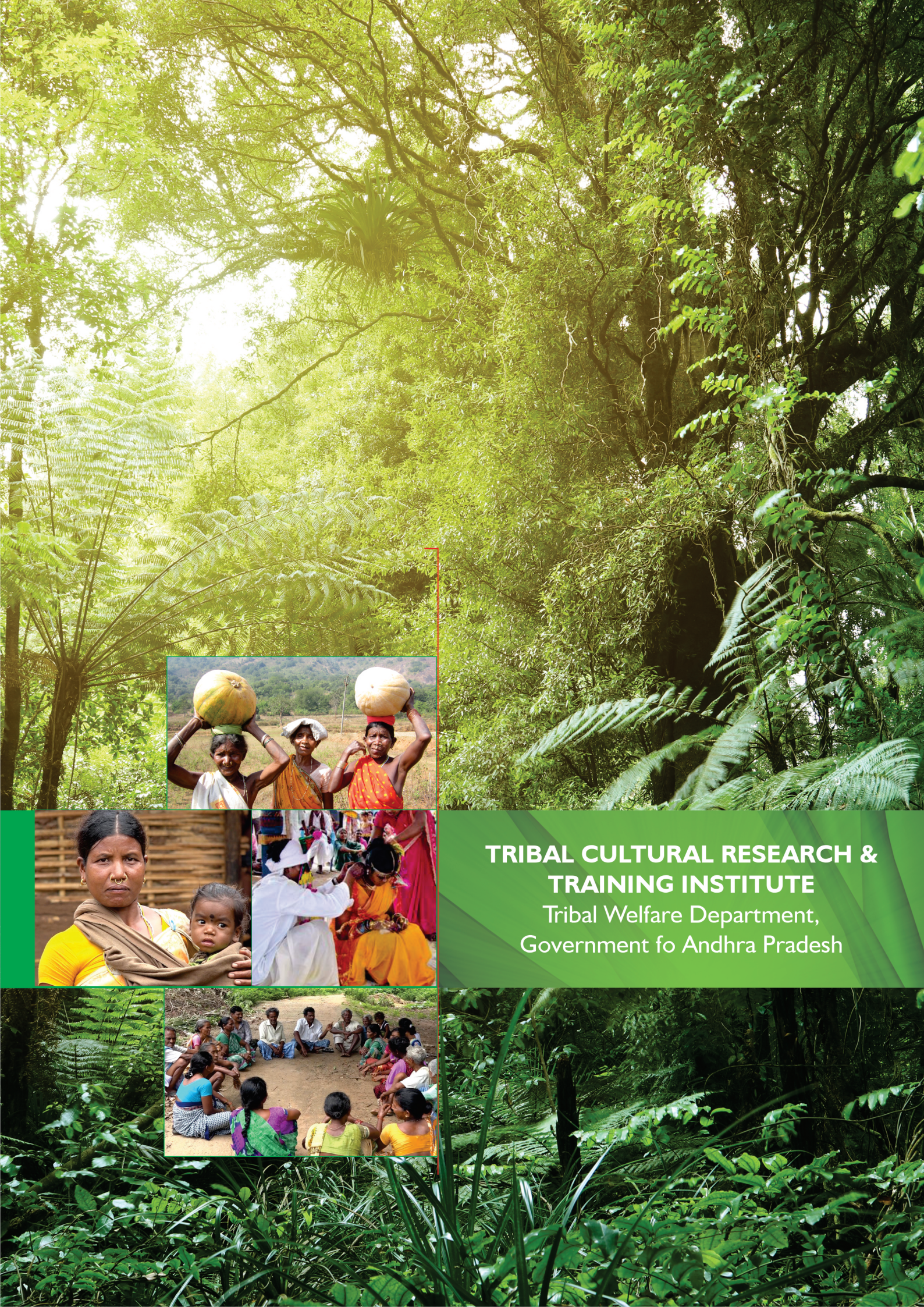




BASIC STATISTICS OF SCHEDULED TRIBES IN ANDHRA PRADESH



Tribal Cultural Research and Training Mission
DEPARTMENT OF TRIBAL WELFARE
Amaravati, Andhra Pradesh



TRIBAL CULTURAL RESEARCH & TRAINING INSTITUTE

Tribal Welfare Department,
Government of Andhra Pradesh



PARTICULARLY VULNERABLE TRIBAL GROUPS (PVTG'S) - II

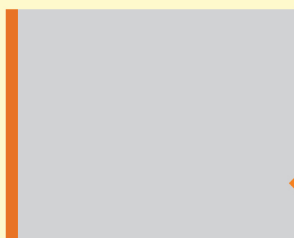


ANDH

BAGATA



GOND, NAIKPOD



GOUDU



HILL REDDY



JATAPU



KOYA



KONDA KAMMARA

KOLAM,
MANNERVERLU



KONDA DORA



KONDA KAPU



KOTIA

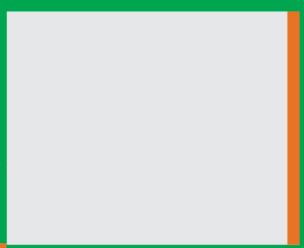




RONA



KULIA



SUGALIS, LAMBADA



MALI

VALMIKI



MANNE DORA



YANADI



MOOKA DORA,
NOOKA DORA

YERUKULA



NAYAK



NAKKALA, KURVIKARAN

DULIA



PARTICULARLY VULNERABLE TRIBAL GROUPS (PVTG's)

KHOND



PORJA



GADABA



KONDA SAVARA



CHENCHU



KONDA REDDY



BASIC STATISTICS OF SCHEDULED TRIBES IN ANDHRA PRADESH

Sri Kidari Sravan Kumar

Hon'ble Minister For TW&E,
Primary Health & Family Welfare,
APVVP, Ayush & Drug Control

Sri Shamsher Singh Rawat, I.A.S.,
Principal Secretary to Social Welfare &
Tribal Welfare Dept.

Sri Gandham Chandrudu, I.A.S.,
Director

Department of Tribal Welfare

Sri B. V. Balayogi, M.A., M.B.A.,
PG. Dip. in. PAS. IDPM, U.K
Additional Director - Department of Tribal Welfare
Mission Director (FAC), T CR & TM

Data Collection & Compilation:
Team of TCR & TI, and TCR & TM

Tribal Cultural Research & Training Mission (TCR&TM)
Department of Tribal Welfare
Government of Andhra Pradesh

Andh

In Andhra Pradesh, Andhs are living in Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Krishna, Nellore, Kurnool, Ananthapur and Chittoor District. As per 2011 Census Andh Population is 315 (Male:165, Female:150). The total Literates among Andhs are 208, Literacy rate is 66.03 %.



The andh is divided into two endogamous groups viz., Varatali and Khalatali. The people belonging to Vartali section are considered superior to Khaltali section and as such they do not inter-marry. Andh tribe is further divided into a number of exogamous septs or surnames (Intiperlu) known as Adman. Each Adman is an exogamous unit. The marriage by negotiations is common among Andhs but marriage by intrusion is also prevalent. Widow remarriages are permitted among Andhs. But the Widow is not permitted to marry her deceased husbands brother or any member of his sept. Divorce is permissible. They speak Marati as their mother tongue. Andhs do not consume beef. They mainly subsist on agriculture followed by agricultural labour. They partly subsist on collection of forest produce and fishing.

Bagata

Bagata is one of the numerically preponderant and ethnically significant tribes of Andhra Pradesh and distributed predominantly in the Scheduled areas of Visakhapatnam district. Majority of the former Muttadars and traditional village headmen in the tribal areas of Visakhapatnam district belong to this tribe.

They occupy highest rung in the local social hierarchical ladder. It is a Telugu speaking community with a population of 1,32,577 (Male:64884, Female:67693) as per 2011 Census. The total literates are 60004, Literacy Rate is 45.2 % as per 2011 Census. They prohibit eating of beef and pork. Bagata tribe is divided into a number of unilateral agnatic kingroups called "Gothrams" or "Vamsams" such as Korra (Sun), Killo or Bagh (Tiger), Gollari (Monkey), Pangi (Kite) etc., and the members of each gothram presume that they have descended from a common ancestor. These gothrams are further divided into a number of surnames (Intiperlu).



Brief Ethnographic profile of Tribes of A.P.

The socially approved modes of acquiring mates include marriage by negotiation, marriage by capture, marriage by mutual love and elopement and marriage by service. Out of these, marriage by negotiation is widely practised and marriage is performed in the groom's house. The custom of paying bride price to the bride's parents is in vogue in this community. Monogamy is common form of marriage while polygamy is rarely practised. Levirate and sororate are in vogue. Widow remarriage is permitted. Divorce is socially accepted.

Nuclear families are predominant over joint families among Bagatas. They are patriarchal, patrilineal and patrilocal. In the absence of son, daughter inherits the property of father.

