



**APPRAISAL COURSE  
FOR  
DISTRICT OFFICERS**

1993-94

**PAPERS AND OTHER TRAINING MATERIAL**

**TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE  
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APPRAISAL COURSE FOR DISTRICT OFFICERS

BRIEF NOTES AND SYLLABUS ON SHORT APPRAISAL OF NEW APPROACHES FOR  
TRIBAL DEVELOPMENT TO DISTRICT OFFICERS

During the Fifth Five Year Plan a new strategy for the accelerated development of Tribal areas was evolved with three-tier developmental structure at Micro, Meso and Macro levels, and at Macro level sub-plan was formulated for areas of tribal concentration in our State. In this new strategy of planning Meso areas comprise of contiguous areas of tribal concentration in a District and T.D. Block areas constitute Micro areas. Integrated Tribal Development Agencies are established in various districts for promoting development of tribals. Growth centre approach is also adopted for Micro level planning for Integrated Development of identified tribal areas in districts having sizable tribal population. Special strategies and programmes are drawn-up for identified Primitive Tribal Groups.

The VI plan envisaged a larger coverage of tribal population by formulating modified area development approach projects for the benefit of tribals living in small pockets of 10,000 and above outside the sub-plan area. The VII Plan strategy lays special emphasis on promotion of Horticulture, Sericulture etc. The plan formulation process aims at planning from below. The main objectives of formulation of sub-plan and Integrated Tribal Development Agencies are:

1. To narrow down the gap between the levels of development of tribal and other areas and
2. To improve the quality of life of the tribal communities.

In order to make district officers of all developmental departments familiar with the new strategy for Tribal Development, it is proposed to organise short orientation course for a period of Two Days at District Head quarters.

The following district officers have to be invited to participate in the short orientation course.

1. Deputy Director of Agriculture
2. District Educational Officer
3. District Veterinary Officer.
4. District Social Welfare Officer (G)
5. District Social Welfare Officers (B.C.Welfare)
6. District Co.Operative Officer
7. District Medical and Health Officer.
8. Assistant Director of Agriculture.
9. Executive Engineer (Panchayat Raj)
10. Executive Engineer, R & B.
11. District Tribal Welfare Officer
12. Executive Engineer (M.I.)
13. District Women Welfare Officer.
14. Mandal Development Officers of Mandals having sub-plan area.
15. Assistant Director of Industries.
16. District Public Relations Officer.
17. Officers engaged in implementation of (MADA) Modified Area Development Approach and (PTG) Primitive Tribal Groups programmes and ITDA Project staff.

Syllabus for appraisal course on Tribal Development to District Officers

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I. INTRODUCTION

1. Tribes of India with Special reference to A.P.
2. Historical perspectives of Tribal Development.

II. PROTECTIVE MEASURES

1. Constitutional safeguards
2. Statutory Regulations
3. Reservations
4. Privileges and concessions.

III. Policy and Approaches to Tribal Development from V. Plan:

1. Levels of development in Tribal areas
2. Allocation of funds in various Five-Year plans assessment of performance of Tribal Welfare programmes of various Five Year plans.
3. Fifth Five year plan and formulation of sub-plan for Tribal areas-Role of General Sector and Tribal Welfare sector for accelerated Development of Tribes ITDA-PTGs.
4. VI plan-MADA, IRDP, DRDA., NREP., RLEGP planning from below, key indicators.

IV. Seventh plan approach and strategy

V. Special programmes

1. Social forestry
2. Podu Rehabilitation
3. Sericulture
4. Horticulture
5. Master plan on Irrigation
6. Girijan Vidya Vikas Kendramulu.

VI. Tribal Development Administration

1. Administrative Integration
2. Single line of Administration
3. Personnel Policy
4. Incentives

VII. Financial Integration

1. Financial resources upto V plan
  2. Budgetary arrangements from V plan
    - a) Sub-plan - Sub-Head.
    - b) Pooling of funds
  3. Single Demand.
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TRIBAL PROFILE OF ANDHRA PRADESH

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## TRIBAL PROFILE OF ANDHRA PRADESH

Dr. K. MDHAN RAO \*

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~~ 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 anomalies lead to emigration of identical Communities in order to grab the benefits. Identical nomenclature of certain communities within the State also is 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 Kommaras 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, Prakasham 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 districts. 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, Mahendratanaya, 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 Chintepalli and this river joins Sabari 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 Nallamalai hills in the districts of Guntur, Prakasam, Kurnool, Mahboobnagar, Nalgonda

and Vikarabad areas of Ranga Reddy district. Much of the area of these Nallamalai 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 in 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 with 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 sparcely in Rayalaseema and coastal areas except in Srikakulam, Vizianagaram, Visakhapatnam and East Godavari districts. The Yanadis are found only in Andhra Pegin.

The details of total geographical area, forest covered, Integrated Tribal Development Agency area both in sub-plan area and Primitive Tribal Group area ~~outside~~ 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 STs. to total population.
1	2	3	4
1.	Stikakulam	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

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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 percent 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, Yerukala and Yanadi are predominantly found in plain areas and they are distributed throughout the State. But Lambadas ~~xxxxxx~~ are not 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 ~~of~~ 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 ~~Reddi~~ 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 targets 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 Mahaboobnagar, Kumool, Prakasam and Guntur district are largely subsisting by collecting tubers, roots and hunting small game. Lambadas and Guds are mainly pastorals. Khonds, Projas, Gadabas, Konda Reddis, Kolams, Savaras and Konda Doras are shifting cultivators. Jatapus, Bagathas, 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 in land fishermen and rodent catchers. But in modern times, no tribal community can be ~~not~~ 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 41.4% 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 Bhadraviri 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 (Descendent of those who are 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 (Sirocram) 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 numerals in their dialect (vol.6 P.312). But it is not correct. They got numerals 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 "Kupings" in their braids. They

acquire their mates through capture (Hasatona), by negotiations (Pendili), by elopement (Pobache) and by service (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 husband alone got the privilege of 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.Girson 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 Coe 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), Somalunger (fish), Surrek (Kite), Golarigune (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 ~~pandli~~ pendli or Kiddangi or Bottelagutta), Marriage by negotiations (Pedi-kinappu or Pedda Pendli), Marriage by love and elopement (Yatravelluta) and Marriage by Service (Karje Marchanivuta 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 Dombs are at the bottom of social pyramid.

Thurston while describing Bagatas used the terms Bhaktas or Baktas as synonymous terms and ~~used~~<sup>he used</sup> 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 Bhagata ( ) . 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. Kimudu (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 (L. anali) 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 of 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.

Projā--a Primitive Tribe is predominantly found in tribal areas of Orissa and sparsely in Visakhapatnam District. This group is divided into following endogamous sub-divisions:

1. Parangi 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 Visakhapatnam 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, Xhammam, 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 (Saivits and Priests)
3. Gampa Koya (Basket makers)
4. Musari Koya (Eass 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, Pejji 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 Jagga of Gonds. Some of these clans are also having totemic significance. For example, Madivi clan people do not eat flesh of goat. Similarly, Korsam 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~~ 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. Korala   | 12. Gudanala |
| 13. Vadabala | 14. Tammala  | 15. Mut:wada | 16. Kopal    |
| 17. Golla    | 18. Karakala | 19. Bol      | 20. Gogula   |
| 21. Gugunta  | 22. Madkam   | 23. Sagina   | 24. Chendala |
| 25. Tammila  | 26. Cholea   | 27. Marala   | 28. Sukura   |
|              | 29. Bhattu   | 30. Ko:la    |              |

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~~ 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 a 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. Korram  |
| 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. Anake      | 4. Manaka   |
| 5. Karpeta | 6. Soudhan | 7. Dhurwa     | 8. Walka    |
| 9. Paracha | 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 Ten):

- |            |               |            |           |
|------------|---------------|------------|-----------|
| 1. Madavi  | 2. Maraskolla | 3. Pamdrum | 4. Purlla |
| 5. Kurveta | 6. Merma      | 7. 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 Markam 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 marming)
2. Marriage by service (Lamsade marming)
3. Marriage by Capture (Pisiwatwal marming)
4. Marriage by Intrusion (Siwa Nengwal)
5. Marriage by mutual love and elopment (Pisoditor marming).
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-Devvari (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 lock(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, ~~hal~~ 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 women folk are traditional tattooers. 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

as  
the former (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 tribal 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-UI-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 Srisailam 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 Bhata (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 bodies 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 malevalent 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) Karevepaku 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 Dravidian 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~~ 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 5.8 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, Prakasham, 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 1981 census reports.

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STATE-WISE POPULATION OF SCHEDULED TRIBES IN INDIA - 1981  
( in lakhs)

Sl. No.	State	Total population	Tribes 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.	Arunachal Pradesh	6.32	4.41	69.82	0.85
3.	Assam *	198.97	21.87	10.99	N.A
4.	Bihar	699.15	58.11	8.31	11.25
5.	Coa, Daman & Diu	10.86	0.11	0.99	0.02
6.	Gujarat	340.86	48.49	14.22	9.39
7.	Haryana	129.23	--	..	..
8.	Himachal Pradesh	42.81	1.97	4.61	0.38
9.	Jammu & Kashmir	59.87	..	..	..
10.	Karnataka**	371.36	18.25	4.91	3.53
11.	Kerala	254.54	2.85	1.12	0.50
12.	Madhya Pradesh	521.79	119.87	22.87	23.21
13.	Maharashtra	627.84	57.72	9.19	11.18
14.	Manipur	14.21	3.88	27.30	0.75
15.	Meghalaya	13.36	10.76	80.58	2.08
16.	Mizoram	4.94	4.62	93.55	0.89
17.	Nagaland	7.75	6.51	83.99	1.26
18.	Orissa	263.70	59.15	22.43	11.46
19.	Punjab	167.89	..	..	..
20.	Rajasthan	342.62	41.83	12.21	8.10
21.	Sikkim	3.16	0.74	23.27	0.14
22.	Tamil Nadu	484.08	5.20	1.07	1.00
23.	Tripura	2053	5.84	28.44	1.13
24.	Uttar Pradesh	1108.62	2.33	0.21	0.45
25.	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.	Chandigarh	4.32	..	..	..
3.	Dadra & Nagar Haveli	1.04	0.82	78.82	0.16
4.	Delhi	62.20	..	..	..
5.	Lakshadweep	0.40	0.38	93.82	0.07
6.	Pondicherry	6.04	..	..	..
TOTAL ;		6851.47	538.16	7.85	100.00

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

\*\* Scheduled Tribes 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.

ANNEXURE - II

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 Rajpramukhas 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  | 21. Manna Dora  |
| 2. Bagata  | 22. Mukha Dora, Noola Dora  |
| 3. Bhi'  | 23. Nayas (in the Agency tracts)  |
| 4. Chenchu, Chenchwar  | 24. Porja, Parangi porja  |
| 5. Gadaba  | 25. Reddi Dora  |
| 6. Gond, Naikpod, Raj Gond   | 26. Rona, Rena  |
| 7. Gouda (in the Agency Tracts)  | 27. Savara, Kapu Savara, Naliya Savara, Khuttu Savara   |
| 8. Hill Reddy  | 28. Sugali, Lambada   |
| 9. Jatapu  | 29. Thoti (in Adilabad, Hyderabad, Karimnagar, Khammam, Mahboobnagar, Medak, Nalgonda, Nizamabad, Warangal districts) |
| 10. Kammara  | 30. Valmiki (in the Agency Area)  |
| 11. Kattunayakan   | 31. Yanadi  |
| 12. Kolam Mannervaru   | 32. Yerukula  |
| 13. Konda Dora   |   |
| 14. Konda Kapu   |   |
| 15. Konda Reddi  |   |
| 16. Khond, Kodi, Kodhu, Desaya Khond, Dongria Khond, Kuttiya Khond, Tikris Khond.  |   |
| 17. Kotia, Benthoriya Bari, Duiya, Hova, Pai, Loputiya, Sanrona, Sidhapaiko.   |   |
| 18. Koya, Goud, Rajan, Racha, Koya, Lingadhari, Koya (Ordinary) & Kottu, Koya, Bhina Koya, Raj Koya.                             |   |
| 19. Kulia  |   |
| 20. Malis (excluding Adilabad, Hyderabad, Mahboobnagar, Medak, Nalgonda, Nizamabad and Warangal) Karimnagar, Khammam) districts. |   |

Annexure - III

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.	Sche. duled	No. of Sub-Plan Villages	
				Non-Scheduled	Total
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.	Adilabad	6138.50	412	167	579
8.	Mahaboobnagar	1191.90	23	4	27
9.	Warangal	3122.46	177	77	254
Total:		31485.34	5936	750	6686

STATEMENT SHOWING THE DETAILS OF TOTAL GEOGRAPHICAL AREA AND FOREST AREA DISTRICT-WISE

ANNEXURE-IV

Sl. No.	Name of the District	Total Geographical Area (in Hectares)		Forest Area (in Hectares)		% of forest Area to the Total area in the district	% of forest Area to the Total area of the ITDAs.	Remarks
		District as a whole	Integrated Tribal Dev. Agency	District as a whole	Integrated Tribal Dev. Agency			
1	2	3	4	5	6	7	8	9
1.	Srikakulam	5,84,290	2,13,270	70,391	1,32,737	12.04	62.23	
2.	Vizianagaram	6,30,038		1,11,661		17.72		
3.	Visakhapatnam	11,34,284	6,19,170	4,70,813	4,61,342	41.50	74.50	
4.	East Godavari	10,81,843	4,19,255	3,23,148	2,07,199	29.87	49.42	
5.	West Godavari	7,79,538	94,697	81,186	65,154	10.41	68.80	
6.	Khammam	15,80,936	11,71,161	7,58,397	7,53,525	47.97	64.34	
7.	Warangal	12,83,552	3,16,060	3,70,280	2,45,240	28.84	77.59	
8.	Adilabad	16,20,381	6,21,193	6,87,584	2,91,779	42.43	46.97	
	sub-Total (PTG Area outside Tribal sub-plan)	86,94,862	34,54,806	28,73,460	21,56,976	33.04	62.43	
9.	Mahboobnagar	18,47,241	--	3,03,189	--	16.04	--	
10.	Nalgonda	14,22,324	--	85,830	--	6.0	--	
11.	Ranga Reddy	7,53,247	--	73,032	--	9.7	--	
12.	Kurnool	17,60,034	--	3,18,250	--	18.2	--	
13.	Prakasam	17,14,062	--	2,12,066	--	12.3	--	
14.	Guntur	11,32,824	--	1,56,100	--	13.7	--	
	SUB TOTAL FOR (9) to (14)	86,29,732	--	11,48,467	--	13.31	--	
	GRAND TOTAL	1,73,24,594	34,54,806	40,21,997	21,56,976	23.22	62.43	
	Andhra Pradesh	2,74,40,049	--	58,35,829	--	21.3	--	

Source : Season and Crop Report 1984-85 published by Bureau of Economics and Statistics, Government of Andhra Pradesh, Hyderabad.



ANNEXURE - V

TRIBE-WISE POPULATION IN ANDHRA PRADESH-THEIR GROWTH RATE  
FROM 1961 TO 1981

Sl. No.	T r i b e	Population			Annual Growth Rate from 1971 to 1981
		1961	1971	1981	
1	2	3	4	5	6
1.	Andh	1,468	2,405	5,350	12.25
2.	Bagatha	55,154	71,657	89,567	2.50
3.	Bhil	1,483	560	184	20.43
4.	Chencho, Chenchwar	17,609	24,178	28,297	1.70
5.	Gadaba	21,840	25,108	28,049	1.17
6.	Gond, Naikpod, Rajgond	143,680	1,57,489	1,67,108	0.61
7.	Goudu (in the Agency tracts)	3,392	4,824*	6,256	2.97
8.	Hill Reddis	3,894	4,306	20	2143-00
9.	Jatapu	62,794	74,310	86,762	1.68
10.	Kammara	24,629	35,679	36,295	0.17
11.	Kattunayakan	74	289	173	6.71
12.	Kolam, Mannervarlu	16,731	26,498	17,096	5.44
13.	Konda Dora	86,911	1,01,556	1,42,374	4.02
14.	Konda Kapu	29,823	38,126	27,830	3.70
15.	Konda Reddy	35,439	42,777	54,473	2.73
16.	Kondhs, Kodi, Kodhu Desaya Kondhs, Dongaria Kondhs, Kutriya Kodhs, Tikiria Kondhs, Yenity Kondhs.	21,751	34,875	50,726	4.55
17.	Kotia, Benthoria, Bartika, Dhulia, Holva Paiko, putiya Dulia, Sanrona, Sidhopaiko	11,068	17,888	16,847	0.62
18.	Koya, Goud, Rajah, Racha Koya, Lingadhari Koya (ordinary), Kottu Koya, Bhine Koya, Raj Koya	2,20,146	1,85,226	3,62,341	2.70

\* Estimated

contd.

