

# TRIBAL PROFILE OF ANDHRA PRADESH



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The Indian cultural heritage comprises of a wide variety of "Great tradition" as well as simple but rich folklore found among the tribals living in the forest clad mountainous and hilly tracts of India. More than 300 main tribal communities are distributed from Himalayas down to Indian Ocean and from the Arabian sea to Bay of Bengal and Eastern Frontiers. The origin and original settlement patterns, peregrinations and their inter-relations with other Communities are lost in the mist of antiquity. But the oral traditions, mythologies, folk tales, historical evidences partly reveal their hoary past. The total population of Scheduled Tribes in the country is 538.16 lakhs and they constitute 7.85% of the total population as per 1981 Census reports. (The Scheduled Tribe population State-wise are furnished in Annexure-I). The Tribal population of Andhra Pradesh works out to 6.10% to the total tribal population of the country.

The concept of the Scheduled Tribe varies from State to State or area to area. A community may be Scheduled Tribe in one State and it may be Scheduled Caste in another State and same may be backward class or forward class in another State. For example, Lambadas or Banjaras or Sugalis

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are Scheduled Tribes in Andhra Pradesh, but they are classified as Scheduled Castes in Karnataka and Union Territory of Delhi and backward class in neighbouring Maharashtra. Similarly, 'Goudu' is Scheduled Tribe within the Agency tracts of Andhra Pradesh but they are not recognised as Scheduled Tribes in adjoining State of Orissa eventhough they are predominantly found in tribal areas of Orissa State. This kind of anomolies lead to emigration of identical Communities in order to grab the benefits. Identical nomenclature of certain Communities within the State also<sup>is</sup> leading to much confusion and facilitating these non-tribal caste groups to claim Scheduled Tribe social status. The Kammara Caste, who are black-smiths in the plain areas, are also claiming as Kammaras of Agency tracts for the sake of grabbing the reservation benefits. These two are quite distinct Communities and they differ widely in their customs, traditions, habits and values. The social organisation of these two Communities and associated ritual practices are diametrically opposite to each Community.

Andhra Pradesh is the traditional home of nearly 33 tribal groups and most of these communities are found inhabiting in the border areas of Andhra Pradesh in the North and North-East. The list of recognised Scheduled Tribes of Andhra Pradesh is furnished in Annexure-II. Identical tribal groups are found in the border areas of Maharashtra in the North and Madhya Pradesh and Orissa in the North-East.

Out of 33 recognised Scheduled Tribes in Andhra Pradesh, 30 groups are found living in the sprawling 30030 Sq.Kms. of scheduled areas and contiguous non-scheduled sub-plan area in the districts of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Khammam, Warangal, Adilabad and Mahboobnagar districts. The scheduled area in the State which is the chief habitat of tribal groups of Andhra Pradesh constitutes 11% of the total geographical area of the State. The density of population in tribal areas is 125 per Square Kilometre as against 194 in the plain areas. The details of Scheduled villages and non-scheduled Sub-Plan villages are furnished in Annexure-III.

On the basis of Geo-ethnic characteristics, the Tribal areas of Andhra Pradesh can be divided into the following five geographical regions:

- 1) Gond-Kolam region - The Tribal areas of Adilabad district.
- 2) Koya-Konda Reddi region - Tribal areas of Karimnagar, Warangal, Khammam, West Godavari and East Godavari districts - area along Godavari gorges.
- 3) Khond-Savara region - Tribal areas of Visakhapatnam, Vizianagaram and Srikakulam districts.
- 4) Chenchu region - Tribal areas of Mahboobnagar, Nalgonda, Kurnool, Prakasam and Guntur districts.
- 5) Plain areas - Areas of habitation of Yanadis, Yerukulas and Banjaras.



1. GOND-KOLAM REGION:

The Adilabad district situated in the extreme Northern part of Andhra Pradesh is part of Gondwana region and identical tribal groups are found in the adjoining districts of Maharashtra. This district has natural boundaries of important rivers i.e., the Penganga in the North, the Wardha in the North-East, Pranahita in the East and the Godavari in the South. Most of the rivers in and around Adilabad are tributaries of Godavari and this river exercises great influence in socio-religious lives of tribals of the region. The predominant soils are black cotton and sandy loams. Cotton is the important commercial crop grown in this region. The important minerals available in this district are coal, limestone, Manganese and clay. The district is having one of the richest forests and area covered by forest works out to 42.43% to the total geographical area.

2. KOYA-KONDA REDDI REGION:

The Koyas are found all along the Godavari river starting from Karimnagar to East Godavari and West Godavari districts. The Konda Reddis are inhabiting on either side of Godavari banks from Bhadrachalam area of Khammam district to Devipatnam and Polavaram areas of East Godavari and West Godavari districts respectively. The Sabari and Kinnerasani are other important tributaries of Godavari in Khammam district. This district is endowed with most varied types of

minerals. Coal deposits are extensively found in the traditional habitat of tribals on either side of Godavari gorges. Iron ore, lime stone, marble and dolomite are also found in larger quantities.

The East Godavari and West Godavari districts were formed in 1925 from erstwhile Godavari district. Good miscellaneous dry deciduous and semi evergreen forests are found in these two districts. The total forest area in East Godavari is 3,23,148 hectares and this constitute 29.9 percent to the total geographical area of the district. In West Godavari district, total forest area constitutes only 10.4 percent. The mighty Godavari greatly influenced the socio-economic conditions of Koyas and Konda Reddis. As the lands situated on either side of Godavari are extremely fertile, non-tribals in large numbers immigrated to the tribal areas and occupied the fertile lands. Commercial crops like tobacco and chillies are widely cultivated mostly by non-tribals. This river facilitated the movement of non-tribals from widely populated plain areas of East Godavari and West Godavari to sparsely populated tribal areas through mechanised boats and launches.

### 3. THE KHOND-SAVARA REGION:

The Savara-Khond region is one of the significant tribal habitat having common tribal groups in adjoining Orissa State which was formed in 1936. This region spreads

from forest and hill tracts of Srikakulam to Vizianagaram and Visakhapatnam districts and these hill ranges form part of Eastern ghats. Winter is extremely cold and summer will be pleasant with salubrious climate. The Nagavali, Vamsadhara, Suvarnamukhi, Vegavathi, Mahendratanya, Gomukhi and Chempavathi (Gosthani) are important rivers in Srikakulam district. These rivers mostly traverse in the tribal areas of Srikakulam and Vizianagaram districts but tribals are not benefitted. South Indian moist deciduous mixed forests are found. The Sal forests are also found in this region only.

Machkund (fish tank) is one of the important rivers which forms boundary between Orissa and Andhra Pradesh in the North-Eastern part of Visakhapatnam district. The same river is known as Sileru in Chintapalli and this river joins Sgbari river. The Machkund river profoundly influenced the socio-religious lives of tribals of Paderu region. A section of Bagatas whose clan name is Matsya (fish) worship fish of a pond near Paderu area. Sarada river which originate in the Madugula hills flows through Chodavaram, Anakapalli and joins into Bay of Bengal. Visakhapatnam district is rich in its forest resources especially Minor Forest Produce. The forest spread over an area of 4,70,813 hectares and this area constitutes 41.50% to the total geographical area of the district. The maximum height in the hilly areas is 1,680 metres. Southern tropical semi ever



green forests, Southern tropical moist deciduous forests, tropical dry deciduous forests are found in this district. One of the highest broad-gauge Railway lines pass through the enchanting mountainous tracts of Anantagiri and Araku areas of Visakhapatnam district.

#### 4. CHENCHU REGION:

The traditional habitat of Chenchus is found in contiguous forest tracts of Nallamalalai hills in the districts of Guntur, Prakasam, Kurnool, Mahboobnagar, Nalgonda and Vikarabad areas of Ranga Reddy district. Much of the area of these Nallamalalai hills through which Krishna river flows is presently declared as Tiger Project Area.