They perform various life cycle ceremonies from birth to death. The purificatory ceremony is performed on the fifth or seventh day after delivery. Until this ceremony is performed, the woman is not allowed to go to any other house as she is considered to be unclean. On the day the mother takes bath. The naming ceremony for the child is celebrated in the presence of the local priest and relatives and it is followed by a non-vegetarian feast. On attaining puberty, the girl is kept secluded for six days in a corner of a house and on the seventh day the purificatory ceremony is performed for which friends and relatives are invited. The dead is cremated. First and final obsequies are performed on the third day and tenth day respectively.

Agriculture is the main stay of their livelihood while agriculture labour and collection of Non Timber Forest Produce (NTFP) are subsidiary occupations.

Bagatas worship plethora of gods and goddesses such as Sanku Devatha (village deity), Jakara Devata (goddess of rain and crops), Bali Devatha (goddess of group of villages or Muttas), Durga, Nandi devatha etc., and attribute all the events in their daily life to the kindness or wrath of the deities. They celebrate the festivals along with other local tribal communities. Some festivals are celebrated before consuming produce like Korra Kotha Panduga, Kandi Kotha Panduga, Sama Kotha Panduga, Mamidi Kotha Panduga, etc.

There are traditional councils at village level and they are headed by a representative called "Peddamanishi". Most of the internal disputes are settled by these traditional councils and penalty will be imposed on the culprits.

Bhil

Bhils are recognized as scheduled Tribe in Andhra Pradesh and as per 2011 census reports; the population of Bhils is 69 (Male: 39, Female: 30). The total literacy rate among Bhil is 50.72 % as per 2011 census.

Chenchu



The Nallamalai Hills spread over in the districts of Kurnool, Prakasham, Guntur, constitute the traditional habitat of Chenchus, the food gathering and hunting tribe of Andhra Pradesh.

The population of Chenchus is 47315 (Male: 23847, Female: 23468) as per 2011 census. The total literacy rate among them is 32.91 out of which male literacy rate is 37.77 and female is 27.98 as per 2011 census. Their mother tongue is Telugu. The Chenchu tribe is divided into a number of exogamous clans which are prefixed to their names. Some of the clans found among Chenchus are 'Mandli', 'Chigurla', 'Udathala', 'Tokala', 'Mekala', 'Bhumani', Katraju, Arthi, Dasari etc.

Family is nuclear. A very few joint families are also found. Chenchu tribe is patriarchal and patrilineal. Monogamy is the most prevalent form of marriage. Polygyny is also practised but it is rare. Marriage by negotiation, by elopement and by mutual consent are found to be methods of acquiring mates. Cross-cousin marriages are the most preferred. Marriage by service and by exchange are also practised. Levirate or marrying one's own elder brother's widow seems to have been practised in the past but now-a-days it is on the wane. In addition to the payment of bride price, the groom or his parents have to bear the expenditure for the marriage.

Divorce is socially permitted on reasons such as sexual incompetency of the man or his drunkenness or ill treatment by him or illegal sexual intimacy with another person or bareness of the woman or mutual distrust due to marital infidelity.

They collect varieties of roots, tubers, wild fruits, edible leaves etc., and consume them. They are non-vegetarians but abstain from eating beef. The traditional house of a chenchu is a small conical or oblong hut with wattle walls and thatched roof.

Goats, sheep, buffaloes and cows are the domestic animals and there may be plough bullocks with cultivating families.

Chenchus are adept in honey collection from honey combs perched on the mountain cliffs and caves. It is significant to note that in this arduous task of honey collection, the chenchus choose only brothers-in-law and not own brothers in view of the existence of levirate system of marriage. They also collect minor forest produce items like gum, tamarind, myrobalans, nuxvomica, honey wax, mohwa flowers, chironji, soap nuts, broom-sticks etc., and sell them to Girijan Co-operative Corporation.

The measures of social control are practiced among chenchus through a council of elders of the village and is headed by a man called 'Peddamanishi'. Chenchus generally state that Peddamanishi is always succeeded in office by his eldest son but they also admit that this rule is by no means always followed and that any sensible man may become Peddamanishi even if there is a son to the deceased holder. The disputes among Chenchus are generally settled by the traditional council.

Brief Ethnographic profile of Tribes of A.P.

A newborn child is named on the fourth day and the tonsure ceremony is performed when the child is three or four years old. A ceremony is performed when a girl attains puberty. Death pollution lasts for three to fifteen days and is terminated by performing the Pedddivasam ceremony. They observe ancestor worship annually.

They worship and believe in many deities and spirits both malevolent and benevolent and follow all Hindu festivals. Their religious pantheon include Mysamma, Rakta Veradu, Onti Veeradu, Peddamma, Lingamaiah, Mallanna, Narasimhaswamy, Pothuraju, Nagamaiah Sunkulamma, Manthanalamma, Ankamma etc.

The Chenchu tribe is declared as Primitive Tribal Group (PTG) in 1975. A separate ITDA is functioning at Srisailem for the overall development of Chenchus. This agency is implementing various development schemes in the fields of Agriculture, irrigation, Education, Health, Nutrition, Horticulture, supply of Drinking water, laying of roads etc.

Gadaba

Gadabas are predominantly found in tribal areas of Srikakulam, Vizianagaram and Visakhapatnam districts. Their population according to 2011 census reports is 37980 (Male:18474, Female:19506). Gadabas speak their own dialect. The total literacy rate among Gadabas is 42.63. The Gadaba tribe is divided into different sub divisions viz, Bodo or Gutob, Katheri, Kolloyi etc., Each sub division which is endogamous is divided into various exogamous clans. The modes of acquiring mates among Gadabas are marriage by negotiation, by mutual love and elopement, by capture and by service. Family is nuclear. Widow re-marriage and divorce are permitted. At present Gadabas are cultivators and agricultural labourers. Those who inhabit the hilly areas practice shifting cultivation and they cultivate Ragi, Red gram, Niger in their Podu lands. They collect Non-Timber Forest Produce for household consumption and sale.

They worship Sankudevudu, Peddadevudu, Modakondamma, Jakaridevatha, Ippapolamma etc., and they celebrate festivals like, Eetelapanduga, Ashadapanduga (Korrakotha), Kothamasa and Maridamma Panduga. In addition to the above festivals, they worship the spirits of their ancestors.

Gadabas have their own traditional council headed by a traditional village headman known as "Naiko". His office is hereditary. He is assisted by 'Challan', (messenger) and 'Barika' (Village servant). In the fields of religious activities, 'Desari' or "Pujari" officiates all the religious ceremonies. Gadabas are recognized as Primitive Tribal Group in A.P.



Gond, Naikpod



Gonds are one of the numerically dominant tribal groups in India. They are found in larger areas of Central India known after them as Gondwana. Important sub divisions among Gonds are Muria Gond, Maria Gond (found in Madhya Pradesh), Raj Gonds and Durve Gonds (found in Maharashtra, Andhra Pradesh and sparsely in Orissa).

All these sub divisions call themselves as Koitur in their dialect. In Andhra Pradesh, Naikpod is mentioned along with Raj Gonds in the approved list of Scheduled Tribes. Population of Gonds including Naikpods in Andhra Pradesh as per 2011 census is 6691 (Male:3347, Female:3344). The total literacy rate among Gond is 37.60 as per 2011 census.

Gond kingdoms were collapsed due to invasion of Mughal and Maratha armies but some of the Gond chiefs retained their status of feudal chief till the attainment of independence of the country from British. In Andhra Pradesh, the ruined forts of Gond chiefs are found at Utnoor in Adilabad District. They speak "Gondi" dialect.

The patrilineal Gond society is divided into the following four exogamous phratries (Saga) whose origin is attributed to their legendary hero "Pahandi Kupar Lingal".

1. Nalwen Saga (Four divine brother group)
2. Seewen Saga (Five divine brother group)
3. Sarwen Saga (Six divine brother group)
4. Edwen Saga (Seven divine brother group)

Each phratry is associated with totemic animals/ objects and is divided into several exogamous clans (Padi) and these clan names are prefixed to individual names. Clan is again sub divided into Khandans, which consist of different lineages (Kita). The lineages are identified with original place of habitation and prominent ruler or chief of the people. Main functions of these clans and their sub divisions are regulation of matrimonial relations, maintenance of supreme deity (persapen) and other household deities.

Monogamy is the general rule among Gonds but some rich people may marry more than one woman. Pre-marital and extra – marital relations are prohibited. Marriage within the phratry is a taboo. Cross-cousin marriages are encouraged but marriage with one's own sister's daughter is prohibited. The socially accepted ways of acquiring mates among Gonds are (1) marriage by negotiation, (2) Marriage by Service, (3) Marriage by capture, (4) Marriage by intrusion, (5) Marriage by mutual love and elopement and (6) Marriage by exchange. In addition to bride price, the groom has to bear the entire expenditure on marriage celebrations. Levirate is socially permitted. Widow remarriages among Gonds are called 'pat' in their dialect. Divorce (parikat) is easily granted for both man and woman on the grounds of adultery, barrenness, impotency and maladjustment.