Annexure-V (contd.)

1	2	3	4	5	6
19.	Kulia	85	188	157	1.97
20.	Malis (excluding Adilabad, Hyderabad, Karimnagar, Khamman Mahboobnagar, Medak Nalgonda, Nizamabad and Warangal dist.)	1,443	1,978	2,017	0.20
21.	Manne Dora	8,476	9,372	21,329	12.76
22.	Mukha Dora, Nooka Dora	9,905	13,235	17,948	3.56
23.	Nayaks (in the Agency tracts)	2,902	3,971	4,323	0.89
24.	Pardhan	9,701	11,407	15,573	3.65
25.	Porja, Parangi Porja	9,350	12,357	16,374	3.23
26.	Roddi Dora	3,132	5,254	4,177	2.56
27.	Rona, Rena	23	12	122	91.67
28.	Savara, Kapu Savara Malia Savara, Khutto Savara	68,185	81,227	81,121	0.01
29.	Sugali, Lambada	96,174	1,32,464	11,57,604	77.39
30.	Thoti (in Adilabad, Hyderabad, Karimnagar, Khamman, Mahboobnagar, Medak, Nalgonda, Nizamabad and Warangal district)	546	1,785	1,753	0.18
31.	Valmiki (in the Agency tracts)	22,354	28,967	40,985	4.15
32.	Yanadi	2,05,381	2,39,403	3,15,344	3.17
33.	Yerukula	1,28,024	1,62,560	3,15,618	9.42
34.	Unspecified	2,198	11,050	61,808	45.93
Total		13,23,470	16,57,657	31,76,001	9.16

Decennial Growth Rate for General population : 23.10%

Annual Growth Rate for General population : 2.31%

Annual Growth Rate for Scheduled Tribe population : 9.16%

Annexure - VI

SCHEDULE D TRIBE POPULATION IN ANDHRA PRADESH-1981 CENSUS

Sl. No.	Tribe	Total Population	% to the total ST population
1	2	3	4
1.	Andh	5,350	9.168
2.	Bagata	89,567	2,820
3.	Bhil	184	0.005
4.	Chenchu	28,297	0.922
5.	Gadaba	28,049	0.883
6.	Gond, Naikpod, Rajgond	1,67,108	5.261
7.	Goud	6,256	0.196
8.	Hill Reddi	20	0.0006
9.	Jatapu	86,762	2.731
10.	Kammara	36,295	1.142
11.	Kattunayakan	173	0.005
12.	Kolam, Mannervarlu	17,096	9,538
13.	Konda Dora	1,42,374	4,482
14.	Konda Kapu	27,830	0.876
15.	Konda Reddi	54,573	1.715
16.	Kondh, Kodi, Kodhu, Desiya Kondh, Dongria Kondh, Kuttiya Kondh, Tikiria Kondh, Yenity Kondh	50,726	1.597
17.	Kotia, Benthoriya Bartika, Dhulia, Dulia Holva, Pailo, Putiya, Sonrona, Sidhopaiko	16,847	0.530
18.	Koya, Gound, Rajah, Rancha Koya Lingadhari Koya (ordinary), Kottu Koya, Bhino Koya, Raj Koya	3,62,341	11.408
19.	Kulia	157	0.004
20.	Malis (excluding Adilabad, Hyderabad, Karimnagar, Khammam, Mahboobnagar, Medak, Nalgonda, Nizamabad and Warangal districts)	2,017	0.063

Contd.

Annexure - VI (contd).

1	2	3	4
21.	Manne Dora.	21,329	9.671
22.	Mukha Dora, Nooka Dora,	17,948	0.565
23.	Nayak (in the Agency tracts)	4,323	0.136
24.	Pardhan	15,573	0.490
25.	Porja, Parangi Porja	16,374	0.515
26.	Reddi Dora	4,177	0.131
27.	Rona, Rena	122	0.003
28.	Savara, Kapu, Savara, Malia Savara, Khutto Savara	81,121	2.554
29.	Sugali, Lambada	11,57,604	36,448
30.	Thoti (in Adilabad, Hyderabad, Karimnagar, Khammam, Mahboobnagar, Medak, Nalgonda, Nizamabad & Warangal districts)	1,753	0.0545
31.	Valmiki (in the agency tracts)	40,985	1.290
32.	Yanadi	3,15,344	9.928
33.	Yerukula	3,15,618	9.937
34.	Unclassified	61,808	1.946
Total:		31,76,001	100.00

## ANNEXURE -VII

STATEMENT SHOWING ANNUAL GROWTH OF SCHEDULED TRIBE POPULATION DURING CENSUS PERIODS 1951 TO 1981  
(DISTRICT-WISE)  
(In lakhs)

Sl. No.	Name of the District	S.T. Population		Annual Growth Rate	S.T. Population in 1971	Annual Growth Rate	S.T. Population in 1981	
		1951	1961				1981	Annual Growth Rate
1.	Srikakulam	1.66	1.92	1.57	2.12	1.04	1.05	2.06
2.	Vizianagaram	..	..	..	..	..	1.53	1.80
3.	Visakhapatnam	1.44	2.14	4.86	3.00	4.02	3.54	1.80
4.	East Godavari	1.20	1.00	1.67	1.19	1.90	1.43	2.02
5.	West Godavari	0.32	0.44	3.75	0.52	1.82	0.67	2.89
6.	Krishna	0.03	0.38	116.67	0.51	3.42	0.67	3.14
7.	Guntur	0.13	0.95	63.08	1.05	1.05	1.40	3.33
8.	Prakasam	..	..	..	0.55	..	0.78	4.18
9.	Helicore	0.04	1.32	320.00	1.30	0.15	1.77	3.64
10.	Chittoor	0.04	0.51	117.50	0.67	2.14	0.79	1.79
11.	Cuddapah	0.01	0.22	210.00	0.27	2.27	0.38	2.07
12.	Anantapur	0.12	0.49	30.83	0.65	3.26	0.82	2.02
13.	Kurnool	0.11	0.31	18.18	0.32	0.32	0.40	2.50
14.	Mahaboobnagar	0.05	0.05	0.51	0.06	2.00	1.55	248.33
15.	RangaReddy	--	--	--	--	--	0.73	166.00
16.	Hyderabad	0.001	0.02	24.09	0.65	15.00	0.15	5740.00
17.	Nadak	--	0.001	--	0.0012	1.67	0.69	1490.00
18.	Nizamabad	1.25	0.007	8.96	0.006	2.80	0.90	6.15
19.	Karimnagar	0.07	0.13	0.56	1.32	2.30	2.73	28.13
20.	Warangal	0.33	0.33	0.23	0.16	3.00	0.61	58.14
21.	Khammam	0.80	1.71	11.37	0.43	1.81	2.93	112.90
22.	Nalgonda	--	0.005	--	0.005	1.02	4.30	3910.00
23.	Total:	7.67	13.24	7.26	16.58	2.52	31.76	9.16

DISTRICT-WISE OCCASIONAL PATTERN OF SCHEDULED TRIBES - 1971 CENSUS

ANNEXURE - VIII

Sl. No.	Name of the District	Cultivators	% to total workers.	Agricultural Labourers.	Percentage to total workers	Household Industry etc.*	Percentage to total workers	Other workers	Non workers	Total workers
1.	Srikakulam									
2.	Vizianagaram	35,248	34.3	54,835	53.4	12,015	11.7	594	1,09,767	1,09,767
3.	Vishakhapatnam					District not formed				
4.	East Godavari	87,985	67.9	35,279	27.2	5,051	3.9	1,207	1,70,448	1,29,522
5.	West Godavari	22,424	39.9	28,101	50.0	5,034	9.0	643		56,202
6.	Krishna	7,645	28.3	13,849	51.3	4,877	18.0	630	24,722	27,001
7.	Guntur	2,248	9.6	12,861	54.6	7,497	31.8	940	27,196	23,546
8.	Prakasam	3,617	7.5	28,242	58.4	14,181	29.5	2,206	142	48,336
9.	Panga Reddy	1,857	7.6	12,938	52.5	8,521	34.9	1,330	465	24,646
10.	Hyderabad					District not formed				
11.	Mellore	44	2.0	426	19.1	1,487	66.5	279	2,430	2,236
12.	Chittoor	1,788	2.5	54,795	78.0	10,716	15.5	2,941	037	70,240
13.	Cuddapah	5,584	17.6	19,680	62.2	5,360	16.0	1,030	5,147	31,654
14.	Anantapur	1,085	8.8	6,460	52.2	4,662	37.7	167	4,237	12,374
15.	Kurnool	8,664	27.9	16,149	52.0	5,091	19.5	243	33,831	31,047
16.	Malakotnagar	1,700	12.2	6,326	43.3	6,266	42.0	238	17,793	14,614
17.	Medak	869	25.0	1,841	61.4	248	8.3	39	2,603	2,997
18.	Nizamabad	14	73.7	5	26.3					
19.	Adilabad	40	17.2	101	43.5	79	34.1	2	96	19
20.	Karimnagar	41,219	52.9	32,167	41.3	3,300	4.2	1,203	91,410	77,889
21.	Warangal	2,581	31.6	4,794	58.6	674	8.2	127	8,257	8,176
22.	Khammam	10,256	48.2	9,802	46.1	1,084	5.1	129	22,016	21,271
23.	Nalgonda	47,240	48.7	44,840	46.2	4,388	4.5	529	1,04,673	96,997
		47	22.2	104	49.1	44	20.8	17	307	212
	sub-Total for ITDA district ANDHRA PRADESH	2,52,017	49.3	2,18,873	42.8	35,749	7.0	4,935	5,85,921	5,11,574
		2,82,239	36.1	3,83,595	49.1	1,01,420	13.0	14,584	8,75,819	7,81,838

\* Includes Livestock, Forestry, Manufacturing, Processing Trade & Commerce etc.

## ANNEXURE-IX

## DISTRICT-WISE OCCUPATIONAL PATTERN OF SCHEDULED TRIBES-1981 CENSUS REPORTS

Sl. No.	Name of the District	Cultivators	% to total workers	Agricultural Labourers	% to total workers	House hold Industry etc.	% to total workers	Other workers	Marginal workers	Non workers	Total workers
1.	Srikakulam	19,652	39.9	32,967	67.0	1,769	13.76	4,854	3,549	42,361	59,232
2.	Vizianagaram	23,951	43.0	38,241	48.5	2,110	2.7	4,571	10,742	63,729	78,873
3.	Visakhapatnam	1,22,306	75.9	30,699	19.0	1,374	0.9	6,898	17,223	1,75,667	1,61,337
4.	East Godavari	1,11,111	52.3	29,211	36.2	1,753	2.3	6,773	6,851	61,124	75,147
5.	West Godavari	11,111	30.3	18,986	31.8	1,767	2.8	4,794	2,066	27,864	36,656
6.	Krishna	3,040	9.6	18,511	38.3	3,302	10.4	6,914	2,397	32,763	31,767
7.	Guntur	5,914	8.5	43,215	62.3	4,367	6.3	15,923	5,221	65,109	69,419
8.	Prakasam	3,121	8.2	24,836	65.0	3,049	8.0	7,203	2,531	37,107	38,209
9.	Nellore	5,802	6.0	73,830	76.7	2,915	3.1	13,642	6,671	74,601	96,225
10.	Chittoor	7,304	14.8	26,041	52.6	1,630	3.3	5,508	2,051	35,300	49,483
11.	Cuddapah	2,007	11.6	8,760	50.7	3,600	20.8	2,905	1,707	18,521	17,272
12.	Anantapur	14,792	38.0	23,043	59.2	3,332	8.6	4,346	2,317	40,316	38,893
13.	Kurnool	2,365	12.3	10,588	54.9	4,874	25.3	3,679	1,053	13,589	19,272
14.	Mahboobnagar	45,185	58.6	35	--	4,496	5.8	4,358	8,606	63,552	77,080
15.	RangaReddy	16,102	44.6	10,973	30.3	2,625	7.3	6,829	3,139	33,373	33,144
16.	Hyderabad	20	--	35	--	280	5.5	4,714	140	9,299	5,049
17.	Medak	17,722	52.8	10,973	32.7	2,082	6.2	2,793	2,927	32,019	33,570
18.	Nizamabad	25,892	56.0	16,980	36.1	1,149	2.4	3,065	3,165	40,011	47,005
19.	Adilabad	66,987	50.8	57,594	43.7	1,485	1.1	5,600	7,100	1,21,000	1,31,900
20.	Karimnagar	12,052	36.8	14,155	43.2	2,370	7.3	4,180	2,153	25,651	32,763
21.	Warangal	74,336	53.6	53,362	38.5	3,361	2.4	7,881	21,417	132,685	138,670
22.	Khammam	97,464	46.1	98,998	46.8	2,653	1.3	12,433	16,254	202,107	211,598
23.	Nalgonda	51,213	55.7	32,166	35.0	3,321	3.6	5,321	11,832	91,807	92,021
Sub-Total for ITDA Districts		4,65,305	52.7	358,058	40.5	16,262	1.8	54,072	86,538	837,287	883,413
Andhra Pradesh		6,77,838	43.2	685,778	43.7	50,708	3.8	145,344	145,028	1,162,306	15,68,668

Annexure - X

STATEMENT SHOWING THE DETAILS OF AREA UNDER SHIFTING  
CULTIVATION

Sl. No.	Name of the District	No. of families engaged in shifting cultivation	Area covered under shifting cultivation (in Hectares)
1.	Srikakulam	8,006	4,748
2.	Vizinagaram	3,386	3,432
3.	Visakhapatnam	39,046	30,122
4.	East Godavari	13,283	16,669
5.	West Godavari	667	667
6.	Khammam	6,216	6,310
7.	Adilabad	900	1,000
Total:		62,504	62,948



Annexure - XI

TRIBE WISE LITERACY LEVELS

S1. No.	TRIBE	Literate and Educated Persons 1961	Percentage of literacy 1961	Literates and Educated persons 1971	Percentage of literacy 1971
1.	Andh	66	4.5	212	8.81
2.	Bagata	8,299	5.9	4,747	6.60
3.	Bhil	24	28.9	44	7.80
4.	Chenchu	1,047	5.9	1,594	6.50
5.	Gadaba	551	2.5	5,213	3.40
6.	Gond	3,628	2.5	5,213	3.30
7.	Hill Reddi	1.02	2.6	182	4.20
8.	Jatapu	2,513	4.0	3,332	4.40
9.	Kammara	715	2.9	2,690	7.50
10.	Kolam	157	0.9	367	1.30
11.	Koya	6,529	2.9	11,204	3.90
12.	Kattunayakan	1	1.3	44	15.20
13.	Konda Dora	2,795	3.2	3,343	3.20
14.	Konda Kapu	1,413	5.1	2,090	5.50
15.	Konda Reddi	1,656	1.8	1,820	4.20
16.	Kond	220	1.1	318	0.90
17.	Kotia, Benthoriya	366	3.3	975	5.40
18.	Kulia	3	3.5	28	14.80
19.	Mali	107	7.4	149	7.50
20.	Manne Dora	608	7.1	526	5.60
21.	Mukha Dora	294	2.9	258	1.90
22.	Nayaka	176	6.1	216	5.40
23.	Porja	170	1.8	295	2.40
24.	Pardhan	545	4.7	995	8.70
25.	Reddy Dora	69	2.2	98	1.80
26.	Rena	..	..	1	8.30
27.	Savara	4,508	6.6	1,914	2.30
28.	Sugali	4,542	4.7	8,579	6.40
29.	Valmiki	2,394	10.6	3,728	12.80
30.	Thoti	66	12.1	212	11.80
31.	Yanadi	9,948	6.8	14,002	5.80
32.	Yerukula	10,286	8.0	16,656	10.20
33.	Goudu	323	9.5	..	..
34.	Scheduled Tribes not Nonown	313	9.5	1,805	16.30
		58,353	4.4	88,501	5.34