The Nagarjunasagar-Srisailem Tiger Sanctuary extends over an area of 3568 Sq.Kms. in the districts of Guntur, Prakasam, Mahboobnagar, Nalgonda and Kurnool. It covers 124 villages of which 31 are Scheduled villages. The total population in these villages is 23,404 of which 3,972 are Scheduled Tribes and they mostly belong to Chenchus, a Primitive Tribe. An extent of 13,457.50 acres of cultivated area is included<sup>in</sup> Tiger Project area.

The Chenchus of this area are more or less at food gathering stage of economy and they largely subsist by hunting and collection of roots, tubers and honey.



5. PLAIN AREAS:

Yanadi, Yerukula and Lambadas are only important numerically predominant Tribal groups found in the plain areas of the State. These three groups were recognised as Scheduled Tribes from 1956 onwards in Andhra region and from 1977 throughout Andhra Pradesh. Eventhough they inhabit the same area along <sup>with</sup> other caste groups, their settlements are found in separate localities or hamlets. The settlements of Yanadis are found on the river and canal banks as their main source of livelihood is fishing. The Yerukulas who are mainly pig rearers live in mixed villages maintaining symbiotic relations with non-tribal groups. The settlements of Lambadas are found in separate hamlets (tandas) nearer to hill areas or pastures where they could rear their cattle. Once Lambadas were nomadic group but, in modern times, they are becoming sedantary cultivators and rearing of cattle has become their secondary occupation. Yerukulas are found throughout the State; Lambadas are mostly distributed in the Telangana region and sparcelly in Royalaseema <sup>and</sup> coastal areas except in Srikakulam, Vizianagaram, Visakhapatnam and East Godavari districts. The Yanadis are found only in Andhra region.

The details of total geographical area, forest covered, Integrated Tribal Development Agency area both in sub-plan area and Primitive Tribal Group area outside sub-plan area district-wise are furnished in the Annexure-IV.

The total Scheduled Tribe population in Andhra Pradesh is 31.76 lakhs according to 1981 Census reports and their population increased by 15.18 lakhs (91.67%) when compared to 1971 Census reports. This abnormal growth in Scheduled Tribe population is due to inclusion of Lambada, Yerukula and Yanadi communities of Telangana region in the list of Scheduled Tribes in 1976. The Tribal population in the State constitute 5.93% to the total population in the State. The details of Tribe-wise population as per 1961, 1971 and 1981 Census reports are furnished in Annexure-V. The Lambadas are numerically predominant tribal group and Koyas occupy the next position. The Yerukulas and Yanadis possess equal number of population. The details of tribals and their percentages to the total Scheduled Tribe population are furnished in Annexure-VI. Lambadas emerged as the largest tribal group (36.42%) and next Koya, Yerukula and Yanadi groups occupy next positions.

Highest Scheduled Tribe population is found in Khammam district (4,29,959) and Visakhapatnam district comes second (3,54,127), Hyderabad district is having lowest tribal population (14,488). The district-wise population of Scheduled Tribes and their growth from 1951 to 1981 are furnished in Annexure-VII.

The district-wise predominant tribal groups in the 9 Scheduled districts are as follows:

Sl. No.	Name of the Scheduled District	Predominant Tribal Groups	Percentage of Scheduled Tribes to total population
1.	Srikakulam	Savara, Jatapu, Gadaba, Konda Dora	5.38
2.	Vizianagaram	-do-	8.49
3.	Visakhapatnam	Bagata, Gadaba, Kammara, Konda Dora, Kotia, Khond, Mali, Manne Dora, Mukha Dora, Reddi Dora, Porja, Valmiki, Goud, Kulia	13.74
4.	East Godavari	Koya, Konda Reddi, Kammara, Konda Dora	3.87
5.	West Godavari	Koya, Konda Reddi, Yerukula, Yanadi	2.31
6.	Khammam	Koya, Konda Reddi, Sugali or Lambada	24.54
7.	Warangal	Koya, Lambada	12.72
8.	Adilabad	Gond, Kolam, Pardhan, Thoti, Lambada, Naikpod, Andh	16.69
9.	Mahboobnagar	Lambada, Chenchu	6.35

The Scheduled Tribe population increased from 7.67 lakhs in 1951 to 13.24 lakhs in 1961 (72.62%) and from 16.57 lakhs in 1971 to 31.76 lakhs in 1981 (91.67%).

There was substantial increase in Scheduled Tribe population in 1961 because three communities namely Lambada, Yerukula and Yanadi of Andhra area were included as Scheduled Tribes as per the Scheduled Caste & Scheduled Tribe Modification Order 1956. Similarly, the Scheduled Tribe population

almost doubled in 1981 when compared to 1971 Census reports because the area restriction for the above three tribes was removed in 1976 and these groups residing in Telangana region of Andhra Pradesh also became Scheduled Tribes with effect from July 1977. Similarly, the Scheduled Tribe population was chiefly found in only Scheduled districts as per 1951 Census reports as hill tribes were alone included in the list of Scheduled Tribes in the Scheduled Caste and Scheduled Tribe Order 1950. Out of total population of 7.67 lakhs in the entire Andhra Pradesh, 7.05 lakhs constituting 91.92 per cent were found in Scheduled districts and rest of 0.62 lakhs were only found in the plain districts.

Out of the total 30 hill tribes, 15 groups are inhabiting the forest and hill areas of Visakhapatnam District alone and rest of the 15 groups are found in other 8 Scheduled districts. The three major tribes namely Lambada, Yerukula and Yanadi are predominantly found in plain areas and they are distributed throughout the State. But Lambadas are <sup>not</sup> found in the districts of East Godavari, Visakhapatnam, Vizianagaram and Srikakulam and Yanadis are not found in Telangana region of Andhra Pradesh. The tribe-wise population from 1961 to 1981 are furnished in Annexure-V. The growth rate for each decade for Scheduled Tribes in Andhra Pradesh cannot be taken on the basis for comparative purpose because new Communities were added in 1956 and in 1977. Annexure-V reveals that nearly 9 tribal communities registered negative growth in

population from 1971 to 1981. This is purely due to wrong enumeration of certain Communities. For example, several thousands of Kolams were enumerated as Manne (Scheduled Caste) as these people call themselves as "Mannewar" or "Mannepu". Hill Reddi tribe has shown steep fall from 1971 to 1981. But this does not reflect the true picture. The term 'Hill Reddi' is only English name for Konda Reddi and most of the people were enumerated under Konda Reddi only. Similarly, Konda Kapu has shown negative growth. This is the most misleading and confusing Community. In certain areas like Paderu, Konda Doras style themselves as Konda Kapus in Koyyura Panchayat Samithi area of Visakhapatnam District and Rajavommangi area of East Godavari District. Bagatas call themselves as Konda Kapu. In certain tribal areas of East Godavari and West Godavari, Konda Reddis call themselves as Konda Kapus. Some of the plain Kapus also style themselves as Konda Kapus in order to get concessions and privileges and reservation benefits. The Savaras, one of the largest tribal group in Srikakulam and Vizianagaram districts, have also registered negative growth from 1971 to 1981.

The various tribal groups of Andhra Pradesh are at the following different stages of economic levels.

- 1) Food gathering - Hunting, fishing, collection.
- 2) Pastoralism.
- 3) Shifting cultivation.
- 4) Settled cultivation.



The Chenchus living in the forest and hilly areas of Mahboobnagar, Kurnool, Prakasam and Guntur districts are largely subsisting by collecting tubers, roots and hunting small game. Lambadas and Gouds are mainly pastorals. Khonds, Porjas, Gadabas, Konda Reddis, Kolams, Savaras and Konda Doras are shifting cultivators. Jatapus, Bagatas, Kotias, Mukha Doras, Valmikis, Koyas, Gonds, Pardhans etc. are settled cultivators. The Yerukulas are traditional basket makers and pig rearers. The Yanadis living in the plain areas of the Andhra region are traditional inland fishermen and rodent chatchers. But in modern times, no tribal community can be classified strictly into any water-tight economic categories.