Brief Ethnographic profile of Tribes of A.P.

Gonds generally attribute the cause of death to evil spirits. In case of children and unmarried, the corpse is buried and in case of others, it is cremated with elaborate rites.

The religious pantheon among Gonds include innumerable phratry, clan, village Gods and Goddesses in addition to Shambu Mahadeo (Lord Siva), Pahandikupar Lingal and Jangubai. The God in Gondi dialect is known as pen and their Supreme God is Persa Pen. Each phratry is having its own Persa Pen. Two important ceremonies are observed in the months of Bhave (April – May) and Pus (December- January) in honour of Persa Pen of each phratry. Similarly each clan or sub clan (khandan) members observe annual feasts and rituals in honour of their clan deities. Important deities worshipped by Gonds are Akipen (village deity). Nat Aawal (village mother). Siva Aawa or Dasuri Aawa (mother goddess), Polam Rajul (deity of hills and forests) Gouri Pen (goddess of tiger) and Dodi Marke (mother of cowshed). Gonds do not eat the first fruits or new food grains or vegetables unless their first crops are offered to village deity. This ceremony is known as 'nowon' in Gondi. They also observe a ceremony called 'Rajul Munda' before they cut teak wood or leaves.

Males among Gond tribe perform robust dance called 'Dandari' during 'Ashada' (June – July) on full moon day and on festive occasion. Both males and females perform 'Demsal' dance during marriage ceremonies. There are five varieties of Dandari Dance viz., Gusadi, Gummela, Parra, Tappal and Kodal. Gusadi is performed by all Gonds irrespective of phratry or clan affiliation but the other four patterns of dances by members of specific phratries only. Gummela is performed by members of four divine brother group para by five divine brother group, Kodal by six divine brother groups and Tappal by seven divine brother groups.

The traditional village councils are very strong and powerful in Gond villages. Inter village councils called Raya Sabha are functioning in Gond Villages and each one settles inter village disputes of a group of 10 to 20 villages. All the members of village councils are members of Raya Sabhas. Traditional village councils used to maintain Grain Golas (Grain banks) in their respective villages to help the members in getting food grains in times of need.

Gonds subsist on agriculture and agricultural labour. They grow jowar, cotton, red gram, black gram, green gram etc., The Naikpods are listed along with Gonds and Raj Gonds in the list of Scheduled Tribes (at serial No.6 in the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1976 even though these two are distinct and different groups. There is neither matrimonial nor commensal relationship between these two groups.

Naikpods claim superiority over Gonds and do not accept cooked food from the latter. They did not adopt the phratry system or clan structure of Gonds even though Naikpods have been living in the same habitat in close proximity with Gonds. They are divided into a number of exogamous groups on the basis of surnames or septs. The surname only regulates the matrimonial relations.

Laxmi devata, consort of Lord Krishna, is the chief deity to Naikpods. Naikpods generally put on the colourful masks of Laxmi Devara, Lord Krishna, Lord Siva, five brother Pandavas, Pandi Raju (Pig God), Pota Raju (dog god), Gorrupothu (Sheep god) and Singaboyudu and perform rituals. These masks and associated ceremonies are distinct heritage of Naikpods. Gonds call Naikpods as Mathyalu, which means fisher folk.

Goudu

The Goudus are a pastoral tribe in the agency tracts of Andhra Pradesh and they are recognized as Scheduled Tribe in the agency area of Srikakulam, Vizianagaram and Visakhapatnam districts. They inhabit predominantly the hill tracts of Araku valley, Paderu, Munchingput areas of Visakhapatnam district. According to 2011 census their population is 6997 (Male: 3432, Female:3565). The total literacy rate among Goudu is 35.50% as per 2011 census.

The Goudu tribe is divided into twelve endogamous sub-divisions which are further divided into exogamous clans such as 1) Korra (Sun), 2) Pangi (Kite), 3) Killo (tiger) 4) Vanthala (Snake), 5) Samardhi (flower) etc.,

Goudus of East Godavari district speak Telugu and those living in Visakhapatnam, Vizianagaram and Srikakulam speak Adivasi Oriya.

They practice shifting cultivation and also settled cultivation in the valley lands. The main occupation of Goudus of interior villages is cattle rearing.

The popular ways of acquiring mates are through negotiation, capture, love and elopement and service. Levirate type of marriage is also in vogue. The Goudus have their traditional community council known as 'Kula Panchayath which maintains their customary laws, settles disputes and imposes fine on the offenders.



Hill Reddy

The Hill Reddis inhabiting the hilly tracts of agency area of Andhra Pradesh and they are recognized as Scheduled Tribe

The Hill Reddy tribe is enumerated separately. According to 2011 census the population of Hill Reddy is 157 (Male:83, Female:74). The total literacy rate among Hill Reddy is 55.41 as per 2011 census.



Jatapu

Jatapus are an acculturated and teluguised section of Khond Tribe. Most of them are found living in Srikakulam and Vizianagaram districts. The Jatapu population according to 2011 census reports is 126659 (Male:60811, Female:65848). The total literacy rate among Jatapu is 43.96 as per 2011 census.(As Khonds and Jatapus are one and same tribe, detailed ethnographic note is furnished under Khonds)



Konda Kammara

Kammaras are a Scheduled Tribe inhabiting the Scheduled areas and adjoining areas in Srikakulam, Vizianagaram, Visakhapatnam, East Godavari and West Godavari districts. They are also called Konda Kammaras and Ojas. Their population as per 2011 census is 48912 (Male: 23849, Female:25063). The total literacy rate among Kammara is 45.92% as per 2011 census.



Even though traditional occupation of Kammaras of scheduled areas is black smithy and carpentry, most of them gave up their traditional occupation and resorting to shifting cultivation and settled cultivation.

Kammara tribe is divided into a number of totemic clans, which regulate marital relations among the Kammaras. Some of the popular clans are Korra (Sun), Killo (Tiger), Bhalu (bear), Samardi (flower), Pangi (Kite) etc., and their surnames are identical with surnames of other tribal groups in Visakhapatnam district.

Marriage by mutual love and elopement, marriage by capture, marriage by service and marriage by negotiation is socially approved forms of acquiring mates. Both levirate and sororate are in vogue. Kammaras eat Beef and Pork.

Kammaras worship Nisahani devatha, Sankudevata, Jakiri devatha and Gangamma. They perform festivals like Chaitrapurab, Gangamma Panduga and new fruit crop eating ceremonies such as Mamidikotha, Kandikotha, chikkudotha and Korra, Samakotha. They perform Dimsa folk dance along with other tribal groups.

They have traditional tribal council of their own, which regulates the social life of Kammaras and to settle the disputes.

Kammaras have been living in symbiosis with other tribes of the area. They manufacture agricultural implements and supply them to other tribals of the village and receive in kind for their services.

Kattunayakan

Kattunayakans are numerically very small group who migrated from Southern India especially from Tamilnadu. Their population according to 2011 census is 57 (Male:26, Female:31). The total literacy rate among Kuttunayakan is 56.14 as per 2011 census.



Kolam, Mannervarlu

Kolams are one of the Primitive Tribal Groups (PTG) in A.P. They live in exclusive settlements in interior forests and mountainous tracts. The Telugu speaking people call them as 'Mannervarlu' meaning people living in the forest areas. Their population according to 2011 census is 107 (Male:62, Female:45). The total literacy rate among Kolam is 31.77 as per 2011 census. They speak their own dialect called 'Kolami'.



Bhimanna festival is celebrated for three days during month of 'Satti' (December) and people pray to Bhimadeva who is the main deity of Kolam tribe. A carved wooden mace is crowned with peacock feathers, a pot, belt of bells (pher), little mud dolls and anklets (marvar) which are placed inside a thatched shed. Thursday is the day when relics of Bhimanna are brought to the village. Goat or fowl is sacrificed and the next day the relics are brought to Mohamloddi. This is a stream, 18 kms. from the village and Bhimanna is bathed here. Bhimanna idol is brought back to the village by evening and a buffalo is sacrificed and a collective feast is enjoyed after cooking the meat. The idol is then placed back into the Ayak shrine.

The sacrifice is meant for fulfilling the vows. Cooked meal is first served to the priests. Jowar is cooked and mixed with the cooked meat and small portions of this meal are placed on all cornerstones of the village.

During the sacrifice of animals, only people belonging to Kolam tribe can be present. Individuals from other communities are not allowed. Kolams trace their descent to Bhima and Hidimbi, the well-known characters in the epic Mahabharatha. Kolams treat Hidimbi as their patron Goddess and Bhima as supreme deity. The Gonds and Kolams possess identical social structure. The four-phratry system of Gonds is also found among Kolams but with different nomenclature i.e., Yedu dayalkher (seven spirits group), Aru dayalkher (six spirits group), Idu dayalkher (five spirits group) and Nali dayalkher (four spirits group). Kolams have not adopted or borrowed all the clans of Gonds but only one or two clans under each phratry. Kolams generally acquire their mates by negotiation, by capture, by mutual love and elopement, by service

Brief Ethnographic profile of Tribes of A.P.

and by intrusion. The levirate marriages are practised among them. Divorce is permitted.

