           | 58           | 10        | 124        | 47.87         |
| 3            | 40001 to 60000   | 2                   | 15          | 3            | 14           | 0         | 34         | 13.12         |
| 4            | 60001 to 80000   | 0                   | 3           | 0            | 1            | 0         | 4          | 1.54          |
| 5            | 80001 + above    | 2                   | 3           | 3            | 0            | 0         | 8          | 3.08          |
| <b>Total</b> |                  | <b>27</b>           | <b>90</b>   | <b>22</b>    | <b>108</b>   | <b>12</b> | <b>259</b> | <b>100.00</b> |

About 47.87% of Konda Kapu earn between twenty and forty thousand rupees per year, 34.36% earn up to twenty thousand or less per year while few earn more than forty thousand rupees per year. The Konda Kapus of Arakuvalley area earn relatively more than Rampachodavaram area. The expenditure details of Konda Kapus from Arakuvalley and Rampachodavaram are presented in tables V-7 and V-8 which are self explanatory.

**Table –V-7**  
**Village wise Expenditure particulars of Konda Kapu tribe from Arakuvalley area,**  
**Visakhapatnam district**

| S.No         | Expenditure in Rupees | Name of the Village |           |               |                   |              | Total      | % to Total    |
|--------------|-----------------------|---------------------|-----------|---------------|-------------------|--------------|------------|---------------|
|              |                       | Kuridi              | Araku     | Papudu valasa | Yendapalli valasa | Kotha Valasa |            |               |
| 1            | 1 to20000             | 12                  | 26        | 19            | 15                | 18           | 90         | 45.22         |
| 2            | 20001 to 40000        | 6                   | 27        | 11            | 17                | 19           | 80         | 40.20         |
| 3            | 40001 to 60000        | 0                   | 5         | 2             | 5                 | 6            | 18         | 9.04          |
| 4            | 60001+above           | 0                   | 0         | 3             | 1                 | 7            | 11         | 5.52          |
| <b>Total</b> |                       | <b>18</b>           | <b>58</b> | <b>35</b>     | <b>38</b>         | <b>50</b>    | <b>199</b> | <b>100.00</b> |

**Table –V-8****Village wise Expenditure particulars of Konda Kapu tribe from Rampachodavaram ITDA, East Godavari district**

| S.No         | expenditure<br>in<br>Rupees | Name of the Village   |                |                 |                 |           | Total      | % to<br>Total |
|--------------|-----------------------------|-----------------------|----------------|-----------------|-----------------|-----------|------------|---------------|
|              |                             | Dorachintala<br>palem | Gunju<br>gudem | China<br>gedada | Sokula<br>gudem | Kutravada |            |               |
| 1            | 1 to20000                   | 21                    | 69             | 14              | 82              | 11        | 197        | 70.07         |
| 2            | 20001 to<br>40000           | 4                     | 18             | 7               | 26              | 1         | 56         | 21.62         |
| 3            | 40001 to<br>60000           | 2                     | 3              | 1               | 0               | 0         | 6          | 2.32          |
| 4            | 60001 +<br>above            | 0                     | 0              | 0               | 0               | 0         | 0          | 0             |
| <b>Total</b> |                             | <b>27</b>             | <b>90</b>      | <b>22</b>       | <b>108</b>      | <b>12</b> | <b>259</b> | <b>100.00</b> |

The Konda Kapus spend most of their income for purchase of food, clothes, domestic items and input to agricultural activities such as fertiliser, labour for sowing and harvesting. Depending on their income levels, Konda Kapu slimit their expenditure. Most of the Konda Kapus are self sustaining. The village wise saving particulars of Konda Kapus from Arakuvalley and Rampachodvaram are presented in tables V-9 and V-10 which are self explanatory.

**Table –V-9****Village wise Savings particulars of Konda Kapu tribe from Arakuvalley area, Visakhapatnam district**

| S.No         | Savings in<br>Rupees | Name of the Village |           |                  |                      |                 | Total      | % to<br>Total |
|--------------|----------------------|---------------------|-----------|------------------|----------------------|-----------------|------------|---------------|
|              |                      | Kuridi              | Araku     | Papudu<br>valasa | Yendapalli<br>valasa | Kotha<br>Valasa |            |               |
| 1            | Nil                  | 6                   | 8         | 3                | 2                    | 6               | 25         | 12.56         |
| 2            | 1 to 2000            | 12                  | 45        | 26               | 30                   | 35              | 148        | 74.37         |
| 3            | 20001 to<br>40000    | 0                   | 2         | 2                | 2                    | 1               | 7          | 3.51          |
| 4            | 40001 to<br>60000    | 0                   | 1         | 2                | 3                    | 6               | 12         | 6.03          |
| 5            | 60001 +<br>above     | 0                   | 2         | 2                | 1                    | 2               | 7          | 3.51          |
| <b>Total</b> |                      | <b>18</b>           | <b>58</b> | <b>35</b>        | <b>38</b>            | <b>50</b>       | <b>199</b> | <b>100.00</b> |

**Table –V-10**  
**Village wise Savings particulars of Konda Kapu tribe from Rampachodavaram ITDA,**  
**East Godavari district**

| S.No         | Savings in Rupees | Name of the Village |             |              |              |           | Total      | % to Total    |
|--------------|-------------------|---------------------|-------------|--------------|--------------|-----------|------------|---------------|
|              |                   | Dorachintala palem  | Gunju gudem | China gedada | Sokulu gudem | Kutravada |            |               |
| 1            | Nil               | 13                  | 34          | 4            | 12           | 9         | 72         | 27.79         |
| 2            | 1 to 2000         | 13                  | 53          | 15           | 95           | 3         | 179        | 69.11         |
| 3            | 20001 to 40000    | 0                   | 3           | 0            | 1            | 0         | 4          | 1.54          |
| 4            | 40001 to 60000    | 1                   | 0           | 2            | 0            | 0         | 3          | 1.15          |
| 5            | 60001 + above     | 0                   | 0           | 1            | 0            | 0         | 1          | 0.38          |
| <b>Total</b> |                   | <b>27</b>           | <b>90</b>   | <b>22</b>    | <b>108</b>   | <b>12</b> | <b>259</b> | <b>100.00</b> |

About 12.5% of Konda Kapu from Arakuvalley area and 27.8% from Ramachodavaram area do not save any money while 74% from Arakuvalley and 69% from Rampachodavaram save up to two thousand rupees per year while 13% save more than two thousand in Arakuvalley and only 3% from Rampachodavaram. The village wise debt particulars are presented in table V-11 and V-12 for Konda Kapus from Arakuvalley and Rampachodavaram respectively. Majority of Konda Kapu from both Arakuvalley (61.88%) and Rampachodavaram (57.14%) do not have any debts although 16% from Arakuvalley and 28% from Ramachodavaram have debts ranging up to twenty thousand rupees while a few have more debts. On the whole KondaKapus are self sustaining people without much debts although their income levels are lower.

**Table –V-11**  
**Village wise Debt particulars of Konda Kapu tribe from Arakuvalley area,**  
**Visakhapatnam district**

| S.No         | Debt in Rupees | Name of the Village |           |               |                   |              | Total      | % to Total    |
|--------------|----------------|---------------------|-----------|---------------|-------------------|--------------|------------|---------------|
|              |                | Kuridi              | Araku     | Papudu valasa | Yendapalli valasa | Kotha Valasa |            |               |
| 1            | Nil            | 9                   | 34        | 23            | 25                | 32           | 123        | 61.88         |
| 2            | 1 to 2000      | 5                   | 10        | 2             | 4                 | 11           | 32         | 16.08         |
| 3            | 20001 to 40000 | 3                   | 6         | 3             | 1                 | 2            | 15         | 7.53          |
| 4            | 40001 to 60000 | 1                   | 5         | 2             | 3                 | 4            | 15         | 7.53          |
| 5            | 60001 + above  | 0                   | 3         | 5             | 5                 | 1            | 14         | 7.03          |
| <b>Total</b> |                | <b>18</b>           | <b>58</b> | <b>35</b>     | <b>38</b>         | <b>50</b>    | <b>199</b> | <b>100.00</b> |

**Table –V-12**  
**Village wise Debt particulars of Konda Kapu tribe from Rampachodavaram ITDA,**  
**East Godavari district**

| S.No         | Debt in Rupees | Name of the Village |             |              |              |           | Total      | % to Total    |
|--------------|----------------|---------------------|-------------|--------------|--------------|-----------|------------|---------------|
|              |                | Dorachintala palem  | Gunju gudem | China gedada | Sokulu gudem | Kutravada |            |               |
| 1            | Nil            | 13                  | 51          | 13           | 68           | 3         | 148        | 57.14         |
| 2            | 1 to 2000      | 10                  | 18          | 4            | 37           | 5         | 74         | 28357         |
| 3            | 20001 to 40000 | 4                   | 16          | 4            | 1            | 3         | 28         | 10.81         |
| 4            | 40001 to 60000 | 0                   | 4           | 1            | 2            | 1         | 8          | 3.08          |
| 5            | 60001 + above  | 0                   | 1           | 0            | 0            | 0         | 1          | 0.38          |
| <b>Total</b> |                | <b>27</b>           | <b>90</b>   | <b>22</b>    | <b>108</b>   | <b>12</b> | <b>259</b> | <b>100.00</b> |

## CHAPTER-VI

### LIFE CYCLE EVENTS, BELIEFS AND CUSTOMS

#### Concept:

The Konda Kapu community members have relatively better awareness of life, birth and other human activities compared to other tribes of this area. They are aware that the union of male and female results in the formation of a coital fluid which will enter the womb of female, develops as a foetus and grows for nine months in the mother's womb. They also believe that the pregnancy is a god's gift to perpetuate their lineage to next generation. The basic aim of marriage is to have progeny. The childless woman is looked down and not permitted to bless people during celebration of life cycle events. Widows do not have any role marriage activities. In the past, a women with more children are considered to be lucky and auspicious for blessing children or adults during various life cycle events which is also believed now.

#### Pregnancy:

The Konda Kapu women from Arakuvalley region are relatively better educated than other tribes and know the names of Telugu as well as English calendar months now. If the woman misses menstruation for two consecutive months, she suspects pregnancy a reason for missing periods. If she feels giddiness, vomiting and strange feeling in the body, she will inform to her mother-in-law or mother or husband depending on where she is staying at that point of time. In R.C.Varam area, husband is informed first about conception. The news about pregnancy will also be informed to the parents and all other family members. From then on the pregnant woman will be provided nutritious diet by the *Angnawadi* as nurse in the village per ITDA / Govt guide lines. The *Angnawadi* nurse counts the months of pregnancy and guides the mother about her health status. In Rampachodavaram area the pregnant woman and family members count months of pregnancy from no moon day to next no moon day as one month. The family members also try to fulfil all her food preferences during pregnancy. However, she will attend to all domestic duties like fetching water, firewood, cooking, cleaning the house, cleaning utensils as well as agricultural work such as transplantation, weeding, harvesting, etc. till sixth month of pregnancy period. At the seventh month the *Gurumai* or a woman who have more children will ward off the evil effects of planets if any by offering nine varieties of grains in an adda leaf cup. The *gurumai* invoke

planetary gods by reciting magical spells and hymns in honour of planets. Similar procedures are followed by Konda Kapus of Rampachodavaram also. During pregnancy period food restrictions and other dos and don'ts are to be observed by pregnant woman and her husband. The pregnant woman will be advised, not to lift heavy weights, not to go out during night, not to expose to lunar or solar eclipse not to go to forest etc after six month. She is forbidden from eating papaya due to fear of miscarriage, pumpkin, melon, sweet potato, wild tubers, mushrooms, etc. believing that they may cause fever, cold, etc. The pregnant woman is not served meat of birds or other animals killed by dog or kite or by hunting. The husband of pregnant woman is advised not to participate in hunting or kill animals including snake. The couple shall not participate in funeral or touch the corpse or go to graveyard. She shall not participate in *dimsa* dance, shall not cross broom stick or pounding rod, shall not sit on grinding mill, etc. During seventh month of first pregnancy, usually the pregnant woman's parents or brothers invite her to their home for delivery / first child birth. For the second delivery and later childbirths she will stay in her own house. They believe that a baby girl will be born if the pregnant woman has grown well in her size, weight and womb. If pregnant woman is lean and weak, it is an indication of baby boy in her womb.

### **Child Birth:**

Similar to many tribal and caste people, the Konda Kapu of Arakuvalley area, believe in the auspicious time of birth. The first delivery will be conducted at her natal place or a hospital. From seventh month of first pregnancy till few months after delivery the woman stays at her natal home and later returns to her home with her child. The delivery will be performed in PHC or hospital, attended by a trained nurse or doctor. The cord will be cut by surgical blade in the hospital and the placenta is disposed as per hospital procedure. On second or third day of delivery the postpartum mother and child will move to home and are confined to one corner of house. Both mother and child are given bath with warm water on that day.

### **Birth Pollution:**

The Konda Kapu from Arakuvalley area observe birth pollution for 5 to 9 days after delivery at the place of delivery and also in all the households belonging to her husband's lineage. The postpartum mother is confined to a corner of house shall not move freely in the house or shall visit any other house nor others visit their house till the pollution is removed. On 9<sup>th</sup> day, the house is thoroughly cleaned and sacred water made by mixing turmeric

powder will be sprinkled all over the house premises. They conduct a ritual to mark the end of pollution by propitiating frog god. Few happily married women along with *guruvu* accompanied by the postpartum mother carry some jaggery and garlic to the nearby stream. The *guruvu* prepares a figure of frog symbolically with the sand / mud from the streambed and decorate it with turmeric paste, vermilion, flowers and fastens a thread of three lines to the frog figure passing on it. The *guruvu* while reciting hymns in appreciation of frog god asks the postpartum mother to offer garlic and jaggery placed in an adda leaf cup to the decorated frog god figure and pray for well being of herself and child. Then the offerings in the leaf cup are immersed in the stream. This is called *Kappa muttadam*. After this ritual, the pollution is considered to be removed and close relatives / family members will be served lunch in the house. The *guruvu* is paid for his services. From then on the mother and child can move freely in the house and visit neighbouring houses too. In Rampachodavaram area the happily married women from all households in the village bring a pot of hot water to give bath to the mother and child who will be served lunch after sprinkling of sacred turmeric powder mixed water on mother and child and also in the house to remove birth pollution.

#### **Diet of Infant and Mother:**

The nurse / doctor/ *anganawadi* worker / health assistant insists the postpartum mother to feed colostrums to the child after delivery and breast feed the child. The mother is given a special diet. Usually, in tribal area, brown rice dehusked from one year old paddy cooked with little millets (*Sama*), and garlic will be served for 3-4 days after delivery. Of course, the *anganawadi* nurse will provide nutritious diet to the postpartum mother. However, the family members prohibit postpartum mother from eating curries made from wild tubers and roots, cucumber, raw banana and eggs for six months. She is not permitted to eat *topa* made with pearl millet and *jowar* and shall not eat jack fruit till the child is three months old. The couple are advised by elders not to participate in intercourse up to two years believing that the child will be deprived of sufficient breast milk.

#### **Naming:**

The Konda Kapus do not observe any formal naming ceremony although few households practice by placing three handfuls of rice in a plate in front of the baby and guide the child to write the name of their choice on the rice some time before completion of first month or well before first birthday. In the past, names of ancestors used to be given to children. Parents usually name their children after god / deity of their choice or more recently



after movie stars or modern names similar to plains caste populations due to their contact with their relatives in plains area. On this same day, a black waist string is tied to the child along with a turmeric rhizome to ward off evil spirits. In Rampachodavaram area the Konda Kapu do not celebrate any special function for naming although the names of deities / gods or ancestors are preferred.

### **Cradle Ceremony:**

On an auspicious day the cradle ceremony is conducted by arranging a sling, by folding a sari into half and fixing it to ceiling and placing the child in the cradle thus made. The attending women sing lullaby. From this day she can carry her baby in a sling on her shoulders, sing lullabies and permitted to go to fields and forest also.

### **Childhood:**

The Konda Kapus conduct first cereal feeding to the child in the sixth month by making *payasam* with sugar and rice which is ceremonially fed or tasted by the child. From this day the child is allowed to eat morsel of food from the plates of parents / grandparents to develop intimate relation and affection. Usually the children are given solid foods after they attain six to nine months of age and weaning starts by the time the child is one year old. Belief in talismans is relatively absent among Konda Kapu from Arakuvalley area. They take their children to primary health centre whenever they are ill. All the children of Konda Kapu are sent to school and a few go to local private English medium convent schools in Arakuvalley. The grown up children help parents in tethering cattle in the cow sheds and scaring birds from the fields. Some children are trained by their parents in agricultural operations as and when they are home during holidays to school work. The young children also help parents in tethering the cattle, penning goats, scaring birds from the fields, collection of roots, tubers, edible fruits and leaves from the neighbouring forest etc. Occasionally they are engaged in weeding in the fields, cutting and harvesting crops. The children are advised not to visit unfriendly houses and be cautious with unknown people. The children are taught to wear dress on their own by the time they are five years old and feel shy to go out necked. Usually by five years children go to school wearing uniform. The children learn and understand various issues such as pregnancy, delivery, menstruation, abortion, sterility, marriage, death etc., by observation and listening the conversations of parents in their family as well as elders in the village. Usually, parents/ grandparents or elderly people of KondaKapu discipline youth to observe virtues / morals / ethics and direct them to

respect the authority of head of family, headman of tribe / village and elderly people, religiosity, honesty, sincerity, work culture, dignity etc. However, the over protection and pampering of young and grown up children by present day Konda Kapu parents are resulting in youth who are idle, lazy, not interested in agriculture or hard work and unproductive to family and society.