Tribal families who are mainly shifting cultivators are also partly subsisting by food collection from forest areas. Lambadas who were once living by milk and products are gradually becoming settled agriculturists. The working force among Scheduled Tribes constitute 49.4% whereas in plain areas, they constitute % as per 1971 Census reports. The details of workers, non-workers district-wise are furnished in Annexure-VIII. This Table indicates that in Scheduled areas where Integrated Tribal Development Agencies were established during the middle of 1970s, cultivators constitute 49.3% whereas in plain areas, they constitute 36.1% to the total working force. The percentage of Agricultural labourers is more in plain areas when compared to

hill areas. But tribals who are pursuing household industry are more in number when compared to hill tribals. The occupational pattern of 1981 Census reports also indicate similar trend. The details are furnished district-wise in Annexure-IX.

As per latest surveys conducted by Integrated Tribal Development Agencies and Forest Department that shifting cultivation (Podu) is prevalent on an area of 62,943 hectares and approximately 62,504 families in 8 Scheduled districts are subsisting by shifting cultivation. Podu is on the wane in tribal areas of Adilabad and Warangal districts. It was once practiced by both Kolams and Gonds who are now engaged in settled cultivation. It is still practised on large extents in the tribal areas of Khammam, West Godavari, East Godavari, Visakhapatnam, Vizianagaram and Srikakulam districts. The details regarding extent of area under shifting cultivation district-wise are furnished in Annexure-X.

In Srikakulam and Vizianagaram Districts, identical tribal groups are found. Savaras are one of the important and ancient tribal group living in these two districts. "The Aitaraya Brahmana of Rigveda makes the Savaras the descendants of the sons of Viswamithra who were cursed to become impure by their father for an act of disobedience, while the Ramayana describes them as having emanated from the body of Vasistas' Cow to fight against Viswamithra"



(E. Thurston Vol.6 page 305). Savaras are believed to be admixture of Mongolian and Dravidian stock. Their population according to 1981 Census reports is 81,121. Savaras generally live on hill tops or valleys in linear shaped rows of huts parallel to each other. This tribe is divided into following sub-divisions.

1. Sudda Savaras.
2. Kapu Savaras.
3. Lanjiya Savaras (Lombo Lanjiya or Arsi).
4. Dulia Savaras.
5. Baru Saraji or Toka Savaras.
6. Parbat Savaras (Malia Savaras or Konda Savaras or Bheema Savaras).

The sub-groups mentioned at serial Nos.1 and 2 are settled in plain areas and pursuing settled cultivation. They are sufficiently acculturated groups and Sudda Savaras (Pure Savaras) have completely become vegetarians, while Kapu Savaras gave up beef. The Savaras living in the interior hill areas eat beef. During investigation in Bhadragiri Panchayat Samithi area of Vizianagaram District, the Savaras stated that there are no sub-divisions among Savaras and Savaras who settled in plain areas and who are sufficiently rich are claiming as Kapu Savaras or Sudda Savaras. The sub-divisions mentioned from serial Nos.3 to 6 are usually living in the hill areas and practising shifting cultivation.

The Savara social structure is not based either on clans or septs. The village exogamy is the guiding principle for acquiring mates. The boys and girls of the same village are considered as brothers and sisters. The cross cousin marriages are also encouraged. But in modern times, Savaras are adopting surnames of Jatapu tribe who are living in their own area. The common totemic clans adopted by Savaras from Jatapus are as follows:

1. Arika (small millets).
2. Biddika (Earthen pot).
3. Kumbirika (A kind of tree).
4. Gedala (Buffaloe).
5. Korangi (Descendents of those who ate the daughter-in-law by mistake).
6. Kondagorri (Wild sheep).
7. Addakula
8. Mutaka (Moduga tree).

Savaras speak a dialect and this dialect can be included in the Mundari linguistic family. They call themselves as Soaraman. With regard to acquiring mates (Sirocman) they resort to capture (Ding dingbai), negotiation (Valbai), love and elopement (Dongabai), service and all these methods of marriage are recognised by their society. They practice also levirate type of marriage (Dandala Jumba). The traditional village headman is called Chudamar or Gomango and he settles all kinds of disputes within the village. The

medicineman or Shaman who is known as "Kudumboyi" in Savara dialect plays significant role in magico-religious functions. The Savaras worship the following gods and goddesses.

- 1) Janango or Jakara Devata (Village deity).
- 2) Barubuoy (Hill deity).
- 3) Yongubuoy (Goddess of small pox).
- 4) Gusadabuoy (Village boundary goddess).
- 5) Mundadabuoy (Household deity).
- 6) Jamudubuoy (Goddess of fertility).

E. Thurston while describing Savaras stated that they got only 12 numericals in their dialect (Vol.6 P.312). But it is not correct. They got numericals upto thousands in their own parlance. Savaras perform robust dance called 'Tramson' to the accompaniment of blowing of trumpets and beating drums. The Savaras living in the interior places follow scrupulously the age old customs and traditions. One of the significant custom related to sexual relations is practised by Savaras even today. After birth of a child, the husband generally abstains from sex relation with the wife till the child is completely weaned. That is why the post-natal diseases among tribals in general and Savaras in particular are absent and proper spacing is given from one child to another. Savaras celebrate new fruit eating festival (Agawa Panduga), seed charming festival (Kiljab) and hair tonsuring festival (Jumjumjal) with more joy and merriment. Konda Savaras of Srikakulam and Vizianagaram districts who are eking out their livelihood

by shifting cultivation, are recognised as Primitive Tribal Groups by Government of India for taking up special schemes for their development.

Jatapus of Srikakulam, Vizianagaram, Khonds of Visakhapatnam District are one and the same tribe. They call themselves as "Kuvinga" or "Kui Dora" in their own dialect. The dialect spoken by Jatapu is called "Kui" and this belongs to the Dravidian linguistic group. Their population according to 1981 Census reports is 86,762. The Telugu speaking people call them as Kodulu. In modern times, they also call themselves as Samantha which means village headman. This name is adopted by this Community only to enhance their social status among other tribal communities.

Jatapus or Khonds who live in their exclusive settlements on hill slopes and valleys are mainly subsisting by shifting cultivation. The hair style, dress and ornaments pattern of Khonds of Visakhapatnam District are distinct when compared to other tribal women. They put on a number of hair pins called "Kupinge" in their braids. They acquire their mates through capture (Kokkasi Kayom Vatasi). "Ceremonial capture" is also socially accepted way of acquiring mates. In this pattern, whosoever catches the arm of an unmarried girl, that a particular person has to marry her. They believe that the catching the wife by her

arm or put his arm across her shoulders. They also practise levirate type of marriage. The Pejjeni (Priestess) and Yejjuralu (Medicine woman) play very important role in magico-religious functions of Jatapus.

The Khonds of Visakhapatnam District perform splendid peacock dance and this dance is known as "Pirodi Yenda" in their own dialect. In this dance pattern, the dancers decorate themselves with peacock feathers and perform dance to the melodious music produced by bamboo flute. Khonds of Visakhapatnam District are recognised as a Primitive Tribal Group for taking up special schemes for their development.

Gadabas are predominantly found in tribal areas of Srikakulam, Vizianagaram and Visakhapatnam Districts. The population according to 1981 Census reports is 28,049. Gadabas speak their own dialect and this dialect is included by G.A. Grirson in Mundari linguistic family (Thurston Vol.2 P.243). But Gadabas of Srikakulam call themselves as 'Gutomi' and those living in tribal areas of Visakhapatnam call themselves as "Gitadim" in their own parlance. The Gadabas are divided into two endogamous divisions viz., Katturu Gadabas and Goe Gadabas.

Both of these sub-divisions are settled cultivators. But Gadabas of Visakhapatnam district reported the following three main divisions.