Kolams are cultivators and agricultural labourers. They grow Jowar, black gram, cotton, red gram etc., Their staple food is Jowar.

In addition to Lord Bhima, who is their Chief deity, the village deity called Nandiyamma is worshipped by them and it is found in the centre of every Kolam settlement. They also worship Sita Devi, Laxmi, Indumala Devi (Hidimbi), Pothuraju and Jangubai. They celebrate Pokke Kotha Panduga (ceremonial eating of new mohwa flowers), Mondos (new year festival and ceremonial ploughing) Bhimayak lagna (marriage of lord Bhima), Akhandi (deities for protection of cattle and Kothalu (eating of new food grains). They perform Gusadi and Dimsa dances.

Each Kolam settlement is controlled by a traditional village council (Kula panchayat) which consists of 'Naikon' (headman), 'Delak' (priest), 'Mahajan' (messenger), 'Tarmaka' (cook) and 'Gatiya' (distributor of food) as members. The village headman and priest settle various disputes and other members assist them in discharging their duties. In case of inter village disputes the Naikon and Delak of respective village assemble and settle them.

Konda Dora

The Konda Doras are found chiefly in the scheduled areas of Srikakulam, Vizianagaram, Visakhapatnam, East and West Godavari districts of Andhra Pradesh. Their population according to 2011 census is 210509 (Male:103977, Female: 106532) and the total literacy rate among Konda Dora is 40.31.



They call themselves as 'Kubing' or 'Kondargi' in their own dialect, which is called 'Kubi'. The Konda Doras of Vizianagaram, Srikakulam and East Godavari have forgotten their own dialect and adopted Telugu as their mother tongue. Konda Doras living in Visakhapatnam speak Adivasi Oriya and Telugu. Konda Dora tribe is divided into a number of clans such as Korra, Killo, Swabi, Ontalu, Kimudu, Pangi, Paralek, Mandelek, Bidaka, Somelunger, Surrek, Goolorigune, Oljukula etc.,

Levirate type of marriage is customarily practised in this community. Polygyny is also in vogue. Marriage by capture, marriage by elopement, marriage by negotiation and marriage by service are traditionally accepted ways of acquiring mates. Divorce is socially permitted. They eat beef and pork.

They are basically shifting cultivators. But they are adopting settled cultivation. They collect and sell Non-timber forest produce.

They worship 'Boda devatha', 'Sanku devata', 'Nisani devata' and 'Jakara devata' and offer sacrifices. They celebrate 'Chaitra Panduga', 'Balli Panduga', 'Korra and Sama Kotha', 'Chikkudu Kotha', and pusapandoi (ceremonial eating of adda nuts). The most important festival is 'Kada Pandoi' (seed charming festival) and this festival is followed by hunting festival.

Brief Ethnographic profile of Tribes of A.P.

They perform the famous community dance called 'Dimsa', during 'Vetting' festival, and on marriage occasions. The traditional musical instruments used are tudumu, dappu, Kiridi and Pirodi.

In the traditional panchayat headed by the headman, 'Guruvakadu' the cases such as divorce, minor civil and social disputes are dealt and the decision of the headman is final.

Konda Kapu

Konda Kapus are synonymous with Konda Doras. Some of the Bagatas are also styling themselves as Konda Kapus whenever they interact with non-tribal population. Their population according to 2011 census is 10054 (Male:4981, Female:5073). The total literacy rate among Konda Kapu is 57.63%.



Konda Reddi

Konda Reddis are inhabiting on the banks situated on either side of river Godavari in the hilly and forest tracts of East and West Godavari districts of Andhra Pradesh. Their population as per 2011 Census is 90937 (Male:44736, Female:46201). The total literacy rate among Konda Reddi is 46.78 as per 2011 census. Their mother tongue is Telugu.



They are recognized as Primitive Tribal Group. Konda Reddy tribe is divided into exogamous septs for regulating matrimonial relations. Like other Telugu speaking people, their surnames are pre-fixed to individual names. Generally, each sept is exogamous but certain septs are considered as brother septs and marriage alliances with brother septs (agnate relations) are prohibited. They are primarily shifting cultivators and largely depend on flora and fauna of forest for their livelihood. They eat a variety of tubers, roots, leaves, wild fruits etc., They collect and sell non- timber forest produce like tamarind, adda leaves, myrobolan, broom sticks etc., to supplement their meagre income. They cultivate largely jowar, which is their staple food. They also grow ragi, red gram, bajra, beans, paddy and pulses. They eat pork but do not consume beef.

The Konda Reddi family is patriarchal and patrilocal. Monogamy is a rule but polygamous families are also found. Marriage by negotiation, by love and elopement, by service, by capture and by exchange are socially accepted ways of acquiring mates. Levirate is in vogue. They worship Muthayalamma (Village deity), Bhumi Devi (Earth Goddess), Gangamma Devi (River Goddess) etc., and celebrate festivals like

Brief Ethnographic profile of Tribes of A.P.

Mamidi Kotha, Bhudevi Panduga, Gangamma Panduga and Vana Devudu Panduga.

Konda Reddis have their own institution of social control called 'Kula Panchayat'. Each village has a traditional headman called 'Pedda Kapu'. The office of the headman is hereditary and the headman is also the Pujari (priest) of the village deities. The younger brother or nearest male relative of 'Pedda Kapu' acts as his assistant and substitutes in case of absence of Pedda Kapu from village and he is called Pinna Pedda'. The offences like adultery, incest and cases of divorce and inter dining with persons of other community are dealt by the village panchayat.

The men and women folk jointly perform dance on festive and marriage occasions.

Khond

Khonds are chiefly residing in the densely wooded hill slopes in the scheduled areas of Srikakulam, Vizianagaram and Visakhapatnam districts of Andhra Pradesh. They are also known as 'Samantha', 'Kodu', 'Jatapu', 'Jatapu Dora', 'Kodi', 'Kodhu', 'Kondu' and 'Kuinga'. These terms are used for Khonds in different

areas of Srikakulam, Vizianagaram and Visakhapatnam districts. The Khonds call themselves in their own dialect as 'Kuinga' or 'Kui Dora'. Their population according to 2011 census is 102378 (Male:50341, Female:52037) and the total literacy rate among Khond is 24.29.

The Khonds are divided into the following sub-tribes.

1. Dongria Khond, 2. Desya Khond, 3. Kuttiya Khond, 4. Tikiria Khond, 5. Yeneti Khond.

Each sub tribe of Khond tribe is divided into a number of clans. Each clan has a distinct name and matrimonial alliances are permitted basing on clans names.

Monogamy is the rule. Polygyny is rare. Both levirate and junior sororate are in existence. Marriages by exchange, mutual love and elopement and by service are socially approved ways of acquiring mates.

The consumption of beef and pork is not traditionally forbidden. They have their own dialect called 'Kui' or 'Kuvi'. But the Khonds living in Srikakulam are equally proficient in Telugu and Khonds in Araku and other bordering areas are multilingual.

The Khonds have a tribal council usually consisting of four or five members headed by a man called 'Havanta', whose office is hereditary. The members of the council are selected. The main functions of the council are settlement of disputes on marriage, land and other property.

The Khonds mainly subsist on cultivation. They are experts in Podu cultivation. They grow millets like ragi, sama and korra and oil seeds like niger, castor and pulses like red gram in podu fields. They are adept in hunting and fishing also. They are wellversed in the preparation of handicrafts like basket, mat weaving, oil extraction etc.



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They celebrate festivals called 'Hira parbu (seed charming)' 'Maha parbu (new mango fruit eating)', 'Kumda parbu (consuming maize and pumpkin products)' etc.

Khonds perform a folk dance called 'Mayura' (peacock dance) which is an imitation of movements of peacock on every festive and marriage occasions.

The men and women folk jointly perform dance on festive and marriage occasions.

Kotia

Kotia tribe is chiefly found in the tribal areas of Visakhapatnam district of A.P., and joining to Orissa and their population as per 2011 census is 45291 (Male: 22108, Female: 23183). The total literacy rate among Kotia is 43.34 as per 2011 census.



Kotia tribe is divided into the following sub divisions or sub groups (1) Bodo Kotia, (2) Sano Kotia, (3) Putia Poika and (4) Dhulia. In Visakhapatnam agency, Bodo Kotias are also called Doras and claiming equal status with Bagata, a tribe with higher social status. Bodo Kotia people do not accept cooked food from Sano Kotia people as they are considered inferior in social status. Similarly Sano Kotia people also do not accept food from those of Putia Poika.

Kotia tribe is divided into various totemic clans and each clan is further divided into different surnames. Some of the clan names are Matya (Fish), Naga (Snake), Geedh (Eagle), Gorapitta (a kind of bird) etc. All the sub divisions of Kotia community speak corrupt form of Oriya.

