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**SOCIO-CULTURAL PROFILE OF
TRIBALS OF ANDHRA PRADESH**

DR. K. MOHAN RAO

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Dr.K.MOHAN RAO,

**TRIBAL CULTURAL RESEARCH AND TRAINING INSTITUTE
TRIBAL WELFARE DEPARTMENT,
ANDHRA PRADESH, HYDERABAD,**

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SOCIO-CULTURAL PROFILE OF TRIBES OF ANDHRA PRADESH

Dr.K. Mohan Rao¹

The Indian cultural heritage comprises of a wide variety of complex 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. Tales, which are customarily distinguished from myths because of their secular character, are often regarded as an unwritten record of tribal history². The total population of Scheduled Tribes in the country is 683.81 lakhs and they constitute 8.08% of the total population as per 1991 Census reports³ (the Scheduled Tribe population State-wise is furnished in Annexure I). The tribal population of Andhra Pradesh works out to 6.14% to the total tribal population of the country.

The concept of Tribe varies from State to State or area to area depending upon local socio-economic conditions of particular community and the consequent inclusion of a particular group in the list of Scheduled Tribes or Scheduled Castes. 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 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. Korcha community which is synonymous of Yerukula tribe is in the list of Scheduled Castes in Karnataka State and in Andhra Pradesh, they are Scheduled Tribes. Similarly, 'Goudu' is Scheduled Tribe within the Agency tracts of Andhra Pradesh but they are not recognised as Scheduled Tribes in adjoining State of Orissa eventhough they are predominantly found in tribal areas of Orissa State. This kind of anomalies lead to emigration of identical

1 Director, Tribal Cultural Research & Training Institute, Andhra Pradesh, Hyderabad

2 Melville J. Herskovits "Man and his works", New York: Alfred A. Knopf, 1956 P.414.

3 Including projected population of Assam.

communities from a State where they are not Scheduled to a State where the same group is scheduled in order to utilise the benefits under the garb of Scheduled Tribes.

Identical nomenclature of certain communities, sometimes based on identical traditional occupations 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 group people (which is included in State B.C. list) who are blacksmiths in the plain areas, are also claiming as Kammaras of Agency tracts for the sake of cornering the reservation benefits of Scheduled Tribes. 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. Like wise Goudu of Agency tracts (Pastorals) are included in Scheduled Tribe list but Gowda, Gamalla, Goundla or Ediga of plain areas who are traditional toddy tappers are included as Backward Classes. Both communities are distinct and different. The High Court in its Writ Appeal No.439 of 1980 also clearly brought out this distinction between these two communities and Gowda or Gamalla people even residing in Agency areas cannot be recognised as Scheduled Tribes. In view of some parts of identical nomenclature, some of the plain people belonging to Kapi, Reddi, Thoti, Bagata, Mannervarlu, Samantha or Samantiya, Benatho Oriya or Benthos Oriya, Holva, Boya Valmiki, Pala Ekiri etc. communities are managing to produce Scheduled Tribe Certificates. Some of the people belonging to Pala Ekiri caste are styling themselves as Erukula and are producing bogus Tribal certificates. Some of the communities, who even without any kind of identical nomenclature, are also fraudulently claiming as if they belong to some of the sub-divisions mentioned under certain generic names or main group. For example, Mannervarlu under Kolam, Benthos Oriya under Kotia, Lingadhari Koya under Koya etc. even though they do not actually belong to these sub-divisions. "Since these words enable parts of groups of a tribal community to be specified under a single entry of the Scheduled Tribe order, it follows that the communities mentioned against the entry are those which have mutual affinities among them as being included in the same tribe"⁴. The entry has to be interpreted accordingly.

4 Durga Das Basu, "Constitutional Law of India", Youth Edition Prentice Hall of India Private Limited 1985, P.No.347 (Dadaji v. Sukhdeo A 1980 S.C. 150)

There is mushroom growth of sham tribals to enjoy the unintended concessions and privilege in the fields of education, employment and developmental activities. Unless this process of pseudo tribalism is strictly controlled the genuine tribals cannot be developed as envisaged in the Constitution.