1. Savara Gita (Palanquine bearers).
2. Luppu Gita (Basket makers).
3. Kollai Gita (Cultivators).

In some parts of tribal areas of Srikakulam and Vizianagaram Districts, the Gadabas are also known as Mudli. In former days, some sections of Gadabas worked as Palanquine bearers to former Zamindars in tribal areas. In return to their services, they were granted 'inams'. Gadabas are also recognised as a Primitive Tribal Group by the Government of India in the year 1982-83 and special funds are being allotted for their development.

Konda Doras are chiefly found in tribal areas of Srikakulam, Vizianagaram, Visakhapatnam and East Godavari Districts. The Konda Doras living in interior places with other ethnic groups call themselves as "Kubing" or "Kodangi" in their own parlance and the dialect spoken by them is called "Kubi" which belongs to the Dravidian linguistic group. According to 1981 Census reports, they number 1,41,374. Konda Doras of Srikakulam, Vizianagaram and East Godavari have forgotten their own dialect and adopted Telugu as their mother tongue. They are divided into number of totemic clans such as Paralek (Sun), Mandelek (Tiger), Bidlar (snake), Somelunger (fish), Surrek (kite), Golorigune (monkey) and Oljukula (bear). Totemic clans such as Korra (Sun), Kimudu (bear), Vontalu (Snake), Pangi (kite), Killo (Tiger) etc. are also found in social organisation of Konda Doras.

Marriage by capture (Edichitasi pendli or Kiddangi or Bottelagutta), Marriage by negotiations (Pedikinappu or Pedda Pendli), Marriage by love and elopement (Yatravelluta) and Marriage by Service (Karje Marhanivuta or Illirikam Pendli) are the traditionally accepted ways of acquiring mates. Konda Doras celebrate following festivals:

1. Pusa Pandoi (first eating of addanuts).
2. Kadak Pandoi (Seeds charming).
3. Chaitpurab (Hunting festival).
4. Korrakotta, Mamidi Kotta etc. (eating of first fruits of first crops).

Some of the Konda Doras are also styling themselves as Konda Kapus but Konda Doras and Kapus are two distinct groups. Konda Doras eat beef whereas Kapus do not eat beef.

Bagatas who are also known as Ronas are predominantly found in tribal areas of Visakhapatnam District. Most of the Muttadars and village headmen of Visakhapatnam tribal areas belong to this tribe. The headman for group of villages of 10 to 15 was called Muttadar in former days. These headmen acted as intermediary landlords and they used to collect revenue from farmers and paid fixed sums either to former Zamindars or British administrators in India. Bagatas occupy highest social status in social hierarchy whereas Valmikis who are also known in some parts as Paidis and Dombas are at the bottom of social pyramid.

Thurston while describing Bagatas used the terms Bhaktas or Baktas as synonymous terms and he used the same Nomenclature for both fishermen community and hill tribe who are distinct groups. They account for their name by the tradition that they served with great devotion (bhakti) the former rulers of Golugonda and Madugula (Thurston, Castes and Tribes of Southern India, Vol.I P.128). The inland fishermen community in Nellore, Ananthapur and Cuddapah Districts also call themselves as Bhagaata (భగాతా). The Bagatas -- the hill tribe are found in tribal areas of Visakhapatnam District and they are also known as Rona which means warrior. The observation of Thurston may not be correct with regard to etymological meaning of the word 'Bagata'. This word might have been derived from the local word "Bugata" which means landlord. As this Community people were generally landlords in the Agency tracts, they might have been called Bugatas and later Bagatas. Most of the village headmen and former Muttadars belong to this Community and they used to collect revenue from tribals and pay to former Kings and Zamindars. Bagatas in different parts are called with different nomenclatures. The word Rona or Padal is popular title to Bagatas living near Orissa border.

The tribal groups living in the border areas of Orissa speak corrupt form of Oriya and some tribal groups living close to adjoining Telugu speaking plain areas



adopted Telugu as their mother tongue. It is interesting to note that customs and traditions of all the tribal groups including dress pattern are similar except Khonds, Porjas and Gadabas. The social organisation, marriage patterns are more or less identical. The following clans (Bowsu) are commonly found among all the groups.

1. Korra (Sun).
2. Pangi (Kite).
3. Ontala (Snake).
4. Killo (Tiger).
5. Gollori (Monkey).
6. Kirudu (Bear).
7. Matya (Fish).
8. Chelli (Goat).

Marriage by capture (Gikeanabar), love and elopement (Udaliya Biba), service (Gorjuvai) and negotiations (Bio-bandi Biba) are socially accepted ways of acquiring mates. Cross cousin marriages are encouraged and they are considered as potential mates. Unlike plain areas, marriage of one's sister's daughter is prohibited. As the woman enjoys equal status with man, the bridegroom has to pay bride-price and bear all expenses connected with marriage even at the house of bride. In case of divorce, the second husband has to pay penalty (Moganali) to the aggrieved husband.

One of the important social institution which tribals of Visakhapatnam and Srikakulam preserved is sacred

bond friendship or dimunitive association. Irrespective of tribe, caste, creed or sex, a boy or girl or two boys or two girls can enter into this sacred friendship. This Institution is locally called 'Gott-Band-Bar'. Jatapus called it 'Thona gotha', Savaras call it 'Nelava' and other Oriya speaking people call it as 'Sangato'. The Telugu speaking tribal groups call it 'Nestam'. Persons who enter into this fold or friendship promote welfare of each other and this sacred bond is continued from generation to generation.

Chaitra festival is one of the important festivals celebrated with lot of joy during the month of March-April in the entire Agency tracts. This festival is celebrated from tribal areas of Srikakulam to Khammam district. During this festival, all male members go to forest for hunting and womenfolk swing in bamboo cradles while singing all kinds of romantic songs. The men are not allowed to enter the village unless they bring the big animal by hunting. The catch is distributed equally among all the villagers. During this festival, the ritual connected with seed charming is also observed. This hunting festival, in former days, was celebrated for nearly a month but in modern times, they are celebrating this festival for a week only.

The tribal groups of Visakhapatnam perform enchanting folk dance called "Dimsa". The Khonds perform beautiful peacock dance called "Pirodiyendu" in their dialect. Porjas perform attractive folk dance called 'Jhodianat' or 'Jillinat' or 'Nandinat' while singing melodious songs and music.

Mukha Dora or Nuka Doras style themselves as Reddi Doras and Telugu is their mother tongue. They claim equal social status with Bagatas. Kotias occupy social status next to Bagatas and they speak "Adi Vasi Oriya" and their social structure, marriage patterns and other customs and traditions resemble those of other Oriya speaking tribal groups.

Porja -- a Primitive Tribe is predominantly found in tribal areas of Orissa and sparcely in Visakhapatnam District. This group is divided into following endogamous subdivisions:

1. Parengi Porja.
2. Didoi Porja.
3. Jhodia Porja.
4. Pengu Porja.
5. Kollai Porja.
6. Bondo Porja.

They are traditional basket makers and they also partly subsist by Podu cultivation.

Valmiki living in Scheduled areas of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari and West Godavari are only recognised as Scheduled Tribes. The Boya Valmiki who are living in mostly Rayalaseema area of Andhra Pradesh are distinct and different groups and they are not recognised as Scheduled Tribes. This Community people who are

living in border areas of Orissa are also known as Paidis and Dombs and they speak Adivasi Oriya like other tribal groups. The Telugu speaking non-tribes call them as "Agency Malas". In the backward Tribes list of 1936, they were classified as Agency Malas or Valmikis. They possess all the tribal characteristics and share the common tribal customs and traditions as discussed in preceding pages along with neighbouring tribal groups.

Khonds, Porjas and Gadabas are recognised as Primitive Tribal Groups in Vjsakhapatnam District and special schemes are being implemented for their development.