Annexure - XII

LITERACY AMONG SCHEDULED TRIBES OF ANDHRA PRADESH (DISTRICT WISE) 1981

Sl. No.	Name of the District	Tribe Population (in lakhs)	Literates (in lakhs)	Percentage
1.	Srikakulam	1.05	0.10	9.52
2.	Vizianagaram	1.53	0.12	7.84
3.	Visakhapatnam	3.54	0.22	6.21
4.	East Godavari	1.43	0.18	12.59
5.	West Godavari	0.67	0.08	11.94
6.	Krishana	0.67	0.10	14.93
7.	Guntur	1.40	0.19	13.57
8.	Prakasam	0.78	0.11	14.10
9.	Nellore	1.78	0.15	8.43
10.	Cuddapah	0.38	0.04	10.53
11.	Chittoor	0.79	0.07	8.86
12.	Anantapur	0.82	0.10	12.20
13.	Kurnool	0.40	0.06	15.00
14.	Mahboobnagar	1.55	0.07	4.52
15.	Hyderabad	0.15	0.04	26.67
16.	Medak	0.69	0.04	5.80
17.	Adilabad	2.73	0.19	6.96
18.	Nizamabad	0.90	0.05	4.44
19.	Karimnagar	0.61	0.03	4.92
20.	Warangal	2.93	0.15	5.12
21.	Khammam	4.30	0.27	6.28
22.	Nalgonda	1.96	0.09	4.59
23.	Ranga Reddy	0.73	0.05	6.85
Total:		31.76	2.49	7.84

## ANNEXURE-KIII

## DISTRICT-WISE LITERACY RATES OF MALE AND FEMALE SCHEDULED TRIBE POPULATION IN ANDHRA PRADESH 1971 CENSUS

Sl. No.	Name of the District	Population		Literates		% of Literacy	
		Male	Female	Male	Female	Male	Female
1.	Srikakulam	1,06,792	1,05,667	6,526	1,114	6.11	1.05
2.	Vizianageram	--	--	--	--	--	--
3.	Visakhapatnam	1,52,080	1,47,890	11,583	1,592	7.62	1.08
4.	East Godavari	59,627	59,400	5,672	2,110	9.51	3.55
5.	West Godavari	25,890	25,833	2,417	961	9.33	3.72
6.	Krishna	25,935	24,807	4,016	1,927	15.48	8.05
7.	Guntur	53,949	51,539	7,766	2,365	14.39	4.59
8.	Prakasam	28,070	27,041	3,677	1,183	13.10	4.37
9.	Nellore	67,642	62,635	5,271	2,052	7.79	3.28
10.	Chittoor	31,271	32,32,530	3,067	683	8.95	2.10
11.	Cuddapah	13,864	12,717	1,366	224	9.85	1.76
12.	Anantapur	33,114	31,764	3,617	484	10.92	1.52
13.	Kurnool	16,537	15,870	2,673	601	16.20	3.73
14.	Mahboobnagar	2,800	2,800	160	81	5.89	2.89
15.	Hyderabad	2,531	2,133	622	220	24.57	13.52
16.	Ranga Reddy	--	--	--	--	--	--
17.	Medak	63	57	2	1	3.17	1.75
18.	Nizamabad	324	254	53	8	16.35	3.14
19.	Adilabad	84,910	84,389	5,049	505	5.95	0.60
20.	Karimnagar	8,355	8,078	358	69	4.28	0.85
21.	Warangal	22,019	21,268	1,459	126	6.63	0.59
22.	Khammam	1,00,694	1,00,694	5,740	923	5.68	0.92
23.	Walgonda	273	246	28	9	10.26	3.66
ANDHRA PRADESH		8,40,022	8,17,635	71,124	17,377	8.47	2.12

## DISTRICT-WISE LITERACY RATES OF MALE AND FEMALE SCHEDULED TRIBE POPULATION IN ANDHRA PRADESH 1981 Census

Sl. No.	Name of the District	Population		Literates		% of Literacy	
		Male	Female	Male	Female	Male	Female
1.	Srikakulam	52,894	52,248	7,697	2,428	14.55	4.65
2.	Vizianagaram	76,855	76,855	9,152	3,078	11.91	4.00
3.	Visakhapatnam	1,79,996	1,74,131	18,727	3,509	10.40	2.02
4.	East Godavari	72,361	71,061	11,965	6,099	16.54	2.58
5.	West Godavari	33,333	33,253	4,764	2,812	14.29	8.46
6.	Krishna	34,194	32,733	5,838	2,898	20.00	8.85
7.	Guntur	71,685	68,064	13,987	5,075	19.51	7.46
8.	Prakasam	40,014	37,833	8,226	3,187	20.56	8.42
9.	Mellore	91,510	85,987	10,109	4,438	11.05	5.16
10.	Cuddapah	19,590	17,990	3,447	710	17.60	3.95
11.	Chittoor	40,688	38,146	5,351	1,489	13.15	3.90
12.	Anantapur	41,837	40,189	7,915	2,098	18.92	5.22
13.	Kurnool	20,498	19,416	4,333	1,260	21.14	6.15
14.	Mahboobnagar	79,285	75,955	5,784	906	7.30	1.19
15.	Rangareddy	37,224	35,432	4,225	898	11.35	2.53
16.	Hyderabad	7,578	6,910	2,888	1,384	38.11	20.03
17.	Medak	35,077	33,439	3,402	438	9.70	1.31
18.	Nizamabad	46,098	44,164	3,864	322	8.38	0.73
19.	Adilabad	1,37,245	1,35,641	16,477	2,203	12.01	1.62
20.	Warangal	1,51,100	1,41,672	12,883	1,972	8.49	1.31
21.	Karimnagar	30,939	29,628	2,638	478	8.72	1.61
22.	Khammam	2,18,651	2,11,908	21,883	5,278	10.04	2.49
23.	Nalgonda	1,00,637	95,023	7,893	968	7.84	1.02
ANDHRA PRADESH		16,18,689	15,57,312	1,94,508	53,928	12.02	3.46

## TRIBES OF VISAKHAPATNAM DISTRICT

M.V.Krishna Rao, \*

The tribal belt in Visakhapatnam district has many unique features of its own. It extends from river Machkund, the border of Orissa state with the most interior of the tribal areas of Andhra Pradesh located in densely wooded areas which are still inaccessible. The area is also famous for its salubrious summer climate, severe winters and heavy rainy season. The valleys like Araku are very broad and long, cradling a number of tribal groups and hill streams. Perhaps the highest mountain peak in Andhra Pradesh whose height is 5000 feet MSL is in this region and it is called Galikonda or the wind hill. Largest number of tribal groups i.e. as many as nineteen are found living in this district alone. Until the inclusion of Banjaras living in Telangana area in the list of Scheduled Tribes in 1976, this district had the numerically highest concentration of tribals. While harbouring some of the tribes of the neighbouring Savara-Jatapu region such as Khonds, Konda doras and Gadabas, the district has its own tribal groups such as Bagata, Mukadora, Nookadora, Reddy dora, Mannedora, etc. The population of the major tribal groups of this district are as given below as per 1981 census.

Tribal Group	Population
Bagata including Rona or Rena	89,689
Kammara	36,295
Gond	6,256
Kotia	16,847
Mali	2,017
Mannedora	21,329
Mukadora and Nooka Dora	17,948
Porja	16,374
Reddy Dora	4,177

\*Deputy Director, Tribal Cultural Research & Training-Institute, A.P. Hyderabad.

The total tribal population in the district as per 1981 census is 3.54 lakhs of which 6.21% are literates. The district is the second highest in population size after Khammam which commands the highest population in the state.

The unique feature of the tribal societies of this region is that except the Khonds or Samanta all other tribal groups have the same social Organisation with **clan** regulating the marital relations and pollution. Even clan names are same such as Killoyi, Bagn, Ollaru, Parengi, Bhallu etc. The tribes are organised into a social hierarchy as revealed in their commensal patterns and accepted norms of high and low similar to the caste hierarchy of the larger Hindu society. In this social ladder the Bagatas occupy the highest rung followed by Kotia, Kondadora and Valmiki. The non-scheduled tribe Ghasi occupies the lowest rung. Most of the villages except those on the hill tops like the Khond settlements are multi tribal in composition with a few non-tribal settlers also living amidst them.

Agriculture, either of the shifting or settled type is the major occupation of these tribes. Bagatas and Valmikis are mainly settled cultivators with very little Podu cultivation. Kondadoras who were once famous for shifting cultivation have become settled cultivators now with the conversion of most of their chelkapodu lands into settled cultivation lands by the issue of Pattas. The one peculiarity with the podu in Visakhapatnam district is that it is of two varieties namely Kondapodu and Chelkapodu, the former practiced on hill slopes, while the latter done in flat lands either located in jungle or plains or foot hill areas. However, with the passage of time and increased pressure on land due to population increase the Chelkapodu and flat lands could no more be cultivated by shifting from one podu plot to another podu plot. Consequently, the same plot has been cultivated year after year thus making it a settled cultivation plot, which was subsequently regularised due to pressure on Government by converting the areas into revenue

lands to meet the increasing demands of the land hungry tribes. With the settlement of the Chelkapodu lands many of the Podu cultivators from Konda Dora families and even other tribes also became settled cultivators. But Podu still persists on hill slopes with Konda Doras and other ~~xxx xxx~~ tribes who are landless or small farmers practicing **it** to supplement their family economic pursuits. There has also been a ban on Kondapodu also for reasons of forest conservancy. Simultaneously a scheme for rehabilitation of Podu cultivators has been introduced with provision for issue of tree pattas for the plants raised on Podu fields according to a scheme of bringing Podu lands under horticultural and social forestry.

Bagatas who occupy the highest rung in the social ladder of the region are also the landowners of the area and were once the 'Muttadars' (feudal landlords created by the British) entrusted with maintaining law and order and collecting land revenue as they like while paying fixed amounts to the British treasury annually. The word Bagata is considered to be derived from the word 'Bhakti' (devotion) as these served as warriors of the former Golugonda (local) kings. However there is another local word 'Bugata' which is applied to the local non-tribal feudal land lord. Since these tribals also became land lords as per the British introduced feudal system, they might have derived their name Bagata from the word 'Bugata'. The suffix 'padal' or 'Dora' is also common in the proper names of Bagatas.

Another prominent tribe, though occupying last but one of the social rungs of the local hierarchy, but politically and commercially very active, are the Valmikiis whose reference caste is Mala, a Scheduled caste of the plain area. Their main occupation is also agriculture but sizable number of them are active as traders especially in local agricultural and minor forest produce. They not only collect and sell minor forest produce but also act as

middlemen between other tribes who collect minor forest produce and plains traders or Girijan Cooperative Corporation which has a monopoly right to purchase minor forest produce from tribals. These are very intelligent and enterprising people.

Though mainly concentrated in Visakhapatnam district they are also found in the adjoining Vijayanagaram, Srikakulam and East Godavari districts. Another numerically (1.41 lakhs as per 1981 census) large tribe, Kondadoras are also sizeable in this region. As has already been described this once predominantly shifting cultivator tribe has been increasingly becoming a sedentary agriculturist tribe. The Kubing or Kondang are the other names of this tribe in vogue in certain areas. Konda or Kubi the dialect of the Kondadora belongs to the Dravidian linguistic group.

However, a majority of them have forgotten their dialect and adopted Telugu as their mother tongue. Similar to other tribes they are also divided into a number of totemic clans such as Paralek(Sun), Mandelok (tiger), Bidlar(snake), Somelungar(fish), Gurreck(kite), Golorigune(monkey), and Oljikula (bear). Kondadoras eat beef and pork. Kondadoras perform seed charming, first fruits eating and other seasonal festivals. The festivals celebrated by them are as follows:

1. Pusapandoi (first eating of addanuts)
2. Kadakpandoi (seed charming)
3. Chait purub (hunting festival)
4. Korra Kotta, Mamidi Kotta

(Eating of first fruits or first crops) etc.



The other tribal groups like Nookadora, Mukadora, and the Reddydora though separately enumerated are said to belong to the same tribe. Many of them claim equal social status or identity with the Bagatas. However, Mukadoras are found in certain villages like Hattaguda in Arakuvalley and they claim superior social status even over the Bagatas, which is not supported by the commensal practices.

The other smaller groups like Malis and Goudus are ~~ditto~~ distinct from these groups.

Malis are expert horticulturists and they grow vegetables including the exotic varieties like the Potato, Cabbage, Califlower, Beetroot, Noolkol etc. These seem to be a spill over population of Malis of Orissa state where they constitute a sizable section. Though not recognised as a Scheduled Tribe in Orissa state, they are declared as a Scheduled Tribe in Andhra Pradesh.

Goudus are another tribe, though small in number in this region, are sizeable in Orissa state. Unlike the Goudus in plains areas who are traditional toddy tappers, the Goudus of this agency area are traditionally famous for cattle rearing. Being forest dwelling cattle breeders where their cattle have to face constant threat from wild animals like tiger, they developed indigenous institutions called 'Adari' to train their cattle for successfully warding off tiger attacks. A man covers himself in tiger skin and pretends to attack the cattle while the cattle are goaded to attack the pseudo tiger, thus trained to successfully counter the attack of a real tiger when it pounces upon them. Now a days many of the Goudus have taken to settled cultivation. However their cattlex rearing continues to be an important subsidiary occupation. Apoto, Behara, Bolodiya, Dongayato, Dumalo, Goppuriya and Sollok hondya are some of the sub groups among the Goudus. They deviate from other tribes of the region in the worship of Goddess Lakshmi of the Hindu pantheon

on a Thursday usually in November. Another deviation from the other tribes is that they burn their dead except children while the others burry the dead.

Porja is another tribe whose main habitat is in Orissa state. There are many endogamous subdivisions like Parengi, Duidoi, Jhodia, Pengu, Kollai, Bondo etc. Most of these sub groups like, Jhodia, Bondo, Pengu and Kollai are very primitive, solely living on shifting cultivation with scanty dress. Their habitat is also confined to the mountain sides. Their's is a food gathering economy necessitating incessant daily search for food, like digging tubers, and roots, collecting edible wild mushrooms, flowers, leaves etc. Their material possessions are very meagre and simple like digging stick probably with a iron head, bow and arrow, baskets made by the family, earthen cooking pots purchased from the Shandy and few wornout and torn clothes.

The region is thus the home of tribes practising traditional occupation such as food gathering eg.:Jhodia and Khonds, Pastoralism eg: Goudus, shifting cultivation like Khonds, and settled cultivation eg: Bagata, Mukadora, Reddydora etc. It is also rich in natural resources like forests, minerals like allumina, red ~~ochre~~ ochre, aromatic grasses like Citronella and medicinal herbs like Rawulia Serpentina, Gautus Barangi, 'Pippalmudi' etc. Besides a number of rivers and rivlets and innumerable hill streams such as Muchkhand, Gosthani, Bodovagu etc., provide pereunnial<sup>and</sup> seasonal irrigation.