Few children wearing spirit deterrent talismansei the to their arms, neck or waist string / thread are observed. At times armlets or necklets charmed by tribal medicine man consisting of a rolled dry leaf fastened with yellow thread are worn by children to protect from woofing cough. The children suckle milk from their mother's breast till one year and weaning starts when child is eighteen months and able to eat solid food regularly. Majority of children go to school after the year five years old. Primary schools and special schools exclusively for tribal children cater to the needs of Konda Kapu of Rampachodavaram area. The children are dressed with appropriate clothes. The children are taught about dos and don'ts, how to go to toilet and how to clean etc.,

#### **First Hair Removal / Tonsure:**

When the child reaches nine or eleven months old the hair will be removed for the first time for both boys and girls. The mother's brother (maternal uncle) of the child formally cuts three bunches of head hair, while the barber shaves the head hair cleanly. The first hair removal is conducted either at their home or a nearby a local god or goddess temple without much elaboration. In Rampachodavaram area few Konda Kapu parents get the child's first hair removed at local *Bapanamma* temple / Venkataramana temple at Seethapalli village.. In Arakuvalley region Konda Kapus get the child's first hair removed either at their home or nearby Pydithalli temple by the barber.

#### **Ear and Nose Piercing:**

Konda Kapus prefer to get the ears and nose of their girl child pierced during third year by an experienced woman or a goldsmith or at the primary health centre by a nurse. Although NVK, Rao (Singh et,al 2003) reports that ear piercing is done for boys at the age of five years, the practice is not followed any more among Konda Kapus as per the present study observation. In Rampachodavaram area, the experienced woman use a thorn of Acacia plant or a sharp needle to pierce the ears. Usually the ear lobes of girls only are pierced along with nasal wings on both sides. However, few elderly women are found having their ears

pierced on ear helix at several places who are wearing more than 3-4 rings on the ear helix or rim. They fix temporary copper rings or brass rings to the ears of children after piercing. Sometimes they fix a piece of thin bamboo veneer to the holes on nasal wings till they heal. Later rings or studs are worn. In Arakuvalley area of Visakhapatnam district only girl child gets her ears pierced by the nurse at the primary health centre. However, only one side of nasal wing is pierced for girls. Now parents do not prefer tattooing for their children.

### **Puberty:**

The girl is secluded immediately after knowing the first menstruation by arranging a screen with bamboo mat or palm leaves mat in the front veranda or at a corner of the house. The girl is seated on a fresh palm leaf brought by the maternal uncle or bamboo mat by elderly happily married women (*parantallu*). The girl is provided nutritious food by family. The women from relatives and neighbouring friendly houses bring sweets and special dishes to the girl. She shall not be served and not permitted to eat spicy foods. The mother's mother (grand mother) of the girl and mother's brother visit the girl on 5<sup>th</sup> day with new clothes and gifts. The girl is given ceremonial bath by happily married women along with grandmother with water brought by the maternal uncle first and all other women of neighbouring houses later, thereby the pollution due to puberty is removed. The girl wears the clothes presented by her maternal uncle and sits on a wooden plank. Then elderly couples / people bless her. The relatives, neighbours and friends are invited for lunch on this day or any other convenient day after the purificatory ritual. The girl is presented with gifts by visiting relatives. The palm leaf / mat and other leaf plates used by the girl are disposed off in a water body or on a heap of trash.

### **Marriage Rules:**

Marriage is considered as the most important event by Konda Kapu in the life of any person. Only after attaining puberty and completion of eighteen years of age, the girl is allowed to marry. However, in certain elopement cases the girls aged less than eighteen years are also got married. Child marriages are not permitted. Monogamy is the norm. Dowry system prevails unlike bride price (*oli*) practiced among local ethnic tribes. Although NVK, Rao (Singh et al 2003) reports existence of *oli*, that may be symbolic. Practice of *oli* is not reported in the present ethnographic study. In the past the norm is endogamy and the boy or girl shall marry strictly among Konda Kapu community only. Now, the rule is relaxed. In Rampachodavaram, marriages between Konda Kapu and Konda Reddy boys and girls are

reported. In few cases the Konda Kapu boys have married Valmiki and Konda Kammara girls also. In Arakuvalley region Konda Kapu community people are denied tribal status and scheduled tribe privileges from 1991 onwards. Hence, the community elders are encouraging inter tribal love marriages. Several recent marriages are between girls of KondaKapu and Valmiki / Konda Dora or Bagatha boys. The Konda Kapu boys also have married girls from other tribes. In the past specially during 1970 to 1990, majority of Konda Kapu families in the five villages around Arakuvalley region have contracted marriages with their consanguinal cross cousins / relatives from plain areas specially Korukonda / Viziangaram belonging to Thurupu Kapu / Kapu Caste.

The choice of spouse is regulated by certain rules, regulations and norms. The boy shall be elder than girl. Marriage partner shall be from outside the lineage (exogamy). Persons with chronic diseases shall be avoided. Cross cousin marriages shall be preferred. Uncle - niece marriages are permitted. In Arakuvalley region the elderly generation people of five villages have mostly married their cross cousins from the plain areas. Of late, the marriages are mostly between the Konda Kapus inhabiting in these five villages although several boys and girls have married outside Konda Kapu community specially Valmiki and Konda Dora in Arakuvalley and Valmiki, Konda Kammara and Konda Reddy in Rampachodavaram area. Of late, love marriages are increasing. If a Konda Kapu boy either marries or elopes with a girl from outside their community, the Konda Kapus of the village do not recognise their marriage. They do not invite that couple and their parents to any family functions till the eloped couple's marriage is regularised by formally conducting a ritual where the barber (*mangali*) cleans and trims the toe nails of couple followed by a feast to all the Konda Kapu community people / village people in Rampachodavaram. Households usually choose a marriage alliance with families of equal wealth, status and relatively from a close proximity village. The weekly markets (shandy), college or work place provide an opportunity to the boys and girls to meet frequently in addition to village festivals and fairs. After few meetings and exchange of ideas, the boy and girl usually fall in love and inform their relatives who bring it to the notice of their parents. Then the parents formally give their consent after verifying their antecedents. Unlike other neighbouring tribes Konda Kapu follow monogamy. Widow remarriage is permitted but rarely observed among the Konda Kapu. Liverate and soararal polygyny is not observed. The younger brother shall not marry his elder brother's widow. Instead of remarriage a widow and widower may live together on mutual consent. The Konda Kapu follow order of seniority rule for marriage among

siblings in a family. The consent of boy or girl is obtained by parents before proceeding for arranged marriage through proposal and negotiation. In case of elopement of a girl by a boy of other tribe of unequal status the village headman or tribal headman imposes a taken fine to the parents of boy to formally regularise the marriage. Majority of marriage rules among Konda Kapu are similar to Thurupu Kapu / Kapu / Telaga of plain area. If a man elopes the wife of another man, the matter is considered seriously and severe punishment and fine is imposed by village headman on the eloped man and his parents. The dispute is settled by the village council and Konda Kapu welfare association amicably. There is no bride price (*oli*) among Konda Kapu community unlike neighbouring tribes.

### **Marriage Procedures:**

Usually the initial marriage proposal shall be from boy's parents. Few relatives of boy will visit girl's house and propose alliance explaining the qualities of boy and status of his parents. They invite the girl's parents to visit boy's house if they are interested in the proposal. If the girl's parents find the family status of boy either equal or above, then the girl's parents and few relatives visit boy's house, see the boy and his parents and have lunch in their house. If both boy's and girl's parents satisfy, they agree for conducting marriage. In the past Konda Kapu were not particular about auspicious time and day (*muhurtam*). Of late they consult Brahmin purohit from the nearby plains town or village to fix auspicious time and day. In the past, if a boy likes a girl, then with mutual consent he brings the girl to his home and parents conduct marriage with the approval of girls parents. In Rampachodavaram area the barber (*mangali*) shall wet the toe nails of bride and groom with milk and trims the nails which is considered as formal officiation of marriage. Unless this procedure is done by barber, the marriage is not complete. In the past, few experienced happily married women (*parantallu*) and barber (*mangali*) used to officiate marriage among Konda Kapu from R.C.Varam. Of late, majority of marriages specially educated boys and girls among Konda Kapu are conducted by Brahmin purohit adopting all the procedures followed among caste populations in plans area. No special betrothal ceremony is conducted among Konda Kapu although few families in Arakuvalley area formally exchange beetle leaf with areca nuts (*thambulalu*) a procedure followed in plains caste villages. However, few wealthy Konda Kapu perform formal betrothal similar to caste people.

## **Betrothal:**

After mutual agreement of both boy's and girl's families the groom's parents send a word to bride's parents about the visit of groom's relatives and elders to bride's house. On the mutually agreed day the groom's party consisting of five or more people (three happily married women (*parantallu*) and two men carry a bamboo box containing a spool of thread, one sari, one blouse, and other inner clothes for bride, turmeric powder, sindhoor, mirror, coomb, eye cream, glass bangles, betle leaves, areca nuts etc., along with about 5 lts of liquor or sago palm sap. On the betrothal day, the elders of bride's village and relatives of bride assemble at bride's house and discuss about the proposal and verify the articles in the bamboo box brought by the groom's party. If they feel that something is missing or deficit in the box, they collect the cost of the item from groom's party for fun. Then the happily married women decorate the girl using the thread brought by the groom's party. The women prepare a necklace with five lines of thread and apply turmeric powder paste to it. The girl is seated on a chair and the necklace is fixed to the neck of girl, formally declaring that the girl belongs to groom's family from that moment. This event is called '*bondhuveyadam*'. Then all the gasts / elders of village consume the liquor brought by the groom's party and have dinner at bride's place. Then a day will be fixed for performing marriage by the elders of the village and groom's party. From then on words the familys start preparation for marriage. Of late, the Brahmin purohit is invited to fix auspicious day and time who also later officiate the marriage. However, in Rampachodavaram area the presence of barber (*mangali*) to trim the toe nails of couple is important event in the marriage.

Once the date and time are fixed by the Brahiminpurohit the preparations for marriage will begin. Marriage pandal is erected with twelve poles opposite the groom's residence. The poles are organised in three rows length wise and four rows breadth wise. Similarly a pandal is erected at bride's residence also. Three or two days prior to marriage day few happily married elderly women (*parentallu*) and few elderly men go in a procession under the cover of a cloth, the four corners of cloth held by four people and another one raising the cloth with a stick in the middle similar to umbarilla. They reach outskirts of village, dig a pit and collect red earth into few baskets and return to the marriage pandal at home. Few women pour water on the feet of those women (*parentallu*) and men who are carrying red earth baskets along with red earth baskets on their heads symbolically purifying the earth. The red earth is poured as a heap at the centre of the pandal between the two central poles. Then the women pour water on red earth and make an elevated mud platform (*peene*) of 15cm to 21cm

height, 120cm to 130cm length and 30cm width and allow it to dry. A day before marriage day the women (*parentallu*) smear the platform using cow dung and decorate by drawing lines and dots with white flour. A flat wooden plank made with wood of malabar plum also known as Java plum (*Syzygiumcumini*) is placed on *peene*. The pandal is decorated with banana plants fastened to poles. The top of pandal is covered with twigs, branches and leaves of mango and malabar plum plant.

On the day of marriage the bride groom is seated on the wooden plank made of malabarplum wood placed on the elevated red earth platform (*peene*) and anoint with oil and turmeric paste by the elderly women (*parantallu*) and present new clothes (*shirt and dhoti / whitelungi*). Then the bride groom takes bath wear new clothes and again sit on wooden plank on the *peene*. Close relatives clean their feet with water poured by the '*parantallu*', bless the groom and present him some gifts and money, while the groom touches their feet. The groom's parents arrange lunch to all the relatives attending this ritual. Similarly the pandal at the bride residence will be erected with only nine poles which is covered by leaves / branches of malabar plum plant brought by groom's relatives and elevated *peene* is prepared. Few measures of paddy or grains are spread on mud platform (*peene*) under the pandal and a malabar plum plank is placed on it. The bride's paternal aunt sits on the plank while the bride sits in her lap. All the elderly women anoint the bride with oil and the left over turmeric paste sent by the groom's parents. The elderly men and women bless the bride and present her with gifts while the bride touches their feet for blessings. Usually groom is decorated first followed by bride after an hour. In the evening the bride is taken to groom's house by '*parantallu*' and few groom's relatives along with bride's party for performing marriage. After sunset or as per the auspicious time the bride and groom are seated under the pandal. The groom sits on the wooden plank on '*peene*' facing east while bride sits opposite to him. In the past barber used to officiate marriage with the help of '*parantallu*'. The barber wets the toe nails of both bride and groom with milk and trims the nails which is considered as conduct of marriage among KondaKapu of Rampachodavaram.

In Arakuvalley area the boy's party go to girl's house to propose marriage alliance and discussions. If girl's parent accept the proposal then the boy's parent's send a new sari to the girl through *parantallu*. The *Guruvu* fixes auspicious day and time for marriage. Few days prior to marriage, the boy's parents fix a branch of Malabar plum plant as pole and fasten leaves of mango, ficus and adda plant as an indication of marriage in their house and begin marriage related works. *Braminpurohith* fixes auspicious time and date (*muhartham*)

and also perform marriage among KondaKapu at Arakuvalley region as per the procedure followed in plains caste villages of Visakhapatnam and Vizianagaram districts. On the night of marriage the groom's parents arrange a marriage feast with vegetarian curries specially lentils (dhal) curry (*pappu*) and rice. If the groom's family can not afford marriage feast, then they contribute some money to village head who will organise a feast with money collected from all such families on some other convenient day. Sometimes the fines collected from parents of eloped couples will be also used for arranging collective marriage feast.

A marriage procedure followed in plains casts is to tie a rolled leaf (*kankanam*) to the wrist of both bride and groom by each other before or by the Brahmin *purohit* or *parantallu* commencing marriage. The end of marriage is to remove *kankanalu* from the wrists of bride and groom and formally hand over the bride to the bridegroom and his parents by the bride's parents in the presence of all elders. Of late, all the marriage procedures followed in plains villages are adopted by KondaKapu. The bride wear white sari and blouse while boy wear white shirt and dhoti. Usually bride wears two different coloured saris separately for two occasions such as '*mangalyadharana* and *thalambralu*'. In Arakuvalley area, a day prior to marriage day the groom's party present new clothes to the bride sent through *parantallu*. After wearing that sari the bride is conducted to groom's village on marriage day. When the bride arrives at groom's house, *parantallu* remove the bad effects of evil eyes by turning three morsel of rice made in the three colours (white, red and black) on her body and conduct her inside the house of groom. This is a simple way of marriage among KondaKapus.

In Rampachodavaram area, the friends, neighbours and other families in the village will supply or bring the fire wood for cooking food, vegetables and about 25 addaleaf plates to the groom's house for arranging feast. The food is served to guests in the leaf plates brought by the people of villagers which is called '*aakulavindhu*'. A day before actual marriage, the groom's party will send few gifts, sweets, coconuts, dried coconut halves, turmeric powder, sindhoor, two new saris and other clothes to the bride. The girl will wear the sari brought by the groom's party and then she is conducted in a procession to the groom's village. The bride's party and her parents are provided rest house for that night. They are served water mixed with sweet jaggary(*panakam*) on arrival at the rest house.

On the day of marriage the groom and bride are carried on shoulders by their brothers / sisters, relatives, friends and specially maternal uncle in the streets of the village and



celebrate fun. Then they are brought to marriage pandal at groom's residence. On arrival at pandal they are decorated with a badge on fore head (*basikam*) and wrist thread with rolled leaf (*kankanam*) by Brahmin purohit at Arakuvalley area or usually by barber (*mangali*) in Rampachodavaram area. After sitting on the wooden plank on the *peene* a white cloth is spread on the floor. The bride and groom keep their feet on the cloth. Barber pours paddy on the feet of couple till feet are completely hidden under paddy. The Brahminpurohit chants and pray god for happy married life. The boy ties a yellow coloured thread soaked in turmeric paste with two disks (*Mangalyam*) of *thalito* to the neck of bride which is a marriage symbol. The couple also exchange garlands and sprinkle rice on each other. The maternal uncle or his wife fixes toe rings (*mettulu*) as a symbol of married woman to the bride's second and third toes. The couple also go round the *peene* seven steps forward (*saptapadhi*). Then the bride is handed over to the groom by the Brahminpurohit or barber in the case of KondaKapu from Rampachodavaram area. After marriage, the next day night nuptial ceremony is arranged in the groom's house. The next day morning the bride wears white sari goes to the nearby borewell along with few *parantallu* and fetch a pot of water. On arrival at the groom's house, the groom will take the pot and keep it down while keeping his right big toe on the right big toe of bride. Then the bride cooks rice and lentils curry (dhall) that day, which is carried to field along with few tender twigs to brush the teeth. By then the groom carries a plough to the field and shall be ploughing the field. He brushes teeth with the twigs brought by his wife and they will have lunch together. The husband eats in a leaf plate first followed by his wife in the same plate. Then they work in the field for some time and return to their house later. This is the beginning of living, eating, working and sleeping together as couple. Usually after marriage, on third day, a non-vegetarian feast is arranged by groom's parents to all people in the village with meat of goat, chicken etc supervised by *parantallu*. After lunch on third day the people make fun and merry by spraying water, colours etc., on the couple as well as on each other. Usually the groom's lineage members spray colour water on the bride from the top of pandal and enjoy fun. There is no practice of bride price (*oli*) among Konda Kapu unlike the neighbouring tribes. After spending few days at groom's home, the newly married couple are invited and taken to bride's house. From then on they will be visiting in laws house now and then. At Kothavalasa village in Arakuvalley region the boy's party consisting of three elderly men two married women carry few litres of liquor or palm sap to the girl's house for proposing a marriage alliance. They discuss all issues with girl's parents. Finally if the girl's parent agree, an elderly woman (*parantalu*) offer a glass of palm sap to the girl. If she drinks the palm sap it is an indication of her acceptance for the

proposal. If not the proposal stands cancelled. Similarly, the parents also formally drink palm sap followed by all the elders attending to discuss the issues of marriage proposal. This is known as “*Kallu Thesuka Velladam*”. Then all the boy’s party guests are served rice with lentils dhal curry which is called ‘*Pappu kudu ki Ravadam*’. Then the ‘*Guruvu*’ will fix time and day (*muhurtham*) for marriage. The marriage is celebrated at girl’s house by fixing a pole (branch of Malabar plum) which is decorated with leaves of mango, ficus and adda plant three days before actual day of marriage as an indication of proposed marriage. Then a pandal is erected with nine poles. They light a lamp at the base of each pole. After arrival of bride groom at the bride’s residence an elderly woman sits near the Malabar plum pole fixed as a sign of marriage. The groom and bride shall sit in her lap on either side symbolically. The *Guruvu* will sprinkle sacred milk on the couple chanting hymes followed by a pot of water showered on their head. Then all attending ‘*Parantallu*’ pour water on the couple followed by marriage. The toe rings are fixed to bride by groom’s sisters.