Koyas who call themselves as Koitur in their own dialect are one of the numerically predominant tribal groups found living in East Godavari, West Godavari, Khammam, Warangal, Karimnagar and Adilabad districts on either side of Godavari gorges. Their population in the State according to 1981 Census reports is 3,62,341. Koyas and Gonds racially, linguistically and culturally belong to same stock.

The Koyas are divided into following endogamous sub-divisions:

1. Gommu Koya (those who live on river banks).
2. Lingadari Koya (Salvits and Priests).
3. Gampa Koya (Basket makers).
4. Musari Koya (Brass workers).
5. Gutta Koya (Mountain Dwellers).
6. Doli Koya (Traditional bards to Koyas).

All the Koya sub-divisions except Doli Koya style themselves as Racha Koyas and 'Dorala Chattam'. The social organisation of Koyas is identical with Gonds. Koya tribe is divided into following phratries and associated clans:

Sl. No.	Name of the phratry	Clans
1.	Mudavagatta	Korasa, Kurasam, Madakam, Punem, Purkam, Tellam, Tata, Tatiyerapu, Penuballi, Dega, Urma, Undameer, Dodda, Chinnala Boyi, Pasim.
2.	Nalugavagatta (Paredugatta)	Parisika, Kacham, Majji, Peji, Turusam, Soyam, Payam, Madivi, Madi, Potta, China Kunja, Koram, Nune.
3.	Idavagatta	Voyika, Yerupa, Chodi, Jajjara, Pusam, Sodem, Turusa.
4.	Aravagatta (Perambayi Raju Gotram)	Kunja, Kattam, Karam, Komaram, Podiyam, Veku, Savalam, Pedda Kurja, Karam, Asu Karathi, Karathi, Tosa-Vade.
5.	Yedavagatta	Korama, Paddam, Muchiki, Kovvasi.

The term Gatta is said to be corruption of gotram, corresponding to Segga of Gonds. Some of these clans are also having totemic significance. For example, Madivi clan people do not eat flesh of goat. Similarly, Korsa people regard tortoise as their ancestor and eating its flesh is

taboo. Drinking milk and milk products is taboo to people whose clan is 'Barre Sodem'. The following marriage patterns are prevalent among Koyas.

1. Marriage by Capture.
2. Marriage by love and elopement.
3. Marriage by Negotiations.
4. Marriage by Service.

In all kinds of marriage rituals and ceremonies, the maternal uncle plays significant role. The cross cousin marriages are first preferred. The village headman (Poyi or Berakapu), Deputy headman (Leyor Pedda) officiate at the marriage ceremonies. In all kinds of marriages, the groom has to arrange feast to the entire village community. In case the groom fails to arrange community dinner because of poverty, he cannot tie tali (marriage badge) in the neck of wife. Whenever the husband arranges community dinner, then only both are recognised as wife and husband by the villagers.

In case a man dies without giving marriage dinner, his dead-body is carried to burial ground by tying it to a single pole. Levirate type of marriage (Yengen Tattum) is also in vogue among Koyas.

Koyas worship number of Gods and Goddesses. The chief deities are Korra Rajulu, Lord Bhima, Mamili etc. The temple of Mamili is found at Datiwada of Bastar and Koyas go to this temple regularly and sacrifice animals and fowls. In addition to these chief gods and goddesses, each phratry

or clan got their deities. In every house of Koyas, a separate place is kept for keeping their household deities. This sacred place in the house is called Anagondi.

In some villages, Koyas perform fire walking ceremony during celebrations of hill deities (Kondala Kolupu).

Generally, these celebrations start on *Sunday in the month* of May. The deities which are kept in shrine in the forest area are brought to the village. These deities are in the shape of umbrellas made out of silver and they are kept in a pot. They perform rituals and sacrifice on all five days. On final and fifth day, they dig two pits called Rajugundam and Yadavagundam and burn logs of wood. First, a shephard casteman (Golla) and then a Nayakpod walk on the burning charcoal by carrying sacred food called Rajubonam or Yadava-bonam. Then, the village elders walk on the burning charcoal. After walking on the fire, a goat is sacrificed and its flesh is cooked. This sacred food is served to all the villagers assembled.

Koyas also celebrate another important festival called Vijupandam or Bhudevi Panduga in honour of earth goddess in the month of May. The term Vijji means seeds and Pandum means festival and as seeds are ritually charmed during this festival, it is called Vijju Pandum.

The villagers bring samples of the seeds from their home to a central place in the village and village priest sacrifices fowls and mix these seeds with blood and

distribute to the villagers. Then all go for ceremonial hunting with their bows and arrows. The womenfolk swing on the bamboo swings by singing all kinds of romantic songs. The men are not allowed to enter into village unless they bring a big catch from the forest. The womenfolk collect money from persons who pass through their village. They celebrate this festival for 4 days with much joy and amusement. Sadalamma and Saralamma are also important deities to Koyas. A festival in honour of these deities is celebrated once in two years at Medaram, a tiny Koya village in Warangal District. Koyas perform robust bison-horn dance called Peramakok Ata on festive and marriage occasions.

Konda Reddi is another important tribe living in East Godavari, West Godavari and Khammam Districts. Their population in the State as per 1981 Census reports is 54,473. Konda Reddis are generally found inhabiting in the interior forest and hill areas and they largely subsist by shifting cultivation. Their mother tongue is Telugu only. Surnames or Intiperlu only regulate matrimonial relations. The following surnames are commonly found among Konda Reddis:

- |              |              |              |              |
|--------------|--------------|--------------|--------------|
| 1. Gatreddi  | 2. Kelala    | 3. Kondla    | 4. Veluguni  |
| 5. Mula      | 6. Pallala   | 7. Sadala    | 8. Kakuri    |
| 9. Duchai    | 10. Jampa    | 11. Konala   | 12. Gudamala |
| 13. Vadabala | 14. Tammala  | 15. Mutiwada | 16. Kopal    |
| 17. Golla    | 18. Karakala | 19. Boli     | 20. Gogula   |
| 21. Gugunta  | 22. Madkam   | 23. Sagina   | 24. Chendala |
| 25. Tammila  | 26. Cholea   | 27. Marala   | 28. Sukura   |
|              | 29. Bhattu   | 30. Kotla    |              |



These surnames may also vary from region to region. They resort to Marriage by Capture, Negotiations, Service and Elopement in acquiring mates. They also practise polygynous and levirate type of marriages. Like other tribal groups, they celebrate Bhudevi festival (Hunting festival) during summer. They do not eat first fruits or foodgrains unless they are ritually offered to their gods. They eat Pork but not beef. On every festive or marriage occasion, Pork is the choicest diet to Konda Reddis. They rear pigs also. Some of the Konda Reddis are developing matrimonial relations with Konda Kapus also. It is informed that Konda Kapus living in Rajavommangi Panchayat Samithis and Konda Reddis living in Addateegala are one and the same. These so called Konda Kapus are having matrimonial relations with Bagatas of Visakhapatnam District. Kapus living in plain areas in large number are settling in Agency areas and styling themselves as Konda Kapus with selfish motives. They are also entering into matrimonial relations with local tribals to establish their rights as genuine Scheduled Tribes in order to grab the benefits extended by Government. The Konda Reddis of Scheduled areas and ordinary Reddis of plain areas are distinct and different Communities. Government of India recognised Konda Reddis as Primitive Tribal Group in 1980 and special schemes are being implemented in East Godavari, West Godavari and Khammam districts for their development.

The Gonds of Adilabad District are one of the numerically predominant and sociologically significant

group. As per 1981 Census reports, their population is 1,67,108. The Naikpod, which is a distinct and different group, is listed with Gond and Rajgond in the Presidential Order. The Gonds and its various sub-divisions such as Muria Gond, Maria Gond, Raj Gond, Durve Gond etc. are distributed in the heart of India, described after them as Gondwana. All these sub-divisions irrespective of their place of habitations call themselves as Koitur in their own dialect like Koyas. The Gonds were once ruling Kings before invasion of Moghals and emergence of Maratha rulers. They established their Kingdoms at Kherla in Betul, at Deogarh in Chindware, at Garha Mandla (Madhya Pradesh), at Chanda (Maharashtra) and at Sirpur and Utnoor in Adilabad district of Andhra Pradesh.