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 mostly 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. 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 persons per Sq.Km. as against 194 in the plain areas. The details of Scheduled villages and non-scheduled sub plan villages are furnished in Annexure III. In addition to scheduled villages, non-scheduled villages on the basis of contiguity and predominant tribal population are included in Tribal Sub Plan/I.T.D.As. Visakhapatnam District is having highest number of scheduled villages and Mahboobnagar is having the least. With regard to area, Khammam District is having largest geographical area under scheduled areas.

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

1. Gond-Kolam Region - the tribal areas of Adilabad district.
2. Koya-Konda Reddi Region - Tribal areas of Karimnagar, Warangal, Khammam, West Godavari and East Godavari districts - area along Godavari gorges.
3. Khond-Savara Region - Tribal areas of Visakhapatnam, Vizianagaram and Srikakulam districts.
4. Chenchu Region - Tribal areas of Mahboobnagar, Nalgonda, Kurnool, Prakasam and Guntur districts.

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4. Chenchu Region - Tribal areas of Mahboobnagar, Nalgonda, Kurnool, Prakasam and Guntur districts.

5. Plain Areas - Areas of habitation of Yanadis, Yerukulas and Banjaras or Lambadas

1. Gond-Kolam Region:

The Adilabad district situated in the extreme Northern part of Andhra Pradesh is part of Gond vana region and identical tribal groups are found in the adjoining districts of Maharashtra and Madhya Pradesh. This district has natural boundaries of important rivers i.e., Penganga in the North, Wardha in the North-East, Pranahita in the East and 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 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, limestone, marble and dolomite are also found in larger quantities.

The East Godavari and West Godavari districts were formed in 1925 from erstwhile Godavari district. Good miscellaneous dry deciduous and semi evergreen forests are found in these two districts. The total forest area in East Godavari is 3,23,148 hectares and this constitutes 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. Khond-Savara Region:

The Khond-Savara 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, Mahendranatha, 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 benefited. South Indian moist deciduous mixed forests are found. The Sal forests are also found in this region only.

Machkund (fish tank) is one of the important rivers which forms boundary between Orissa and Andhra Pradesh in the North-Eastern part of Visakhapatnam district. The same river is known as Sileru in Chintapalli and this river joins 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. Srikakulam District was formed out of original Visakhapatnam district in the year 1950 and again Vizianagaram district was carved out of adjoining areas of Srikakulam and Visakhapatnam in the year 1979.

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, honey and other minor forest produce.

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 and basket makers 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 sedentary 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 sparsely in Rayalaseema and coastal areas except in Srikakulam, Vizianagaram, Visakhapatnam and East Godavari districts. The Yanadis are predominantly found only in Andhra Region. Eventhough these groups are living in the midst of other non-tribal communities, they are able to preserve their socio-cultural identity of their own.

FORESTS AND TRIBALS:

The forests and hills form part of tribal life, culture and economy. Forests provide innumerable kinds of edible roots, tubers, legumes, leaves,

honey and other minor forest produce. It also provides valuable medicinal herbs, which are a major source of the 'pharmaceutics' of this simple folk of hills; material to build their houses and fuel for cooking as well as for keeping themselves warm during extreme cold. The tribes have been utilising the forest resources for their genuine needs without causing large scale depletion of the forests.

The tribal habitat of Andhra Pradesh, which forms part of Central Southern Tribal Region, is an important segment of larger habitat of Gondwana region. Out of total geographical area of 2,75,068 Sq.Kms., 58,358 Sq.Kms. (21.22%) is covered by forest in Andhra Pradesh. Out of this total forest area, 40,21,946 hectares (68.62%) is situated in eight Tribal Sub Plan districts and six districts (Nallamalai hills) where 'Chenchu', a primitive tribe is predominantly found. Out of 8 districts where Scheduled area is situated, three districts i.e., Visakhapatnam, Khammam and Adilabad are having more than 40% of the geographical area of the district under forests. In Warangal and East Godavari districts approximately 30% of the area is under forests. The forest area in Srikakulam, Vizianagaram and West Godavari districts occupy less than 30% of the total geographical area. The per capita forest area in Andhra Pradesh is slightly above national average. (The details of forest area district wise, I.T.D.A. wise etc. are furnished in the Annexure IV). This situation indicates that forest largely exist where hill tribes are predominantly found and the existence and growth of one depends upon the other. This symbiotic relationship is held in great esteem by the tribals and they have extended their kinship to these animate and inanimate objects. The forest and hills are referred to as abode of gods and goddesses in their folklore and mythology. Annual ceremonies and sacrifices are organised in honour of the forest and hill deities. Several festivals like partaking of the first fruit of the season, 'Kotha', hunting expeditions etc., are in tune with socio-cultural matrix of local tribal communities.