### **Marriage by Elopement:**

Few cases of marriage by elopement are observed among Konda Kapu from Rampachodavaram. If a boy elopes a girl of higher hierarchy tribe the parents accept them in to the house. In case the boy elopes a girl from lower ranked tribe, initially the parents will not accept them to enter into house. The couple live at their relative’s or friend’s house for few months. After parents reconcile, the couple will come to boy’s home. However, the boy’s family and his parents will not be invited or allowed to participate in the functions arranged by other families in the village until their marriage is formally approved by conducting a ritual of trimming toe nails by the barber and arranging a feast together with a token fine to the village council. All families have to obey the norms of village.

Practice of marriage by capture or marriage by service is absent among KondaKapu. However, families with only daughter invite their son-in-law to stay and manage lands and their family which is referred to *illarkam*. Further marriage by exchange (*kundamarpidi*) is acceptable among Konda Kapu though rare.

### **Divorce:**

Konda Kapu accept divorce due to mal adjustment between couple, unfaithfulness / adultery, chronic diseases, impotency, sterility, mental illness etc. Usually the village elders counsel the couple initially and if necessary they approve the dissolution of marriage or

permit separation of couple. Of late for legal divorce, the couple apply to courts for dissolution of marriage. Usually men get remarried. However, divorcee remarriage as well as widow remarriage is an acceptable norm among Konda Kapu community. Depending on the grounds, the compensation for the divorced woman shall be paid by the man and the children may live with either woman or man as per the mutual consent.

### **Death:**

The Konda Kapu believe death as the end of physical life, while soul of person continue to exist after death. Konda Kapus also believe in spirits but not as deep as the neighbouring tribes such as Bagatha, Valmiki, Konda Dora and Khond at Arakuvalley region and Konda Reddy, Valmiki, and Koya at Rampachodavaram region. In case of natural death the dead body is kept in the veranda with head towards the village and legs towards cremation ground. Some Konda Kapus at Rampachodavaram keep the body in a sitting posture, the head and trunk leaning to wall while the legs are lying straight on floor. The big toes are tied together with a thread. An oil lamp is lighted and placed on a small heap of rice on the side or behind the head of corpse. The news of death is informed to all relatives and friends through close relatives. If the death occurs before noon, the body will be cremated on the same day before sun set. If death occurs in the evening or night, few close male relatives stay awake guarding the corpse. The next day morning, the procedure for disposal of body starts. Close female relatives and wife will apply oil to the head of dead body. The corpse is given bath outside the house and all the family members and relatives offer prayer to the dead body. Of late the family members offer coconuts and flowers to respect the dead body.

The knowledgeable elderly persons from Konda Kapu or other friends arrange a bier made of two bamboo poles of seven feet length which are joined by six or seven pairs of bamboo ribs. For widows, widowers and females, seven pairs of bamboo ribs are used. Usually after washing dead body and completion of prayers by all relatives, the body is transferred on to the bier, covered with white cloth and tied to the bier. However, few Konda Kapu families organise a chair made of bamboo on the bier similar to a palanquin and transfer the corpse on to chair in a sitting position and tie the body to the chair. Usually the legs are directed to the cremation ground while head is directed to the village. Four or more people carry the bier while the sons or brothers of the dead person head the procession and throw / shower flowers / puffed rice and few coins over the body on the way to cremation ground. The body is lowered at the junction of three or four roads. The sons or relatives call

the dead person three times in the ears to verify existence of life if any in the body. Some puffed rice is placed in the month of the dead person. Then the pall-bearers people who are carrying the body exchange positions. People carrying body on legs side will change to head side and vice versa. Then the body is carried to cremation ground. Konda Kapus burn cremate their dead although children and unmarried are buried. Female relatives and friends also follow the dead body to the cremation ground although not participate in carrying the body and the actual ritual procedure there. By the time the corpse arrives at cremation ground, close friends, neighbours and relatives cut wood or trees and prepare a pyre for cremation or dig a pit for burial. The corpse is transferred from bier on to pyre or in to pit. The son holds a pot of water on the left shoulder, a fire stick in the right hand and goes round the pyre for three rounds and lits the pyre on the head side. Usually the legs are directed to north and head towards south on the pyre. Mean while two male relatives go round the pyre with fire sticks in their hands on opposite directions for three rounds and lit the pyre on the legs other outside and sides also. The people who lit the pyre shall not visit forest till the completion of initial obsequies.

### **Initial obsequies:**

Usually on third day, the initial obsequies are performed. The male relatives along with son and other two persons who lit the pyre will go to the place of cremation and sprinkle water mixed with turmeric powder (sacred water) on the ashes and make a heap of ashes on one side. Few families collect pieces of small bones from the ashes and save them in a small pot and keep it under a tree trunk or a bush for disposal in a water body on a later day. The *Guruvu* or *Jangam* or *Sathani*, who performs ritual sacrifices a chick at the place where the person breath last while women folk / wife cook chicken, lentis *dhal*, rice, curries etc., and carry the items in a basket or plate to the cremation place. The sons and visiting relatives erect a small pandal with sticks (*palakarra*) on the ground where the body is cremated / burried. The sons/ relatives offer three morsels of food to dead person's soul in a leaf plate (*adda leaf*) and pray god to see that the soul may rest in peace. Then all the relatives return home who are provided with simple lunch.

### **Final obsequies:**

Usually, final obsequies are conducted within one month by the relatively well to do families. However, several brotherly lineage families will conduct final obsequies of their dead together just few days before '*Sankranthi* festival that fall during 14 to 16<sup>th</sup> January.

Different lineage families conduct final obsequies ritual on different days as decided for convenience. Usually the final obsequies are conducted collectively on the same day and feast is given together by bereaved families to all people in the village at R.C.Varam region. On the day of final obsequies, a chick is scarified by individual families by hitting the head of chick to the entrance bottom wood frame or floor by the son who lit the pyre. The meat is cooked by women along with rice, curries, lentils *dhal*, etc. The men folk go to the place of cremation, erect a small pandal with '*palasticks*', dig a pit under the pandal and place a pot of water in the pit. The women carry the cooked food along with cooked meat to the cremation place. Each relative will hold a morsal of rice in the hand and stand on all sides of that pandal. They believe that the soul of dead transformed in the form of a spider will come on some ones hand at that time which is safely put in a cloth, odds and ends of cloth fastened loosely and brought home. The morsal of food is left on the adda leaf under the pandal at cremation place by all the relatives. Then everyone return home with spider in the cloth bundle. The cooked food along with chicken curry, rice, lentils dhal, curries etc., are placed at the place where the person breath last and leave the spider by opening the cloth bundle. The spider believed to be the soul of dead person moves over the food ending the death pollution period. The Konda Kapu believe that soul of the dead person exists till that moment and formally rests in peace after final obsequies and the death pollution is purified.

On this day all the relatives are served food either by individual families or collectively by all the lineage families or by several lineages together. Usually, the neighbours, relatives and friends of the dead person's family provide paddy / rice, vegetables, fire wood etc., to the bereaved family by helping their might in the conduct of ritual and feast. The Konda Kapu do not conduct, annual death rites but offer new clothes and food to the ancestors during *Sankranthi* festival. The final obsequies to dead person belonging to lineages namely Suntru, Nerri, Vindela, Sambudu, etc., (Surya vamsam / gotram) are performed together on one day while people belonging to Kadabala, Kondla, Kondapalli, Valala, Petala etc., lineages perform the final obsequies of their dead persons together on some other day in Rampachodavaram region.

In Arakuvalley region majority Konda Kapus perform the final obsequies with in one month as per the suggestion of Braminpurohit or Jangam / Sathani. The final obsequies ritual is slightly different among Konda Kapu of Arakuvalley. Although they offer rice, lentils *dhal* and curries to the soul of dead person, there is no sacrifice of chick or hitting the head of chick on the entrance wooden frame. Further, the belief of soul of dead person coming in the form of spider on to the hands at cremation place is not reported among Koda Kapu of Arakuvalley. Since the Konda Kapu families are limited to five contiguous villages,

the dead are cremated on the same day. The corpse is carried on bier in lying position. Few families invite *Jangam* / *Sathani* depending on their faith in *Saivism* or *Vistnavisam*. The death pollution is observed till final obsequies. The pollution is purified by sprinkling turmeric powder mixed sacred water all over the place in the house and on the head of each person of the lineage of dead person. The Konda Kapu do not visit temples during pollution period in Arakuvalley region.

## CHAPTER-VII

### RELIGIOUS ORGANISATION, LEISURE, RECREATION, INTER COMMUNITY RELATIONS

#### Concept:

Religion is a vital part of social life of man. The beliefs are usually very strong and not susceptible to change. Konda Kapu believes that the life of any individual is determined by supernatural power. Various shapeless wandering spirits and gods have command over the lives of people. They have belief in benevolent and malevolent spirits, ghosts, evil eye, magic etc. The Konda Kapu pantheon consists of Hindu gods and goddesses. They also worship local village deities but their pantheon is totally fused with Hindu religion. Their supreme goddess is Durga/Pydithalli/ Parvathi who is worshiped in different forms and on various names in some villages.

Konda Kapus who have settled at Arakuvalley region of ITDA Paderu worship *Siva, Parvathi, Pydithalli, Peddamma, Nukamma, Gangamma, Simhadri Appanna / Varaha Lakshmi Narasimha, Annavaram Staynarayana, Tirumala Venkateswara, Rama, Sita, Kanaka Durga* etc. Temples for *Durga, Pydithalli, Siva* and *Rama* are observed in four out of five villages in Arakuvalley region. Photographs and idles of Hindu gods and goddesses are observed in the worship (*Pooja*) room of most Konda Kapu households. The ancestors of Konda Kapu who lived in plains during first half of twentieth century were ardent devotees of *Simhadri Lakshmi Narasimha Swamy* whose shrine is at Simahachalam near Kothavalasa in Visakhapatnam district. They are also devotees of *Pydithalli*, a village deity, whose shrine is at Vizianagaram town. The ancestors of Konda Kapus who lived around Koru Konda village in current Vizianagaram district may have worshiped *Pydithalli* and hence temple of *Pydithalli or Durga* was constructed at newly migrated KothaValasa village near Arakuvalley.

After migration to new habitat they have slowly adopted and absorbed the culture and way of life of Bagatha tribe who are considered to be superior in tribal hierarchy. Also they have started participating in the village deity festivals of neighbouring Bagatha inhabited villages such as Chompi, Araku etc, and finally adopted same culture in these villages namely KothaValasa, PappuduValasa, Araku and Yandapalli Valasa where they have settled. Most of the festivals conducted in the villages are intended for propitiation of village deities, but Konda Kapu people

invariably recount Hindu gods and goddesses before offering sacred food to deities. The Konda Kapu families have adopted all procedures followed by Bagatha tribe of neighbouring villages such as Chompi and Araku, which are one or two kilometres away. The Konda Kapu households with the help of other caste people settled at YandapalliValasa, PapupuduValasa, Araku and KothaValasa have together built and developed temples for Hindu gods such as Rama, Siva, Vigneswara and goddess Parvathi/ Duga in their villages. The Konda Kapu have brought Hindu caste Brahmin Purohit from plain area and appointed his family to conduct daily pooja in the temples. The Konda Kapus along with other caste people such as Sonidi, Sathani, Jangam, Kapu and others visit these temples regularly. They believe nature such as supreme mother earth, sun, moon and also consider that gods and goddesses take abode in forests, hills and rivers and hence conduct festivals in honour of shapeless forest goddess and water goddess along with other neighbouring tribes.

Majority of village deities of Konda Kapu villages are only a stone alignment without any shape or permanent shelter, situated under a tree near the trunk or a anthill similar to many neighbouring Bagatha villages at Arakuvalley region. Konda Kapu households believe that their ancestors join spirit world after death, who are worshiped by individual families during festivals out of fear rather than affection. They worship Hindu gods / goddesses / village deities for maintaining health, wealth and prosperity including their progeny, livestock for bumper crops, good rains and soil fertility. They believe that neglected benevolent spirits who are not appeased will turn into malevolent and harm them with severe disease, pain, mental illness and death in extreme cases. In the four villages namely KothaValasa, YanadapalliValasa, PappuduValasa and Araku, the Brahmin priest (*Pujari*) conduct rituals and prayers in the temple in the honour of deity or god on behalf of village and people. However, ancestors or spirits are worshiped by individual head of household/ family in their own house. Usually Brahmin purohit conducts prayer (pooja) by offering variety of flowers, coconut, incense, milk, raw sugar, rice cooked with milk and sugar and other ingredients (*Payasam/ PongaliorParamannam*), rice cooked with tamarind mixed with turmeric powder (*Pulihora*) etc.,. Animals are not sacrificed to Rama, Siva and Vigneswara. However, Konda Kapus sacrifice goat or fowl to goddess *Durga / Pydithalli* and other village deities but never cow and pig. They do not eat beef and pork. As a custom followed by other tribes the Konda Kapu too offer first fruits, vegetables, millets, paddy



etc either collected or produced by them to the village deity / god / goddess and ancestral spirits to express their gratitude by conducting specific festivals.

### **Superstitions:**

Similar to many Hindu caste populations and tribes including Bagatha tribe Konda Kapus also observe several taboos due to superstition. When a woman is pregnant she is not allowed to eat papaya fruit and not expected to touch corpse or participate in funeral procession. She is not allowed to expose to solar and lunar eclipse. She is advised to avoid lifting heavy loads, and do strenuous work after seventh month of pregnancy. Her husband is also not expected to touch corpse or kill a snake or hunt animals in the forest during pregnancy period of his wife.

The Konda Kapus are also superstitious about human reflexes. If someone sneezes while the other is about to step out of that place, it is considered as a bad omen and inauspicious. Several other signs such as sight of a widow on the way, cat crossing the way, a person with new pots opposite one's way, cry of owl, crow flying across the way, person coming across the way with fire wood or empty pot or vessel are also considered bad omen similar to the belief among caste populations in rural plains area in Andhra Pradesh. However, sight of a happily married woman, corpse carried on the way, woman carrying water etc are treated as good omen and luck. Although most older generation Konda Kapu believe such superstitions, now a day, younger generation specially youth are ignoring these signs of omen.

In the villages inhabited by Konda Kapu in Arakuvalley region of ITDA Paderu, Brahmin priest fixes auspicious time and day for celebration of life cycle events. Further, in these five villages traditional priest other than Brahmin priest usually belonging to Bagatha or Konda Dora tribes conduct prayers to village deities such as Jankara, Nisanietc. They also fix dates for village festivals and arrange a fowl or goat for sacrificing to village deity since Brahmin priest (Pujari) will not participate in festivals where animal sacrifice is present. Also Brahmin priest checks and calculate the planetary position from the printed calendar (*Telugu panchangam*) of the year and compares whether the position of stars is good or not for specific events such as child birth, death of a person, first menstruation of a girl etc,. If the time is not good he advises head of household to observe pacification procedure to ward off the bad effects of inauspicious planets. The Brahmin priest conducts pacification ritual.

**Festivals:**

In Araku valley region all tribes and non-tribes participate in the festivals conducted in honour of village deities. Konda Kapus participate in few festivals conducted once in three years for the regional deity whose shrine is at Chompi village, the neighbouring village to KothaValasa and PappuduValasa.

The Konda Kapu of ITDA Paderu area celebrate all the Hindu festivals such as Telugu new year day (*Ugadi*) followed by *Sri Rama Navami* falling in March or April, *Varalakshmi Vratham* in August, *Vinayaka Chavithi* in August / September, *Vijaya Dasami* and *Depavali* in October or November, Sankranthi in January, Radhasapthami in January or February, and *Maha Siva Ratri* in February, March. Majority of Konda Kapu families from ITDA Paderu celebrate all the above festivals as per the procedures followed by plains caste populations. During Vinayaka Chavithi and Dasara they erect special pandals in Araku, Yendapalli Valasa and bring huge brightly coloured idles of *Vinayaka* and *Durga* made of mud or plaster of paris and install in pandal. They celebrate these festivals and worship god / goddess for nine days (*Navaratri*) and immerse the idles in a water body by conducting god's or goddess idle in a grand procession with band music etc. many Hindu festivals are conducted by individual families at home.

Similarly Konda Kapu also celebrate village deity festivals which are mostly associated with agricultural activities intended for protection of people, live stock, crops, soil fertility and well being of village. These festivals are celebrated as per the directions of village headman under the supervision of traditional village priest with the assistance of Barika and Challan / Salan, the village servants.

**Religious Functionaries:****Priest:**

An adult male will be the traditional priest belonging to Bagatha or Konda Dora tribe who knows the procedures of worship of village deity. Priest also fixes the dates of festivals to be celebrated in consultation with village headman in the five Konda Kapu inhabited villages in Arakuvalley region. The office of priest is hereditary. The priest is paid by all households of the village annually in kind in the form of paddy and millets in addition to cash during festivals. The

priest observes fast and takes head bath for offering sacred food to deity and sacrificing animal in honour of deity. The priest is considered sacred and people keep away from him during performance of rituals. Priest has the privilege to worship deity first, then only headman, followed by village tribal council members worship the deity. Also priest enjoys the privilege of eating first in the festival feast followed by others later. Priest will get head and legs of the fowl or animal sacrificed. The wife of priest (**Gurumai**) also commands respect similar to priest. In several villages priest is also referred to '**Guruvu**'.