Four types of acquiring mates are in vogue in this community. They are 'Bodobiba' (marriage by negotiation), 'Udaliyajibar' (marriage by mutual love and elopement), 'Dangdigikbar' (marriage by capture) and 'Gorjuvai' (marriage by service). Both levirate and sororate are socially accepted. Divorce is permitted. Widow or widower re-marriages are permissible.

Traditional mechanism of social control among Kotias is called 'Nayaklok' and it is headed by a traditional leader called 'Nayak'. The messenger is called 'Barika.' They settle disputes like theft, divorce, land disputes, quarrels etc.

The principal deities worshipped by Kotias are 'Pedda demudu' 'Sanku demudu', 'Nandi demudu', 'Jakari demudu' and 'Ganga devatha'. They celebrate festivals like "Puspurab", "Soyuth purab", "Nandi purab", "Ashada Jathara", "Gairam Panduga", "Pedda demudu panduga", "Bheema demudu panduga" and first new crop eating festivals like "Korra-samakotha", "Metta dhanyam kotha", "Mamidi kotha" etc.

Kotias are agriculturists and raise food crops like ragi, jowar, maize and paddy and vegetables like cabbage, brinjal, tomato, potato etc. Kotias also raise vegetables like beans, chillies, ladies finger, ginger etc, in the back yards of their houses. They collect Non-timber forest produce items like adda leaves, tamarind sheekai, broom sticks, mohwa flower etc, and sell to GCC.

The men and women folk jointly perform dance on festive and marriage occasions.

Koya



The Koyas are mainly inhabiting the hilly areas of West Godavari and East Godavari districts of Andhra Pradesh. The Koya population as per 2011 Census is 104348 (Male:50482, Female:53866) in Andhra Pradesh and the total literacy rate is 52.94.

Koyas popularly call themselves as 'Dorala Sattam' (Lords group) and 'Putta Dora' (original lords). Koyas call themselves "Koitur" in their dialect.

Koyas living in some parts of East Godavari have forgotten their own Koya (Basha) dialect and adopted Telugu as their mother tongue. The rest of the Koyas found in Polavaram area of West Godavari district speak Koya. It is also called "Chettu Basha" (Tree language) or Gali basha (Air language) in Telugu language as it is spoken by people living under the trees and forests.

The Koya tribe is divided into several functional, endogamous groups who are in turn divided into several exogamous phratries.

The phratry structure of Koyas is identical with the phratry system of Gonds and are divided into 1) Mudava gatta, 2) Nalgava gatta, 3) Idava gatta, 4) Aravagatta and 5) Yedava gatta. These divisions are exogamous and are meant mainly to regulate marital alliances and other family relations. Each phratry is again divided into several clans.

Nuclear and monogamous families are predominantly found. Marriage among Koyas takes place after attainment of puberty and cross cousin marriages are encouraged. Levirate is socially accepted. The following four types of acquiring spouses are in vogue among Koyas.

1. Marriage by negotiation
2. Marriage by love and elopement
3. Marriage by capture
4. Marriage by service.

Marriage by negotiation is the most preferred mode of acquiring mates in modern times among Koyas.

Monogamy is the general practice among Koyas though polygamy is socially approved. Descent is through male line only. Koya woman is industrious and she is an economic asset to the family. The woman attends to all agriculture operations except ploughing besides domestic work.

Divorce is oral and conventional but not legal and it may be initiated from either side. The Kulapanchayath plays an important role in administering the divorce. Widow remarriage known as 'Maru Manuvu' is allowed among Koyas, though the remarried widow is not allowed to wear "Puste" (marriage badge), she is given equal status with other married women in all social and religious functions.

The Koyas are mainly settled cultivators. They grow Jowar, Ragi, Bajra and other millets. Most of the Koyas living in midst of forest collect tubers and roots such as 'Tella Chenna Gadda', 'Kirismatilu' and edible green leaves such as "Clencheli", "Doggali", "Gumuru Thota kura", "Boddukura" and prepare curries for their domestic consumption. Their lands are very fertile due to periodical floods of Godavari in the Koya habitat: Lord Bhima, Korra Rajulu, Mamili and Poturaju are the important deities to Koyas. Their main festivals are 'Vijji Pandum' (seeds charming festival) and 'Kondala Kolupu' (festival to appease Hill deities). Koyas have a number of religious functionaries who attend to different aspects of their religious life.

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The traditional village panchayat of Koyas (Kula Panchayat) consists of 'Poyi' (headman), 'Pinapedda' (who assists headman in conducting enquiries) and "Vyapari" (messenger). Disputes like divorce, inter-caste marriages etc, are dealt by this panchayath. It also takes active part in the marriage ceremonies and conducting of fairs and festivals.

Koyas either bury or cremate the dead. In case of children or pregnant woman, the corpse is buried while the corpse of others is cremated. Only clan members carry the corpse to the burial ground.

Kulia

Kulia is numerically very small tribe inhabiting the tribal areas of Visakhapatnam district. Their settlements are confined to the wooded tracts of Araku, Paderu, Pedabayalu and Munchingput mandals of Visakhapatnam district. They are also called 'Mulias'. Their population according to 2011 census is 385 (Male: 198, Female:187) and their total literacy rate is 44.93.

Kulias are divided into a number of exogamous patrilineal clans. The major clans are 1) Naga, 2) Surjo, 3) Matya, 4) Killo, 5) Hanuman or Gollori and 6) Pangi. The institution of "Nestam" (bond friendship), which is also called "Goth band bar", is in vogue.

Kulias observe clan exogamy. Though marriage by negotiation is the most common form of marriage, marriage by capture and marriage by elopement are also in practice. Polygyny is also in vogue. Both levirate and sororate are permitted.

They speak Oriya among themselves, but are equally proficient in Telugu. They celebrate "Korra-samakotha", "Mettadhanyamkotha", "Chikkudukotha" and "Mamidi kotha" festivals.

Their traditional occupations are agriculture, selling bangles, beads and trinkets. They also collect minor forest produce and sell in the weekly shandies.



Mali

Malis are predominantly found in tribal areas of Visakhapatnam, Vizianagaram and Srikakulam districts. Their population according to 2011 census is 5244 (Male:2565, Female:2679) and their literacy rate is 38.80.

The Mali tribe is divided into two endogamous sub-groups, which are further divided into seven sub-groups as follows:

I. Bodo Mali
II. Sano Mali
III. Khandya Mali
IV. Pannari Mali
V. Pondra Mali
VI. Sorukava Mali
VII. Thagoor Mali
VIII. Donguradiya Mali
IX. Kosalya Mali
The Bodo Malis are considered superior sect and both men and women of this group wear sacred thread, whereas in the other sub-division, only men wear sacred thread. The traditional dormitories known as 'Kuppus' were once popular in this community.

Marriage by negotiation, marriage by mutual love and elopement, marriage by service are different ways of



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acquiring mates. They speak corrupt form of Oriya.

Their traditional occupation was growing flower plants and making garlands. But now they are settled agriculturists. They grow vegetables and sell in the weekly markets.

They have 'Kulapanchayat' which deals with cases relating to social and economic disputes.

Manne Dora

Manne Doras inhabit the tribal areas of Visakhapatnam, Srikakulam and East Godavari districts of Andhra Pradesh. Their population according to 2011 Census is 13636 (Male:6679, Female:6957) and their literacy rate is 50.88.

The social organization of Mannedoras is based on exogamous, patrilineal descent group called 'Kulam' in Paderu areas, 'Bamso' in Araku and Kilagada areas and 'gotram' in other areas. The major Kulams are 1) Killo, 2) Matya, 3) Gollori or Hanuman, 4) Rambhi, 5) Pangi, 6) Korra and 7) Naga. Though Kulam is exogamous, all the clans do not stand in marriageable relationship. Some of the Clans are considered to be brother clans. Nestam or Goth band bar, the traditional bond friendship is in vogue among Mannedoras.

Though marriages by capture, by service and by elopement are also socially accepted modes of acquiring mates, marriage by negotiation is the most common mode of acquiring mate. Levirate and sororate are in practice. The consumption of beef and pork is not traditionally forbidden.

They mostly speak Telugu. But those who are living along the border areas of Orissa speak Oriya also.

They worship "Jakara devatha", "Ganga devudu", "Sanku devatha" etc., and main festivals they celebrate are "Nishani festival", "Jakara festival", "Nandi devudu festival", "Bodo devatha festival" and "Ganga devudu festival". Besides these, they perform all "Kotha festivals".

Manne doras have their own traditional council called "Kula Panchayat" which consists of headman (Kula pedda) and a few members.



Mooka Dora / Nooka Dora

Mukha doras are found in the tribal areas of Visakhapatnam, Srikakulam and East Godavari districts. They are also known as "Nookadora", 'Racha Reddy', 'Muka Raja' and 'Sabarlu'. Their population according to 2011 census is 42357 (Male: 20699, Female:21658) and the total literacy rate among Mukhadora is 31.03

%. Mukhadora is divided into several exogamous clans such as Korra, Gammela, Kakara, Sugra, Kinchoyi, etc. The name of the clan is prefixed to their names. The elders of Mukhadora community wear sacred thread and Tulasi beads.