ETHNIC IDENTITY:

Several tribal communities have their own names for self identification (Ethnonym) and they believe that popular names by which they are called are given to them by outsiders (Exoethnonym). The details of these nomenclatures for some of the tribal groups are as follows:

S.No.	Name of the community as called among themselves (Ethnonym)	Name of the community as called by outsiders (Exoethnonym)
1.	Soaramar, Jado	Savara
2.	Kui Dora or Kuvinga	Jatapu
3.	Kui Dora or Kuvinga or Samantha	Khond
4.	Gutomi or Gitadim	Gadaba
5.	Kubing or Gitadim	Konda Dora
6.	Rana or Padal	Bagata
7.	Goram	Porja
8.	Koitur	Koya
9.	Koitur	Gond
10.	Patadi	Pradhan
11.	Kolawar	Mannewar or Kolam
12.	Gor or Gormati	Lambada or Banjara or Sugali
13.	Kurru	Yerukula

The tribal groups who are possessing their own dialect are able to preserve their original names but other groups have totally adopted the nomenclatures coined by outsiders. The ethnonyms have to be considered wherever necessary to distinguish the real tribals from the pseudo tribals.

The tribal languages or dialects of Andhra Pradesh can be classified broadly into following three linguistic families.

S.No.	Name of the Linguistic family	Languages or dialects
1.	Dravidian Linguistic Family	Gondi, Koya, Kubi, Kui, Kolami, Yerukula
2.	Mundari Linguistic Family	Savara, a section of Gadaba
3.	Indo-Aryan	Lambada or Banjara

The details of tribal dialects and number of speakers of respective dialects are furnished in Annexure V. As seen from this Table there are 14 major dialects in Andhra Pradesh. The number of speakers of some of important tribal dialects such as Banjari or Lambani and Yerukula are not available for 1971 and 1981 census reports. The classification of dialects also is not scientifically done. The Jatapu, Khond and Kui are shown separately, but they speak only one dialect namely Kui. Similarly, Banjara and Lambani are shown differently but they can be clubbed into one dialect

separately, but they speak only one dialect namely Kui. Similarly, Banjara and Lambani are shown differently but they can be clubbed into one dialect only. The speakers of the various dialects are less than their total population except Bhili dialect. This trend reveals that tribals are gradually forgetting their own dialects and mother tongues.

DEMOGRAPHIC TRENDS:

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 by removing area restriction. The tribal population in the State constitute 5.93% to the total population of the State. The details of tribe-wise population as per 1961, 1971 and 1981 census reports are furnished in Annexure VI. 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 VII. Lambadas emerged as the largest tribal group (36.42%) and Koya, Yerukula and Yanadi groups occupy next positions.

As seen from 1991 census reports, highest Scheduled Tribe population is found in Khammam district (5.59 Lakhs) and Visakhapatnam district comes second (4.69 Lakhs). Hyderabad district is having lowest tribal population (0.29 Lakhs). The district-wise population of Scheduled Tribes(1991) and their growth from 1951 to 1991 are furnished in Annexure VIII. Further district wise growth rate of Scheduled Tribes from 1962 to 1991 are furnished in Annexure XIII. The total Scheduled Tribe population in Andhra Pradesh as per 1991 Census is 42 lakhs and they constitute 6.32% to the total population of the State.

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

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

The Scheduled Tribe population increased from 7.67 lakhs in 1951 to 13.24 lakhs in 1961 (72.62%) and from 16.57 lakhs in 1971 to 31.76 lakhs in 1981 (91.67%). There was substantial increase in Scheduled Tribe population in 1961 because three communities namely Lambada, Yerukula and Yanadi of Andhra area were included as Scheduled Tribes as per the Scheduled Caste & Scheduled Tribe Modification Order 1956. Similarly, the Scheduled Tribe population almost doubled in 1981 when compared to 1971 census reports because the area restriction for the above three tribes was removed in 1976 and these groups residing in Telangana region of Andhra Pradesh also became Scheduled Tribes with effect from 27-7-1977. 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.