In addition to village priest two other important people essential for conducting funerals and purification ritual rites are Sathani and Jangam belonging to the plains caste people who are sectarian priests for households that follow Vaistnavism and Saivism, that is faith in lord Vistnu and Siva respectively. Usually, Bagatha person will be village traditional priest. However, Konda Dora man is priest at Kuridi village. Priests wife '**Gurumai**' removes evil eye by driving away evil spirits from pregnant woman and young children.

#### **Guruvu / Muhurthagadu:**

Traditionally, **Guruvu / Muhurthagadu** used to fix auspicious dates based on planetary movement for celebration of life cycle events or other auspicious activities like house foundation, house warming etc. in the five Konda Kapu villages in Arakuvalley region. Now a day Brahmin priest fixes the auspicious date and time for these activities. **Guruvu** is also called **Muhurthagadu**. Disari is a traditional medicine man. In few other villages Pujari does both the roles of **Guruvu** and **Disari**. In Araku village Disari is medicine man and provides herbal medicine to all tribes men.

The Barika usually belonging to Valmiki tribe helps headman and priest to communicate messages to the people of village, while Challan/ Salan a non-Valmiki person either belonging to Bagatha or Konda Dora tribe in the Konda Kapu inhabited villages at Arakuvalley area carry sacred food, fowl or walk the goat to be offered to deity. Barika and Challan / Salan are village servants who are paid annually by all households in kind (paddy / millets).

### **Festivals at Arakuvalley Region:**

Festivals associated with agriculture operations, village deities and malevolent spirits are celebrated in all the villages regularly including Konda Kapu inhabited villages in Arakuvalley region. The Konda Kapu community people also participate and celebrate festivals along with fellow tribesmen in the five villages inhabited by Konda Kapu although they invariably worship Hindu gods and goddesses in temples first and later join other tribesmen.

### **Chitra Festival (Ugadhi):**

The Konda Kapu people celebrate this one day festival as per Telugu calendar as Telugu New year day to worship Hindu gods. Telugu New Year day is usually celebrated on the new moon day that may fall in March or April. The Konda Kapu worship Hindu gods and also join with other tribesmen in the village to worship *Nishani* deity to charm the seeds with blood of sacrificed animal. Hence this seed festival is referred to *Vithu Pandaga*. The Barika and Challan/ Salan collects a measure of seeds from each household and Challan carries the seeds along with other sacred food items in a procession to the *Nisani* deity place just at the outskirts of village. Traditional priest offers sacred food to *Nisanid* deity, sacrifices a fowl and a black goat, sprinkles the blood on the grains / seeds, mixes them thoroughly by chanting hymns and praying goddess.

The priest returns to *Saduru* with enriched seeds. Only male members of household from the village participate in this gathering with towels spread in their hands, while priest throws / showers enriched seeds in all directions. The people of the villagers collect blood enriched seeds and mixes them with the seeds stored in the house for sowing. The Konda Kapu people also participate in this festival. The meat of sacrificed animal and fowl will be distributed to all households including Konda Kapu who have contributed for purchasing goat and rooster in the village. Next day they go for ceremonial hunting. The Konda Kapu also participate symbiotically.

### **Pedda Devudu Festival:**

Pedda devudu represented by a stone inside an anthill under a tree at the trunk is worshiped for the welfare of people of village. This festival is celebrated to start ploughing of

dry and wet lands after initial showers of rain in April / May. This is a one day festival usually celebrated on Sunday evening. The priest along with headman of village, Barika and Challan / Salan carries food to be offered to deity and also a fowl and walking a goat. After cleaning the spot, the priest cooks rice with milk and raw sugar and also separately cook green banana curry and feeds the quail bird and goat, and sacrifices them to deity chanting hymns. The Konda Kapu people also participate and celebrate this festival in all the five villages at Arakuvalley region. The meat of fowl and goat is shared among those households that contributed for purchasing goat rooster, the next day morning.

### **Bheema Devudu Festival:**

On a Tuesday morning in the month of June as fixed by priest and headman, a small hut is erected near the trunk of a tree where Bheema Devudu represented in the form of stone is present. The Bheema deity is given bath and decorated with turmeric and vermilion. In the afternoon the priest and Challan / Salan carry raw food grains, green banana and elephant yam (*Kanda Dumpa*) in separate leaf cups made of fig leaf to the Bheema deity. Priest cooks elephant yam (*Kanda Dumpa*) and banana curries separately in three new pots and offers to Bheema Devudu. A fowl and a goat are also sacrificed to the deity. The next day morning the meat is shared among households including Konda Kapu who have contributed for purchase of fowl and goat. This festival is conducted to propitiate Bheema Devudu to protect the livestock and village from natural calamities.

### **Korra- Sama Kotha:**

This festival is celebrated on a full moon day in August for ceremonial first eating of freshly harvested foxtail millets (*Korralu*) and little millets (*Samalu*). Priest takes head bath, cooks rice with raw sugar (*Payasam / Bellampongali*) and carries sacred food, banana fruits, incense, coconut etc in separate leaf cups. The headman and other people of village go in a procession following priest to the field of either headman or priest. A spot on the eastern side of the field will be cleaned and a design is drawn (*muggu*) with white flour. The sacred food arranged in a leaf cup is kept on the design. The priest while chanting hymns offer the food items to ancestral spirits. The priest sacrifices a goat and a fowl to ancestral spirits praying for the protection of crops and animals from pests and diseases. The meat is shared by all households.

This festival is celebrated to remember their departed elders and ancestors who are propitiated to avoid the wrath of their ancestral spirits if they feel neglected.

### **VinayakaChavithi:**

This festival is observed for nine days beginning from *chavithi* day. Only by Konda Kapu people observe this festival to celebrate the birth anniversary of lord Ganesh, a Hindu god. The Konda Kapu community people contribute to install a clay idol of Ganesh at a centre or in a temple and worship for nine days. Brahmin priest worships conduct prayers.

### **Balli or Jankara Festival:**

Konda Kapu celebrate this twelve days festival in the month of September to worship Jankara deity which may not have an idol or temple in the village. The Jankara is propitiated for protection of soil fertility. Traditional priest prepares a figure of Jankara with the soil brought from the neighbouring stream bed in a basket. A hut is erected and Jankara is placed under the hut. This festival is conducted by several villages together at Chompi village adjacent to Kotha Valasa. Konda Kapus also participate in this festival. The festival is to enrich the seeds by charming with blood of sacrificed animals. The charmed seeds are collected by men from all households and mix the sacred seeds with the seeds stored in their house for sowing during next season. Women do not participate in this function / festival. On the next Thursday that is tenth day the elders go to hill, bring thorn bushes and weave ten seats with thorn bushes to seat *Bheemas*. On the same day in the evening the chief of *Mutta* villages identifies a Banana plant having huge bunch of bananas and ties a cloth flap containing *sesame* seeds to the bunch. The bunch is later cut from the plant, brought to the *chaduru / saduru* hut and hang it to the roof. The chief and elders sit under the bunch of banana with towels spread in their hands. The bunch is pushed to different directions / sides to swing like cradle. Even though *sesame* seeds are tied in the cloth flap it is believed that a variety of other seeds also fall from the flap of the bag. Tribes believe that gods are kind and blessed the tribesmen with all varieties of seeds. The seeds which are stored for sowing during the season.

**Metta Danyam Kotha:**

This festival is celebrated on Monday or Thursday before Dasara (October) during *Aswayuja* month to offer freshly harvested dry paddy to the ancestral spirits. This is celebrated by individual families by offering a morsel of cooked rice to the departed souls in the family / ancestral spirits. Some families sacrifice a chick and offer cooked food to ancestors.

**Dasara:**

The Konda Kapu only celebrate *Dasara* specially *Durgastami* / *Maharnavami* and *Dasarato* worship goddess *Lakshmi* and goddess *Sakthi* / *Durga* / *Pydithalli* in all the five villages where Konda Kapu inhabit. They install clay idle of Durga at Araku and Yandapalli Valsa and celebrate for nine days.

**Deepavali:**

Deepavali is celebrated by Konda Kapu from Arakuvalley region by lighting lamps in the house and worship goddess Lakshmi on no moon day after Dasara in October / November. However, other tribes in the village do not celebrate this festival of lights. Instead all tribes in all villages celebrate a festival in October for eating fresh beans and vegetables. The ancestral spirits and departed family members are remembered who are offered cooked food and fowl by individual households. Konda Kapus also celebrate Chikkudu kotha / Ganaga Devudu Pandaga in November, Nandi Devudu pandaga in January specially Sankranthi, a Hindu festival.

**Dyadi Amas or Deepavali:**

The festival is celebrated to propitiate ancestral spirits. Generally *Deepavali* is celebrated in plain areas during no moon day (*Amavasya*) falling in October / November but tribals celebrate festival on a day fixed by pujari or headman. The priest serves oil to households at *Chaduru* / *Sadhuru* and every household shall light a lamp with cloth wick, oil in a earthen plate and keep near the entrance of house in the name of ancestral spirit. Konda Kapus celebrate *Maharnavami* and *Deepavali* by bursting fire creekers also.

After *Deepavali*, winter set in. During December / January fresh paddy, chikkudu (country beans) and several varieties of pulses will be harvested and festivals are celebrated to eat freshly harvested beans.

### **Chikkudu Kotha:**

This festival is celebrated by individual families of all tribes for offering freshly harvested country beans (*chikkudu*) vegetable to the ancestral spirits during December- January (*pushya*) month. On any Tuesday as fixed by Pujari (priest), tribes cook rice with freshly harvested country beans in a new pot and a morsel of food is offered to ancestral spirits, by remembering departed family members by name. Generally this one day festival is observed by individual families at their home.

### **Mukma Devi Festival:**

Mukma Devi is believed to be the wife of *Ganga Devudu*, a village deity. This festival is celebrated for eight days simultaneously in continuation of *Chikkudu Kotha*. The Goddess is a stone idol located under a tree at the trunk. On Monday night prior to *Chikkudu Kotha* festival, the priest along with elders of village visit *Mukma Devi* and clean the spot, gives bath to deity, smear the idle with turmeric and apply vermilion dots, cooks food and offers to deity. The priest sacrifices the goat and fowl, and lifts the stone idle and carries it home. Next day morning that is on *Chikkudu Kotha* festival day meat is distributed to all families in the village. The deity is kept in priests home till next Tuesday. The priest and village elders carry the idle through the streets in a procession on Tuesday evening to all houses in the village. The households offer coconut to Mukma Devi then the idles is taken back to its place and seated under the tree. The priest scarifies chicken and all the people return home. Eating of freshly harvested pulses is a taboo till *Mukma Devi* is propitiated.

### **Ganga Devudu Festival:**

This is a 15 days festival, performed by a group of villages together. *Ganga Devudu* believed to be the husband of *Mukma Devi* is represented as an iron chain kept in a pot placed under small hut. On a Tuesday about 12(twelve) days prior Sankranthi (pongal) in January, the priest and village elders bring the deity after sacrificing a rooster and taken in a procession to



Pujari's house and then to Barika's house. The barika washes the feet of priest with water from one pot and gives bath to iron chain with water from another pot. Then the Ganga Devudu in the shape of iron chain is transferred in to the pot. Oil is poured on the deity along with a measure of rice. All people in the village offer food grains such as *Sama*, *Chodi*, *Paddy* etc, to Ganga Devudu deity. Then the deity is carried through streets in a procession and brought back to priest's house. All the two weeks similar exercise will be conducted. On the second Tuesday, the barika ties a long *Bentha* cane stick to two poles near Sadhuru. On the third Tuesday a tug of war will be conducted between people from brotherly and affinal lineages by pulling the Bentha stick by people of respective lineages until it is broken. The *Ganga Devudu* deity is taken back to its abode, then a fowl is sacrificed and offer rice cooked with chicken to the deity. Then the deity is restored to its original place. On Bhogi day the people of the village perform *Dimsa* dance, while buffoon play amusing comic to make people laugh, musicians play music and all people enjoy the fun of the fair in a joyous mood.

#### **Nandi Devudu Festival:**

*Nandi Devudu* is not represented by any idle. The spirit is present in an anthill under a tree on one side of the out skirts of village. On an evening of one Friday in the month of February (*Magha*) as decided by priest, the priest and *salan / challan* pours some liquor on the anthill making soil wet. Priest makes a figure of bull (*nandi*) with the wet soil and places it in a new bamboo basket. The priest sacrifices a chick or fowl and pours sacred blood on the clay figure of Nandi (Bull). The *challan/ salan* carries the *Nandi* and places it in the house of priest. On the next day that is Saturday morning, *Nandi* figure is carried through streets in the village in a procession during which time households offer grains and cash to deity. In the evening the clay figure is restored back to anthill and left there after sacrificing a fowl. They cook food on the spot with the meat of chicken and eat on the spot only. Tribes also go to fishing on this day. This festival is celebrated to appease spirits to protect their houses from fire and natural calamities. After propitiating *Nandi*, the tribes start renovation work of their house, roofing of their houses etc.

### **Phagun Kalchuta (Burning Phagun):**

This festival is celebrated with bona fire on full moon day of *Palguna* month usually falling in February or March. The people of village construct a wooden structure on the outskirts of village. All households clean and decorate their houses. The headman hoist the white flag on the wooden structure and kindles fire on eastern side of wooden structure. The flames rise high burning the pole and flag and the pole falls on to one direction. Tribes believe that there will be good crops in the fields on that direction. Konda Kapu also participate in the festival.

### **Mamidi Kotha :**

This one day family festival is observed on Monday as fixed by priest in March / April during mango season to offer fresh mangoes to ancestral spirits. On a Monday raw mangoes are collected, a sweet is made with cut pieces of mango mixed with milk and jaggery which is offered to ancestors. Till then eating mango is a taboo. On the same day, the households also worship agriculture implements by keeping them at one corner of the house.

The Konda Kapu people inhabiting Rampachodavaram ITDA area in Ramapachodavaram, Y Ramavaram, Maredumilli and Addathegala are also Hindus who believe supernaturalism, spirits, ghosts, evil eye, magic and sorcery. If someone is behaving irrationally or talking in coherently they consider that spirit or ghost might have manifested in that person (*Galisokindi, Deyyamvalindhi*). The pantheon of Konda Kapu from R.C.Varam consists of Hindu gods and goddesses in addition to local village deities. Their supreme goddess is *Gangalamma* an incarnation of *AadhiSakthi* or *Parvathi* or *Durga*. Most of the villages have temples for *Rama* and *Gangalamma*. In every household they worship Hindu gods namely Sri Rama, *SimhadriVarahaLakshmi Narasimha / Appanna, Annavaram Satyanarayana, TirumalaVenkateswara*, and goddess *Bezawada Kanaka Durga*. The regional deities namely the *Thalupulamma* and *Bapanamma* are considered as incarnation of *AadhiSakthi* who are worshiped profusely. They keep idles and photographs of these Hindu gods / goddesses in the worship room or corner place of a room for daily worship. They visit these shrines at least once in their life time. Several KondaKapu families used to have linkages or marital relations earlier with Telaga / Kapus from neighbouring of Gokavaram and surrounding mandals. However, of late they are not encouraging or contracting marriages with plains Telaga/ Kapus with a fear

that they will lose their tribe status and privileges of reservation in education, employment and other economic subsidies. Very few KondaKapu families have adopted Christianity and believe Jesus whose proportion is less than one percent.

### **GangaammaPandaga:**

The KondaKapus from R.C. Varam conduct, celebrate and participate in various local village festivals associated with agriculture and freshly harvested crops. This festival is celebrated in the month of May to pray *Gangamma* deity for good rains and good agriculture yield. This is a ten days festival which starts on Monday. For this a pandal is erected with wooden poles (*Pala Karra*) and rafters covered with leaves of phoenix tree at the centre of village. An unmarried young girl (*KannePilla*) from the village, either Konda Kapu or Konda Reddy tribe observes fasting and she is conducted to *Gangamma* temple where an inverted pot considered as *Gangamma* deity is present. The young girl takes the empty pot and carries it to the pandal at village centre. The pot is cleaned and decorated with lime, turmeric and vermillion. A spot under the freshly erected pandal is cleaned, water sprinkled and a design (*Muggu*) is drawn on floor with lime powder or rice flour. The unmarried young girl (*KannePilla*) places the pot on the design. The pot is filled with water by women from all households. Pujari conducts the ritual prayer to *Gangamma* pot by offering food to pot considering it as deity for nine days. On the ninth day the young girl carries this pot with water on her head, accompanied by people of village in a procession with music and drums and goes to each house in the village. The happily married women of each house wash the feet of young girl, applies vermillion on her forehead, offers a coconut and breaks it and pray her with pot on her head considering as *Gangamma* deity. After visiting all the houses in the village, by afternoon the young girl returns to pandal and places the pot under the pandal. Next day young girls or happily married women from each house bring a new pot filled with water and place them under the pandal. Then the young girl (*KannePilla*) along with all young girls and women carry their pots filled with water kept under the pandal, goes in a procession with music and drums to the *Gangamma* temple. The pujari prays goddess *Gangamma* and wishes all the girls, women and people of the village to have happy life with good rains and good agricultural yield. The priest showers sacred water on all the people and give a flower offered to goddess.

All women and men pray the deity for good rain fall and bumper crops. Then the pots are emptied by pouring water before the deity. The young girl also empties the pot by pouring water there and places the pot in the reverse / inverted position which is considered as **Gangamma**. The women of households cook food at the temple premises and eat food there itself and return home by evening. Konda Kapus of Kutravada from R.C.Varam area do not perform this festival. This festival is celebrated together by all households of the village irrespective of tribal status.