Marriage by capture, marriage by service, marriage by elopement and marriage by negotiation are the socially accepted ways of acquiring mates. Polygamous marriages are common. Levirate and sororate are permitted.

Their mother tongue is Telugu but they also speak Adivasi Oriya. Mukha doras abstain from eating of beef and pork.



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They worship “Bodo devata”, “Jakara devata”, “Sanku devata”, “Nishani devata” and “Ganga devata”.

The most significant festival of Mukhadoras is “Chaitra festival”. They celebrate festivals in the honour of their deities.

Most of the Mukhadoras have settled on agriculture and they supplement their economy by the collection and sale of minor forest produce. They claim social status just below the Bagatas in the social hierarchy of tribal areas of Visakhapatnam district.

Nayak

NAYAK (in the Agency Tracts)Nayaks are found in the district of West Godavari. Their total population in Andhra Pradesh is 1870 (Male:967, Female:903)according to 2011 Census. The total literacy rate among Nayak is 59.62% as per 2011 census.

The Nayaks claim that their forefathers served in the armies of the kings and hence they were called Nayaks (Chiefs).

Their mother tongue is Telugu. Nayak community is divided into various exogamous septs called intiperlu. Monogamy is prevalent among Nayaks and polygyny is also practised. They are patriarchal. Levirate and sororate are in practice. Divorce and remarriages are permitted.

Nayaks subsist on agriculture and they practice podu cultivation also. Most of them are agricultural labourers. They supplement their income by collecting minor forest produce also.

Their staple food is jowar. They consume 'Chodi' (Ragi), 'sama' 'korra', edible roots and tubers. They are non-vegetarians and consume all types of meat except beef.

They have their own traditional panchayat. It is headed by 'Peddakapu' assisted by 'Chinnapedda' messenger (Bantrothu). Generally, cases related to divorce, re-marriages, payment of 'maganali' (compensation to first husband in case of elopement of married woman), illegitimate contacts, petty quarrels are dealt by the traditional panchayat.



Pardhan

Pardhans are inhabitant in tribal areas of A.P. Their population according to 2011 census is 47 (Male:29, Female:18) and their total literacy rate is 65.95.



Porja



Porjas are found predominantly in the tribal areas of Visakhapatnam district of Andhra Pradesh. Their population as per 2011 census is 36145 among whom males are 17565 and females are 18580. The total literacy rate among Porja is 28.90 according to 2011 census. They are recognized as Primitive Tribal Group. They have their own dialect. In addition to their own dialect, they speak Telugu as well as Adivasi Oriya. Porja tribe is divided into following endogamous sub-divisions or sub-groups.

1) Parangi Porja 2) Jhodia Porja 3) Gadaba Porja 4) Banang Porja 5) Pangu Porja 6) Kolloi Porja 7) Didoi Porja. Each endogamous sub-group is further divided into the following totemic clans which are popularly known as 'bowsu' in local parlance.

1) Killo (tiger) 2) Kimudu (Bear) 3) Korra (millet) 4) Rambhi (bird) 5) Pangi (kite) 6) Ontala (snake) 7) Gollori (monkey) Clan names are pre-fixed to the individual names. The woman gets the clan name of the husband after marriage.

The Porja family is generally nuclear. These people are patrilineal, patriarchal and patrilocal. Cross-cousin marriages are permissible among them. They marry after attaining adulthood. Monogamy is prevalent. Polygyny is rare. Divorce is permissible among them. Widow re-marriages are socially accepted. Marriage by negotiation, marriage by elopement, marriage by capture and marriage by service are socially accepted ways of acquiring mates, but negotiation is held as the most prestigious and is common. The marriage ceremony takes place at groom's house and is always accompanied by a feast and a dance. As soon as the marriage is over, the son separates himself from the family of origin and sets up his family of procreation.

Porjas worship "Bododevatha", "Sankudevatha" or "Nishanidevatha", "Jakara devatha", "Nandi devatha" etc., in addition to the spirits of their ancestors, on every festive occasion, the ancestor worship is paramount in Porja religious life and they offer sacred food and fowls are sacrificed to the spirits of ancestors. They celebrate festivals like "Giliab Parbu (hunting festival)", "Poduja" (sowing festival), "Gotnakiya (ploughing festival)", "Amflishuva (new mango eating festival)", "Bandaponpurab, Nandi Purab", "Volpoda", "Bali devatha panduga" etc.

Porjas perform a folk dance called jhodia nat or Nandinat at the time of Nandi devatha festival. It is also known as Jillinat because the songs which are sung during this dance performance are full of expressions of love and romance. Jilli in Porja dialect means love and romance. The entire movements of dance resemble the movements of Dimsa dance but swift movements which are found in Dimsa are not found in Jhodia nat.

There is a headman for each group in a village and a leader called 'Naidu' for each village the offices of which are hereditary and these office bearers bear the responsibility of maintaining social order within the community.

The inter-village disputes and disputes among the community people are settled by their traditional village council.

Most of the Porjas who are living in the interior places are largely subsisting on podu cultivation and collection of minor forest produce. They practice podu cultivation on hill slopes and

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use primitive implements like hoe cum digging stick, hand axe and sickle. They also practice plough cultivation on flat fields and irrigated terraces. The landless section of them work as agricultural labourers.

The Porjas are non-vegetarians and consume beef and pork.

The dead are either cremated or buried, according to convenience. The pollution caused by death is observed for ten days and ancestor worship is observed.

Reddy Dora

The Mukhadoras of Visakhapatnam district are known as Reddidoras. Their number according to 2011 census reports is 930 (Male:477, Female:453). The total literacy rate among Reddidora is 38.70. The Mukhadoras, who are also known as Nookadoras, are mostly found in Visakhapatnam and Srikakulam districts. They are endogamous and have exogamous clans, which serve as regulatory forces in their matrimonial alliances. They speak Telugu. They are mainly agriculturists and podu cultivators. They supplement their economy by the collection and sale of minor forest produce.

Rona

They are also known as Rena and Rana, which mean “battle”. They are found living in the agency areas of Visakhapatnam and Vizianagaram districts of Andhra Pradesh. According to 2011 census, their population is 1012 (Male:510, Female:502) and the literacy rate is 55.73. Their mother tongue is “Oriya”.

Cross-cousin marriages are common and levirate and sororate are allowed in the community. Elopement and negotiation are the modes of acquiring spouses. Bride price is paid in kind. Remarriage is allowed for widow and divorcee. Nuclear families are common. They follow the rule of patrilineal descent and patrilocal residence. Divorce is permissible.

Main occupation of Rona is settled agriculture. They work as wage labourers. Their traditional community council is headed by a 'Naidu'. They worship village gods like “Peddadevudu”, “Nandidevudu”, “Gangadevudu”, “Jatradevudu” ancestral spirits. They celebrate the festivals of Itukala Panduga, Korra Kotha, and Jodla Panduga besides Hindu festivals like Sivarathri, Ugadi and Diwali.



Savara

Savara, a scheduled tribe is found inhabiting the eastern ghats of Srikakulam and Vizianagaram district. The Savara population in Andhra Pradesh is 137613 (Male:67527, Female:70086) as per 2011 census. The total literacy rate among Savara according to 2011 census is 43.53.

The Savaras usually live in exclusive settlements of their own. They build their settlements on hill slopes and near hill streams to facilitate easy access to podu and terrace fields, and for fetching water.

Savaras speak Savara language which belongs to Kol Munda group of Austro-asiatic family of language.

The most significant feature of the social organisation of the savaras of Andhra Pradesh is the absence of clan organization. For all practical social purposes such as marriage, the group having a common surname is exogamous. Some sections of the Savaras of Seethampeta area, Pathapatnam and Sompeta areas have not adopted even family names. In the absence of exogamous family names and clans, they resort to cross cousin marriages as a way to regulate their matrimonial alliances and thus avoid incest.

Levirate, sororate and widow remarriages are socially approved. Four methods of acquiring mates viz., marriage by negotiation (Pankui), marriage by elopement (Dingdengboi), marriage by service (Kinersung) and marriage by exchange (Ulaiboi) are socially accepted among Savaras. Most of the Savara families are nuclear. Divorce is permitted on the grounds of impotency, continued quarrels in the family etc.

The Savaras subsist on agriculture. Savara agriculture consists of 'podu' or shifting cultivation and terrace cultivation on hill slopes besides dry and wet farming. The implements are manufactured mostly by using indigenous techniques and locally available materials. Forest labour, collection and sale of Non-Timber Forest Produce and fishing are the important subsidiary occupations.