The tribe-wise population from 1961 to 1981 are furnished in Annexure VI. The growth rate for each decade for Scheduled Tribes in Andhra Pradesh cannot be taken on the basis for comparative purpose because new communities were added in 1956 and in 1977. This statement reveals that nearly 9 tribal communities registered negative growth in population

from 1971 to 1981. This is partly due to wrong enumeration of certain communities. For example, several tribes of Kolams were enumerated as Manne Dora as these people call themselves as "Mannewar" or "Mannepu". The Kolam population which stood at 20,892 as per 1971 census reports decreased to 20,892 in 1981 census. The apparently abnormal decline was due to several miscalculations. The Manne Dora (Telugised Kolams) in the low lands of Adilabad district were categorised under Manne Dora population. As per 1981 census reports, 8,396 persons were shown against Manne Dora population in Adilabad district. Manne Dora are found in tribal areas of Visakhapatnam district and they are also found in Adilabad district. The total Manne Dora population in the state as per 1971 census reports was only 9,372 and it increased to 12,76 percent. Further registering staggering annual growth rate of 12.76 percent. Further identical caste group viz., Manne (Scheduled Caste) and Kolam, Mannewar who are also called "Mannepu" by the people making people also may be another cause for decrease in the population. The Manne population (Scheduled Caste) increased from 24,117 in 1971 census to 36,117 in 1981 census registering decennial growth rate of 25%. Hill Reddi tribe has shown a steep fall from 4,306 to 20 from 1971 to 1981 census reports. But this does not reflect the true picture. The term 'Hill Reddi' is only English name. The Reddi and most of the people were enumerated under Konda Kapu. This has resulted in negative growth. This is the most confusing and misleading enumeration in certain areas like Paderu, Konda Doras style themselves as Konda Kapu and in Koyyuru Panchayat Samithi area of Visakhapatnam district as Javommangi area of East Godavari district, Bagatas call themselves as Konda Kapu. In certain tribal areas of East Godavari and West Godavari, the Reddis call themselves as Konda Kapus. Some of the plain people style themselves as Konda Kapus in order to get concessions and reservation benefits. The Konda Kapus, one of the largest tribal communities in Prakulam and Vizianagaram districts, have also registered negative growth from 1971 to 1981.

Some of the minor tribes who are known and who are having comparatively low social status are trying to merge with bigger tribes who possess relatively higher social status. Some of the educated Porjas are calling themselves as Doras in tribal areas of Visakhapatnam district. Similarly, the Bagatas are styling themselves as Bagatas and some of them are also called as Bagatas in census reports. In the past, a tribe or a caste or a community was divided into several groups on the basis of occupation, place of habitation, customs and traditions, food habits, migration and social

divisive factors are ignored and with the most of sub groups or of social amalgamation or "social economic, cultural or religious

of Tribe-Caste continuum is not social conditions, opportunities for towards 'alien culture'. The tribal district are at different certain groups who are at primitive adopting the customs, traditions, neighbouring tribal groups. The hill surnames are adopting clan and district. The Savaras traditionally in their matrimonial alliances, following clan exogamy. Similarly, Bharatry and clan names of Gonds into their cultural configuration. governing the social structure, cultural ethos, values from other as elicit tribalism. This process tribal situation in contemporary

influenced by the habitat in which accumulated about the natural resources.

distribution and consumption may to non-tribal economy. They natural, non acquisitive and non tribes divide the traditional on the basis of wants of each The entire village community handicapped etc. The tribal level of economy. The concept The trees in specific places a property. In other cases, the person sees first honey comb on

a tree, he makes a small cut on the tree with his axe and nobody touches it. He can extract honey whenever he find time. Similarly, one wants a particular tree he makes a small cut on it. By making a cut or mark, the ownership is established and no other person cuts the tree except himself.

The various tribal communities of Andhra Pradesh can be divided into following economic levels but this is not watertight classification and evolutionary in progression.