### **Vithu Pandaga or Bhodevi Pandaga:**

**Vithu** means seed and **pandaga** means festival. After initial showers in the month of May / June the Konda Kapu farmers plough the fields three to four times and make them ready for sowing seeds in June. This festival is conducted in June to enrich the seeds by keeping in the presence of goddess **Gangamma** and showing the seeds to village deity **Gangamma**. The head of household or a male farmer observes fast and takes a handful of seeds from his home and deposits in a common basket kept at **Gangamma** temple. **Pujari / Guruvu** by chanting hymns sacrifices a fowl and sprinkles blood on seed grains and mixes thoroughly. The priest distributes the charmed sacred seeds to the head of each household at the place of deity. Women shall not participate in the gathering at the time of charming or enriching seeds. This is a collective festival observed together by all people in the village including Konda Kapu community.

The male head of family bring home the charmed seeds and mixes with seeds stored at the house. Then the farmer carries required quantity of seeds in a basket along with a fowl to his field. After praying god / goddess / spirits, the fowl is sacrificed, the blood is mixed with seeds and broadcasts the seeds in the field. The feathers of the fowl are fixed as decoration to the basket and the farmer returns home with decorated basket. When he approaches the entrance of home, his wife will pour a pot of water on the head of household / farmer. Then he takes bath and cut the fowl. The meat of head, legs, wings, heart, liver and organs of fowl are cooked separately and only males eat these organ meat, while women are prohibited eating organ meat. However flesh and other meat is cooked and every one in the house eat the meat / food offered to god / spirits.

### **Rotta Pandaga:**

This festival is observed in July / August to start weeding in the fields, both paddy and dry crops such as millets. The festival is celebrated individually by each household. The Konda Kapus carry raw food stuff such as rice, vegetables and a rooster to the field, cook food in the

field, sacrifice the fowl to the spirits and symbolically start weeding in the fields. Women can participate in the weeding operation but not allowed to observe prayer or sacrifice during this festival. Men cook chicken curry and eat in the field itself. Women shall not eat head, legs and vital organ meat of sacrificed fowl.

#### **Sama Kotha Pandaga:**

*Sama* means little millet. This festival is celebrated to eat freshly harvested little millet (*Samalu*) in the month of September. The little millet are harvested usually in September and the raw millet are de-husked using wooden grinder or pestle and stone mortar. The priest's wife symbolically participates in de-husking fresh raw little millets. The Konda Kapus cook sama rice and offer it to *Gangamma* deity and worship her by thanking and expressing gratitude for the good crops and millets yield. They cut a fowl in the honour of deity, cook chicken curry at their home and eat along with *sama* rice. In the past the Konda Kapus used to cultivate little millets in podu and dry lands. Of late, they do not cultivate *Sama* except in a small patch of land exclusively for conducting this traditional festival. The Konda Kapus do not eat sama rice even in their relative's house in other villages till this festival is conducted in their native village.

#### **Korra Kotha Pandaga:**

After fasting in the morning the adult households pound brown foxtail millets (*Korralu*) and de-husk raw grains into fine grains. Then the foxtail millet rice is cooked, few morsels of rice is put in an adda leaf plate, carried to *Gangamma* temple, offer it to deity, sacrifice a fowl in honour of deity and pray deity thanking for the good harvest of millets. After returning home they cook chicken curry and eat with brown millet rice. This festival is celebrated usually in the month of September after millets are harvested for eating fresh grains of brown millets individually by each family.

#### **Saruvu Pandaga:**

This festival is celebrated by individual households. Konda Kapus conduct this ritual to cut the ripened paddy before harvesting in the month of October / November on an auspicious day. Family members of Konda Kapu households go to their paddy fields, cut the ripened paddy and ties a bunch of paddy kernals to a branch of tree. They light fire under the paddy bunch to make paddy grains boil by the heat of fire. A fowl is sacrificed in honour of god and pray god and ancestors. Then the meat of fowl along with freshly boiled rice from the paddy bunch will be cooked and eaten there at the field itself by men folk. Then they start harvesting paddy. Females

shall not eat head, legs and vital organs like liver, heart, spleen etc of the sacrificed fowl. However, women can eat meat of fowl other than vital organ meat.

**Pallakam Pandaga:**

This festival is conducted by individual families for the first time eating of fresh vegetables of the season in November month. On an auspicious day the house wife of Konda Kapu household collect vegetables from their field or kitchen garden such as green beans, labia, black gram, green gram etc. They cook fresh beans with fresh black gram or green gram pulses and offer it to *Gangamma* deity with the help of pujari and start eating fresh vegetables. From then onwards they can eat beans, black gram, labia and other vegetables of that season.

**Kondhi Pappu Pandaga:**

This festival is also celebrated by individual households to start eating freshly harvested red gram / toor dal (*Kandhipapu*) in the month of March by Konda Kapus. The freshly harvested red gram is cooked with raw mango as curry and take it to *Gangamma* temple by each household member individually. Then they offer the curry made with freshly harvested red gram and raw mango to the deity and pray for the well being of family members. After returning home all the family members eat curry made with red gram along with rice as lunch.

**Daari Pandaga:**

This festival is celebrated by all (tribes and non-tribes) people of village together at the village outskirts or at the village entrance after completion of harvesting of all crops. They erect two poles with *musidi wood* on either side of the path / road at the entrance into the village. They decorate a thread by tying lemons, white pumpkins, dry red chillies, neem leaves and black marking nuts and make a clipart (*Thoranam*) and tie it to connect poles on either side of road. Then the priest's (pujari) wife cleans a spot, draws a design while priest installs a village deity who is protecting the village at the entrance as security to village to ward off diseases. The Konda Kapu and other tribes worship and pray the deity by offering and sacrificing a fowl. Then they cook chicken and rice and eat lunch at the village outskirts itself. This festival is celebrated together for the protection and security of people of the village from diseases. This festival is celebrated in the month of December.

**Sankranti Pandaga:**

This is a common Hindu festival celebrated by people of all villages during 13<sup>th</sup> -16<sup>th</sup> of January. Konda Kapu also celebrate *Bhogi*, *Sankranti* and *Kanuma* festivals. This festival is

celebrated to thank god for good yields and also remember departed ancestors and appreciate animal stock such as bullocks, cows and other animals for providing supplementary income to the family. This festival is celebrated individually by each family at their home. The house wife cooks food and offers to ancestors and then family members eat lunch together. The livestock such as bullocks and cows are decorated with colour to their horns in appreciation of their services.

### **Inti Pandaga:**

This festival is celebrated in some villages only especially Gunjugudem. This festival is for using marigold flowers for the first time in the season for decoration on head and also for making garlands. The Konda Kapus worship marigold plant, pluck flowers and take to *Gangamma* temple to offer freshly harvested flowers to the goddess. The festival is celebrated together by all households of village. The priest prays *Gangamma* and offers marigold flowers brought by the people of village. Then he puts one marigold flower on the ear of each person in the gathering attending there. From then onwards women can adore marigold flower on their plait or head. Konda Kapus celebrate this festival in the month of January on the first Monday after Sankranti festival. Two different priests help to sacrifice a hen or rooster separately for different households belonging to different lineages. Kadabala lineage people sacrifice hen while Chilakala surname household people sacrifice a rooster at different places to the stone idles by the side of stream. Then they make a round bun or bread made of finger millet (*Chodi / Ragi*) powder backed on the oven / fire. An unmarried young boy fixes this bread to an arrow and by using bow, he aims at a spot and leaves the arrow fixed with circular bun at the tip to rest on a tree trunk. Then all people gather at one place, sing songs, have feast together and enjoy fun till late night with music and dance.

### **Neela Dari Pandaga:**

Again in the month of February at the end of winter after all crops are harvested, all tribes ceremonially drive their livestock to the fields for grazing. On an auspicious day, individual households sacrifice a fowl and sprinkle blood all over the livestock, tend their live stock till the outskirts of village. From then on livestock can graze freely in all the fields and grazing lands. Thus the names of festivals observed and celebrated by Konda Kapus from Rampachodavaram ITDA are different from that of Arakuvalley region. Although, most of the festivals are

associated with agricultural operations to begin eating of freshly harvested grains, vegetables, fruits etc of that season of the year.

### **Leisure, Recreation and Child Play:**

The Konda Kapus in both Arakuvalley region and Rampachodavaram area totally depend on agriculture for their livelihood. Usually the Konda Kapu adult men are engaged in farming activities such as, ploughing, tilling, levelling land, preparing hill slopes / dry land by felling trees and clearing bushes for broadcasting seeds in the season. Further they will be engaged in sowing / transplanting seedlings and harvesting crops. The Konda Kapu women folk also help in agricultural activities such as transplantation, sowing, weeding, cutting the crop along with other activities such as fetching fodder to the animals, collection of dry fire wood / twigs from forest, collection of minor forest produce, gathering edible leaf vegetables, tubers, roots, fruits and flowers in addition to sweeping floor, cleaning the surrounding of house, washing clothes, fetching water for household use, cleaning cowshed, caring animals and children etc.

Usually when Konda Kapu women are engaged in activities such as weeding and cutting crop in the fields, the men folk stay home and take care of young children. The women actually do not find any leisure time. During lean season or leisure time women take up works such as repair of baskets, preparing adda leaf plates, hill brooms etc. The women are also engaged dressing / grooming head hair, washing clothes, cleaning utensils, dusting and smearing walls and floor of the house.

The Konda Kapu men engage in repairing or getting the agricultural implements repaired during leisure. They also consume alcoholic drinks and spend time gossiping or playing cards or gambling. The pregnant women also work and participate in all activities till seventh month of pregnancy. Relatively men folk enjoy more leisure than Konda Kapu women. In Arakuvalley area Konda Kapu men and women also join with other tribes for playing *dimisa* dance. However, Konda Kapus do not have skills in either dancing or playing musical instruments or singing tunes or hunting animals although they are good in forming and horticulture.

The Konda Kapu children go to play school after four years old run by Anganawadi in the village and regular school after five or six years of age. In the play school, variety of toys and games are available for children to play. Also the Konda Kapu children between 5 and



15 years will be engaged in climbing tree branches, skipping, jumping, running race and indoor and outdoor games such as spinning top, tug of war, golibilla, kappaganthulu, golilata, (marbles), hide and seek, police and thief etc. The girls also participate in the sports and games till they attain twelve years. However, girls will not participate in many games after puberty or attaining twelve years of age because they are otherwise engaged in household responsibilities such as cleaning utensils, washing clothes, caring young children, collection of minor forest produce / edible tubers, roots, fruits etc. Both boys and girls help the family in tending cattle/ goats, tethering animals, collection of forest produce etc. There are no specific leisure activity, specifically for Konda Kapu community.

### **Inter community relations:**

The Konda Kapu maintain good relations with all other neighbouring tribal communities. For marriage and death ceremony, the Konda Kapus invite all the people in the village for the feast. Most of the tribes except Bagatha and Konda Reddy accept cooked food from Konda Kapu. Of late all tribal populations are participating in community feast. The potter (*Kummari*) supplies earthen pots for cooking specially during festivals and life cycle events to all tribes including Konda Kapu who are compensated with few measures of grain during harvesting period. The blacksmith (*kamasali*) prepare or repair agricultural implements / sharpen knives / axes / crowbar/ plough share etc., whose services are compensated by providing few measures of rice / millets etc. The *jangam /sathani* attend funeral rituals of Konda Kapu men and women who are paid in cash / kind and clothes. The Valmiki musicians also beat drums during funeral procession who are paid for their services in addition to new clothes covered on dead body. The barika and challan of village also serve Konda Kapu community during village festivals and life cycle events, who are paid annually in cash and kind (agricultural produce). The *gurumai* and pujari of the village deity are also paid for their services by Konda Kapu.

In several villages in Rampachodavaram area, all households belonging to all tribes and communities help each other and maintain cordial relations. The lineage men and women / neighbours help families and work as physical labour force during sowing / transplanting, harvesting period which is reciprocated by Konda Kapus. The Konda Kapus, lend bullocks, agricultural implements and seeds to fellow tribes men and help each other in times of need and work hand in hand. Further, during marriage / life cycle events and death, the neighbours and

other households in the village help bereaved family by supplying / providing vegetables, grains, rice, produced in their fields, adda leaf plates to complete the ceremony without facing physical or financial problems. The Konda Kapus maintain cordial and harmonial relations with all tribes.

### **Social Reforms:**

The Konda Kapus are relatively well aware of modern medicine and birth control measures. They are adopting birth control measures either vasectomy or tubectomy and minimising family size with two or three children. The Konda Kapu accept and perform widow / widower remarriage and divorcee remarriage. The Konda Kapus do not encourage child marriages nor approve them. The practice of bride price (*oli*) is not observed among Konda Kapu. However, dowry (bridegroom price) is practiced among Konda Kapu specially for educated and employed boys. In the past extremist activities were in full swing in Arakuvalley area although Konda Kapus do not show any interest in their activities.

## CHAPTER-VIII

### POLITICAL ORGANISATION

#### **Social control, Prestige and Leadership:**

Konda Kapus are inhabiting only five villages in Arakuvalley region of Paderu ITDA area, three in Arakuvally mandal and two villages in Dumbriguda mandal. All the five villages are contiguous with in a radius of 10to 15 kilometres. In KothaValasa village there are about 50 KondaKapu, 70 Konda Dora, 2 Manne Dora and one Valmiki households. In YendapalliValsa about 30 KondaKapu, 80 Konda Dora 50 Kotia, 20 Valmiki and 15 Bagatha families are living. In PappuduValasa although KondaKapus are majority, a few other tribal households such as Konda Dora, Manne Dora, Nooka Dora, Konda Kammara etc, are also inhabiting. In Araku a larger multi tribal and multi caste village also Konda Dora, Valmiki and Bagatha tribes are inhabiting along with Konda Kapu.

Konda Kapu tribe is a minority population in both Arakuvalley and Dumbriguda mandals. Konda Kapus are inhabiting in multi tribal villages. The size of the households in these five villages vary from 120 to 250. However, the total Konda Kapu households are about 200+ in Arakuvalley region with an approximate population of one thousand individuals. In all the five villages inhabited by Konda Kapu the traditional headmen of village are Konda Dora although Konda Kapu have their own headmen (*Naidu*) in all these five villages. These villages are under different panchayats. None of the Konda Kapu are occupying sarpanch or other political positions. Konda Kapus are not permitted to contest for positions reserved for scheduled tribes due to dispute about their status as tribe.

In each village a traditional village headman with the help of Barika and Challan / Salan, the village servants control the social order. The village headman is assisted by specific

individual headman of each tribe inhabiting in the village and few elders together as village elder's council. The intra-family or intra-tribal disputes are brought to the notice of headman of the tribe by the concerned parties. He counsels both parties and resolves the disputes amicably. The disputes arising between tribes such as theft of animals or fowl, elopement of girl, divorce etc are referred through Barika to headman of village. He places the matter for discussion with village elder's council for making a decision. Headman pronounces judgement. The priest awards punishment / fine to the errant family or individual in Arakuvalley area. Now a day, complicated disputes such as murder / major clashes between tribesmen are referred to police who have legal authority and control.

Village headman in consultation with priest fixes auspicious dates for celebration of common village festivals and other agriculture associated festivals to be observed either collectively or by individual families in the village. The Barika spreads the messages in the village to all people. The office of headman, Barika and Challan/ Salan are hereditary by succession of the eldest son. Of late, the younger generation educated eldest sons are not showing interest in assuming traditional positions as village servants. In such case, the headman's brother or brother's sons or the male members of his lineage may take up the position of headman. Similarly, for Barika, Salan and Priest also, the male members of their lineage may claim hereditary position.

After the introduction of panchayat raj system for decentralised local self governance, six to eight proximal villages together are referred as village panchayat. The adult voters will elect a president (*Sarpanch*), vice-president (*Upa - sarpanch*) and ward members. Panchayat president and other members are responsible for the development activities of the village. Further, the adult voters will elect member of Mandal Parishad Territorial Committee (MPTC) ,

who represents at mandal level who in turn elect President of Mandal Praja Parishad (MPP). The voters also directly elect Zilla Parishad Territorial Committee (ZPTC) member, who represents at district level. For representing at state level, the tribes elect Member of Legislative Assembly (MLA). These positions are exclusively reserved for tribes in ITDA Paderu area. However, KondaKapu are not eligible to contest for any of these positions. Disputes over their tribal status seems to be pending in courts due to false claims of several people migrated to tribal area and claimed themselves to be Konda Kapu tribe.

The village headman is called Naidu or Dora in many villages including Konda Kapu inhabited villages. The ITDA Paderu came to existence on 4-12-1975 for overall planning and execution of programmes / projects aiming at social, economic and educational development of tribes in the sub plan area. The Govt has appointed several development functionaries to each panchayat to assist sarpanch in the matters related to agriculture, revenue, health and hygiene, forest, electricity, animal husbandry and extension areas. Several village headmen and tribes headmen are also elected as either ward members, MPTC or ZPTC in ITDA Paderu area.

Even though parallel power structure exists in some villages, major challenges are not arising because village headman does dual roles also as elected representative. There is no serious threat to his authority. Of late, the authority of village headman is diluting due to educational and political awareness and strong political differences between political parties in the tribal area too.

The village council meetings are conducted at village centre referred to *Saduru* usually near the headman's house or village deity place. The Barika, usually a Valmiki man passes message on the advise of village headman to all villagers to assemble at Saduru. The headman informs the dates of festivals and other important issues. Inter- tribal disputes if any are also

referred to village council which are resolved at Saduru. There is no threat to the traditional headman's powers in these villages inhabited by Konda Kapu.

Though traditional priest belonging to the Bagatha or Konda Dora tribe exist in each village, in Konda Kapu inhabited (five) villages Brahmin persist from plains areas, who are appointed by Konda Kapu headman performs worship and prayers on behalf of village at Hindu temples such as *Ramalayam, Pydithalli* temple and other Hindu temples. Brahmin priest fixes auspicious time and days for festivals, conducting life cycle events and other rituals in these five villages specially for KondaKapu families. The Barika is a messenger. The Challan / Salan usually belonging to Konda Dora / Kotiya / Bagatha carry and offer food to god / goddess/ deity / spirits during village festivals. The Barika will be mostly from Valmiki tribe in the villages. The traditional priest commands respect from all the people in the village and has the privilege to eat first in the ceremonial feasts. He gets the head and legs of the sacrificed fowl and goat. His wife also is respected well, treating her as *Gurumai* who drives away evil eye from children and pregnant women. The headman enjoys authority, prestige and overall power in the matters of traditional customs / rituals and rites. As such Konda Kapus being minority in their population size who have migrated to this Arakuvalley area do not have any political power or status in Arakuvalley region of Paderu ITDA.