Similar to most of the primitive societies, group cohesion and intra tribal solidarity is maintained among Savaras through social control institutions decreed by tradition. There are three grades in the traditional leadership in social precedence i.e. the 'Gamang', the 'Buyya' and the 'Parja'. The Gamang is the civil head of the village. The Buyya is the religious head. Savaras consider a Gamang to be rich with lands and other property. 'Desari' another religious functionary of Savaras attends for fixing up of auspicious days for the performance of both social and religious ceremonies. 'Kudan' is also a religious functionary who recites hymns and conducts social and religious ceremonies. The festivals of first eating of crops, propitiation of the deities and ancestral spirits, name giving ceremony are some of the ritual functions at which 'Kudan' recites hymns, conducts the rituals and offers sacrifices. He chants hymns while playing on a musical instrument called 'Kudansingrai', or 'Kudanboi'.

Savaras propitiate various deities and ancestral spirits. The Gods and spirit beings of Savaras can be classified into benign and malign. The benevolent gods are those of earth, hill, pot, sun, rain, wind, stream etc. The malignant deities are associated with tiger, small pox, bloodsuckers and sorcerer. There are as many malignant spirits as there are diseases known to the Savaras.

The Savaras draw certain designs on the walls known as 'Edising'. It is also known as 'Lingor'. These designs are drawn in honour of the dead, to avert diseases to promote and on the occasion of certain festivals. These 'Edising' designs are common among Savaras inhabiting interior hilly tracts. These drawings depict the moon, the sun, animals and all the objects, which come across in their daily life.



Lambada



The Lambadas are a scheduled tribe inhabiting throughout Andhra Pradesh. They are also known as “Sugalis” or “Banjara”. Their population according to 2011 census is 361520 (Male:185601,Female:175919). The total literacy rate among Lambada is 47.47 as per 2011 census.

The Lambadas are the largest tribe in Andhra Pradesh. Lambadas live in exclusive settlements of their own called 'Tandas', usually away from the main village, tenaciously maintaining their cultural and ethnic identity. The traditional dress of the men comprises of dhoti, upper garment and bright coloured turbans. The womenfolk wear 'langa' of coarse cotton prints, richly embroidered with several fold at the waists.

Lambada tribe is divided into five phratries viz.,

1. Bhukya (Rathod)
2. Vadthiya (Jadhav)
3. Chowhan
4. Pamar
5. Banoth (Ade)

These phratries are further divided into a number of patrilineal kin groups called 'Pada' or 'Jath' (Clan) in their dialect. Bhukya Phratry consists of 27 clans, Vadthiya 52, Chowhan 6, Pamar 12 and Banoth 13.

Each phratry is an exogamous unit, and one has to marry outside his phratry. Clan is a patrilineal kin group. The girl adopts the name of the clan of her husband as soon as she marries.

Traditionally joint family was playing a dominant role in choosing the mates, determining the residence, controlling the property, watching the morals and managing the affairs of the youngsters. The joint family was the norm in the early days among Lambadas but now it is breaking down gradually into nuclear families. Marriage by negotiations is the only accepted way of performing marriages and sometimes marriage by service is also practised. The married women wear ivory bangles or imitation of them above their elbows, which are referred as 'Balía'.

There are traditional musicians and bards to Lambadas called 'Dappans' depend mainly on the gift presented by Lambadas on various occasions and also work as manual labourers. There are three divisions among Dappans viz: 1. Bhat, 2. Dhandi, 3. Dhalia.

Bhats and Dhadis sing songs on family history by playing musical instruments called “Jange” and “Kinjri” during marriage ceremonies. Dhalia or Dapdiya plays dappu. There are traditional barbers to Lambadas called 'Navi'. There is another endogamous sub-division called Sonar Lambadas who manufacture silver and gold ornaments. All these groups are endogamous sub-division of main Lambada Tribe. These groups also adopted the Clan organization of main Lambada community. But inter-group marriages are strictly prohibited. All these sub-divisions are considered inferior in social status to main group.

The Lambadas believe that the world is protected by a multitude of spirits Viz. benign and malign. Hence the malignant spirits are periodically appeased through sacrifice and supplication. The Lambadas also worship and pay reverence to the benevolent Gods such as Vishnu, Rama, Venkateswara and Seva Bhaya. Meraima is believed to protect their females and children and preserve the fertility of their lands and females while Seva Bhaya and Seetala are regarded as the protectors of the cattle. They also celebrate the Hindu festivals like “Ugadi”, “Rakhi”, “Naga Panchami”, “Dasara”, “Deepavali”, “Sankranthi”, “Sivaratri”

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and “Holi”. The important traditional festivals are “Teej”, “Seetala” and “Tulja Bhavani” and they regularly celebrate them. The dead are cremated in separate cremation grounds.

Lambadas have their own traditional council for each Tanda for the disposal of disputes originating from economic and social causes. This council consists of one headman (Nayak), one advisor (Karbari) and one messenger (Dappan). All the offices of the council are hereditary. They call traditional council as 'Naiker Ghar'.

Lambadas are expert cattle breeders and largely subsist by sale of milk and milk products. They settled on land and became good agriculturists. Lambadas are giving up their nomadic habits and permanently settling on land. The landless families are migrating to towns and cities and eking out their livelihood by driving auto rickshaws and by rickshaw pulling. They are also engaged as labourers on daily wages in construction work of buildings, roads etc.

Valmiki

VALMIKI (In the Agency tracts)Valmiki living in the Agency tracts of Andhra Pradesh are only notified as Scheduled Tribes. They are found in the agency areas of Visakhapatnam and East Godavari districts. They claim that they are descendants of the famous sage Valmiki, the author of Ramayana. According to 2011 Census, their population is 70513 (Male:34060, Female:36453). The total literacy rate among Valmiki is 59.86 as per 2011 census. The Valmiki tribe is divided into various 'gotrams' in order to regulate the marriage institution in Visakhapatnam tribal area. The gothrams are “Nagabowse (snake)”, “Matsyabowse”(fish), “Pangibowse”(kite), “Jillabowse”(tiger), “Vantala bowse”(monkey), “Korrabowse”(sun),”Bhallubowse”(bear), “Poolubowse” (flower) and “Chillibowse” (goat). But these clan names are absent in tribal areas of East Godavari district.

Marriage by mutual consent, marriage by elopement, are the methods of acquiring mates. Widow remarriages and divorce are permissible.

Valmikis are agriculturists and forest labourers. Some of them became traders and petty moneylenders. They sell the earthen pots also in the shandies. They practice podu cultivation on the slopes of hills.



Yanadi

Yanadis are one of the major scheduled tribes of Andhra Pradesh. Thurston (1909) noted that the people were natives of Sriharikota Island and suggested that they derived their name from the Sanskrit word “anadi” denoting those whose origin is unknown. Now they are predominantly spread over the districts of Nellore, Chittoor Guntur, Krishna, Kadapa and Prakasham. Yanadis live in symbiosis with non-tribals. Their population according to 2011 census reports is 533746 (Male:270146, Female:263600) in Andhra Pradesh. The total literacy rate among Yanadi is 35.10 as per 2011 census. Their mother tongue is Telugu.

Yanadis are broadly divided into four endogamous groups on the basis of occupations and dietary habits.



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The sub divisions are:

1. Manchi Yanadi or Reddi Yanadi (Cultivators and servants)
2. Adavi Yanadi (those living in forests)
3. Paki Yanadi (Scavengers) and
4. Chella Yanadi (those who collect left out food from leaf plates in the dust bins).

The Chella Yanadis and Paki Yanadis are considered to be unclean and low among Yanadis. Each division of the Yanadi is further divided into a number of patrilineal exogamous groups representing their lineage names (intiperlu).

Marriage by negotiation, by mutual love and elopement are usual modes of acquiring mates. The re-marriage of divorcees, widows and widowers is permitted. The nuclear type of family is more predominant.

They propitiate some village deities like "Poleramma," "Chenchamma", "Mahalakshamma" etc. In addition to these, they worship Hindu Gods and Goddesses like "Venkateswara", "Vinayaka" and "Rama". They celebrate Hindu festivals such as "Sankranthi", "Ugadi", "Dasara" etc., and worship their deities.

Each Yanadi habitat invariably consists of traditional village council (Kula Panchayat) for settling the disputes like adultery, theft, land disputes etc. The hold of traditional council is still stronger. Generally, the culprits are admonished by way of imposing simple fines followed by feast.

Yanadis are non-vegetarians and eat the meat of rabbit, fowl, goat, sheep fish etc, but abstain from eating beef. Yanadis mainly subsist on agricultural labour. They are traditionally inland fishermen and are also engaged as watchmen in the fields and orchards of farmers. Collection of firewood, rickshawpulling, rodents catching etc., constitutes secondary occupation of the Yanadis.

With a view to settle these poverty-stricken Yanadis, land colonization schemes were started during the British period and continued after the Post Independence period for the rehabilitation of Yanadis. The State Government has also introduced land assignment schemes to provide land for cultivation to the landless Yanadis. Besides, the development schemes under the sectors like education housing, women and child development, medical, health and nutrition, roads etc are also under implementation for the benefit of the Yanadis.