The tribal area of Visakhapatnam is the confluence of three cultures namely the tribal, the Oriya and the Telugu. The language spoken by them is an admixture of Oriya, Telugu and local tribal words such as the Kubi, Kuwi, and the Gadaba where they are predominant. As it approaches the Orissa border the Oriya words are predominant,. But as one crosses the borders just as in the case of Gond area in Maharashtra border and Koya area in Madhya Pradesh border, in Orissa border areas near Visakhapatnam also Telugu is predominantly spoken. This is due to the settling of a large number of Telugu speaking

populations on the other side of the border in the respective states and vice versa. Another interesting feature of this cultural configuration is reflected in their religious beliefs and rituals. Besides the tribal deities and the associated festivals certain religious movements which originated in the plains areas of Orissa state or Andhra Pradesh, as off-shoots of the great Hindu religion have penetrated these parts of the tribal areas in Andhra Pradesh. The Alok Niranjana cult of Dhenkanal in Orissa state is spread in the tribal areas of this region and many of the Mukadoras, Kotiya, Bagata and others belonging to various tribal groups practice the precepts of this cult and abstain from eating non-vegetarian foods or even eating food after sunset and practise offering oblation to the Gods thrice in a day i.e. at the time of sunrise, midday and sunset. A sacred thread is also worn either around the neck or across the shoulders which is ceremoniously offered by the preachers of the cult. Similarly Radhaswammitt preachers from Barhampuram or Parlakimidi of Orissa state frequently visit these areas especially during harvest time and propagate their sect. Many tribals of this sect are found wearing 'Tulasi' bead malas around their necks besides decorating their foreheads, shoulders and chest with the marks of the sect. They also conduct 'bhajans' in praise of Radhakrishna. Similarly many Ram mandirs and other institutions of Hindu Worship have also come up in this area. The temple of Venkateswaraswamy at Araku has come up with the help of donations collected from officers and other rich people of plains from Andhra Pradesh, visiting these areas. The missionaries at Bosubeda, Araku, Paderu and Chintapalli have established Churches for prosytilization purposes. In addition to visiting these institutions of the Great Tradition from outside and offering worship, the tribal also performs <sup>his</sup> own festivals. The Chaitra, or Itim festival during which ceremonial hunting expedition is conducted by all the able bodied males in the village irrespective of tribal affiliation is a typical tribal festival. Similarly village deities like Ganganamma, (for timely rains) Sankudemudu (to protect the crops

from pestilence), Nandidemudu (to protect the village from fire accidents) etc. are also propitiated by the tribals. The festival of Rakasamma performed in Lammasingi village near Chintapalli, Balli or Gyamma festival of Araku valley are some of the examples of the very elaborate festivals conducted on a large scale over a period ranging from seven to ten days, each with its own preceding deity involving much of festivity and including even bloody animal sacrifices. On the other hand there are certain way side deities like Boda Kondamma or Moda Kondamma demanding offerings of coconuts from all those going uphill especially those going by fast moving vehicles like Automobiles, without which it is very firmly believed that the vehicles suffer break-down.

The hills and valleys resonate with dance, music and festivities especially between December and March when a number of festivals are performed. Even after March also dance and music continue as many marriages are performed between March and May i.e. until the south west monsoon sets in, making the tribal return to agricultural operations either in the Podu fields or in the plough cultivation field. Dimsa dance with as many variations as seven such as Bagh dimsa, Potherthola etc. is a characteristic dance form of the tribes of Visakhapatnam.

Except the Samanthas or the Khonds who still continue with the linear form of huts resembling a railway compartment with each section occupied by a family as is the case with the Savaras and other tribes of Srikakulam district, the rest of the tribal groups build their houses either of square or rectangular type, all along the contours of the mountains with each contour, constituting a zig zag street and occupied by families belonging to a particular tribe. These multi-tribal villages, spread on the slope of a mountain side, though not presenting a sight of clustered huts, resemble a fan like spreading without dispersal on a wide area.

The institution of 'Neshtam' or ceremonial bond friendship existing among various tribes ensures corporate activity. According to this institution two tribal families

enter into ceremonial friendship called 'Neshtam'. Since then the two families become brother families helping each other at the time of marriage, death, and important family economic and other activities.

The houses are constructed with bamboo wattle walls having a front and back verandah with a multipurpose hall where cooking, grinding and pounding place are located besides the sleeping place, where one or two fibre rope knitted country cots are kept. The roof of the hut is thatched with Darbha grass, which is replaced annually, usually during summer season. The outer walls and the insides of the hall are decorated with red ochre paint and black obtained from soot or the burnt ashes of certain Jawar or paddy stalks and grasses. As almost all the settlements are on slopy terrain without the problem of water logging with the neatly plastered and beautifully decorated houses (with red and black colours), both the settlement and the individual houses present clean and beautiful appearance. The household articles comprise of alluminium or earthen pot utensils, agricultural implements like small loughs and various types of snares, ropes, hunting equipment like bow and arrow, ~~xxxx~~ speares etc.

Approach to or exist from these settlements are usually through bridle paths, though, a few have been connected by roads in the wake of development initiated through the Integrated Tribal Development Agency.

The tribals collect and sell minor forest produce like adda leaf, tamarind, honey, broomsticks, and medicinal plants and creepers like, 'Gantu barangi', Raulfia, Serpentina, Pungam seed, Nuxwomica etc. Pippalmudi and Lemon grass which are natural growth are also commercially cultivated. Agriculture is mainly practised on both as settled cultivation on flat lands in the valleys and shifting cultivation on hill slopes. The crops that are usually grown on podu fields are Jawar, Sama, Ganti, Korra etc. of the small millet variety and Kandi variety of red-gram with big seed specially grown on podu fields. Besides, 'Niger' a commercial oil seed is also grown on both Podu fields and settled cultivation fields. During the flowering season of niger crop it gives a pleasant sight of yellow carpet spread all over the hill slopes when the

yellow flowers of niger are in full bloom.

The dress and decoration of the women folk has a distinct and uniform pattern throughout the tribal-region of this district. Irrespective of tribe, the women folk and sometimes even menfolk have long hair well groomed with long wooden combs after applying niger oil. The menfolk after thoroughly grooming the hair tie it in a knot at the occipital region hanging on to the neck. The women & folk on the other hand part the hair in the centre and arrange it into a bun shaped knot on the back of one ear. The bun shaped knot is usually fixed with pins and called koppu. A big yellow or red coloured flower either real or plastic is usually tucked into the 'Koppu' behind the ear presenting a exotic sight like that of Ajantha frescoes.

The ornaments include head necklaces and nose lets, especially those hanging from the front nasal bridge, small ear rings and ear studs worn all along the pinnae. The other ornaments are anklets, forearm bracelets or alluminium bangles, upper arm arm bands and charmed amulets. The dress of the male is usually scanty with a piece of cloth worn between the legs, tucked into waistband both in front and back. Those who can afford to wear a dhothi especially during festive and marriage occasions besides wearings a turban. Women always wear an undergarment over which a half sarri is tied up to the waist extending upto the knees. Another piece of half sarri is drawn diagonally from underneath one armpit and tied over the other shoulder <sup>covering</sup> the breasts. No jacket is usually worn by the womenfolk. Women frequently decorate their bodies with tattoo marks drawn in different designs on forehead, forearms, upper arms legs, ankles etc.

In their settlement pattern, dress and decoration, occupational pattern the social organisation etc. the tribes of the region(except the Samanthas) present a uniform pattern at the regional level with minor variations noticed in social status and certain livelihood activities like trading undertaken by the Valmikis, horticulture by Malis and pastoralism by Goudus.

## TRIBAL DEVELOPMENT IN ANDHRA PRADESH

M.V.Krishna Rao. \*

ANDHRA PRADESH has been in the forefront in translating into action new concepts and strategies of development for the benefit of Scheduled Tribes. The 33 Scheduled Tribes number 31.76 lakhs as per 1981 Census. The Scheduled Tribes population constitutes 6% of the total population of the State. A large segment of the tribal population is found concentrated in the hilly and forest regions of the State starting from Adilabad in the North West to Srikakulam in North East covering the districts of Warangal, Khammam, West Godavari, East Godavari, Visakhapatnam and Vizianagaram in between, all along the borders of Maharashtra, Madhya Pradesh and Orissa states. With a view to protect the gullible tribals from outside exploitation and promote their welfare with special care these predominant tribal habitates are declared as Scheduled areas. The Scheduled area thus created, extends over 30,028 sq.kms.with 6,197 villages.

Tribals are the weakest of the weaker sections of our society. Their development offers many a challenging problems to the planner, administrator and programme executive for the following reasons.

1. Their areas of concentration are confined to hilly and forest terrain which are unproductive and inhospitable besides hindering free flow of people and technology.
2. Cut off from the main stream of society for ages, they developed a distinct culture and unique value attitude system of their own.

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Their distinct habitat and culture set them apart from other two recognised groups of weaker sections, namely, Scheduled Castes and Backward classes who only live in plains areas in symbiosis with other caste groups. Consequently, special approach, plan strategy and programme implementation process have been evolved from one plan to another in the course of Tribal Development. Tribals being gullible and susceptible to outside exploitation, enactment of protective regulations has become imperative.

In contrast to the laissez-faire (except in case of extreme conditions of law and order) approach of the British during the pre-independence period, the post-independence strategy of bringing even the remotest tribal areas into the process of planned development necessitated the introduction of many new institutions and creation of administrative infrastructure suited to the specific problems to be tackled in the context of peculiar cultural milieu of the tribals. The creation of Multipurpose Projects (1956-57), the Girijan Co-operative Corporation (1956-57), T.D.Blocks (1962-63), Separate Tribal Welfare Department (1966-67) Girijan Development Agency (1970-71), Integrated Tribal Development Agencies (1974-75) and Scheduled Tribes Co-operative Finance Corporation (1976-77) are some of the landmarks in tribal development over the various plan periods.

Before entering into a full-fledged discussion on the various facets of tribal development, it is necessary to have a brief idea of the matrix of tribal life in Andhra Pradesh in order to have a grasp of the tribal situation into which the programmes are introduced.

The major tribal groups inhabiting these scheduled areas are Gond, Banjara, Kolam, Pradhan, Koya, Chenchu, Konda Reddi, Bagata, Valmiki, Savara and Jatapu. Besides these groups Yerukula and Yanadi are the two important plains living tribal groups. Sugali or Banjara are found both in plains and forest areas.

Similar to the various caste groups of the State, the social and economic organisation of the tribal groups also varies from region to region and from tribe to tribe. At the same time in their tradition bound life, low level of technology and economic pursuits they present a uniform system. For example though Kolam, Pradhan, Gond and Thoti have common social system based on four fold phratry organisation, their traditional economic pursuits vary from Jawar growing primitive agriculture of Kolams to cotton based settled cultivation of Gonds with Pradhans and Thotis serving as ceremonial bards to the Gonds who claim princely descent. Again all these four groups speak Gondi as their mother tongue.

The traditional social organisation of Koya tribe is also based on four fold phratry system similar to Gonds. But their neighbours Konda Reddys have a different social system with exogamous septs. Koyas speak their own dialect where as Telugu is the mother tongue of Konda Reddys. Koyas are settled cultivators inhabiting foot hill areas. Konda Reddys practice shifting or podu cultivation on hill slopes and their settlements are confined to hill slopes and valleys of the mountainous terrain of East and West Godavari districts.

The social system of tribes of Visakhapatnam is characterised by clan organisation with common clan names also. Seasonal festivals like Itim panduga or hunting festival, Sankudemudu panduga, Nandi Demudu Panduga etc. are common to all the tribes. All of them speak corrupt form of Telugu or Oriya. But some of the tribal groups like Konda Dora and Gadaba have their own dialect. Shifting or settled cultivations are the main stay of the tribes. Konda Doras and Samantha or Khond mainly subsist on shifting or Podu cultivation. More advanced groups like Bageta and Valmiki are settled cultivators.

In Srikakulam district Konda Doras, Porjas and Savaras are mainly subsisting on shifting cultivation. Jatapus are settled cultivators. Savaras are experts in terrace cultivation where they raise commercial crops

like ginger and turmeric besides growing a variety of Banana called hill banana.

Their macro culture, however, presents certain uniform pattern. Most of them have agriculture, either settled or shifting, as their main stay. Most of the tribes have origin myths tracing their mythical ancestry to the Five Pandava Brothers, especially Bheema. Magico-religious system centres round innumerable spirits and spirit beings. With medicineman as the medium between man and the super natural power. Social control is affected through village level tribal council organised for all tribal groups living in a village and independently for individual tribal groups. To sum up the cultural pattern of tribes presents unity in diversity.

Appreciating their distinct culture, poor economic conditions, inaccessible hilly and forest habitat and the consequent need for special strategies of planning and executive action, Government have appointed many committees and commissions besides organising special institutions like Dhebar Commission, Elwin Committee, Malayappan

Committee and Tribal Cultural Research and Training Institute with a view to study the various aspects of tribal life and culture and suggest suitable strategies and programmes of development. Based on the recommendations of these committees, commissions and Research Institutes Government have introduced many development programmes since India opted for planned development.

Project approach for tribal development was first introduced during the Second Five Year plan by starting four Multipurpose projects in areas of tribal concentration in Andhra Pradesh. These projects were located at Araku and Paderu in Visakhapatnam district, Narsampet in Warangal district and Utnoor in Adilabad district. Girijan Cooperative Corporation as organised with a view to purchase minor forest produce collected by tribals at fair prices and sell them daily requirements at reasonable rates so as to eliminate exploitation by middle men and sowcards. Based on the recommendations of Elwin Committee Report more areas and larger Tribal population have been

brought under planned development by opening 20 Tribal Development Blocks besides converting the existing 4 Multipurpose Projects into Tribal Development Blocks during the Third Five Year plan period thus making a total of 24 Tribal Development Blocks.

Realising that persistent backwardness and exploitation by outsiders have been the root causes of restiveness among tribals, agriculture oriented Girijan Development Project was started for the benefit of tribals of Srikakulam District during Fourth Five Year Plan period. To prevent the deleterious effects of under nutrition and malnutrition among tribal children and lactating and pregnant mothers Special Nutrition programme has also been started. Protection from outside exploitation has been strengthened by plugging the loopholes in the Scheduled Areas Land Transfer Regulation, 1959 and Money Lenders Regulation etc. Special machinery was also created to implement the provisions of various protective Regulations and detect cases of violation and afford justice to tribals.

Fifth Plan ushered in a new era in tribal development. New concepts like sub plan and integrated tribal development have been translated into action. The previous policy of bearing financial burden by Tribal Welfare Department has been reversed by ensuring financial thrust from General Sector Development with Tribal Welfare and Central Sector funds playing supplementary role. With a view to know the relative level of development of tribal areas in comparison to other areas, comparative indicators of development for identified areas of tribal concentration and state as a whole on the other have been worked out. Programmes are so formulated as to bridge the gap in the levels of development between tribal areas and other areas within a reasonable period of time and thus ensure the integration of tribals in the main stream of society.

\*/ one hand for tribal areas within a district and district as a whole on the

For executing development programmes Integrated Tribal Development Agencies have been created for identified areas of tribal concentration in each district with the existing tribal development block constituting the micro unit of development. Eight such Agencies are created one in each for the predominantly tribal areas in Srikakulam Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Khammam, Warangal and Adilabad districts. Each Integrated Tribal Development Agency is headed by a Project Officer who is assisted by a team of subject matter specialists drawn from development Departments like Agriculture, Animal Husbandry and Engineering.

Another noteworthy feature of Fifth plan approach is the identification and formulation of Special programmes for the accelerated development of Primitive Tribal Groups, the least developed ~~ed~~ among the tribal groups who are at pre-agricultural level of technology coupled with low literacy and suffering from acute poverty. An Integrated Tribal Development Agency has been set up for the Primitive Tribal Group Chenchus with a Special Officer heading the Project. Two more groups namely, Konda Reddys and Kolams are also identified as Primitive Tribal Groups and Special programmes have been formulated for their speedy development.

A sub plan has been formulated for the first time for all the tribal areas in the State by Pooling the finances flowing from State plan funds of Tribal Welfare Department, funds earmarked by various General Sector Departments, Special Central Assistance, Institutional Finance and funds intended for central and Centrally Sponsored Programmes. Sectoral programmes were formulated after identifying inter linkages between various sectors like agriculture, animal husbandry, medium and minor irrigation, electricity etc. Social Service Sector programmes of Education, Electricity, Roads etc. were formulated as per yard sticks prescribed under minimum needs programme.

While continuing Integrated Tribal Development Agencies created and extending the Special programmes

benefits to five more primitive tribal groups, namely, Khond, Porja, Konda Savaras, Gadabas and Thoti. a new strategy has been introduced for the benefit of tribals living outside the sub plan area in pockets of concentration in plain areas. The new approach is called Modified Area Development Approach. So far 38 tribal pockets have been identified and special programmes are sanctioned for bringing the tribals living in these pockets into fold of planned development. Further, appropriate programmes are drawn up for the development of dispersed tribals living in symbiosis with the rural population.

As part of the integrated approach programmes are also chalked out for removing certain tradition constraints and introduce the tribals to new technologies. Special programmes are introduced to wean away tribals from the practice of shifting or podu cultivation. For the benefit of identified tribal families living below poverty line special schemes are implemented so as to bring them above poverty line. Horticulture development is given a special place so as to ensure sustained economic returns. Agriculture and Horticulture research stations have been specially established for the promotion of tribal agriculture and horticulture on scientific lines. Sericulture programme is also given its due place to ensure profitable returns to the tribals. About 67,000 tribals are benefitted by way of providing margin money by Scheduled Tribes Finance Corporation.