Similarly in Rampachodavaram region, the Konda Kapu are minority in numbers inhabiting in forty one multi tribal villages along with Konda Reddy, Konda Kammara and Koya tribes. In most of the villages the size of Konda Kapu population is lower than other tribes except in few villages. The Konda Kapu do not have much say in matters pertaining to village or political power in the tribal villages since majority of Konda Kapus are migrants. They do not occupy positions of Sarpanch in their villages of habitation. However, they maintain cordial

relationship with other tribal groups. All intra-tribe disputes are referred to East Godavari district KondaKapu welfare association. The president, secretary and executive committee along with the elders of village where the dispute / complaint arised will discuss and solve the issue who have authority to impose punishment and fine. Cases related to adultery and elopement of women belonging to other tribes will be attended and settled by the association together with headman of village, head man of tribe of the girl concerned and her parents. Usually the tribesmen will not participate in the life cycle events celebrated by such households on whom punishment is imposed unless they obey and accept the punishment given by village council and pay the fine amount. Also the eloped couple, their parents and brother's households will not be invited to participate in village festivals and life cycle events in the households of fellow tribesmen.

In ITDA Rampachodavaram specially in Konda Kapu inhabited villages, the traditional headman of the village will be a Konda Reddy. If Konda Reddy household do not inhabits the village a Koya Dora or Koya will be a head man. The Konda Kapu welfare association is supreme in recognising anybody claiming Konda Kapu tribe status. In all the villages Konda Kapu association representatives maintain the register of births, deaths and list of Konda Kapu people and households in the village. In the past few Konda Kapus have contested and won as local body MPTC / ZPTC/ MPP positions. Now the people with Konda Kapu community certificate in ITDA Rampachodavaram area are eligible for scheduled tribe reservation in education and employment. The village headman is assisted by '*Bantrothu*' who may be from Valmiki, or Koya tribe. *Bantrothu* will pass on messages to people of villagers on behalf of headman of village. Thereare traditional *pujaris* usually Konda Reddy other than Konda Kapu who perform *puja* to *Gangamma* or *Ganga Devatha* during festival period. In few cases where

ever Hindu temples are established, the Bramhin priest performs worship / prayer / *pooja*. Compared to Arakuvalley region, the influence of Hindu religion is less in Rampachodavaram region. However, the influence of Christianity is clearly visible specially among Valmiki tribe. However, Konda Kapus have not adopted Christianity except a sporadic case. Majority of health workers, teachers, ANM and other village level employees belong to Valmiki tribe due to their educational awareness. However, they do not have much political power in villages since their population is not majority in Rampachodavaram region.



## CHAPTER- IX

### DEVELOPMENT, CHANGE AND TRANSFORMATION

#### Development and Change:

The intervention of ITDA and tribal welfare has changed the infrastructure of agency villages in sub-plan area. Majority of villages are connected by black top roads while few remote villages on hill tops are connected through katcha roads. Most of the villages are electrified. Mobile network and protected drinking water facility is available in majority of villages adjacent to main roads. Majority of houses in the villages are either tile roofed or asbestos roofed or R.C.C roofed. A few are thatched houses. Majority households use electrical and electronic appliances including mobile phone. Several households own television.

The Konda Kapus being migrants from plain areas with constant interaction and marital links among their relatives in plains area have updated their cultural patterns such as dressing, hair style, ornaments etc. The Konda Kapus have transferred some of these cultural patterns in to local tribal area transforming the dressing pattern, hairstyle, ornaments, food habits etc among neighbouring Konda Dora, Khond, Kotia tribes in Arakuvalley and Koya and Konda Reddy in Rampachodavaram area. The practice of payment of dowry to the bride groom by the bride's parents found in Konda Kapu has slowly cropped in to local Bagatha, Konda Dora, Kotia, Valmiki and Konda Reddy tribes by replacing the practice of bride price (*oli*). Local ethnic tribes used to eat millets as staple food in the past, which is changed to rice at present due to the influence of Konda Kapus and other non-tribal persons who are employed as teachers, health workers etc. apart from the introduction of supply of rice through public distribution on subsidised price by the Govt. of Andhra Pradesh. By observing Konda Kapus who are utilising the health care facilities at P.H.C rather than ethnic

tribal medicine, the local tribes also started to utilise modern medicare. The Konda Kapus are good agriculturists and horticulturists from who local tribes have borrowed and adopted usage of modern agricultural implements and techniques in farming. The Konda Kapus have introduced cultivation of commercial vegetable crops such as ginger, turmeric, cabbage, cauliflower as well as coffee, spices with the assistance of agriculture department officials. The tribes in the neighbouring villages gradually started adopting Konda Kapus in cultivating commercial crops. The cultivation of millets was replaced by commercial crops, which is also responsible for change in the food habits from millets to rice. Traditionally local ethnic tribes used to depend on themselves for seeds for generations and organic manure for cultivation during next season. Of late all tribes including Konda Kapu depend on high yielding seeds and chemical fertilisers supplied by agriculture department, Govt. of Andhra Pradesh. In the past tribes including Konda Kapu were self dependent, self sufficient and self sustaining populations, but now they depend on Govt, for food items through public distribution system, construction of house through housing scheme, agricultural implements, seeds and manure through agriculture dept etc. Development and change is good but dependency is not desirable. The development change and transformation in agency area is presented here in general but not aimed with specific reference to Konda Kapu only since there are no earlier studies / reports on ethnography of Konda Kapu population.

**Transformation:**

1. In the past, there was no road connectivity to most villages except foot trails to reach villages, but at present, black top road or katcha road is laid to many villages.
2. In the past, all the houses used to be thatched with mud or wattle walls, but now most houses are tile or asbestos sheet roofed and a few RCC structures.

3. In the past, oil lamps (*Buddi or lantrine*) were used for lighting in the house, on the other hand majority of houses have electrical connection and electric bulbs, fans and electrical gadgets are used for lighting and entrainment now.
4. In the past, there were no street lights in the village through at present most villages have electricity and LED Street lights.
5. In the past, there was no transportation facility to villages. Only by walk people used to reach villages, however, today bus and private transport vehicles ply to villages regularly for transporting people and agricultural produce.
6. In the past, only stream / spring or dug well was the source of drinking water on the other hand, common bore well, tube well, or tap water are sources of drinking water in many villages at present.
7. In the past, there was no communication equipment like phone or mobile or network connectivity but today several, people own mobile phones in many villages and mobile network is available in several villages.
8. In the past, moon light activities like playing, singing, acting, dance, puppet shows, imitation, comedy, music, magic, etc. were source of traditional entertainment, At present, many households have television and people are busy watching movies, serials or other programmes. Hence interest is not shown to traditional entertainment. Further, several households own appliances like Fan, TV, mixer, grinder, music players etc.,
9. In the past, only crude traditional agricultural implements were used but today mini-tractors, tillers, mini ploughs, improved ploughs, etc. are also used.
10. In the past, there was no special nutrition supplement for children and pregnant women. Now special nutritious food to children and pregnant women is provided through ICDS Anganwadi programme.

11. In the past, deliveries used to be conducted at home by elderly woman or *boddu buddi*, while deliveries are conducted currently at Primary Health Centre (P.H.C) or hospital by trained nurse or doctor.
12. In the past, umbilical cord used to be cut with knife or sickle or sharp bamboo strip. At present, umbilical cord is cut with surgical blade in the PHC / hospital.
13. In the past, castor or gingily oil used to be applied on cord after cutting for healing while at present antiseptic ointments or lotion is applied on cord after cutting at hospital or home and feed colostrums to newborn infant in hospital or as suggested by health worker.
14. Currently majority women adopt tubectomy for birth control and do not consider it a sin
15. Further, village health worker / ANM / ASHA worker will counsel sick people. Always Konda Kapu consult doctor and use tablets, modern medicine and injections.
16. Konda Kapus prefer to consult Brahmin *purohit* or professional astrologer to find planetary movements and fix auspicious time and day for various events instead of *Muharthagadu / Guruvu* from tribes.
17. In the past, strict endogamy was the norm but at present Konda Kapu are encouraging inter- tribal marriages at Arakuvalley region and tolerate exogamy.
18. In the past, child marriages and polygamy were prevalent. Of late, only adult marriages are practiced among Konda Kapu and widow remarriages are permitted but only monogamy is the norm.
19. Most of Konda Kapu families are nuclear type unlike joint families of past. Inter - dining restrictions between tribes are frequently compromised.
20. Rice is slowly replacing millets the traditional staple food in the past due to the supply of rice at subsidised price through public distribution system.

21. Girls wear modern plains dress, while women wear sari similar to plains style and have adopted modern plait or hair tucked with hairpin.
22. Bottled alcoholic drinks have replaced rice beer although sago palm sap extracted from caryota, palmyrah, phonics palm etc are consumed after fermentation during December – April season specially at Rampachodavaram region.
23. In the past, authority of village / tribes headman was strong. Of late authority of headman is diluting slowly due to a parallel elected representatives from the same village and different political parties.
24. In the past, cooking gas was not available. Firewood was only source of fuel. At present most families avail cooking gas as well as firewood.
25. Unlike past social / public gatherings have become occasional or minimal except during festivals in Konda Kapu inhabited villages.
26. Modern music systems have replaced traditional musical instruments.
27. Steel, brass, aluminium and plastic utensils are commonly used instead of earthen pots.
28. Dependency on manufactured goods and modern domestic articles is increasing currently.
29. Commercial crops like ginger, turmeric, sweet corn, coffee, black pepper, etc. are cultivated in addition to millets, paddy and pulses although millet cultivation is on decline.
30. In the past, very few non-tribe households used to live in the road side villages only but of late many non-tribal families are inhabiting tribal villages for trade and other activities, who are the agents of transformation in the tribal culture.

31. Christian missionaries are encouraging religious conversion among PVTGs by attracting through incentives, however only very few Konda Kapus have adopted Christianity.

On the whole there is a lot transformation in the scheduled area in the infrastructure and cultural pattern although the change among Konda Kapu may be more or less not huge.

## **CHAPTER-X**

### **SUMMARY**

The Konda Kapu are a listed Scheduled tribe in Andhra Pradesh. They are inhabiting in five villages near Arakuvalley, ITDA Paderu in Visakhapatnam district and forty one villages in ITDA Rampachodavaram region, East Godavari district. There is no mention about Konda Kapu population either by Thurston (1909) or Francis (1907) in their ethnographic studies of populations from Southern India. Further, Konda Kapu population was not enumerated in census reports of 1901 nor the existence of Konda Kapu is reported in the district Gazetteers of Madras presidency, 1907. Legends or notes citing Konda Kapu tribe prior to independence of India are not available. Only after the 1956 presidential order of scheduled castes and scheduled tribes act to provide for inclusion and the exclusion from the lists of scheduled tribes and matters connected there with in the enactment of Act (1956) of Indian constitution (Article 366 (25)) defining scheduled tribes as “such tribes or tribal communities as are deemed under Article 342 to be scheduled tribes for the purposes of constitution, Amendment” the Konda Kapu are mentioned in census reports. The census enumeration taken up during 1961 has mentioned the name of Konda Kapu population. In the independent India, the people inhabiting scheduled areas are enumerated as tribes and the KondaKapu are listed as tribal population inhabiting in scheduled area as per constitution in the villages on hills of Eastern Ghats. However, Konda Kapus are enumerated / reported from non-scheduled plain areas also spread over entire undivided Andhra Pradesh specially in urban towns and cities with a population size of 29,233 people. Till then the existence of Konda Kapu population was not reported by any ethnographer or Anthropologist or Govt. orders. A lone report by N.V.K. Rao who studies Konda Kapu in 1991-92 which was published in 2003 (by Singh et, al.2003 is available).

However, during census enumeration 1971 the size of Konda Kapu population is reported as 38,126 in Andhra Pradesh with a decadal growth rate of 27.84% which is quite high. During 1981 census enumeration, the Konda Kapu population size dropped to 28,033 people (with minus – 26.47% growth rate) which is even less than the size recorded in 1961 census. It is quite interesting to note that the size of Konda Kapu population dropped further in census report 2001 to 11,780 people (with minus -66.24% growth rate) and census 2011 recording only 10,054 people. The main concentration of Konda Kapu population as per 2011 census is in ITDA Rampachodavaram, East Godavari district with 4693 Konda Kapus and in ITDA Paderu, Visakhapatnam district with 2392 Konda Kapus. These numbers include Konda Kapu people from plains area also. Further, 1655 Konda Kapus were enumerated in urban areas of Krishna district and in double or triple digits in all other districts of Andhra Pradesh.

Along with all other tribal populations inhabiting scheduled areas, Konda Kapus also enjoyed the provisions / privileges /reservation of seats in education, employment and other Govt schemes extended for scheduled tribes. However, during 1990s the provisions / privileges/ benefits of tribal status are stopped for Konda Kapus inhabiting Arakuvalley and Dumbriguda mandals in Paderu ITDA, due to several false claims of Konda Kapu tribal status by some plains people. Since, then, the Govt of Andhra Pradesh authorised Tribal Cultural Research and Training Institute (TCRTI), dept of Tribal Welfare to verify the antecedents, history of ascendants, forefathers and actual status of people claiming Konda Kapu scheduled tribe status for issuing certificate under serial number 14, Konda Kapu tribe. There were several false claims of ST status and few Konda Kapus have filed nomination as candidates in elections for people's representative positions. Some of the claims of Konda Kapu scheduled tribe status were rejected by Govt or court after due verification of history of ascendants. Then Govt of Andhra Pradesh has stopped extending schedule tribes status and its privileges to Konda Kapus of Arakuvalley area during 1990s. Also few nominations of Konda Kapu persons to contest in elections for political positions from Arakuvalley and Rampachodavaram were rejected on grounds of false S.T certificates. There were several litigations in the courts about the ST status of Konda Kapu. However, in ITDA Rampachodavaram area, the Konda Kapu residents formed an association namely "East Godavari district Konda Kapu welfare Association" in 1994 and registered under societies act with Reg.No-570/1994. The Association enumerated their Konda Kapu families along



with lineage names residing in forty one villages till then in the area to safe guard their rights and privileges under ST population.

The inconsistency in the population size of Konda Kapus during the last six census enumerations from 1961 census till 2011 census reflects the false claims of several people as scheduled tribes belonging to Konda Kapu. It is informed by some tribal heads belonging to Bagatha, Konda Dora and Valmiki tribes from Arakuvalley region, that few Thurpu Kapu / Telaga caste families from plains area have migrated to hill areas of Arakuvalley during 1950s or prior to independence in search of livelihood. The govt of India has launched DBK (Dandakaranya, Bolangir and Kirandul) railway project during 1960 and started constructing railway line project from Kothavalasa to Kirandul (K-K line) and completed the construction by 1966. During the years 1960-1966 the K.K railway line construction required labour force. Then several ThurpuKapu / Kapu people from villages near Kothavalasa, S.Kota, Korukonda, Vizianagaram, etc, have temporally migrated to hill areas. Some migrant families have settled later in three newly formed villages namely KothaValasa, PappuduValasa and YandapalliValasa nearby Araku railway station and continued till date by increasing their population size by bringing spouses from their cross cousin relatives or friends from plains area up to 1990s. PappuduValasa and YandapalliValasa villages are named after the surnames Pappu and Yandapalli found among ThurpuKapu / Telaga castes from Vizianagaram district. Majority of informants from Bagatha, Konda Dora and Nooka Dora from Paderu region are not aware of the existence of a tribe by name Konda Kapu tribe even to date or recognise them as local tribe except a few in Arakuvalley region. However, the Konda Kapu from Arakuvalley region claim that they belong to the decedents of Pandavas. N.V.K.Rao (2003) also refers them as Pandava Ryths with two divisions namely *Pedda Kondalu* and *Chinna Kondalu* which are endogamous groups as per their claim.

However, during the present study no such claims are made by Konda Kapu informants nor such sub group names exist. All of them belong to one group now.

The older generation Konda Reddy and Koya from Rampachodavaram area also opined that few poor Telaga and Kapu caste people have migrated to hill areas of Rajavamangi and Rampachodavaram from Yellavaram / Yerravaram and other upland areas of East Godavari district for livelihood during 1950 or prior to independence. Those Kapus who have migrated to forest areas are referred to as *ManyamKapus* (*manyam* means forest) by other castes/ tribes to differentiate them from plain Kapus. These Telaga / Kapu families, who have migrated prior to independence or later have encouraged further migration of their relatives to the hill areas to consolidate their population base. Currently all of them claim Konda Kapu tribal status since are residing in scheduled area and many of them are born there after their parents have migrated to the present habitat. Further, several Kapu / Telaga / Ontari caste families from Yellavaram area have migrated to hill areas who were referred to as Yellavaram Kapus initially, who were later referred to as Manyam Kapus and currently referred to Konda Kapu. Of course several of them have ascribed and taken Konda Reddy tribe status later. Even in Rampachodavaram area also the Konda Reddy, Valmiki and Koya tribal people recognise Konda Kapus as Ryths or Kapus rather than with prefix Konda in the name of population. However, many of these families who attribute themselves as Konda Reddy and majority of Konda Kapu families are relatively poor with very small land holding are without any lands inhabiting in scheduled area villages for the last seventy plus years.