The Gond society is divided into the following four exogamous phratries and each of these divisions consists of number of clans.

I. Four Divine Brother Branch (Nalwen Sagga):

- |             |             |               |            |
|-------------|-------------|---------------|------------|
| 1. Pusam    | 2. Madakam  | 3. Marpachi   | 4. Siram   |
| 5. Tekam    | 6. Chakati  | 7. Poyam      | 8. Korrom  |
| 9. Naitam   | 10. Paitam  | 11. Chilkam   | 12. Kusram |
| 13. Pharkam | 14. Charkam | 15. Chiram    | 16. Tikkam |
| 17. Tilgam  | 18. Kowa    | 19. Neti etc. |            |

II. Five Divine Brother Branch (Siwen Sagga):

- |            |                   |               |             |
|------------|-------------------|---------------|-------------|
| 1. Kusanga | 2. Soyam          | 3. Anaka      | 4. Kanaka   |
| 5. Karpeta | 6. Soudhan Dhurwa | 7. Walka      | 8. Paracha  |
| 9. Arecha  | 10. Sarata        | 11. Isargundi | 12. Chikram |

III. Six Divine Brother Branch (Sarwen Sagga):

- |              |               |            |            |
|--------------|---------------|------------|------------|
| 1. Atram     | 2. Guana      | 3. Kotnak  | 4. Pendum  |
| 5. Urveta    | 6. Kohochanda | 7. Korenge | 8. Weika   |
| 9. Korram    | 10. Arram     | 11. Bedram | 12. Duggam |
| 13. Torsam   | 14. Pawle     | 15. Katle  | 16. Wadde  |
| 17. Kuraneta |               |            |            |

IV. Seven Divine Brother Branch (Yedu Sagga Wen):

- |            |              |            |           |
|------------|--------------|------------|-----------|
| 1. Madavi  | 2. Marskolla | 3. Pamdran | 4. Purila |
| 5. Kurveta | 6. Merma     | 4. Mesram  | 8. Taram  |

Each phratry as well as several clans are having totemic associations with certain animals, birds, trees etc. The four divine brother group regard tortoise, crocodile and brown monkey as sacrosanct. Some clans belonging to five divine brother and seven divine brother groups do not kill nor eat the flesh of porcupine and tiger. Similarly, the clan members belonging to Here Kumra, Marapa, Jungnaka and Daranja do not eat the flesh of goat or sheep. Ara clan people regard bison as sacred animal and take steps to protect it whenever they came across. Clan members of Markan show reverence to Mango tree; Tekam people to teak; and Iapachi people to Mohwa tree. The Gonds claim mythical affinity with these totemic objects and show all kinds of reverence and try to protect the species whenever it is in danger. The animals which are associated with each clan or phratry are referred as Tado which means grand father in Gondi dialect.

The Gonds practise following socially accepted ways of acquiring mates:

1. Marriage by Negotiations (Khaja Khopra marring).
2. Marriage by Service (Lamsade marring).
3. Marriage by Capture (Pisiwatwal marring).
4. Marriage by Intrusion (Siwa Nengwal).
5. Marriage by mutual love and elopement (Pisoditor marring).
6. Marriage by Exchange.

Levirate type of marriage through which younger brother marries the widow of the deceased elder brother is also in vogue in Gond society. Divorce is permitted. In case the divorced woman wants to marry again, she has to marry the clan member of her 1st husband only. As a general principle, the clan as well as phratries are exogamous and woman gets the clan of her husband after going through marriage ceremonies.

Gonds possess rich and complicated mythologies. Not only each phratry inherited distinct gods and goddesses but each clan members also possess their household deities. Three religious heads - Devari (village priest), the clan priest (Katora) and the Bhaktal (the seer) play prominent role in worship of village deities, clan deities and forecasting of welfare of villagers respectively. Each phratry and clan possess supreme God known as "Persapen" in Gondi dialect. The Persapen is represented by a bamboo shaft

with iron spearhead (Salle). The bamboo should have as many nodes as the number of divine ancestors in that particular phratry (Saga). The whisk of the wild cow called Chauwur is tied to bamboo shaft. Gonds identify their great God (Persapen) as Lord Siva. Gonds believe that Salle, iron spearhead represents the trisul and Chauwar signifies the matted locks (jats) of Lord Siva. The shrines of Persapen of each clan or phratry are situated at particular place and all the phratry or clan members from different places attend to annual ceremonies. The Persapen of Seven divine ancestor group is Naguba - Snake deity whose temple is found at Keslapur. The phratry members especially Mesram (Padi) clan people from different parts and even from tribal areas of Maharashtra and Madhya Pradesh visit this temple in the month of Pus on new moon day (January-February).

The Gonds perform robust dance called Dandari. A few male participants in this dance with distinct dress pattern are called Gusadis. The Gusadis smear entire body with ash and put black spots on the body. Big bells are tied over the waist. A headgear made out of peacock feathers is put on like big crown. A wild animal skin is worn on one side of the arm and a medium sized and polished stick is held in one hand. They perform the dance by waiving stick to the melodious music produced. The Gonds celebrate Dipavali with much enthusiasm and joy. Unlike Dipavali festival celebrations in the plain areas, the ceremonies of Dipavali among

Gonds are different. They celebrate this festival for nearly 15 days and during this period, one village Dandari party visit another village and both villagers jointly participate in dances. The host village headmen feed the guests and entertain them with other refreshments. Thus, during Dipavali festival, the inter-village solidarity is strengthened by mutual exchange of visits.

The Gonds are mainly agriculturists and they are settled cultivators. The Podu cultivation which is known as Padaka in Gondi was given up by their forefathers. In addition to food crops like Paddy, Jowar, Maize, they grow important commercial crops like cotton, til, black gram, red gram and green gram. In addition to agriculture and cattle rearing, some of the Gonds are pursuing carpentry, black smithy, wood and stone carving as their subsidiary occupation. Some of the Gonds are experts in making walking sticks, sculpture and wood carving.

The Pardhans and Thotis who are traditional bards to Gonds possess same social organisation as that of their patrons. Pardhans mother tongue is Marathi, but they speak Gondi fluently. Thotis mother tongue is Gondi only. Their womenfolk are traditional tatoosers. Pardhans are called by Gonds as Patadi and each Gond family has one Pardhan as a bard and latter attends to ceremonies of household and clan deities. The Pardhans play a three stringed fiddle called Kingri while narrating the mythologies and folk tales of

Gonds. Gonds call the Thotis as Birdal (Receiver) and latter call the former as Dhani (Donar). Thotis are recognised as Primitive Tribal Group in Adilabad District.

Naikpods who are listed along with Gonds are distinct group and these two groups possess different ways of life. Naikpods speak only Telugu and their society is not organised on the basis of phratry system as Gonds. Separate population figures are not available as they are listed under Gond tribe. Gonds call Naikpods as Machelu (Fishermen). The Naikpods in the past resorted to shifting cultivation (Podu), but they have become settled cultivators in modern times.

Andhs, another tribal group of Adilabad District number 5,350 and their population which stood at 2,405 as per 1971 Census reports, have increased more than two fold as per 1981 Census reports. Andhs have not adopted phratry and clan structure of Gonds like other satellite communities of Gonds. The name Andh appears to be derived from the word Adi which means "Original" or ancient. But this name is not derived from the word Andhra as described by Siraj-Ul-Hassan in his book "Caste and Tribes of Deccan" since mother tongue of Andhs is Marathi and not Telugu. They are agriculturists and agricultural labourers. "Hanuman" is their chief God.