Promotion of education has been given pride of place ~~to~~ to fight illiteracy and build up inner strength of the tribals. Scholarships are sanctioned to post matric and pre-matric students. Dresses, Text Books, note books and other reading and writing materials are distributed free of cost to students studying up to High school level. To meet the special needs of poor tribal students 410 Ashram schools are opened. 455 hostels are functioning for the benefit of students studying in

various high schools and upper primary schools. Coveted educational institutions like public schools, convent schools and Residential schools are thrown open to bright and upcoming tribal students. 6% of the seats are reserved for Scheduled Tribe students in Medical colleges, Engineering colleges, I.T.Is. Polytechnics and other institutions of higher learning. Four Residential schools and two ITIs. are specially started for the exclusive benefit of Scheduled Tribes. A Pre-Examination Training Centre is functioning at Hyderabad to impart coaching to educated unemployed tribal youth appearing for various competitive examinations conducted by UPPSC., APPSC. and other public sector undertakings.

Today, from the tribal families belonging to Primitive Tribal Groups living in in-accessible or isolated areas to the tribal families living dispersed amidst plains populations, all sections and groups of tribal are benefitted by one programme or the other.

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ANNEXURE - I

SECOND FIVE YEAR PLAN EXPENDITURE UNDER EACH HEAD OF  
DEVELOPMENT

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S.No. Head of Development	Expenditure incurred
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	(Rs.in lakhs)
1. Communications	117.63
2. Medical & Public Health	27.09
3. Education	19.76
4. Land Colonization schemes	17.23
5. Agriculture	16.18
6. Co-Operation	13.70
7. Veterinary Service	8.52
8. Rural Water supply	8.70
9. Araku Valley Development	3.86
10. Women welfare	3.23
11. Cottage Industries	3.14
12. Miscellaneous	2.60
13. Irrigation	2.51
14. Welfare of Chenchus	2.15
15. Aid to Voluntary organisation	1.29
16. Roads	1.08
17. Administration	0.48
18. Research Institute	0.34
19. Radios	0.39
20. Fisheries	0.21
21. Cultural Activities	0.15
22. Soil Conservation	0.06
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Total:	250.25
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ANNEXURE - II

THIRD FIVE YEAR PLAN-EXPENDITURE

S.No.	Head of Development	Expenditure incurred
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		(Rs. in lakhs)
1.	Communications	86.78
2.	Cooperation	24.52
3.	Soil Conservation	19.31
4.	Education	13.74
5.	Schemes for Yerukulas, Yanadis and Sugalis	7.67
6.	Rural Water supply	6.92
7.	Cottage Industries	5.18
8.	Agriculture	3.08
9.	Medical	2.76
10.	Minor Irrigation	2.57
11.	Land Colonisation scheme	2.15 51
12.	Public Health	1.89
13.	Aid to Voluntary Organisation	1.31
14.	Welfare of Chenchus	0.50
15.	Fisheries	0.03
	Total:	----- 178.77 -----

ANNEXURE-III

STATEMENT SHOWING THE ALLOCATION AND EXPENDITURE ON STATE  
PLAN SCHEMES OF TRIBAL WELFARE DEPARTMENT DURING THE IVTH  
PLAN IN ANDHRA PRADESH

(Rupees in lakhs)

Sl. No.	Scheme/Sector	Revised IV plan provision (1969-74)	Total Expendi- ture (1969-74)
1.	Education	171.27	144.41
2.	Agriculture (including Marketing Land Coloni- sation etc.)	47.47	48.50
3.	Animal Husbandry	18.14	16.82
4.	Minor Irrigation	42.37	36.75
5.	Medical & Health	30.03	25.91
6.	G.C.C.	42.12	42.12
7.	Roads	100.94	96.00
8.	Rural Electrification	11.00	11.00
9.	Drinking Water Wells	20.49	20.44
10.	Forests	1.82	1.81
11.	Colonisation	8.20	8.04
12.	Housing	6.29	6.21
13.	Crash Nutrition programme	6.73	6.73
14.	Trade Assistance	6.74	5.99
15.	Schemes for Yerukula, Yanadi and Sugali	2.47	2.46
16.	Special Nutrition programme	272.79	267.86
17.	Centrally sponsored scheme	242.117	236.797
Total:		1030.987	977.773

ANNEXURE - IV

FIFTH FIVE YEAR PLAN ALLOCATION & EXPENDITURE (1974-1979)

(Rupees in lakhs)

Sl.No.	Head of Development	Outlay (1974-79 Total)	Expenditure (1974-79) Total
1.	Agriculture	381.01	344.19
2.	Marketing	0.04	0.04
3.	Survey & Settlement	170.00	188.00
4.	<u>Minor Irrigation:</u>		
	a) Public works Dept.		
	b) Panchayat Raj	344.00	436.23
	c) Ground Water		
5.	Medium Irrigation Power	210.00	1151.27
6.	Animal Husbandry	131.50	268.83
7.	Forests	390.00	90.27
8.	Fisheries	0.81	3.11
9.	Cooperation	80.40	37.87
10.	Electricity	762.00	456.28
11.	Industries	81.45	52.10
12.	<u>Roads :</u>		
	a) Roads & Buildings		
	b) Panchayat Raj	350.00	501.06
13.	Education	100.00	205.36
14.	Medical & Health	164.74	111.05
15.	Rural Water supply	100.00	69.29
16.	Nutrition	402.00	269.15
17.	Women & Child Welfare	--	20.83
18.	Administration	--	83.09
19.	Employment & Training	--	0.44
20.	Dairy Development	--	--
21.	Information	0.70	0.40
22.	Ware housing	1.50	--
23.	Lidcap	3.00	--
24.	Mining	57.04	--
25.	APSRTC.	73.60	--
26.	Tourism	0.50	--
27.	Tribal Welfare	431.00	525.16
28.	Other schemes	300.00	65.83
	<b>Total:</b>	<b>4535.28</b>	<b>4879.85</b>

ANNEXURE- V

PROGRESSIVE EXPENDITURE/ALLOCATION-PLAN-WISE

	Expenditure/Allocation (Rs.in alkhs)
I Five year plan	118.7
II Five year plan	250.25
III Five year plan	178.77
IV Five year plan	977.77
V Five year plan	4879.85
VI Five year plan	16541.56 (Allocation)

ANNEXURE - VI

SUB PLAN ALLOCATION AND EXPENDITURE DURING VI PLAN (1986-85)

(Rupees in lakhs)			
S.No.	Head of Development	Allocation	Expenditure
1	2	3	4
<u>Agriculture &amp; Allied Sectors</u>			
1.	Agriculture	874.55	521.666
2.	Soil Conservation	16.50	5.77
3.	Marketing	20.00	--
4.	Land Reforms (Survey settlement)	300.00	57.97
5.	Minor Irrigation	1513.15	545.523
6.	Animal Husbandry	449.60	262.944
7.	Dairy Development		
8.	Fisheries	10.00	20.73
9.	Forests	347.70	225.912
10.	Cooperation	93.70	899.364
11.	<u>Irrigation &amp; Power:</u>		
	Irrigation (Medium)	4794.00	1402.37
	<del>xxxxxxx</del>		
12.	Power	888.00	967.91
	<u>Industries</u>		
13.	Village & Small Industries	151.96	108.124
14.	Technical Education & Sericulture	..	28.00
15.	Handloom & Textiles	85.00	9.07
16.	Industrial Infrastructure Corporation	120.00	4.43
17.	Industrial Development Corporation	250.00	12.96
18.	APSSIDC.	160.00	7.20
	<u>Roads</u>		
19.	Roads & Buildings	396.00	
20.	Panchayat Raj	300.00	542.388

contd...

contd.. Annexure-VI.

1	2	3	4
<u>Social&amp;Community Services</u>			
i.	Education	799.65	310.52
a.	Primary and Secondary		
b.	Adult Education		
c.	Higher Education		
ii.	Medical & Health	958.80	122.824
iii.	Rural Water supply and Sanitation	637.00	170.951
iv.	Information&Publicity	2.50	2.15
v.	Welfare of BCs (Tribal Welfare)	1500.00	1243.404
vi.	Social Welfare (Women & Child)	45.00	110.234
vii.	Nutrition	400.00	218.886
viii.	Youth Service	7.00	3.90
ix.	Weaker sections Housing (Rural)	234.25	113.39
x.	Housing Board	476.56	47.00
xi.	Employment&Training	32.64	6.33
xii.	Spl.Employment schemes	265.00	95.00
21.	Food for work programme	220.00	83.00
22.	Community Development and Panchayats	18.00	2.00
23.	Rural Development (E&R)	350.00	1359.99
24.	Administration	25.00	203.386
25.	Trade	--	3.99
26.	Staff quarters	--	0.52
27.	Public Libraries	--	0.037
28.	Other	--	99.67
Total:		16541.56	9839.333

# SOCIO-CULTURAL FACTORS IN DEVELOPMENT OF TRIBAL AREAS

Dr. K. MOHAN RAO \*

## ABSTRACT:

(EVEN during the modern era of planned development several schemes introduced in Tribal Areas fail to achieve desired results more often due to comprehension gaps emerging from certain Social and Cultural Constraints. The author thinks that the schemes aimed at development of tribal areas have to be planned taking advantage of traditional values, habits and practices to capitalise spontaneous and willing cooperation of tradition-bound tribal people. The analysis presented in this paper is based on field observations and case studies conducted in tribal areas of Andhra Pradesh).

THE Socio-cultural matrix of tribal communities in our country which is at different levels of development exhibits distinct customs and traditions. Some tribal groups living in North-Eastern part of our country are at present very progressive educationally and economically. There are certain groups like Chenchus of Andhra Pradesh who still remain more or less at food gathering stage of economy. The Kolams, Porjas of Andhra Pradesh and Bondes of Orissa are isolated primitive groups. There are certain communities like Gouds and Banjaras who by and large continue to be as pastoral communities. Tribals living in forest and mountainous tracts like Khonds, Savaras, Kotias, Konda Reddis subsist on shifting cultivation.

Among the tribal communities, traditional values and social ethos play significant role in day to day life. The functional significance of socio-cultural factors cannot be ignored in formulating schemes for the all round development.

The planners somehow missed to take cognizance of these different stage of economy of tribals, causing practical difficulties in implementation. Agricultural schemes introduced among Chenchus of Andhra Pradesh who are more or less at food collection stage, could not make a headway as the schemes could not cater to the exact needs of this group and hundreds of forest cultivable lands assigned to Chenchus at Bairluti, Nagaluti, Pecheruvu and Narapareddy Kurta of Kurnool District, are left fallow. The Social and economic levels of the tribal communities, are not homogenous. But they are at different levels of Socio-economic spectrum. In view of this wide socio-cultural variability, tribal development cannot be uniform. The developmental schemes have to be devised in the light of socio-cultural factors and economic needs of the tribals in each region.

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The developmental functionary working among different communities with different socio-cultural background, should guard himself from the prejudices arising out of ethnocentrism. Generally one views 'alien groups' and their cultures on one's own standards and is likely to project his superiority. When the culture of a particular group is analysed in the context of its own habitat, the cultural patterns are found to suit the local conditions, and the native genius.

1. SOCIAL FACTORS AND DEVELOPMENT:

Family is the basic social institution which largely influences the behaviour of the individual. The composition of family in tribal areas is largely based on economic and social factors. Women is very industrious in tribal communities when compared to man and she is an economic asset. If a man has more land, he marries more than one wife, as all his wives could assist him in all kinds of agricultural operations in addition to their regular household duties. Among the rich Raj Gonds and Bagathas of ~~Andhra~~ Andhra Pradesh who are settled agriculturists polygynous families are found. The second factor responsible for plural wives is due to social custom called levirate type of marriage prevalent among most of the tribes of India. It is the customary duty of younger brother to marry the widow of the deceased elder brother. The younger brother not only marries the widow, but also inherits the property and children of his deceased brother. This levirate marriage takes place only with the consent of the widow. The plural wives in a family maintain harmonious relations and attend to their domestic as well as other agricultural activities with perfect understanding.

A Chenchu, a primitive tribal of Andhra Pradesh is highly suspicious of his brothers because of liverate custom. Therefore he prefers to live in the company of his affinal kinds rather than his consanguineous kin~~s~~ soonafter marriage. One of the reasons for failure of housing colonies at Nagaluti, Kurnool District of Andhra Pradesh during second five year plan was due to settlement of different persons at one place without consideration of local housing patterns and kinship relationship. A Chenchu in his arduous task of exploitation of honey combs from the top of cliffs, takes with him his brother-in-law and not his brothers. He believes that his life will be secured in the hands of his borther-in-law rather than his own brothers.

The community Irrigation wells and oil engines given during fifth plan period under D.P.A.P/ITDA schemes to chenchus are not properly utilised. The Community Irrigation wells and oil engines given at Chenchugudem, Uma Maheswara Chenchu colony, Mannanur of Mahabubnagar District are not being utilised properly. The group of chenchus whom community irrigation well was sanctioned at above villages are not being loggerheads in sharing the cost of operation and benefits. But in cases where chenchus are affinal kins the community irrigation wells are successful. The chenchu



farmers at Macharam and Venkateswarlu Bavi who are affinal kinds are utilising to the maximum extent possible the irrigation well and they are growing commercial crops under irrigated conditions. Thus it is evident that whenever housing colonies or cooperative societies or community irrigation wells and oil engines are sanctioned the kinship patterns and associated behaviour patterns of local tribals have to be taken into consideration.

The marriage patterns of tribals also are relevant in schmeing development of education of tribal girls, Margiage by capture is a socially accepted way of acquiring mates in the tribal societies. The girls in Ashram schools of Tribal Areas of Vizag district who attain puberty are captured by parties of aged boys and marriages are solemnised. In view of their social customs the education of tribal girl is discontinued by the parents as the girl attains puberty. Numerous such instances recorded from the Gannela Ashram school in Araku Panchayat Samithi of Visakhapatnam district have established this truth. This is one of the contributing factors for the low level of literacy among girls belonging to Scheduled Tribes. In order to develop education among the girls the Educational planners have to think of separate schools exclusively for girls preferably away from their habitats at upper primary and secondary levels of education.

## 2. SOCIAL INSTITUTIONS AND EXPLOITATION:

In view of gullibility and simplicity of tribal people the shrewed non-tribals have been exploiting the tribals by managing to somehow enter into their social institutions. The following illustration reveals how the local social institutions are manipulated for exploitation.

The Tribal communities of Srikakulam, Visakhapatnam and East Godavari districts have preserved a vital social institution called 'Nestam' or institutionalised Friendship. In Srikakulam tribal areas this friendship is known as 'Sangato or Tonagotta' in tribal areas of Visakhapatnam it is known as 'Nestam'. Eventhough the traditional friendship is known with different names in different parts, the main rituals, practices and conventions observed are the same. The tribals irrespective of community, sect, creed, sex enter into this diminutive association by exchanging gifts. The main objective of this friendship is to promote the welfare of each other and they never think or tolerate ill of their 'friends'. This social association is perpetuated from generation to generation. The shrewd and selfishly moticated non-tribals are found to enter into this institutionalised friendship with influential tribal leaders with an ulterior motive to purchase the fertile lands. These lands are registered in the names of their tribal friends in order to circumvent the protective legislation. Further they secure all kinds of agricultural inputs and benefits through these tribal friends free of cost from developmental agencies. Thus this traditional friendship of

these tribals in the changed context deprives them of their lands and the modern inputs provided by the Government Agencies. Ultimately they are also cornered by the new settlers in their own areas. During investigation about the implementation of protective Legislation the Tribal friends never reveal that the lands registered in their names are virtually cultivated by non-tribals in view of the oath they took at the time of entering into institutionalised friendship.

The landlords and moneylenders devised another dubious method by means of which they develop spurious marital relations with tribal women folk to purchase the lands in their names as the regulation does not prohibit transfer of land from one tribal to the other. All these non-tribals, though already married, enter into wedlock with a tribal women in order to acquire lands through marital relations are rampant in tribal areas adjacent to the plain areas like Koyyuru Samithi of Visakhapatnam district and Rajavommangi, Addatheegala panchayat samithis of East Godavari and Polavaram and Buttayagudem panchayat samithis of West Godavari district. In the names of tribal wives the landlords enjoy all modern inputs from developmental agencies free of cost or subsidised rates. The officials are not able to implement fully the provisions of protective legislation as several non-tribal landlords and sowcars are breaking these protections by entering into the social fabric of tribal communities. The developmental functionaries should also study the local social institutions, customs and practices in order to plus the cunning ways of exploiters.