In ITDA Paderu area the Konda Kapus inhabit five contiguous villages namely KothaValasa, PappuduValsaand YendapalliValasa in Arakuvelly mandal, Araku and Kuridi villages in Dumbriguda mandal. The Konda Kapu inhabit forty one villages In Rampachodavaram ITDA area, as per Konda Kapu welfare association records. During 1990s, after the Govt has withdrawn the S.T. status privileges to Konda Kapus inhabiting

Arakuvalley area, the elderly people and leaders of Konda Kapu have requested and informed all Konda Kapus residing in five villages around Arakuvalley, not to contract any more marriages from their cross- cousins or relatives from plains area and advised people to prefer and chose marriage alliances with in the five villages of their habitation. Further the strict rule of Konda Kapu endogamy is liberalised and compromised. They also orally advised and instructed all Konda Kapu families residing Arakuvalley area not to divulge any information about their genealogy or primogenitor or marriages contracted earlier from plains area or migration. Now, some KondaKapu elders encourage marriage between Konda Kapu and other tribes such as Konda Dora, Valmiki, Bagatha etc. with an eye on S.T privileges to their grand children. Most of the family names / lineage names of Konda Kapu from these five villages around Arakuvalley are similar or same as found in Kapu / Telaga / Thurpu Kapu caste populations inhabiting around Korukonda in Vizianagaram and Kothavalasa in Visakhapatnam districts.

Similarly in Rampachodavaram region also the surnames of several Konda Kapus are similar or same as that of Telaga / Kapu/ Ontari caste populations of East Godavari district. Further, the clan or gotra names of KondaKapus are similar or same as that of caste populations from plains area. However, Konda Kapus belonging to Arakuvalley area do not have any matrimonial relations and conjugal links with Konda Kapu from Rampachodavaram area. The Konda Kapu leaders from Rampachodavaram are not aware of the existence of Konda Kapus from Arakuvalley region and vice versa even though they are contiguous areas. They do not have common origin or common ancestors. Both are distinct groups without any similarity in their surnames / lineage or clan names. Some of the Konda Kapu families in Rajavamangi area in Rampachodavaram ITDA have adopted the lineage names of Konda Reddy and attributing themselves as Konda Reddy in several villages

fearing that they will lose the scheduled tribe privileges if their original surnames and area from where they have migrated are divulged to Govt. officials.

The demographic household survey under taken separately for these two distinct Konda Kapu group revealed slightly different age structures in these two Konda Kapu populations. About 43.61% of Konda Kapus from Arakuvalley are between 31 and 60 years against a relatively lower 32.30% only in Rampachodavaram area. Further, fewer (23.38%) young children below sixteen years are found among Konda Kapu from Arakuvalley compared to Rampachodavaram. The Konda Kapu from Arakuvalley region exhibit a lower sex (30.77%)ratio of 970 females per 1000 males similar to the observation reported in plain caste population while it is 1034 females per 1000 males in Rampachodavaram area an observation similar to other tribes of the region.

The facial appearance of KondaKapus from Arakuvalley resemble neighbouring plains caste populations rather than typical ethnic tribal features found among Konda Dora, Khond, Kotia etc. The skin colour is light to dark brown, round to oval face, straight nose, medium to narrow nostrils, thin lips, strait or wavy hair unlike very wide nostrils, stubby nose and thicker lips observed among neighbouring Konda Dora and Khond tribes. In Rampachodavaram area very few Konda Kapu men exhibit dark brown skin colour, wavy to curly hair, broad and depressed nose, wider nostrils and short stature. However, majority of Konda Kapu men and women from Rampachodavaram exhibit light brown to dark brown skin colour, oval to round face, straight nose, medium nostrils, strait or wavy hair and other facial features which are similar to neighbouring caste populations from plains areas of Yellavaram / Gokavaram / Y.Ramavaram, although the neighbouring Konda Reddy, Koya and Koya Dora populations can be clearly distinguished by their typical ethnic tribal features.

The dwellings of Konda Kapus are in small villages scattered at foot hills near running streams around Arakuvalley at an attitude of 3000 feet. The Konda Kapu houses in Rampachodavaram area are relatively on a level land villages nearer to streams which is at an altitude of 1000- 1350 feet above mean sea level. The soils are sandy loams or red clay loams. The winter season during December and January months are cold while abundant rains fall during June-November. The Konda Kapus practice patrilineal and patrilocal family system. Majority are simple nuclear families with an average family size of 4.02 people in Arakuvalley region and 3.89 persons in Rampachodavaram area, indicating that their population size is on decline and may be classified as diminishing population , not maintaining a required minimum of 2.1 children per couple for their perpetual continuation.

The Konda Kapu have a distinct unilateral, exogamous, non residential lineage (*Intiperu*) groups. A few lineages are derived from known objects, while the meaning of majority lineages / surnames are unexplainable. About 41 different lineage / surnames were recorded among Konda Kapu from Arakuvalley region and 17 lineages from Rampachodavaram area. Surprisingly none of the surnames / lineage names match or overlap between Konda Kapu families from Arakuvalley and Rampachodavaram classifying them to be two distinct Konda Kapu groups. About 19 lineages / surnames have only one household and 7 lineages have recorded only two households in Arakuvalley area without owning any wet or dry lands indicating that they must have migrated to this area in recent times, certainly after the year 1970. Further, it may be mentioned that several lineage families such as Pappu, Korukonda, Dhanamsetti, Kariyadla, Yerrabanti, Bangaru, Akula, Puvvala, Rajani, Padala, Yendapalli, Meesala, Lanka / Lenka, Pittala, Gedelaetc are commonly found among neighbouring plain caste populations especially Thurupu Kapu / Kapu / Telaga inhabiting Vizianagaram and Visakhapatnam districts.

Similarly among Konda Kapu from Rampachodavaram area only four lineages have higher concentration of their families while many lineages have single digits of households in this area, again indicating that they may have migrated recently and certainly after the year 1970. Some Konda Kapu households have lineage names same or similar to Konda Reddy. Some of the plain caste migrants may have adopted Konda Reddy surnames and ascribed Konda Reddy status to corner the scheduled tribe privileges as informed by elderly Konda Reddy and Koya leaders of this area.

Konda Kapu from Arakuvalley have reported clans /gotras namely Nagula, Surya, Hanumanthu and Kasi which are also more prominent among Thurupu Kapu / Telaga / Kapu from plain areas. It is interesting to note that Clan / Gotram endogamy is permitted and practiced among Konda Kapus of this area although clan / gotram is an exogamous unit / group in many plains caste populations of Andhra Pradesh. Among Konda Kapu from Rampachodavaram four clans namely Nagula, Surya, Shiva / Shiva Pala and Hanumanthu are reported which are also prominent among neighbouring plains caste populations.

The kinship terminology among Konda Kapus is more or less similar to neighbouring plains caste populations rather than local ethnic tribal groups such as Konda Dora, Khond, Koya and Konda Reddy. Although Rao (2003) reported that Konda Kapu speak *Kuvi* dialect, The Konda Kapu from both Arakuvalley and Rampachodavaram informed that they speak their mother tongue Telugu while several other neighbouring tribes speak distinct dialects in these agency areas some with Adivasi Oriya influence near Arakuvalley area. Avoidance and joking relations observed among Konda Kapu are similar to plains caste populations. The Konda Kapu fall next to Bagatha who are at the top of the ladder in their social hierarchy and claim higher status than neighbouring Kotia, Nuka Dora / Muka Dora, Goudu, Konda Dora, Porja, Gadaba and Valmiki in Arakuvalley region. However, in Rampachodavaram area Konda Kapu are next to Konda Reddy in the tribal hierarchy from top and claim superior

status than Koya, Konda Kammara and Valmiki tribes. Of late, commensal relations are liberalised in all areas and hence cooked food is accepted by many educated and employed persons belonging to tribes from any other tribe or caste although women folk still observe commensal restrictions.

Majority of Konda Kapu houses are either sloppy tile roofed, asbestos roofed or RCC flat roofed supported by brick walls, plastered with cement in Arakuvalley area with at least one square or rectangular room and a front veranda for cooking facing the street / lane. However, about 50% of Konda Kapu houses at Rampachodavaram are thatched rectangular room with an extension sloping down to form a veranda for cooking. The walls are either brick or mud while a few are wattle, plastered with mud on both sides. Some Konda Kapus have tile roofs or asbestos roofs and few have R.C.C roof for their houses at Rampachodavaram area. The cattle shed will be next or adjacent to the house as a separate unit covered with tiles or asbestos sheets. Always the toilet is outside the house, a separate small room. None of the houses are two floor buildings. Tap water at a common place in the village or bore well is the source of drinking water. The sanitation in Konda Kapu house is relatively clean, specially the premises of the house although due to domestication of cows, goats and poultry birds the streets and lanes in the village are dirty with dung and excreta of animals all over.

The staple food of Konda Kapu is millets and rice along with leafy vegetables. They are non vegetarians and eat meat of most of the wild animals and birds but avoid beef and pork. Of late several Konda Kapus from Arakuvalley and Rampachodavaram do not hesitate to eat pork and beef also. The Konda Kapu women wear simple dress, a sari and blouse while men wear *dhoti / lungi* and shirt / *banian*, style similar to people from plains area. The younger generation youth wear half pant and t-shirt while young girls wear half sari with free end passing over their left shoulder or full dress similar to girls from plains area. The happily

married women wear marriage badge / disk with black beads embedded in thread hanging to the neck (Thali), toe rings (*Mettelu*) and glass bangles (*Gajulu*). All women except widows apply *Yermilion* / *Sindhoor* a red dot between the eye brows on the forehead. The ornaments worn are similar to plains caste people. The Konda Kapu men and women have no tattoo marks unlike neighbouring older generation Koya, Konda Reddy, Konda Dora, Khond etc, tribesmen. The Konda Kapu men and youth from Rampachodavaram are addicted to palm sap extracted from palmyra (Toddy), phoenix (Eatha) and caryota/ palm (Jeelugu) during December- April season and also branded alcoholic drinks although smoking is relatively rare.

Majority Konda Kapu families use cot and bed for sleeping and metallic utensils for cooking, eating and drinking. Konda Kapu are not experts in playing musical instruments or traditional dance. They use modern agricultural implements including tractor for forming in Arakuvalley area. They cultivate rice and millets along with commercial vegetable crops as well as coffee and spices. Several Konda Kapu households at Rampachodavaram cultivate cashew and mango plantations in addition to traditional crops. Konda Kapu speak their mother tongue Telugu only. About 48.26% of Konda Kapu at Rampachodavaram and 38.38% at Arakuvalley are illiterate. Relatively higher proportion of Konda Kapu at Arakuvalley region compared to Rampachodavaram region have secondary level of education and about 4.25% are in Government employment at Arakuvalley region compared to 0.69% at Rampachodavaram.

Konda Kapu are minority in these areas and as such they do not have political representatives from their community. The social control is by village headman or by Konda Kapu welfare association in Rampachodavaram region. Democratically elected political representatives have role in the development activities of this area. The headman and village council settles intra-tribal disputes in the village such as minor conflicts, quarrels, thefts,



elopement etc while Konda Kapu welfare association settles inter-tribal and intra-tribal disputes amicably. Severe offenses / crimes such as arson, murder etc. are dealt by police and courts.

Konda Kapus are Hindus and their pantheon consists of Hindu gods and goddesses. The Konda Kapus from Arakuvalley worship *Pydithalli / Durga* and *SimhadriAppanna*, while at Rampachodavaram area Konda Kapu worship *Satyanarayana Swamyat Annavaram satyanarayana . Thalupulamma, Bapanamma* and *Venkataramana* at Seethapalli village. All villages have local village deities who are worshiped invariably with the help of local priest or Brahmin priest. Konda Kapus observe several taboos and also superstitious about human reflexes although younger generations are less apprehensive. However, they consult non-tribal pujari or Brahmin purohit for fixing auspicious days for celebration of life cycle events and festivals. Majority of festivals are associated with agriculture activities like beginning of ploughing, sowing, weeding, harvesting etc. Also birth day of major Hindu gods and goddesses are celebrated as festivals. They worship idles. The religious functionary is Pujari. In Arakuvalley area festivals such as *Chitra (Ugadi), PeddaDevudu, Bheema-Devudu, Korra Sama kotha, Vinayakachavithi, Balli / Jankara, MettaDanyam Kotha, DyadiAmas, Deepavali, Chikkudu Kotha, Mukma Devi, Ganga Devudu, Nandi Devudu, Phagun* are celebrated. However, at Rampachodavaram area festivals associated with agriculture with different names such as *Gangalamma, Vithu, Rotta, Sama Kotha, Korra Kotha, Saruvu,. Pallakam, Kandhi Kotha, Daari Pandaga, Sankranthi, Intipandaga* and *Neela Daripandaga* are celebrated every year. They seek both traditional and modern medical care for curing and treatment of illness. Of late Konda Kapu also believe in ancestral spirits who are believed to punish them if they are ignored due to the cross cultural influence of local tribal belief system.

The Konda Kapus observe several taboos and food restrictions during pregnancy period of a woman. They also observe pollution period for child birth, puberty and death which is purified by *Guruvu / Pujari* after a specific ritual by sprinkling sacred water mixed with turmeric powder. They celebrate puberty and marriage in a grand style and spend huge money. They also incur lot of expenditure for conducting death ceremony. For majority of rituals associated with life cycle events they adopt the procedure followed by neighbouring Telaga / Kapu / Thurpu Kapu caste populations from plains area. During leisure men folk engage in consuming alcohol and gossiping, while their women folk take up repair works, dressing and grooming head hair etc. Women are relatively hard working than men. Of late, Konda Kapu children are not rigorously trained in agricultural activities by their parents because the children go to school / college for studies and the parents do not want their children to engage in strenuous and hard works. Due to over pampering by parents, the youth are unproductive / lazy and posing burden to family and society.

Economically the Konda Kapu from Arakuvalley region are at a better level than Rampachodavaram area. About 42% of Konda Kapus from Arakuvalley own 1 or 2 acres of wet land and dry land while 24% own up to 5 acres of wet or dry land. Those KondaKapus who have settled prior to 1970s only own wet and dry land in Arakuvalley region. About 29% of Konda Kapus do not own either wet or dry land, who are cultivating only podu lands because they are recent settlers at Arakuvalley region and do not have access to purchase land due to 1 of 70 act that prohibit purchase of land by non tribals in agency area. Among Konda Kapus at Rampachodavaram, majority (69%) do not own lands. About 23% are cultivating 1 to 2 acres of wet land while a few (7.75%) own 3 to 5 acres of wet land. Most of the Konda Kapus from Rampachodavaram (75%) are cultivating podu lands, may be the recent migrants who are relatively poor, living in thatched houses.

The Konda Kapus in Arakuvalley area cultivate commercial crops such as coffee, black pepper, turmeric, ginger, cabbage, cauliflower in addition to traditional crops like millets, pulses, niger, ground nut, corn and rice. However, in Rampachodavaram area KondaKapu cultivate ground nut and cashew as commercial crops while all the traditional millets, pulses and rice are grown in dry and podu lands. The income levels are relatively higher among Konda Kapus from Arakuvalley region. About 15% of Konda Kapu earn more than Rs 80,000; 22% earn between forty and sixty thousands; 46% get between twenty and forty thousand while only 13% KondaKapus earn less than Rs 20,000/- per year. In Rampachodavaram area as high as 34% Konda Kapu earn only up to twenty thousands per year while 48% are earning between twenty and forty thousand rupees per year. Majority of Konda Kapus spend their income for food, household items and input to agricultural activities. However, 74% of Konda Kapu from Arakuvalley region and 69% from Rampachodavaram save a meagre amount of rupees two thousand per year, while a few save over and above two thousands rupees. As many as 62% of Konda Kapu households from Arakuvalley and 57% from Rampachodavaram do not have any debts while others have borrowed from banks or private money lenders for purchasing house hold goods such as motor bikes, almyrah, fans, smart phone and other electronic gadgets apart from agriculture inputs.

Konda Kapus being a numerically minority population in both Arakuvalley and Rampachodavaram do not have any political power. In Arakuvalley the Konda Kapus are not eligible to contest for positions reserved for tribes. Konda Kapu are not traditional priests as well as headmen of any village in Rampachodavaram. However, in KothaValasa and PappuduValasa villages in Arakuvalley, the Konda Kapu enjoy the status of the headman of the village.

The intervention of ITDA and tribal welfare has changed the infrastructure in the villages. Most of the remote villages are well connected by black top road or at least motarable katcha roads with public transport facility. The mobile net work and protected drinking water facility is provided to many major villages nearer to main roads. Electrical supply is available even at remote villages. Due to opening of market facilities in the agency area, tribes have come into contact with plains caste traders, teachers, health workers etc. The culture contact has brought tremendous change among customs and traditions of several tribes specially in dress pattern, hairstyle, food habits entertainment, and usage of modern electric and electronic gadgets etc. Ethnic tribes of the agency area have started imitating plains non-tribal people by slowly absorbing the alien culture and integrating in their own tribal culture. However, Konda Kapus being migrants from plain areas to Arakuvalley and Rampachodavaram agency area have also transferred some of their cultural habits / patterns to local tribes in dressing, ornaments, hairstyle, food habits etc.