The expected results could not be achieved despite all the above developmental efforts for the Yanadis. Therefore, a decision has been taken by the Hon'ble Chief Minister of Andhra Pradesh on 09-09-1997 to establish a separate ITDA for Yanadis inhabiting Nellore, Chittoor and Prakasham districts.

A Yanadi Development plan has been prepared for the development of Yanadis inhabiting 3722 villages in 166 mandals on Nellore, Chittoor and Prakasham districts.

The Government vide G.O.Ms.No. 136, Social Welfare (TW.Bud.2) Department dated 19-12-2001 issued orders for establishing ITDA for Yanadis. The headquarters of ITDA is located at Nellore town in Nellore district.

The Project is headed by a Project Officer assisted by Development Officer and other supporting staff to implement various developmental programmes.

Yerukula

Yerukula is scheduled tribe found throughout Andhra Pradesh. They call themselves 'Kurru'. They are called 'Yerukula' after their women's traditional profession of fortune telling ((Eruka chepputa). The population of Yerukula tribe according to 2011 census is 375209 (Male:170118, Female:205091)and their literacy rate is 45.36.

The Yerukula tribe has a dialect of its own which is called 'Yerukula basha' or 'Kurru basha' or 'Kulavatha'. It is derived from Dravidian languages, mostly Telugu, Tamil and Kannada.



Brief Ethnographic profile of Tribes of A.P.

The Yerukala tribe is divided into a number of functional and endogamous sub-divisions and each such sub-division is named after the commodity, which they traded in and the occupation they adopted. The sub-divisions are “Dabba Yerukala” (those who make baskets from split bamboo), “Yeethapullala Yerukula” (those who make baskets from wild date leaves), “Kunchapuri Yerukala” (those who make weaver's combs), “Parikamuggula Yerukala” (sooth sayers and beggars), “Karivepaku Yerukala” (curry leaf sellers), “Uppu Yerukala” (salt hawkers).

Each sub-division is divided into four phraties viz., “Sathupadi”, “Kavadi”, “Manupati” and “Mendraguthi”. The first two phratiries viz., “Sathupadi” and “Kavadi” are considered to be superior to the other two. Each phratry is further sub-divided into a number of exogamous intiperlu (surnames). Some of the intiperlu are “Kumbha”, “Mogili”, “Katta”, “Devara”, “Sreerama”, “Palaparathi”, “Meda” etc, Endogamy at community level and exogamy at phratry and intiperlu level are observed.

The type of family among Yerukala tribe is usually nuclear. Descent is patrilineal, residence is patrilocal and authority is patriarchal, Cross-cousin (menarikam) marriages are preferred. Marriages between the maternal uncle and niece are also permitted. Monogamy is the common form of marriage, but polygyny is also socially permitted. Marriage through negotiation and exchange are the common modes of acquiring mates. Traditionally, the married women used to wear a bead necklace as the symbol of marriage. But now 'thali bottu' or 'mangal sutram', the marriage pendent is being worn as a marriage symbol by most of the women. Divorce is permissible on grounds of adultery, barrenness and incompatibility between the spouses. Widows are permitted to re-marry.

Yerukalas worship Hindu benevolent Gods i.e. “Lord Venteswara”, “Narasimhaswamy”, “Narayanaswamy” and “Rama”. The Yerukalas are a spirit haunted and ghost-ridden people and attribute every disease or misfortune to the action of some malevolent spirits and ancestral ghost. The influence of evil spirit is averted by sacrificing goats, pigs, fowls etc. They worship benevolent Gods, which are common Gods in Hindu pantheon and appease malevolent deities such as “Ankamma”, “Kollapuramma”, “Sunkulamma”, “Poleramma” and “Ellamma”. The Yerukalas celebrate Hindu festivals such as “Sankranti”, “Sivarathri”, “Sreeramanavami”, “Dasara”, “Ugadi” (Telugu New Year's Day).

The Yerukala tribe has its own social control mechanism at each habitation to ensure proper observance of prescribed codes of conduct. This traditional council (Kula Panchayat) is headed by an elderly man whose office is hereditary traditionally. The traditional council (Kula Panchayat) try and decide the domestic disputes, disputes relating to theft, adultery, loans, property, and land. The characteristic feature of deciding guilt or innocence of an accused among Yerukalas was through trial by ordeal, which was in vogue till recent times such as 1. Dipping of fingers in boiling oil, 2. Picking up the burnt iron crowbar and, 3. Walking bare foot through the fire bed. Apart from solving disputes, the Kulapanchayat is also competent to maintain the solidarity of the community by checking the behaviour of the individuals. If a person commit the breach of incest taboo he is excommunicated and denied all community rights. The defaulter is readmitted into the community after the purificatory ceremony is observed.

Yerukalas are non-vegetarians. Rice is their staple cereal in coastal Andhra Pradesh, while ragi and jowar are the staple cereal in Rayalaseema and Telangana regions. They eat pork.

The traditional occupation of Yerukalas include basket-making, mat weaving, pig rearing, rope-making etc. The Yerukala women are specialized in sooth saying and fortune telling. Some of them also participate in economic activities like basket making, mat weaving etc, and make baskets with wild date leaves.

Nakkala Kurvikaran

Nakkala Kurvikaran's notified as Scheduled Tribe under the Scheduled Castes and Scheduled Tribes(Orders Amendment Act 2002). The population of Nakkala, Kurvikaran tribe according to 2011 census is 4584 (Male: 2255, female: 2329) and their literacy rate is 20.96.

Nakkala's are traditionally a wondering community, nomadic hunters and traders , sporadically distributed in most of the districts of Andhra Pradesh. Nakkala's are not permanent dwellers of one place; they usually migrate from one place to another place in search of livelihood i.e., to hunt small animals and birds for consumption and sale and sale of petty articles etc.

Nakkala's are engaged in hunting fox, "Nakka" in local parlance and eat its flesh. Therefore , they are called "Nakkalollu" in Andhra Pradesh. Nakkala's are also called by other people as "Guvvalavallu" (Dove catchers) , "Pittallollu" (Bird Catchers) and "Shikaris" in Andhra Pradesh while they are called "Narikoruva" (Fox Hunters) , "Oosikorva" (Needle Seller) and "Kurvikaran" (Bird Catchers) in Tamilnadu and "Hakkipikki" in Karnataka.

They have their own dialect called "Nakkala Basha" and it has no script. They sometimes call themselves "Vaghriwala" in their dialect.

The Nakkala community is an endogamous group and marrying outside their community is not socially approved. The community is broadly divided into two unilineal descent groups namely moieties, the members of whom share common descent. Each such moiety is an exogamous unit. The moieties among this community are referred as "Bhokadomarawala" (Bhokado means goat and marawala means people who sacrifice) and "Bekhomarawala" (Bekho means buffalo and marawala means people who sacrifice). Each moiety is again sub – divided into two unilineal descent groups viz, phratries. "Bhokadomarawala" moiety is divided into "Dhugavwala" / "Dhabbi" and "Noukadwala" phratries while "Bekhomarawala" moiety is divided into "Jambal / gujarathi" and "Pawar" phratries. Each phratries is further sub- divided into several unilineal descent groups viz., lineages. Some of the important lineages are "Datto", "Dalkhai", "Manne" and "Makryo" etc among "Dhugavwala / Dhabbi" phratry; "Kheta", "Bhoko", "Mevado", "Nand / Gani", "Naval", "Neelajee", "Dharkyo". "Hero", "Nmo" and "Veethyo" etc among "Noukadwala" phratry; "Hajo / Haja", "Pithyo", "Calching" etc among "Jamba / Gujarati" phratry; "Ubario", "Lambo", "Dambo" and "Seliyo" etc among "Pawar" phratry. Each lineage is associated with a particular deity.



Dulia

Dulia notified as Scheduled Tribe under the Scheduled Castes and Scheduled Tribes(Orders Amendment Act 2002). The population of Dulia tribe according to 2011 census is 665 (Male: 319, female:346) and their literacy rate is 47.81

The social organization is characterized by totemic exogamous clans termed as bansa. Some clan names are Vantala (snake), Killo (Tiger), Pangi(Kite), Kinbudi (Bear), Goluri (Langur), Korr? (Sun), Gunt? (fish) and Burudi (Cow). The preponderant structure of the family is nuclear. The family is patrilocal in residence.



Brief Ethnographic profile of Tribes of A.P.

A Dhulia village is normally situated on the lower slope of a hillock and consists of a cluster of homesteads facing each other across an open place. When there are more clusters than one, each is called a veedhi (telugu term for street). The flat land used for farming is normally on one side of the village and the land used for shifting cultivation on the hill is on the other side. The forest cover over the hill, behind the habitation, provides the grazing space to the village cattle.

The community is land dependant, either as farmers or as farm labour. Agriculture, supplemented by forest collection, is the main stay of the community. Non-farm occupations are sporadic. The village deity, named as Nisani Devatha is represented by a small boulder normally installed under a tree, located on the outskirts of the village. The meeting place (sadur) of the village is located close to the Nisani Devatha.