### 3. TOTEMISM AND DEVELOPMENT:

Generally the tribal societies are based on totemic clans. The totem objects, whether they are plants, flowers, birds or animals are revered as their mythological ancestors. For example the Kolam Tribe of Andhra Pradesh like Gonds are organised on the basis of four phratries i.e. (1) seven divine kin group (Yedu Dayaluker), (2) Six divine kin group (Arudayalker), (3) Five Divine kin group (Idudayalker), (4) Four divine kin group (Nalidayalker). In five division kin group phratry, there is a clan namely 'Dandanja Kumra' whose totem symbol is goat. These clan members claim mythical affinity to goat and eating of flesh of goats and even domestication is tabooed by the members of the clan people. Therefore, the developmental functionaries have to scrupulously study the intricacies of social organisation of tribals and schemes of distribution of animals or birds can be successful only when the totemic affiliations are also considered.

### 4. CULTURAL VALUES, PRACTICES AND HABITS:

In all kinds of agricultural operations, right from selection of seeds to harvesting, the tribal communities observe several rituals which affect the adoption of exotic seeds and new practices. In Araku valley of Visakhapatnam district the tribals would not sow the seeds unless they are charmed through certain rituals. These rituals are performed during Chaitra festival which falls during March without any legal complications. Such cases of acquiring lands

\*/ These four phratries are further divided into totemic clans.

and April months. All varieties of seeds are brought from the house of the village headman to the shrine of the village deity called 'Nisanidevata' on an auspicious day with beating of drums and blowing of trumpets. The village headman and priest observe fast on that day. All the villagers assemble at this place and the priest (Pujari) sacrifices a red-cock and mixes the seeds with its blood. The village priest takes a handful of the seeds and sow them in front of the shrine of the village deity. The village headman (Nayudu) takes these charmed seeds and throws them five times on the assembled persons from the elevated platform. Each villager catches the seed in his upper cloth held between the hands. The tribal believes that the seeds which are ordained to fall in his cloth are capable of providing him good harvest in that ensuing year. Tribals carry home these charmed seeds and mix them with the stock of seeds in their houses and preserve them until the onset of monsoon. The tribals hesitate to sow uncharmed seeds supplied after performance of this ritual. The Hybrid maize seeds supplied to tribals in the Araku Panchayat Samithi in the past were cooked and eaten by most of the tribals as they were not charmed. Late supply of seeds, not charming them in the rituals or Chaitra festival, and several similar factors rendered hybrid maize not so popular in the scheduled areas of Visakhapatnam district.

The local maize is sown as a mixed crop. The local maize is generally sown along with pumpkin seeds. Tribals carry out cultivation in small plots either in their backyards or in their fields which are in close proximity to their households. The tribals do not favour cultivation of maize in distant fields for fear of destruction from the menace of wild animals, foxes and birds and loss due to thefts. That is why the maize is cultivated either in the backyards or in plots nearer to their households to enable them to constantly watch the crop.

The pumpkin seeds are invariably sown along with the maize. Besides, the pumpkins being the choicest item of tribal food, the entire pumpkin creeper is very useful to the tribals. Not only the boiled pumpkins but also the boiled leaves and shoots are used as food. During pumpkins season the tribals are assured of enough food. One pumpkin is sufficient for the entire family for one time. They preserve pumpkins for consumption at times of scarcity and also to be exchanged as gifts with relatives. So pumpkins play a very significant role in the social life of tribals. When pumpkin seeds are sown along with local maize, the maize as well as pumpkins thrive well. As the local maize grows shorter than hybrid variety the pumpkin creepers also get enough sunshine and thrive well simultaneously with native variety of maize. But if pumpkin seeds are sown along with the hybrid maize, the hybrid maize grows taller denying sunshine to the pumpkin crop and it will not thrive along with the tall hybrid maize. Further, the local maize crop could be harvested a month or two earlier than that of the hybrid variety and comes to their rescue earlier.

The tribals complain that the hybrid maize corn would be harder for digestion as compared with native variety. On the other hand the local maize corn would be soft and easily digestible. The tribal cultivators are convinced of the higher yields and higher profit from the hybrid maize, but they cannot forego certain of their advantage mentioned above. That is why some of the tribals still prefer to cultivate local variety of maize in half of his land for his domestic consumption. They don't mind cultivating hybrid maize in another half of the plot as this would fetch him better income. They preserve local maize for domestic consumption and sell away hybrid maize crop in weekly markets. Thus the hybrid variety of maize is not so popular in Tribal Areas of Visakhapatnam District.

Banjaras of Andhra Pradesh celebrate an agricultural festival called Teej in the month of June. It is a festival of fertility. The maidens in the village fill the new baskets with earth and manure. The young boys of the village sow seeds in these baskets. These baskets with seeds are kept on an elevated platform in the centre of the village. For seven days the maidens water these baskets and make all kinds of merriments. On the seventh day the baskets with germinating seeds are brought down and all the villagers worship the baskets. If there is good germination in the baskets they all feel happy and they believe that they are going to get bumper harvest. Thus the potency of the seeds is tested through this ritual before they start sowing purposes. The extension workers have to consider the ritual calendar of the local tribals and introduce the improved seeds in appropriate time to enable them to test the fertility of the seeds through their ceremonial sowing.

Kolams are another isolated primitive tribal community found predominantly in Adilabad District of Andhra Pradesh. Jowar is their staple food. They invariably prefer to cultivate their local jowar only and are reluctant to cultivate hybrid variety. The local jowar is known as 'Tekadari Perasonna' in their dialect and this crop is of six months duration. They cultivate another variety of local jowar called 'Samasonna' which is of 3 months duration. Hybrid Jowar is not popular among Kolams inspite of persuasion by local extension workers for the last several years. Local tribals are refusing to sow hybrid jowar. Kolams complain that 'Roti' or the bread prepared of flour of hybrid jowar is hard to eat and digest. Further the hybrid jowar stalk is not fit to be good fodder as the leaves are scant on it. For this reason this hybrid jowar stalk is not relished by the cattle also. The tribal farmer is accustomed to scrupulously utilise every bit of his jowar produce. He does not want to forego his culinary habits in favour of higher production.

Generally tribals do not eat new varieties of food grains, new fruits etc. until they are offered first to their gods, as eating of new food grains and first fruits, is a taboo. Among the tribal communities it is usually forbidden to eat crops or fruit until they are ceremoniously offered to their respective gods and goddesses. These taboos connected with harvesting may appear superstitious to the modern man,

but there are some inherent intrinsic values in these taboos. The rituals are observed generally when crops or fruits reach ripening stage. Indirectly by this taboo the tribals are prevented from using premature crops and fruits due to their impatience or poverty. Hence this practice obliges them to wait till the complete ripening of the crop so that they can achieve greater produce.

Tribals of Srikakulam and Visakhapatnam districts are not in the habit of milching cattle eventhough the cows population is enormous in these tribal areas. They believe that just as the mothers milk is meant for the child among human beings, so also the cows milk is meant for the calf. On the other hand they argue that if calves are fed on cows milk they would grow to be strong and useful bullocks for agricultural operations.

It is observed that tribals are not altogether averse to milch cows and buffaloes provided they are properly motivated about the importance of Nutrition and economic benefits accruing therefrom. The Girijan Development Agency in previous years and Integrated Tribal Development Agency in modern times have successfully introduced milch buffaloes in tribal areas. The tribals are learning the skills of milching and cattle managements on scientific lines and are able to augment their incomes by selling the milk in nearby towns. Because of their better management and supply of fodder they are able to look after their cattle well.

#### 5. CUSTOMS AND NEEDS:

The proposed change or innovation in Tribal Areas should be relevant to the immediate needs, local practices and habits. Introduction of changed without taking cognizance of local habits and practices would generally result in failure of a scheme.

Introduction of sewing machines in Mahila Mandals of tribal areas were not successful and tribals are not able to utilise the sewing machines as in the Mahila Mandal classes, the sewing instructors generally teach cutting and stitching of blouses. The ladies in tribal areas of Visakhapatnam District are generally do not put on the blouses. A tribal lady in this area ties the sari in her traditional style so as to cover herself decently. Instead of imparting skills in tailoring and embroidery which are not at all useful to their immediate needs, the tribal womenfolk can be taught skills regarding stitching Adda Leaves into leaf plates used as dining plates and deseeding of tamarind fruit before it is sold away to Girijan Coop. Corporation enabling them to get better price for their produce. The Mahila Mandals in Tribal Areas may introduce schemes for cottage industries for which raw material is readily available in their areas. Such schemes serve their immediate needs and aspirations better than stereo typed activities which have no purpose to serve ultimately.

#### 6. LOCAL DIALECTS AND DEVELOPMENT WORKER:

Most of the hill tribes speak their own dialects and development functionary should learn local dialects in order to build good rapport with tribals among whom he is working. Knowledge of tribal dialects facilitates not only intimate

contacts and easy communication but also enhances the credibility of worker among tribals. In case the development worker ignores this fact, it may be difficult for him to work among tribals and especially among women folk who are monolingual. Some times it may result in repulsive attitude when certain words which convey different meanings in different dialects or languages are spoken. The incidence in Badragiri Panchayat Samithi of Vizianagaram district illustrates the imperative need for acquiring the local dialects.

Jatapus, who are also known as Khonds or Samanthas are predominantly found in forest and hilly areas of Srikakulam, Vizianagaram and Visakhapatnam districts. They call themselves as Kuvings or 'Kui Doralu' among themselves. They speak a dialect called 'Kui' which can be included in Dravidian Linguistic family. Their habitations are found in the interior places. The womenfolk used to go to medical dispensaries or primary health centres either for treatment for themselves or for their kids. The Doctor concerned in few cases wanted to give injections to either to children or to mothers. When doctors said that he wanted to give particular injection on buttock (pirra in Telugu), womenfolk took their children and ran away due to shyness or anger. The Telugu word for buttock is 'pirra' and the same word in Kui dialect stands for female genital organ. As Doctors are not aware about this type of subtle meaning they could not avoid uttering these "vulgar" words in the presence of tribal womenfolk and because of this situation, womenfolk developed aversion to hospitals. The womenfolk are reluctant to go to hospitals even if their children are sick. They insist that only their husbands should take their children to hospitals. If the Doctor is also familiar with local dialects, he can avoid such awkward situations and on the contrary, all the people including womenfolk can be attracted to dispensaries and primary health centres situated in tribal areas.

A similar situation also occurred due to ignorance of tribal dialect. During elections in Koya country, Presiding Officer in the Election Booth told to group of middle aged Koya women to stamp on the picture or symbol (Bomma) of the candidate whom they choose to cast their vote. Each women folk took the stamp and ballot paper to a place of secrecy and stamped on their own breasts instead of on ballot paper. In Koya dialect, the word 'Bommalu' stand for breast and the same word in Telugu word used by Presiding Officer and exercised their "vote" wrongly because of 'communication gap'. As many of the dialects spoken by Tribals of Andhra Pradesh come under Dravidian linguistic family, there are several identical words. In order to avoid misunderstanding among innocent tribal folk, the official functionaries should be made to aware these subtle differences.

#### 7. THE ROLE OF CHANGE AGENT:

The village functionaries and other workers among tribals communities may sometimes land in difficulties if they are not familiar with native customs and practices. The following interesting case study of a village functionary illustrates this point.

A Village Development Officer has been working in tribal village predominantly inhabited by Jatapu in Bhadravari block of Vijayanagaram District. Among Jatapus 'Ceremonial Capture' is one of the socially accepted ways of acquiring mates. In this method if any young man who catches the arm of particular girl of his liking, she has to accept the marriage with him. During Chaitra festival which generally falls in the months of March-April all men go to the forest for hunting, womenfolk remain in their village and make all kinds of merriments. If any male member of the village were to remain in the village, womenfolk joint together and throw water mixed with cowdung at him compelling him to leave the village for hunting. The local Village Development Officer who is not familiar with local customs and practices did not leave the village along with the hunting party. Consequently tribal women folk gathered around him and started throwing cowdung at him. In this melee the village Development Officer by a momentary impulse, caught hold of the arm of an unmarried girl. This particular girl informed the village elders and her parents about this 'ceremonial capture'. The Village elders in turn compelled him to marry that particular girl or pay a penalty of Rs.200/- in lieu of a broken promise for marriage with that particular girl whose arm he caught hold of unintentionally. The Village Development Officer was obliged to pay a penalty of Rs.200/- to the village elders and thus got himself exonerated.

This illustration highlights the force of traditional values among tribals. The planning will be missing the vital content of implementability of impact of such traditional values are ignored in fixing up the role of a development functionary.

The modern technological advances and scientific methods can promote the well being of the tribal societies when they are planned carefully keeping in view the cultural values, local beliefs, customs and conditions.

But certain customs and habits which are considered detrimental to the prosperity and welfare of the tribal communities in changing circumstances, have to be gradually discouraged. For example habits like drinking illicit liquor frequently, celebrating festivals for longer periods, lethargic attitude towards work especially in tribal men have to be gradually discouraged so as to facilitate for their fuller participation in National building activities.

It has been my endeavour to focus the public attention on the need to take cognizance of the traditional values and practices of tribals while formulating schemes for their development. My idea is not that we should succumb to the superstitions of tribals, but to realise the need to take advantage of their deep rooted traditional values in the present stage of transition and development for gaining momentum in our planning activities.

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## PROTECTIVE LAWS IN THE SCHEDULED AREAS OF ANDHRA PRADESH

Land forms the principal means of livelihood for Tribals. The development of tribals is, therefore, linked with the development of their land. Many non-tribal immigrants in the scheduled areas have ~~xxx~~ fraudulently alienated large areas of fertile land of tribals taking advantage of ignorance of the latter. The then Government of Madras Presidency enacted Agency Tracts Interest & Land Transfer Act in 1917 to check this illegal activity. Similarly, the Government of Hyderabad considered the need for special laws for protection of the rights of the tribals in the present Telangana region of the State. The Tribal Areas Regulation 1356F was first made. Since this was found to be not comprehensive the Hyderabad Notified Tribal Areas Regulation 1359 F replaced this Regulation. This Regulation authorised the State Government to notify the tribal villages as notified tribal areas. Social Service Officers were appointed as Assistant Agents in these areas who were to be subordinates to the District Collector who were designated as Agents. This Regulation provides for:

- (1) Prohibiting the grant of Pattas over any land in notified tribal areas to a non-tribal.
- (2) Vesting in the Agent or Assistant Agent all Civil and Revenue jurisdiction.
- (3) Prohibiting any person from engaging in the business of money lending without licence.

After Constitution came into force the Agency Tracts in Andhra Region and the Notified tribal areas in

Telangana region are designated as scheduled areas. In exercise of powers conferred on him under Para 5(2) of the Fifth schedule of the Constitution, the Governor of Andhra Pradesh made the Andhra Pradesh Scheduled Area Land Transfer Regulation, 1959 repealing the Act of 1917. The Regulation of 1959 which came into force on 4-3-1959 was applicable to the scheduled areas of Andhra region including the Bhadrachalam division of the Khammam District. This was subsequently extended to the scheduled areas of Telangana region with effect from 1-12-1963. This Regulation of 1959 was amended in 1970, 1971 and 1978. The Regulation 1959 as amended till 1978 provides;

- (i) Any transfer of immovable property situated in scheduled areas by any person shall be absolutely null and void unless such transfer is made in favour of a tribal or a Cooperative Society comprising of tribals.
- (ii) Until contrary is proved any immovable property situated in scheduled areas and in possession of non-tribals shall be presumed to have been acquired through a transfer by a tribal.

The Section 3(3)(a) provides for mortgage of lands in scheduled areas without possession to the financial institutions approved by the Government. Under Section 4, the jurisdiction of ordinary civil courts has been debarred on all suits under this Regulation. Under Section 5 immovable property of tribals in scheduled areas cannot be attached and sold in execution of a money decree. Under Section 6(A) any person who acquires any immovable property in contravention of the provisions of this Regulation or continues in possession

sion of such property shall be punished with rigorous imprisonment for a term extending upto one year or a fine upto Rs.2000/- or both. Under Section 6(B) all the offences under this Regulation are declared as cognizable.