Kolams who call themselves as Kolawar in their dialect (Kolami) are one of the Primitive Tribes of Adilabad District. Their dialect is close to Telugu. Gonds call them as Pujaris.

The Kolam society is also divided into the following four phratry organisation like Gonds:

- 1) Yedudayal Kher (Seven Divine Ancestor Group).
- 2) Arudayal Kher (Six Divine Ancestor Group).
- 3) Idudayal Kher (Five Divine Ancestor Group).
- 4) Nalidayal Kher (Four Divine Ancestor Group).

The Telugu speaking Kolams (Mannewar or Mannepu) call these phratries as Seven, Six, Five and Four household deities. Kolami speaking people adopted clan names of Gonds but Telugu speaking group adopted surnames of other plain Caste groups. This group is often confused with other Caste group called "Manne" who are recognised as Scheduled Caste. But in Chennur, Sirpur and Asifabad areas of Adilabad District, Telugu speaking Kolams are called as Mannewar or Mannepu. Because of this misunderstanding, hundreds of Kolams were enumerated as Scheduled Castes in 1981 Census reports. As per 1971 Census reports, total Kolam population was 26,498 but as per 1981 Census reports, their population is reported at 17,096 due to wrong classification.

Kolams trace their descent from Lord Bhima and Hidimbi. They call Hidimbi portrayed as Rakshasi (demon) in Mahabharata as Edumala Devi (Queen of two hills). Kolams consider Lord Bhima as their supreme God. Their habitats are found generally in the interior places and in the former days they resorted to shifting cultivation. Jowar is their staple food.



This group is recognised as Primitive Tribal Group in 1980 by Government of India and special schemes are being implemented for their accelerated development.

The Chenchus - a food gathering and hunting tribe of Andhra Pradesh are predominantly found living in Nallamalai and Yerramalai hills of Mahboobnagar, Prakasam, Kurnool and Guntur districts. The Chenchus are divided into the following endogamous sub-divisions:

- 1) Adavi Chenchus (forest dwellers).
- 2) Deva Chenchus (Temple servants).
- 3) Bonta Chenchus (who work with bamboo).
- 4) Krishna Chenchus or Dasari Chenchus (Nomadic Mendicants).

Out of total population of 28,297 as per 1981 Census reports, 60% of their population is found in six districts of Mahboobnagar, Kurnool, Prakasam, Guntur, Nalgonda and Ranga Reddy. The Chenchus of these six districts are recognised as Primitive Tribal Group in 1976 and a mini Integrated Tribal Development Agency has been working since 1976 for promoting their development.

The Chenchus claim Mallikarjuna of Srisaillam as their God and also consider him as their kith and kin by calling him as "Chenchu Mallaya". They claim that Chenchu Laxmi consort of Lord Narasimha (half lion and half man) was also born in their Community. Whenever Chenchus are serving as temple servants, they got customary payments and shares from temple revenue and other gifts.

The socio-economic conditions of Chenchus are at the bottom layer when compared to other tribal groups. After introduction of Tiger sanctuary in their habitat, the economic condition of Chenchus, especially those living in the core area of the project, are deteriorating as they largely subsist on flora and fauna of the forest.

The Lambadas who are also known as Banjaras / Sugalis are the largest tribal group in Andhra Pradesh. Their population according to 1981 Census reports is 11,57,604. They are found in almost all districts of Andhra Pradesh except Srikakulam, Vizianagaram, Visakhapatnam and East Godavari. Lambadas speak their own dialect which can be included in Indo-Aryan linguistic group. They are believed to have migrated to Deccan along with Mughal army from North especially from Rajasthan area. They call themselves as Gorbai in their own dialect.

The Lambadas are divided into five phratries namely (1) Rathod, (2) Jadhav, (3) Chavan, (4) Pomar and (5) Adi. Each phratry is further divided into number of clans: Rathod-27, Jadhav-52, Chavan-6, Pomar-12 and Adi-13. The clan as well as phratries are exogamous social units. There are some endogamous division among Lambadas such as Bhats (bards), Dhadi (bards), Dhalia or Dapadia (Drummers and Musicians). Banjaras are basically pastoral tribe but, in modern times, they have taken up cultivation as main profession and cattle rearing has become their secondary source of livelihood.

The womenfolk put on colourful dress. They wear "Lainga" of coarse cotton prints richly embroidered with many folds at the waists. The bodice called Kanchidi is decorated with beads, glass pieces and tassels. Instead of saree, Lambada women wear a veil called tukri. The unmarried girls wear topli to their pigtails, but after the marriage, Gugri are worn above the topli. The Gugri represents marriage badge (Mangalasutra). The ivory bangles on the upper arms are also a sign of married women. If a Lambada woman becomes widow, Gugri and ivory bangles on the upper arm are removed.

The Banjaras celebrate Teej (festival of fertility), Seetala Bhavani (Seven malevolent deities) and Tulja Bhavani festivals.

The Lambadas and Mathuras inhabiting in Adilabad and Nizamabad districts are two different and distinct groups. The social organisation, clan structure, dress pattern of womenfolk and language are different. Banjaras or Lambadas are alone recognised as Scheduled Tribes in Andhra Pradesh, they are recognised as Backward Classes in neighbouring Maharashtra and as Scheduled Caste in Karnataka.

Yerukulas are a plain living tribe found throughout Andhra Pradesh and they are known with different names in different areas. They are called as Korva in neighbouring Tamil Nadu, Yerukula and Korcha in Andhra region and Kaikadi in Telangana districts. Among themselves they call themselves as Kurru. Yerukulas are traditional basket-makers and

pig rearers. The entire tribe is divided into number of functional sub-divisions such as (1) Dabba Yerukula, (2) Yeetha Pullala Yerukula, (3) Kunchapuri Yerukula, (4) Karevempaku Yerukula, (5) Uppu Yerukula, (6) Nara Yerukula, (7) Kavali Yerukula, (8) Parigamuggula Yerukula, (9) Voora Yerukula and (10) Peddetigollalu. The distinction among all these sub-groups are slowly disappearing and everybody call himself with generic name Yerukula. All the above sub-divisions possess four exogamous clans namely Sathupaty, Kavaty, Manpaty and Mendraguthy and each clan is further divided into exogamous septs or house names.

The Yerukula tribe has a dialect of their own which is called Yerukula basha. It is a polyglot of Dravidic languages - mostly Telugu, Tamil and Kannada. The womenfolk in the past engaged in soothsaying but presently there is no encouragement to this profession. The menfolk in the past were expert thieves. In view of rehabilitative measures and education, they are giving up the socially despicable profession of theft and leading honourable life. But few hard core habitual offenders are still resorting to committing thefts and highway robbery. Their population according to 1981 Census reports is 3,15,618.

The principal habitat of the Yanadi lie between river Ponneri (Tamil Nadu State) in the South and river Godavari (Andhra Pradesh) in the North. But in recent years, quite a large number of them have immigrated to other adjoining areas in search of employment.

The total Yanadi population according to 1981 Census reports is 3,15,344 and their population is equal to population of Yerukulas. Yanadis constitute 9.92% to the total tribal population and they are predominantly found in Nellore district. They are dark skinned, platyrrhine people and short in stature. Thurston in his Monumental Work "Castes and Tribes of Southern India " (Vol.VII P.416) traced the word Yanadi to the Sanskrit word Anadi i.e., those whose origin is not traceable. But this interpretation is not correct. The word Anadi means times immemorial. All these people are adivasis who have been living from times immemorial, they were called Anadi and later it might have become Yanadi. It is believed that Yanadis and Chenchus belong to same stock. Both groups trace their descent from common ancestor called Chenchu Laxmi. They have identical surnames and similar physical features.

Yanadis are broadly divided into four endogamous sub-groups on the basis of occupations and dietary habits. The main divisions are (1) Reddi Yanadi (cultivators and servants in the houses of Reddis), (2) Adavi Yanadis (those living in forests), (3) Paki Yanadis (scavengers), (4) Challa Yanadis (collectors of left-out food from leaf plates). Paki Yanadis and Challa Yanadis are given very low social status among Yanadi tribe. Yanadis are traditional inland fishermen and watchers in the fields of upper castes. Their settlements are generally found on canal and tank bunds.