All the Konda Kapus maintained martial and social contacts with their relatives / cousins and their friends from plain area till 1990s. As such they were in constant touch with plain castes updating their fashion styles of dressing and other cultural habits. However, due to permanent residence in agency area for quite a long time of over 60-70 years, participating in the festivals, agricultural activities and observing the rituals performed by local tribes, Konda Kapus too have adopted some cultural traits from tribes such as traditional beliefs of tribes about ancestral spirits / malevolent spirits, tribal medicinal practices, ethno medicinal value etc. Primary health centre, doctor and health workers are accessible at both Arakuvalley and Rampachodavaram whose services are invariably used by Konda Kapu. A feeder ambulance service is also available to interior villages to bring tribal patients to PHC or sub-centre. Thus the Konda Kapus are more or less a local community in agency area integrated in to tribal society due to their long years of permanent residence.`

**Annexure –I**

**List of Informants from Villages Surveyed in the present study**

| S.No | Village name      | Name of the persons interviewed    | Sex | Age | Name of Dist  | Name of Mandal |
|------|-------------------|------------------------------------|-----|-----|---------------|----------------|
| 1    | KOTHAVALASA       | KORUKONDA SWAMYNAIDU               | M   | 65  | VISAKHAPATNAM | ARAKU          |
| 2    |                   | SEELAM RAMULAMMA                   | F   | 67  |               |                |
| 3    |                   | KORUKONDA ESWARARAO                | M   | 30  |               |                |
| 4    |                   | KORRA CHINNAYYA                    | M   | 45  |               |                |
| 5    | KURADI            | KARRIYEDLA GANGULU                 | M   | 70  | VISAKHAPATNAM | DUMBRAGUDA     |
| 6    |                   | KARRIYEDLA RAMKUMARI               | F   | 32  |               |                |
| 7    |                   | KOYALA KODAMMA                     | F   | 50  |               |                |
| 8    |                   | DHANAMUSETTI AMMAJI                | F   | 45  |               |                |
| 9    |                   | KARRIYDLA SWAMY NAIDU              | M   | 40  |               |                |
| 10   | PAPUDUVALASA      | PAPU THAVITINAIDU                  | M   | 68  | VISAKHAPATNAM | ARAKU          |
| 11   |                   | PAPU APPARAO                       | M   | 60  |               |                |
| 12   |                   | THALARI KOMDAMMA                   | F   | 50  |               |                |
| 13   |                   | PAPU MANGA                         | F   | 45  |               |                |
| 14   |                   | PAPU LAKSHMI                       | F   | 40  | VISAKHAPATNAM |                |
| 15   |                   | GOVIDVADA SANYSIAMMA               | F   | 38  |               |                |
| 16   |                   | GUDIVADA KRISHNA KUMARI            | F   | 32  |               |                |
| 17   |                   | PAPU ADILAKSHMI ANAGANWADI TEACHER | F   | 54  |               |                |
| 18   | YANDAPALLI VALASA | YERRABANTI KANAMUNAIDU             | M   | 73  | VISAKHAPATNAM |                |
| 19   |                   | YRRRABANTI GANGA RUJU              | M   | 45  |               |                |
| 20   |                   | SEELAM TATABABU                    | M   | 65  |               |                |
| 21   |                   | YERRABANTI APPALASWAMY             | M   | 78  |               |                |
| 22   |                   | YERRABANTI LAKSHMI                 | F   | 35  |               |                |
| 23   | ARAKU             | YERRABANTI CHINNAMUNAIDU           | M   |     | VISAKHAPATNAM | DUMBRAGUDA     |
| 24   |                   | BANGARU RAMPRASAD                  | M   |     |               |                |
| 25   |                   | BANGURU SANKAR RAO                 | M   |     |               |                |
| 26   |                   | B. SIMHACHALAM                     | M   |     |               |                |

|    |                   |  |   |    |                      |                  |
|----|-------------------|--|---|----|----------------------|------------------|
| 27 |                   | KUNABILLI APPALANAIDU                  | M |    |                      |                  |
| 28 |                   | BANGARU<br>CHINAMUNAIDU,<br>RMP,DOCTOR | M |    |                      |                  |
| 29 |                   | THALARI AMMAJI                         | F |    |                      |                  |
| 30 |                   | VENNELA LAKSHMI                        | F |    |                      |                  |
| 31 | CHINNAGEDDAD<br>A | KADABALA ESWARA RAO                    | M | 55 | RAMAPACHODAVARA<br>M | EAST<br>GODAVARI |
| 32 |                   | KADABALA<br>NARASINGARAO               | M | 36 |                      |                  |
| 33 |                   | VALALA CHINNA ABBYI                    | M | 35 |                      |                  |
| 34 |                   | YARAGONDU<br>NARASINGARAO              | M | 48 |                      |                  |
| 35 |                   | VINDAL VENKANNA                        | M | 25 |                      |                  |
| 36 |                   | KADABALA RAJARAO                       | M | 26 |                      |                  |
| 37 |                   | VINDAL MURTHY                          | M | 35 |                      |                  |
| 38 |                   | YARAGONDU TATABBYI                     | M | 55 |                      |                  |
| 39 |                   | KADABALA CHINNARAO                     | M | 36 |                      |                  |
| 40 |                   | VALALA RAMARAO                         | M | 55 |                      |                  |
| 41 | GUNJUGUDAM        | SUDRU CHINNAYYA                        | M | 62 | RAMAPACHODAVARA<br>M | EAST<br>GODAVARI |
| 42 |                   | KADABALA SAKURAYYA                     | M | 73 |                      |                  |
| 43 |                   | CHILAKA SATYANARAYANA                  | M | 42 |                      |                  |
| 44 |                   | SUDRU ANNARAO                          | M | 40 |                      |                  |
| 45 |                   | NARRI BULLIABBYI                       | M | 60 |                      |                  |
| 46 |                   | NARRI MASAYYA                          | M | 53 |                      |                  |
| 47 |                   | KADABALA BULLIYYA                      | M | 45 |                      |                  |
| 48 |                   | KADABALA KRISHANRAO                    | M | 30 |                      |                  |
| 49 |                   | KADABALA KANNAYYA                      | M | 50 |                      |                  |
| 50 |                   | KADABALA PRASAD                        | M | 45 |                      |                  |
| 51 | SOKULAGUDAM       | VALALA BALAYYA                         | M | 70 | RAMAPACHODAVARA<br>M | EAST<br>GODAVARI |
| 52 |                   | KADABALA RAMAYYA                       | F | 40 |                      |                  |
| 53 |                   | SUDRUMUTHYALAYYA                       | M | 50 |                      |                  |
| 54 |                   | NARRI MANGA                            | F | 53 |                      |                  |
| 55 |                   | KADABALA BULLIYYA                      | M | 45 |                      |                  |
| 56 |                   | SUDRU CHINNAYYA                        | M | 62 |                      |                  |

|    |             |                           |   |    |                 |          |
|----|-------------|---------------------------|---|----|-----------------|----------|
| 57 |             | KADABALA KRISHNARAO       | M | 30 |                 |          |
| 58 |             | KABABALA KANAYYA          | M | 50 |                 |          |
| 59 |             | KADABALA RAMESH           | M | 40 |                 |          |
| 60 |             | NARRI BULLIABBYI          | M | 60 |                 |          |
| 61 |             | SUDRUCHINNAMMA            | F | 45 |                 |          |
| 62 | MADICHERRLA | PANDALA SAMAYYA           | M | 48 | RAMAPACHODAVARA | EAST     |
| 63 |             | KONDAPALLI<br>PRAKASHARAO | M | 52 | M               | GODAVARI |
| 64 |             | KADABALA PRAKASHARAO      | M | 45 |                 |          |
| 65 |             | CHILAKALA GANESHRAO       | M | 30 |                 |          |
| 66 |             | VALALA PRAKASHARAO        | M | 25 |                 |          |

**Annexure –II**  
**Kond Kapu Surnames / lineages, Gotram / Clan from Arakuvalley Region**

| <b>Brotherly Surnames / lineages</b> | <b>Gotram/ Clan</b> | <b>Affinal Surname/ lineages</b> | <b>Gotram / Clan</b> |
|--------------------------------------|---------------------|----------------------------------|----------------------|
| Karukond                             | Hanumanthu          | Seelama                          | Nagaula              |
| Korukond                             | Nagaula             | Yerrabanti                       | Nagaula              |
| Sankarlya                            | Nagaula             | Talaparthi                       | Kasi                 |
| Alithi                               | Hanumanthu          | Manipuri                         | Nagaula              |
| Palledi                              | Hanumanthu          | Mesaly                           | Nagaula              |
| Yendapalli                           | Nagaula             | Lenka                            | Nagaula              |
| Banguru                              | Nagaula             | Karriyedla                       | Nagaula              |
| Niyegapu                             | Nagaula             | Papu                             | Surya                |
| Dhanamusetti, gudesu,                | Nagurla             | Koyala                           | Nagula               |
| Sapani                               | Nagula              | Chepani                          | Nagula               |
| Thalari                              | Nagula              | Kunaballi                        | Nagula               |
| Galla                                | Hanumanthu          | Chandaka                         | Nagula               |
| Salapu                               | Korra               | Naguballi                        | Nagula               |
| Mandakurthi                          | Nagula              | Pvualla                          | Nagula               |
| Vennala                              | Kasi                | Sarika                           | Nagula               |
| Potnuru                              | Nagula              | Mukeyi                           | Nagula               |
| Rajani                               | Nagula              | Amopola                          | Nagula               |
|                                      |                     |                                  |                      |
|                                      |                     |                                  |                      |

**Kond Kapu Surnames / lineages, Gotram / Clan from Rampachodavaram**

| <b>Brotherly Surnames / lineages</b> | <b>Gotram / Clan</b> | <b>Affinal Surnames / lineages</b> | <b>Gotram/ Clan</b> |
|--------------------------------------|----------------------|------------------------------------|---------------------|
| Kadabala                             | Shiva                | Chelaka                            | Shiva               |
| Valalaa                              | Shiva                | Yerragondu                         | Surya               |
| Kondapalli                           | Hunumanthu           | Pindala                            | Nagula              |
| Muralaa                              | Shiva                | Pitila                             | Nagula              |
| Eluru                                | Shiva                | Sambudu                            | Surya               |
| Billa                                | Nagula               | Boguula                            | surya               |
| Chedula                              | Shiva                | Kalimeala                          | Hanumanthu          |
| Putala                               | Hanumanthu           | Narri                              | Surya               |
| Para                                 | Shiva                | Sunduru                            | Surya               |
| Veluguru                             | Shiva                | Vindala                            | Shiva               |
| Gounder                              | Shiva                | Pandial                            | surya               |
| Konala                               | Surya                | Akula                              | Nagula              |



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Street view of Konda kapu village Kutravada in Rampachodavaram, ITDA East Godavari district



Street view of Konda kapu village Kothavalasa in Araku valley , Paderu ITDA, Visakhapatnam dist



A street view of Gunjugudem village, Rampachodavaram ITDA, East Godavari dist



A street view of Pappuduvalsa village Araku valley, Paderu ITDA Visakhapatnam dist



A thatched house of Konda Kapu in Rampachodavaram ITDA East Godavari dist



A tile roofed house of Konda Kapu with mud walls in Rampachodavaram ITDA, East Godavari dist



A tiled roofed house of Konda Kapu with cement plastered walls in Ramapachodavaram ITDA, East Godavari dist



An asbestos sheet roofed house of Sokulugudem village, Rampachodavaram ITDA, East Godavari dist



A RCC House of Konda Kapu at Yendapallivalsa, Paderu ITDA, Visakhapatnam Dist



A RCC House of Konda Kapu from Araku , ITDA Paderu, Visakhapatnam, Dist



Stove using LPG in the Verandah of a Konda Kapu house from Sokulugudem, Rampachodavaram, ITDA E.G, Dist



Cooking on Stove using the fire wood outside the house at Rampachodavaram ITDA, EG Dist



Living room in Konda Kapu house with modern amenities from Sokulugudem, Rampachodavaram ITDA





Pooja room at Konda Kapu house with photos of Hindu God / Goddess for Worship at Araku



Pooja Room at Konda Kapu house at Kuridi village, Paderu ITDA, Visakhapatnam dist



Cattleshed of Konda Kapu tribe at Kothavalasa village, Paderu ITDA, Visakhapatnam dist



Facial features of Konda Kapu Woman from Kutravada village, Rampachodavaram ITDA, East Godavari dist



Facial features of Konda Kapu Man from Chinageddada village, Rampachodavaram ITDA, East Godavari dist



Facial features of Konda Kapu old woman from Sokulugudem villag, Rampachodavaram ITDA, East Godavari dist



Facial features of Konda Kapu middle aged Woman from Gunjugudem village, Rampachodavaram ITDA, East Godavari dist



Facial features of Konda Kapu Women from Chinageddada village, Rampachodavaram ITDA, East Godavari dist



Facial features of Konda Kapu Men from Chinageddada village, Rampachodavaram ITDA, East Godavari dist



An old Konda Kapu couple from Sokulugudem village, R.C.Varam E.G dist



An young Konda Kapu couple from Sokulugudem village, R.C.Varam E.G dist



An old Konda Kapu couple from Kothavalasa village, Araku valley, Paderu ITDA, Visakhapatnam dist



A Konda Kapu Man from Araku Village, Paderu ITDA Visakhapatnam, Dist





An young Konda Kapu woman carrying her child at Kuridi village, Paderu ITDA, Visakhapatnam, Dist



A Konda Kapu Woman from Kuridi village, Paderu ITDA, Visakhapatnam, Dist



A Konda Kapu Old Man at Kuridi village, Paderu ITDA, Visakhapatnam, Dist



A Konda Kapu middle aged Man from Kuridi village, Paderu ITDA, Visakhapatnam, Dist



An Old Konda Kapu woman from Pappaduvalsa village, Paderu ITDA, Visakhapatnam, Dist



An young Konda Kapu girl from Pappaduvalsa village, Paderu ITDA, Visakhapatnam, Dist



Young Konda Kapu men form Sokulugudem village, Rampachodavaram ITDA, E.G, Dist



Facial view of Konda Kapu Women from Sokulugudem village, Rampachodavaram, E.G. Dist



Konda Kapu drawing water from bore well at Socukulugudem village, Rampachodavaram ITDA EG dist



Konda Kapu drawing water from bore well and also cleaning utensils at Gunjugudem village, Rampachodavaram ITDA, EG dist



Paddy field at Araku village, Paderu ITDA, Visakhapatnam dist



Niger oil seed crop (*Vulusulu*) at Araku, Paderu ITDA, Visakhapatnam Dist



Coffee plantation at Araku valley, Paderu ITDA, Visakhapatnam dist



Konda Kapu Women harvesting ginger at Kuridi village, Paderu ITDA, Visakhapatnam, dist





A Podu field of Konda Kapu at Gunjugudem village, Rampachodavaram ITDA, EG Dist



Finger millet crop at Araku village, Paderu ITDA, Visakhapatnam dist



Pearl millets and Fox tail millets at Gunjugudem village, Rampachodavaram ITDA, E.G, dist



Konda Kapu men carrying paddy straw for thrashing to separates paddy at Kuridi village, Paderu ITDA  
Visakhapatnam dist



Agriculture implements used by Konda Kapu farmers at Gunjugudem village, Rampachodavaram, ITDA, E.G dist



Mini tractor owned by Konda Kapu family at Kothavalasa village, Paderu ITDA Visakhapatnam dist



Modern agriculture equipment owned by Konda Kapu family at Kothavalasa village Paderu ITDA  
Visakhapatnam dist



Over head drinking water tank at Kuridi village, Paderu ITDA, Visakhapatnam, dist



Konda Kapu women carrying fire wood at Sokulugudem village, Rampachodavaram ITDA E.G, dist



Konda Kapu raring goats at Sokulugudem village, Rampachodavaram ITDA, E.G, dist



Konda Kapu raring cattle at Chinnageddada village, Rampachodavaram ITDA, E.G dist



Konda Kapu man making a broom with phonics leaves at Gunjugudem village, Rampachodavaram ITDA, E.G dist



Konda Kapu tapping palm sap (*Kallu*) at Sokulugudem village, Rampachodavaram ITDA, E.G, dist



Winnowing fan made of bamboo strips by Konda Kapu, Rampachodavaram ITDA, E.G, dist



Distribution of pension to widows and old people above 60 years at Chinnageddada village, Rampachodavaram ITDA, E.G dist



Konda Kapu men drinking fermented Taddy (Alcohol) at Gunjugudem village from East Godavari





Siva temple worshiped by Konda kapu at Kuridi village, Paderu ITDA Visakhapatnam dist



Lord Siva, a Hindu God of worship by Konda Kapu at Kuridi village Paderu ITDA, Visakhapatnam dist



Pydithalli temple worshiped by Konda Kapu at Kothavalasa, Paderu ITDA Visakhapatnam dist



Goddest Durga worshiped by Konda Kapu at Kuridi village Paderu ITDA, Visakhapatnam dist



Winnowing a fans hung to a tree to ward of evil sprits at Kuridi village, Paderu ITDA, Visakhapatnam dist



Rice and lemons left on a path after removing evil eye / evil sprit from Paderu ITDA, Visakhapatnam dist



Gangamma deity at Gunjugudem village, Rampachodavaram ITDA, E.G, dist



Hut of Gangamma deity at Sokulugudem village, Ramapachodavaram ITDA, E.G dist



Musical instrument at (Konda Kapu) Chinnageddada village, Rampachodavaram ITDA, E.G, dist



Konda Kapu Woman wearing toe rings at Chinnageddada village, Rampachodavaram ITDA, E.G, dist



Konda Kapu man holding Bow and Arrow at Rampachodavaram ITDA, E.G dist



ICDS *Anganawadi* pre- school centre at Sokulugudem village, Rampachodavaram ITDA, E.G dist



Primary school at Sokulugudem village, Rampachodavaram ITDA, E.G dist



RCC Road street at Chinnageddada village, Rampachodavaram ITDA, E.G, dist



Class room with students at Gunjugudem village Rampachadavaram ITDA, E.G, dist



D.R. Depo, for supply of provisions and drinking water tank at Gunjugudem village, Ramapachodavaram ITDA, E.G.dist





Marriage hall at Gunjugudum village, Rampachodavaram ITDA, E.G dist



Konda Kapu children playing at sokulagudem village, Rampachodavaram iTDA, E.G, dist



Konda Kapu Youth playing vally ball at Sokulagudem village, Rampachodavaram ITDA, E.G, dist



Konda Kapu girl plying with cart made of palm fruit at Chinnageddada village, Rampachodavaram ITDA, E.G dist



Investigators conducting Focus Group Discussion with Konda Kapu men at Sokulugudem village, Rampachodavaram ITDA, E.G, dist



Investigators conducting Focus Group Discussion with Konda Kapu men at Chinnageddada village, Rampachodavaram ITDA, E.G, dist



School Children at Gunjugudem village, Rampachodavaram ITDA, E.G, dist



School Children at Araku village, Paderu ITDA, Visakhapatnam, dist