Special enforcement machinery headed by Special Deputy Collector (Tribal Welfare) has been created in the districts having scheduled areas to effectively enforce the provisions of Land Transfer Regulation.

THE ANDHRA PRADESH MUTTAS (ABOLITION & CONVERSION INTO RYOTWARI) REGULATION, 1969:

The Regulation provides for abolition of Muttas in the scheduled areas of East Godavari and Visakhapatnam districts and conferred Ryotwari Pattas to the tenants in occupation of the lands situated in erstwhile Muttas. Under Section 5 of the said Regulation every ryot in a Mutta shall be entitled to a ryotwari patta in respect of all agricultural lands held by him if he is in lawful possession of the same for a continuous period of not less than one year immediately before the notified date. But non-tribal ryot is also entitled for ryotwari Patta if he has been in lawful possession of any land for a continuous period of not less than 8 years immediately before the notified date provided such occupation is not void or illegal under the Andhra Pradesh (Scheduled Areas) Land Transfer Regulation. Section 12 of the Regulation provides for the survey of all the lands situated in Muttas while Section 14 provides for settlement of such surveyed lands in said Muttas.

THE ANDHRA PRADESH MAHALS (ABOLITION & CONVERSION INTO RYOTWARI) REGULATION, 1969:

This Regulation provides for abolition of Mahals in the scheduled areas of Nugur, Alabaka and Cherla in the Khammam District of the State of Andhra Pradesh and conversion of the land situated in the erstwhile Mahals into Ryotwari lands. Under Section 5 every tribal tenant in a Mahal shall be entitled to a ryotwari Patta in respect of lands if he is in lawful possession of the same for the period of one year immediately before the notified date. Non-tribal tenant is also entitled to a ryotwari patta in respect of any agricultural land if he is in possession of the same for a period of not less than 8 years continuously before the notified date provided that such possession was not void under the Andhra Pradesh Scheduled Areas, Land Transfer Regulation, 1959. Section 12 provides for survey of the lands of the Mahals while Section 14 prescribed the procedure for ryotwari settlement of lands in Mahal.

THE ANDHRA PRADESH SCHEDULED AREA RYOTWARI SETTLEMENT REGULATION, 1970:

The Regulation provides for ryotwari settlement of lands situated in Government villages in the scheduled areas in the Andhra area of the State of Andhra Pradesh in respect of which no settlement has been effected earlier. Under Section 7 of the Regulation, every tribal ryot in such villages shall be entitled to a ryotwari patta in respect of all cultivable lands which were properly included or ought to have been properly included in his holding. No non-tribal ryots however were entitled to a ryotwari patta

unless such persons had been in possession of the land for a continuous period of not less than 8 years before the commencement of this Regulation and such a possession shall not be void or illegal under the Andhra Pradesh Scheduled Area Land Transfer Regulation, 1959. Section 6 provides for confirmative pattas to the tenants of these villages.

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

HISTORY:

In exercise of powers conferred by the fifth schedule to the Constitution of India, the Governor of Andhra Pradesh passed the Regulation. The Regulation has been extended to the Scheduled areas of Telangana area as per the Andhra Pradesh Scheduled Area Laws (Extension Amendment) Regulation, 1963.

SALIENT FEATURES:

The main purpose of the Regulation is to control the business of the money lending in the Scheduled areas. Main provisions of the Regulation are (1) Money lending without licence is prohibited, (2) The money lender has to renew his licence once in a year, (3) The regulation stipulates that interest shall be simple and shall not exceed 12%. Under Sub-Section (1), if money is advanced against a pledge and if the loan is Rs.25/- or less the rate of interest chargeable is  $\frac{9\frac{3}{8}}{8}$  per annum and if the amount is more than Rs.25/-  $\frac{6\frac{1}{8}}{8}$  per annum simple interest and (4) Every money lender should maintain account books for loans advanced.

THE ANDHRA PRADESH (SCHEDULED AREAS) MONEY LENDERS  
REGULATION, 1970:

Certain penal provisions have been incorporated in Sections 16,17,18,19 and 20 of this Regulation. They provide for punishment of the Money lenders for violations of the provisions of this Regulation.

THE ANDHRA PRADESH (SCHEDULED TRIBES) DEBT RELIEF  
REGULATION, 1970:

Under this Regulation all the debts incurred by a member of scheduled tribe before the date of the commencement of this Regulation whether such debts are incurred within or outside the scheduled area shall be scaled down. The amount of debt shall be limited to the amount of principal as originally advanced and only the principal and such outstanding portion thereof shall be repayable. No interest shall be payable and all interest outstanding on such date shall be deemed to be discharged. Where any tribal has paid to the creditor any amount in excess of or equal to the principal amount shall be deemed to be wholly discharged. A two year moratorium on repayment of debts has been imposed under this Regulation.

NEW ARRANGEMENT FOR INTEGRATED TRIBAL DEVELOPMENT  
IN ANDHRA PRADESH

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In the context integrated tribal development, four facts of the process have been identified as "Synchronisation of area, programme integration, organisational integration and financial integration". 1. Synchronisation of area involves identification of the villages and habitations where the various programmes are proposed to be implemented. In the case ITDA Paderu 3373 Scheduled villages and 86 non scheduled villages have been identified as Sub-plan villages as the area of operation of the Integrated Tribal Development Agency. The S.T. population to be covered is 3.16 lakhs out of a total population of 3.54 lakhs. These identified villages and the S.T. population is spread over 11 Mandal: Praja Parishads.

Programme integration refers to the process of imparting suitable orientation to the various sectoral schemes with reference to the problems of tribal community. Mere "arithmatic summation" of the sectoral programmes does not result in programme integration. This aspect is discussed in detail separately with reference to the Action plan of Integrated Tribal Development Agency Paderu for the year 1989-90 in the subsequent paragraphs.

Organisational integration is an essence adjunct of programme integration. The focus here is on specialised agencies already set up and proposed to be set up to tackle special problems and the process of coordinating them with the ITDA. Administrative integration aims at bringing about unity of command under a multi-disciplinary leadership at project level.

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\*TCR&TI, A.P., Hyderabad

1. Basic policy papers, Vol. II T.D. in V plan  
Ministry of Home Affairs, Government of India.

Financial integration : envisages that various financial allocations' coverage at ITDA level : . at one point and will re-emerge in a rationalised frame of schemes below it and will be suitably regulated, where necessary in response to local needs."

Area Synchronisation has been accomplished with the identification of the villages and Mandals where the ITDA programmes have to be implemented as stated earlier. Since the ITDA was established more than a decade back it is assumed that every functionary is by now clear about it. However, it is desirable that every functionary at the district level maintains a list of villages in the sub-plan area Mandal wise. It will be useful not only in implementation but also in preparation of Action plans etc., very often the district officers lack clarity with regard to the area of operation on account of which many problems arise. The ITDA authorities would do well to circulate a list of sub-plan villages to all the officers concerned if it has not been done so far.

Programme integration and organisational integration will be discussed separately therefore the other two aspects are taken up first.

NEW arrangement for integration of administrative set

Unity of command by " fusion and rationalisation of the existing structure" and not creation of a new administrative units, is the aim. From the beginning Government of India have been emphasising that for the tribal situation as it exists with simplicity as its hall mark,



complex specialisation is not necessary. It was recognised that provision of higher level technical expertise in each specialisation will be too costly and results in under utilisation of the scarce manpower. It was suggested by Government of India that broad specialisations may include (1) Agriculture and allied sectors (2) Forestry (3) Health Services (4) Social services (5) Engineering services (6) Industries and Employment. This team was to be headed by a Project Officer. The intention was not to dispense with the departmental hierarchies within the project area but to bring each of the broad technical disciplines under a unified command so that the work load is more evenly and rationally shared by all concerned. It was even envisaged that their functions would be re-defined so that various officers representing different departments could be brought under their effective control to facilitate both planning and execution of the programmes with focus on tribals.

In this background it has to be examined whether what was envisaged has been translated into action. A look at the existing arrangement in the ITDAs therefore become imperative. We have the (1) Project Officers (2) District Tribal Welfare Officer (3) Agriculture officer (4) Medical and Health officer (5) Education officer (6) Executive Engineer and several other officers of various levels. The original idea was to classify the programmes and activities under broad specialisations mentioned earlier and bring all the functionaries operating in the Tribal Sub-Plan area under the control of the subject matter specialist.

These arrangements <sup>have</sup> been made evidently on the basis of experience gained earlier to the issue of the Government Orders on 'Single line administration'. Since the departmental officers were not fully responsive to the Project command and at the same time the anxiety was to place an officer as near the point of execution as possible who would effectively respond to the tribal as well as the project authority. Since these officers are not uniform level and also because they lack specialist knowledge (with a few exceptions) their performance and consequently the end results leaves much to be desired. However the Project Officer and the district administration will be in a better position to judge and take a view in the matter.

There is a need to take a look afresh at the present arrangement especially after the issue of G.O. Ms. No. 434 General Admn Dept. dt. 14.8.1986 on Single line administration. There cannot be any question of the various functionaries belonging to different departments not being responsive to the project authorities now. They can do so only at the risk of inviting disciplinary action upon themselves. The Mandal Revenue Officers and Mandal Development Officers can perhaps replace the sectoral officers arrangement which exists in some of the ITDAs.

At this point it would be interesting to examine whether the said Government orders are effective and adequate. In other words are these orders being implemented both in letter and spirit. The answer to this can best be provided by the Project authority, however it would be useful to analyse the same and examine whether any follow up action is needed. The Government order contains broad

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spectrum directives, and evidently there is a need to take each aspect and issue suitable clarification instructions and make new working arrangements in order to operationalise the policy.

Various aspects involved are as follows:

1. Re designation of Project Officers as Ex officio Joint Collectors and Additional District Magistrates if they belong to IAS cadre. Additional Joint Collectors and Additional District Magistrate.

No problem

2. Powers now exercised by Collectors/Joint Collectors/District Revenue Officers as per G.O.77 Rev.dt.22.1.86 to be exercised by Project Officers.

Specific orders and guidelines have to be issued and notifications are to be issued. Either the Special Deputy Collector or his staff has to assist the Project Officer in discharging these functions or additional staff will have to be provided.

3. Project officers will be Additional Agents.

There is no mention of Additional Agent in the connected Act and rules therefore an appropriate amendment is needed.

4. All Development programmes in Sub-plan area to be approved by ITDAs,

Specific orders from the concerned heads of Departments to their field formations are needed, duly amending the existing orders issued by each department in this regard.

5. Project Officers empowered to call for records, review and inspect works in the sub-plan area.

Same as 4 above + periodical reports to be prescribed by the Project Officer.

6. Administrative control over the staff.

Necessary amendments to the existing orders and rules to be formulated and issued and specific administrative ORDERS placing each functionary under the control of Project Officer to be issued by the concerned Department.

7. Screening of Officers

Meeting of the screening Committees to be held regularly.

8. Recruitment for posts in sub-plan area - Project officers role.

The role of Project Officer has to be defined Vis-a-vis the existing committees. It is desirable if special committees for recruitment are constituted by all the departments providing for a control role to the project officer in the matter of recruitment.

9. Adding remarks in the Confidential Reports

Each Head of department has to identify the functionary and also amend the connected rules.

Action may have to be initiated by each project officer to address the heads of departments concerned with detailed and specific reference on the above lines other wise the new administrative arrangement will only remain a myth.

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FINANCIAL INTEGRATION IN THE NEW ARRANGEMENT:

It has been stated in the Basic policy papers by Government of India that "Integration of programmes and outlays at ITDP level attempts to telescope the complexity inherent in multiplicity of programmes and specialisation of function at ITDP level and substitute it by a next, clear programme frame and resources flow below the ITDP level". The fact that programmes are often hampered because of delays in release of funds and there is a need to arrange proper feed back and suitable accounting arrangement was kept in view and suitable corrective measures were suggested.

A close look at the present arrangement shows that we have not get over the problem of time lag in release of funds and also the feed back. The accounting system is not effective. The deficiencies are not attributable to any other factor except deficiency in the present system itself which is simply not geared to the new situation. Serious thought has to be paid to it; the sooner it is done the better. Finances of hitherto unknown magnitude are flowing to the ITDAs now so there is added significance attached to it.

The new arrangement ordered by Government is discussed below.

Government have ordered that the funds meant for Tribal Sub-Plan should be exhibited under a Single demand from the year 1987-88 and have directed that:

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- "(i) The Planning Department should quantify the funds for Tribal Sub Plan each year
- (i) The Planning Department should quantify the funds for Tribal Sub-Plan each year in accordance with a percentage to be prescribed and indicate this to the Commissioner for Tribal Welfare.
- (ii) The Commissioner for Tribal Welfare will draw up relevant schemes in identified priority sectors and furnish the sector wise/scheme wise break up for these funds in consultation with the Heads of Departments. The Objective will be that the funds will be utilised for the total and comprehensive development of ST people in the sub plan areas with reference to their needs and priorities.
- (iii) With effect from 87-88 the Tribal Sub-Plan funds of all Departments shall be exhibited under the Head of Account "288 Social Security and Welfare-C. Welfare of SCs, STs and other Backward Classes-MH-02 Tribal area sub plan ' or the corresponding Capital or loan Head of Account, as the case may be by opening Group Sub-head/Sub-heads for each function under the single Demand No. XXVIII Tribal Welfare (Now No XXVI)

On the basis of this policy laid down by Government it will be necessary to articulate the various steps to be taken <sup>at</sup> different levels and indicate the tasks to be performed so that the Government policy is put into action.

In this context it would be useful to clarify that the new budgetary arrangement does not in any manner dispense with the responsibility cast on the Heads of Departments concerned. In the matter of planning for the development of the ST people in the areas of Tribal concentration (ITDAs) the Heads of Departments shall continue to shoulder full responsibility in respect of the concerned sector and shall plan to ultimately to remove the disparities between the tribal areas and the other areas over a period of time. Similarly in the matter of implementation of the schemes the position does not get altered. This is in accordance with the concept of the sub-plan

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which envisages that the main thrust for the areas of tribal concentration with focus on tribal people should come from the General sector.

The new arrangement ordered by Government casts responsibility on the Commissioner for Tribal Welfare to draw up suitable schemes in consultation with the Heads of Departments after the % of the allocation is prescribed by Planning Department for the Tribal Sub-plan. Since we are at the end of the 7th 5 year plan and also because several schemes have already been launched and are being implemented even in the earlier plans, it is neither desirable nor possible to start with a clean state and draw up altogether new plans. However, in the process of formulating the schemes the endeavour shall be to accomplish full the objective laid down by the Government over a period of time.

To sum up the following steps are to be taken.

1. Scrutiny of Action plans by ITDAs
2. Preparation of plans by the Heads of Departments and furnishing the same to Commissioner for Tribal Welfare. The format prescribed by planning department (Proforma TSP I and II) is to be followed.
3. Scrutiny of the plans, by Commissioner for Tribal Welfare with the assistance of DTW and Project Officers and determination of priorities and review of performance.
4. Directions to be issued by the Finance Department to the Heads of Departments for inclusion of the plans in the budget under T.S.P Demand. Heads of Departments to submit the budget proposals under Tribal Sub plan directly to Finance wing with reference to the outlay finalised as per 3 : above.
5. Tribal Sub plan segments to be sent to planning department by Heads of Departments concerned for incorporation in the State plan document.

6. Preparation of separate Tribal Sub-plan document by the Commissioner Tribal Welfare giving a overall review etc on the format suggested by G.O.I.
7. Heads of Departments to take action to get the schemes cleared (according to the procedure laid down) by Department clearance Committee and Projects and Programmes Approval Committee in the respective departments of the Secretariat.
8. Release of funds to the field agencies/ITDAs as per the existing practice on the basis of advance indications to be given to each ITDA by Heads of Departments concerned.
9. Heads of Departments to consult the Commissioner for Tribal Welfare for any changes in allocations proposed post budget.
10. Heads of Departments to furnish monthly expenditure statements to the Secretary to Government and Commissioner for Tribal Welfare/ by 15th of every succeeding month. Similarly the district officers to furnish the same to the ITDAs.
11. Heads of Departments to furnish to the Secretary to Government and Commissioner for Tribal Welfare quarterly reports on the staff position indicating the no. of posts sanctioned and the no. filled up and reasons for vacancies by 10th of the succeeding quarter. Similarly the district officers to furnish the same to ITDA.