The literacy percentage among Yanadis is only 5.6 whereas the State literacy level was 28.52 as per 1971 Census reports. The traditional occupation of fishing of Yanadis is affected adversely as many other Communities also have taken up this occupation. Further, due to poverty, they are not able to purchase nylon nets and other improved equipment. In modern times, Yanadis living nearby towns are taking up to rickshaw pulling and eking out their livelihood.

The literacy levels of Scheduled Tribes district-wise are furnished in Annexure-XII. Highest literacy rates are found in plain districts such as Hyderabad, Kurnool, Prakasa, Krishna and Guntur. Among Scheduled districts, the literacy rate is highest in East Godavari, West Godavari and Srikakulam districts. The tribe-wise literacy rates as per 1961 and 1971 are furnished in Annexure-XI. The literacy rate among tribes of Andhra Pradesh is extremely low when compared to the tribals at National levels. The literacy rate of Scheduled Tribes of Andhra Pradesh is not even half of the National literacy of the Scheduled Tribes as per 1961 Census reports.

STATE-WISE POPULATION OF SCHEDULED TRIBES IN INDIA-1981

(In lakhs)

Sl. No.	State	Total Population	Tribal Population	% to total population of the State	% of the S.T. Population to total S.T. population
1.	Andhra Pradesh	535.50	31.76	5.93	6.15
2.	Assam*	198.97*	21.87*	10.99*	NA
3.	Bihar	699.15	58.11	8.31	11.25
4.	Gujarat	340.86	48.49	14.22	9.39
5.	Haryana	129.23	-	-	-
6.	Himachal Pradesh	42.81	1.97	4.61	0.38
7.	Jammu & Kashmir	59.87	-	-	-
8.	Karnataka**	371.36	18.25	4.91	3.53
9.	Kerala	254.54	2.61	1.03	0.50
10.	Madhya Pradesh	521.79	119.87	22.97	23.21
11.	Maharashtra	627.84	57.72	9.19	11.18
12.	Manipur	14.21	3.88	27.30	0.75
13.	Meghalaya	13.36	10.76	80.58	2.08
14.	Nagaland	7.75	6.51	83.99	1.26
15.	Orissa	263.70	59.15	22.43	11.46
16.	Punjab	167.89	-	-	-
17.	Rajasthan	342.62	41.83	12.21	8.10
18.	Sikkim	3.16	0.74	23.27	0.14
19.	Tamil Nadu	484.08	5.20	1.07	1.00
20.	Tripura	20.53	5.84	28.44	1.13
21.	Uttar Pradesh	1108.62	2.33	0.21	0.45
22.	West Bengal	545.81	30.71	5.63	5.95
<u>Union Territories:</u>					
1.	A & N Islands	1.89	0.22	11.85	0.04
2.	Arunachal Pradesh	6.32	4.41	69.82	0.85
3.	Chandigarh	4.32	-	-	-
4.	Dadra & Nagar Haveli	1.04	0.82	78.82	0.16
5.	Delhi	62.20	-	-	-
6.	Goa, Daman & Diu	10.86	0.11	0.99	0.02
7.	Lakshadweep	0.40	0.38	93.82	0.07
8.	Mizoram	4.94	4.62	93.55	0.89
9.	Pondicherry	6.04	-	-	-
<b>Total:</b>		<b>6851.47</b>	<b>538.16</b>	<b>7.85</b>	<b>100.00</b>

\* All figures for Assam have been projected since no Census held in 1981.

\*\* Scheduled Tribe population figure of Karnataka would appear to include high returns relating to certain Communities with nomenclature similar to those included in the list of Scheduled Tribes consequent to the removal of area restrictions.

Source: India 1985 P.

THE CONSTITUTION (SCHEDULED TRIBES) ORDER, 1950  
C.O.22

In exercise of the powers conferred by Clause (1) of Article 342 of the Constitution of India, the President after consultation with the Governors and Rajpramukhs of the States concerned, is pleased to make the following order, namely:-

1. This order may be called the Constitution (Scheduled Tribes) Order, 1950.

2. The tribes or tribal communities, or parts of or groups within, tribes or tribal communities, specified in (Parts I to XVI) of the Schedule to this order shall, in relation to the States to which those parts respectively relate be deemed to be Scheduled Tribes so far as regards members thereof resident in the localities specified in relation to them respectively in those parts of that Schedule.

3. Any reference in this order to a State or to a district or other territorial division thereof shall be construed as a reference to the State, district or other Territorial division as constituted on the 1st day of May, 1976.

Contd.



THE SCHEDULE  
PART-I ANDHRA

- |  |  |
|--|--|
| 1. Andh  | 19. Kulia  |
| 2. Bagata  | 20. Malis (excluding Adilabad, Hyderabad, Karimnagar, Khammam, Mahboobnagar, Medak, Nalgonda, Nizamabad and Warangal). |
| 3. Bhil  |  |
| 4. Chenchu, Chenchwar  | 21. Manne Dora   |
| 5. Gadaba  | 22. Mukha Dora, Nooka Dora   |
| 6. Gond, Naikpod, Raj Gond   | 23. Nayaks (in the Agency tracts)  |
| 7. Goudu (in the Agency tracts).   | 24. Pardhan  |
| 8. Hill Reddi  | 25. Porja, Parangi Porja   |
| 9. Jatapu  | 26. Reddi Dora   |
| 10. Kammarā  | 27. Rona, Rena   |
| 11. Kattunayakan   | 28. Savara, Kapu Savara, Maliya Savara, Khuttu Savara  |
| 12. Kolam, Mannervarlu   | 29. Sugali, Lambada  |
| 13. Konda Dora   | 30. Thoti (in Adilabad, Hyderabad, Karimnagar, Khammam, Mahboobnagar, Medak, Nalgonda, Nizamabad & Warangal districts) |
| 14. Konda Kapu   |  |
| 15. Konda Reddi  | 31. Valmiki (in the Agency Area)   |
| 16. Khond, Kodi, Kodhu, Desaya Khond, Dongria Khond, Kuttiya Khond, Tikris Khond.                | 32. Yanadi   |
| 17. Kotia, Benthō Oriya, Barika, Dulia, Holva, Paiko Putiya, Sanrona, Sidhopaiko.                | 33. Yerukula   |
| 18. Koya, Goud, Rajan, Racha Koya, Lingadhari Koya (Ordinary), Kottu Koya, Bhine Koya, Raj Koya. |  |

STATEMENT SHOWING DISTRICT-WISE NUMBER OF SCHEDULED VILLAGES  
AND NUMBER OF NON-SCHEDULED SUB-PLAN VILLAGES

Sl. No.	Name of the District	Area in Sq.Kms.	No. of Sub-Plan Villages		Total
			Sche- duled	Non- Scheduled	
1.	Srikakulam	1289.32	108	239	347
2.	Vizianagaram	1740.98	298	133	431
3.	Visakhapatnam	5904.51	3368	86	3454
4.	East Godavari	4191.65	559	40	599
5.	West Godavari	1006.10	102	1	103
6.	Khammam	6899.92	889	3	892
7.	Warangal	3122.46	177	77	254
8.	Adilabad	6138.50	412	167	579
9.	Mahboobnagar	1191.90	23	4	27
Total:		31485.34	5936	750	6686

Annexure XIX (Contd.)

1.	2.	3.	4.
IV.	PATHAPATNAM	63. Jeedipeta	11
		64. Norasingapalli	11
		65. Loddabhadra	8
		66. Mandasa	16
		67. Bodombocolony	7
		68. Baswasai colony	11
		69. Singupuram	8
		70. Tallaguranti	9
		71. Nuvagada	8
		72. Killoyi Colony	9