It is said that a plan is as good as its implementation. Truly, the success of tribal development vitally depends upon the manner in which it is conceived and implemented. For the purpose a clear comprehension of problems, proper identification of the priorities and complete articulation of the tasks to be performed are very essential. In the context of the tribal development integration in all its ramifications is given great importance. Area synchronisation, programme integration, organisational integration and financial integration are all crucial. Area synchronisation administrative integration, and financial integration with reference to the new policy laid down by Government have been discussed separately. The topic for discussion here is programme integration, which is essentially a task of presenting a meaningful picture of total development in the ITDA irrespective of the agency financing it. Action plan of ITDA is the instrument through which this task is accomplished. In order to bring about true integration in the Tribal Development context all the agencies and the



departmental officers concerned will have to focus their attention on tribals, for this purpose they will have to cease to think in terms of separate departments, sectoral programme details as applicable to areas outside ITDA etc., In an ideal situation the financial resources would be pooled and given to ITDA so that all programme based on felt needs of the tribals could be drawn up and implemented. However the anxiety of Government is that the various sectoral officers should fully shoulder the responsibility in their respective fields of activity so that ultimately the dichotomy of tribal and non-tribal disappears. The sooner we reach this level the better.

With this background it is proposed to discuss the action plan of ITDA, Paderu for the year 1989-90.

At the outset, it is desirable to state that this exercise is not meant for criticising the action plan of the ITDAs therefore any comments like "deficiencies " " draw backs" should not be misconstrued as remarks. The aim is to take full advantage of this forum where loud thinking will be of mutual benefit. The Action of ITDA Paderu 89-90 will be discussed with the participants.

First let us see how we have gone about the Action plan Paderu in the VII plan. First and foremost the General Sector is missing, the commitment of ongoing schemes spill over works are also not drawn up and even the plan relating to Spl. Central Assistance shows large variations as shown in the following table between the first year ie 1985-86 and the terminal year 1989-90.

STATEMENT SHOWING % OF DEVIATION IN RESPECT OF ITDA PROGRAMMES  
OF ITDA PADERU, VISAKHAPATNAM DISTRICT

Sl.No.	Sector/Scheme	1985-86		1989 - 90		Overall percentages of increase or decrease.	
		outlays	Targets	Outlays	Targets	Outlay	Target
1	2	3	4	5	6	7	8
<b>I. AGRICULTURE</b>							
1.	Vegetable growing	6.00	300 Acs	2.20	160	(-)63.33	(-)46.67
2.	Ayacut development	10.00	1000Acs	13.28	780	+ 32.8	(-)22.00
3.	Citronella develop- ment	5.40	300 Acs	2.95	80	80 45.37	(-)73.33
4.	Banana cultivation	-	-	4.767	71	-	-
5.	Tummaric cultivation	-	-	16.13	450	-	-
6.	Pippalamodi culti- vation	-	-	5.865	480	-	-
7.	Plough bullocks	-	-	11.70	585	-	-
Sub Total		21.40	1600	56.892	2606	(+)165.85	(+)62.88
II. HOME SCIENCE		15.00	300 Ac	49.40	600 Ac	+229.33	+100%
III. FISHERIES		0.15	-	8.105	108 benefs	+100	-
<b>IV. MINOR IRRIGATION</b>							
1.	Check dams	80.00	80 Nos	16.00	16 Nos	-	(-)80
2.	L.I. Schemes	-	-	52.47	479	-	-
3.	C.I. Wells	20.00	80	-	-	-	-
4.	Ele. Motors/ Oil Engines	4.00	80	4.60	55	+15.00	(-)31.25
Sub Total		104.00	240	73.07	550	+29.74	+129.17
<b>V. ANIMAL HUSBANDRY</b>							
1.	Poultry complex	24.00	6	-	-	-	-
2.	Milch animals	-	-	3.60	45	-	-
Sub Total		24.00	6	3.60	45	(-)85.00	+100

VI. SERICULTURE

Mulberry plantations	16.00	200 Ac	-	-	-	-
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VII. INDUSTRIES

1. Note books production	6.00	12	-	-	-	-
2. Soap Making centre units	6.00	12	-	-	-	-
3. Dress Making centres	6.00	12	-	-	-	-
4. Transport industry	7.50	5	-	-	-	-
5. Flour Mills	1.20	6	1.50	6	+25.00	-
6. Fair price shops	4.00	40	-	-	-	-
7. Polythin bags manu- facturing units	3.00	1	-	-	-	-
8. Bio-gas	-	-	11.462	160	-	-
9. Carpentry/Blacksmithy	-	-	-1.235	76	-	-
10. Ponies	-	-	1.02	34	-	-
11. Rice Mills	-	-	0.25	1	-	-
12. Bee-keeping	-	-	2.65	106	-	-
13. Pottery vassels	-	-	0.625	25	-	-
14. Auto-rickshaws	-	-	0.60	2	-	-
Sub Total	33.70	87	19.342	410	(-)42.61	+ 100
Grand Total	198.25	2233	210.409	4319	+ 5.78	+93.42

I. Under the sector Agriculture, it can be seen from the statement that schemes like Vegetable cultivation, Ayacut Development and Citronella Development are continued till the end of VII plan ie 1989-90, though there

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is considerable variations in their outlays and targets. For example; the outlay under the scheme Vegetable growing Citronella development is reduced by 63.3% and 45.3% respectively and the targets under these schemes have also been reduced from 300 Ac to 160 Ac and 300 Ac to 80 Acs. In the case of Ayacut development though the outlay is increased by 32.8%, the target is reduced from 1000 Ac to 780 Ac. Added to this, schemes like (i) Banana Cultivation (ii) Turmeric cultivation (iii) Pippalmodi cultivation and (iv) Plough bullocks have not been taken up during 1985-86 and covered in the subsequent years of VII th plan.

II. Similarly under Horticulture programme outlay is increased by 22.9% but target is only 100%.

III. The scheme check dam under Minor Irrigation, there is decrease of 80% in the outlay and target while the scheme Lift Irrigation scheme is finding place only during the year 1989-90, like wise the scheme C.I. wells was implemented during the year 1985.86 and dispensed with in the year 1989-90. Under the scheme Ele.Motors/Oil Engines, though there is 15% increase in the outlay, the target is reduced by 31.25%.

IV. Under Animal Husbandry, the schemes poultry complex and Milch animals is implemented only during the year 1985-86 and 89-90 respectively.

V. Mulbery plantation scheme is taken up during the year 1985-86, In the action plan document it is reported that Sericulture programmes have been taken up during the last four years and for the year 89-90,

an extent of 205 Acs have been proposed. The same has not been  
hibited in the scheme-wise statement.

VI. Under the sector I.S.B. schemes at S.Nos 1 to 7 (except  
the scheme at 5) were implemented during the year 1985-86 and the  
were discontinued, while the schemes at S.No.8 to 14 are finding  
only during the year 1989-90.

Further it is observed that there is a deviation of schemes  
progress report with reference to Action plan proposals for the  
1989-90.

The following schemes have shown in monthly progress report  
for the month of Nov'89 which are not found in the Action plan for  
Year 1989-90.

1. Cart and Bullocks
2. Soil conservation
3. Cycle Rickshaw
4. Mike set and lighting
5. Cheppal making
6. Valkanizin
7. Fertilizer
8. Transportation
9. Printing press
10. Bangles

12. Bread. For the above schemes, No. of units and unit cost also not  
furnished. The total target and outlay are also different in the  
Action plan and progress report. It is presumed that the plan may be  
revised.

STATEMENT SHOWING SCHEME WISE PHYSICAL AND FINANCIAL TARGETS

Sl.No.	Name of the Scheme	Unit cost	Physical Targets			Financial Targets			Remarks	
			No. of Units	No. of beneficiaries	Total outlay	Subsidy	Margin Money	Institutional Finance	Other Grants	Remarks
<u>I. AGRICULTURE</u>										
1.	Systematic Land Development and Ayacut Development	1600	780	780	13.28	6.64	2.66	3.98		
2.	Plough Bullocks	2000	585	585	11.70	5.85	2.34	3.51		
3.	Citronella Cultivation	1900	80	80	2.95	1.475	0.590	0.885		
4.	Banana Cultivation	6725	71	71	4.767	2.388	0.948	1.431		
5.	Tumeric Cultivation	<u>3750</u>	450	450	16.130	8.05	3.22	4.86		
		0.50								
6.	Pippalamodi cultivation	<u>1125</u>	480	480	5.865	2.923	1.185	1.757		
		0.25								
7.	Vegetable Cultivation	2000	160	160	2.200	1.100	0.440	0.660		
	Sub Total		2606	2606	56.892	28.426	11.383	17.083		
<u>II. HORTICULTURE</u>										
		3400		600	49.40	24.60	9.88	14.92		
<u>III. Soil Conservation</u>										
		4000	875	1750	35.00	17.50	-	-	17.50 DRDA 50% share	
<u>IV. Fisheries</u>										
		7500	108	108	8.105	4.038	1.595	2.472		
<u>V. ANIMAL HUSBANDRY</u>										
1.	Milch Animals	8000	45	45	3.60	1.80	0.72	1.08		

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**ACTION PLAN FOR THE YEAR 1992-93**

**I.T.D.A., PADERU  
VISAKHAPATNAM DISTRICT**

**A) I.T.D.A. ACTION PLAN**

Sl. No.	Sector/Scheme	Unit	Unit cost (Rs)	Target No. of families	Financial outlay (Rs. in lakhs)				
					Subsidy	M.M	Ben. contribution / I.F.	Total	
1.	2.	3.	4.	5.	6.	7.	8.	9.	
<b>I. Horticulture</b>									
	1. Cashew	1 Hect.	8000	2000	80.00	32.00	48.00	160.00	
	2. Pineapple + Banana	1 Acre	12500	2000	100.00	50.00	100.00	250.00	
				4000	180.00	82.00	148.00	410.00	
<b>II. Sericulture</b>									
		1 Acre	13300	100	5.00	2.66	5.64	13.30	
<b>III. Fisheries</b>									
	Fish Ponds	1 Acre	40000	100	10.00	8.00	22.00	40.00	
<b>IV. M.I.</b>									
	1. E.M's	No	10500	200	10.00	4.20	6.80	21.00	
	2. L.I. Schemes (30 Nos)	No	50000	150	15.00	-	-	15.00	
				350	25.00	4.20	6.80	36.00	
<b>V. Trysen Progs.:</b>									
	1. Driving								
	2. Typewriting			(1200)	5.00	-	-	5.00	
	3. Sericulture								
	4. Carpentry								
	5. Tailoring								
	6. Agl. and other trades								
<b>VI. Administrative Cost:</b>									
						18.00	-	18.00	
<b>T O T A L</b>					4559 (1200)	243.00	96.86	182.44	522.3
<b>P.T.G. Action Plan</b>									
	1. Horticulture:	1 Hect.	8000		150	9.60	2.40	- 12.	
	1. Cashew								
	2. Pineapple	1 Acre	12500		395	39.50	9.875	- 49	
					545	49.10	12.275		
<b>D.T.G. Action Plan:</b>									
	1. Cashew	1 Hect.	8000		410	16.40	6.56	9.84	

A B S T R A C T

Sl. No.	Source	Target No. of families	Financial outlay (Rs. in lakhs)			Total
			Subsidy	M.M.	Buf. contribution/IF	
1.	I.T.D.A.	4550	243.00	96.860	182.44	522.300
2.	P.T.G.	545	49.10	12.275	-	61.375
3.	D.T.G.	410	16.40	6.560	9.84	32.800
		----- 5505	----- 308.50	----- 115.695	----- 192.28	----- 616.475
		=====	=====	=====	=====	=====



VI. MINOR IRRIGATION

1.	L.I. Schemes		4	479	52.47	26.23	-	-	26.24	
2.	Check Dams	1.00	16	475	16.00	8.00	-	-	8.00	DRDA 50% Share
3.	Oil Engines/Elec. Motors	Lakh	55	55	4.60	2.30	0.92	1.38		
Sub Total			75	1009	73.07	36.53	0.92	1.38	34.24	

VII. INDUSTRIES, SERVICES AND BUSINESS

1.	Bio-Gas	7155	160	160	11.462	5.750	1.13	-	4.582 NEDCAP @ Rs.2860/- per each Unit.
2.	Carpentry/Blacksmith Tools	1500	76	76	1.235	0.612	0.245	0.378	
3.	Ponies	3000	34	34	1.020	0.515	0.200	0.305	
4.	Rice Mills	25000	1	1	0.25	0.05	0.05	0.15	
5.	Bee-keeping	2500	106	106	2.65	1.32	0.53	0.80	
6.	Flour Mills	25000	6	6	1.50	0.30	0.30	0.90	
7.	Pottery wells and vessels	2500	25	25	0.625	0.316	0.125	0.184	
8.	Auto Mikshaws	20000	2	2	0.60	0.10	0.12	0.38	
Sub Total			410	410	19.342	8.983	2.70	3.097	4.582
9.	Administrative Cost				15.00	15.00			
10.	Infrastructural facilities				25.00	15.00			
Grand Total			4719	6528	285.409	121.857	27.198	40.032	66.322

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Year

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1990-91

1991-92

1992-93

1993-94  
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Rs. in lakhs

Allocation to TSP	Expenditure	% of Expenditure
7201.05	7293.70	100 +
8944.00	8215.27	
6010.33	6560.83	100 +
3479.72	311.57 (Upto Sept. '93)	

TRIBAL SUB-PLAN ALLOCATION AND EXPENDITURE  
DURING VII PLAN (1985-90)

(Rs. in lakhs)

Sl. No.	Department	T S P Allocation	Expenditure
1.	Agriculture	390.70	368.57
2.	Horticulture	42.29	42.93
3.	Animal Husbandry	115.05	113.95
4.	Dairy Development	19.02	8.02
5.	Fisheries	197.62	184.23
6.	Forest	744.66	670.21
7.	Warehousing	6.30	6.30
8.	A.P. Agriculture University	63.00	72.04
9.	Co-operation	201.50	185.80
10.	Marketing	50.00	47.98
11.	I.R.D.P.	1403.02	1558.61
12.	I.R.E.P.	1.60	1.60
13.	N.R.E.P./JRY	1533.76	1288.35
14.	Land Reforms	354.00	356.39
15.	Crucial balancing investments	0.00	82.50
16.	Medium Irrigation	2445.38	1897.33
17.	Minor Irrigation (PWD)	679.00	535.84
18.	A.P.S.I.D.C.	282.96	216.10
19.	Minor Irrigation (P.R.)	21.65	18.72
20.	Ground Water	28.05	23.53
21.	APSEB	3500.00	3555.31
22.	NEDCAP	11.23	11.23
23.	Industries	111.24	112.85
24.	A.P.S.S.I.D.C.	10.10	4.50
25.	Khadi & Village Industries	13.66	7.98
26.	Sericulture	246.71	224.07
27.	A.P.S.F.C.	161.53	183.66
28.	Roads (PWD)	545.48	480.44
29.	Roads (PR)	298.79	298.79
30.	Science and Technology	6.12	5.65
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Sl. No.	Department	T S P Allocation	Expenditure
31.	School Education	1990.31	1673.43
32.	Higher Education	349.00	323.98
33.	Adult Education	151.47	122.44
34.	Youth Services and Yuvashakthi	14.34	4.68
35.	Technical Education	175.78	220.08
36.	Libraries	19.40	20.14
37.	Indian Medicine and Homeopathy	58.99	54.17
38.	Medical & Health	574.70	338.83
39.	R.W.S. and Sanitation	907.50	775.50
40.	A.P. Housing Board	122.40	145.38
41.	Weaker Section Housing	2145.00	1861.88
42.	U.D. Housing	30.00	32.00
43.	Nehru Rojgar Yojana	32.00	32.00
44.	Information and Publicity	19.00	17.06
45.	A.P. Film Dev. Corporation	36.00	9.71
46.	Tribal Welfare	5830.28	6470.35
47.	Employment and Training	123.45	60.37
48.	Special Employment Schemes	154.70	107.35
49.	Social Welfare	33.26	33.26
50.	Women Dev. and Child Welfare	355.77	322.01
51.	Travel and Tourism Corps.	4.00	4.00
T O T A L		26611.77	25192.10

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