1. Food gathering - Hunting, fishing, food collection including minor forest produce.
2. Pastoralism.
3. Shifting cultivation.
4. Settled cultivation.
5. Artisan
6. Industrial and Mining Labour.

Food collection, Hunting & Fishing:

The Tribal communities who are totally dependent upon flora and fauna of nature, are very few except tribes like Jarawas and Sentinelese of Andaman Islands of our country. These hunter gatherers require vast geographical areas and the tools and implements devised by them are very simple and primitive. Even if the resources are available, they could not acquire sufficient or required skills and tools to exploit these resources for their advantage. They shift their habitat from place to place as per availability of wild game or forest products but they don't move out from the traditional territory. The concept of property is not very well known to them. The material culture of these groups is very scanty and simple. The Chenchus are mainly hunter gatherers and collectors of minor forest produce in Andhra Pradesh. All the tribal groups living in the forest areas collect roots, tubers, wild fruits etc. for their domestic consumption as well as for sale. They also collect minor forest produce, process and sell to Girijan Cooperative Corporation or other private merchants. The dependence of food gatherers on forest and other natural resources is more than other groups who domesticate animals or plants. The tribals in general are fond of fish and they go for fishing even to distant places in canals, ponds, tanks etc. The Yanadis are alone traditional inland fishermen and rodent catchers.

Pastorals:

Banjaras or Lambadas, Goudus are mainly pastorals and they largely subsist by rearing cattle, selling milk and milk products. All other tribal groups of Andhra Pradesh domesticate cattle but mainly for agriculture purpose. The real pastoralists lead nomadic life and move according to a season and availability of pastures. But in modern times, the traditional pastorals are becoming "settled pastoralists" and agriculturists and domestication of cattle is becoming their secondary occupation. Even the hunter gatherers like Chenchus domesticate the goats and they consider sheep and goats as their property. The Goudus in the Agency areas of Srikakulam, Vizianagaram, Visakhapatnam and East Godavari are good pastoralists. They not only rear their cattle but also rear the cattle of the respective villagers. The pastoralists in the past used to transport articles, foodgrains etc., on their pack bullocks. But they gave up their occupation after introduction of modern methods of transportation.

Shifting Cultivation:

The shifting cultivation is known as podu in coastal areas of Andhra Pradesh and Vegad in Kolami and Padaka in Gondi dialect of Adilabad district.

The shifting cultivation is one of the ancient methods of cultivation practised all over the world especially in the areas of forest and mountainous tracts. "This new form of cultivation appears to have been well established during the neolithic period more than 10,000 years ago. It was admirably suitable for the humid tropical forests where vegetation regenerates very fast. Africa accounts for the biggest land area under shifting cultivation followed by Latin America. Shifting cultivation also continues to be the main stay of economy of the hill people in the South and South-East Asia where pressure of population has significantly increased in the last one century. It is practised by about 12 million households over 264 million acres in this region alone. In our country, shifting cultivation was prevalent in most of the tribal areas till about hundred years back. Many of these people, however, have graduated to settled agriculture" (Dr.B.D. Sharma, 1984).

Method of Podu Cultivation:

Generally, tribals select much area where there is good growth of trees and bushes. After the selection of such land, the tribal starts

clearing the bushes with sickle called 'chinnakathi' on an auspicious day in consultation with 'Disari' or 'Muhurthagadu', local priest. They sacrifice a fowl or coconut on this day to propitiate the gods or ancestral spirits. All the family members participate in this ritual activity. They cut off trees and undergrowth with the help of axe and long sickle. As this involves lot of manual labour, they start this operation with the onset of summer. If there are big trees which cannot be removed by them, they dig holes around the roots of the trees and lit fire at the bottom of the trunk. The tree withers in a week and slowly falls on the ground. When all the bushes that have been cleared get dried by the end of April, the tribal burns them and spreads the ashes over the fields. A tribal ordinarily clears 1/2 to 1 hectare for shifting cultivation. During first year of Podu cultivation, the kith and kin or other villagers help him for clearing the land on reciprocal basis. When the monsoon is about to set in during the month of May or June, the tribal prepares the land for cultivation. The monsoon starts during middle of May in tribal areas especially in Visakhapatnam district. He disturbs the soil with 'v' shaped instrument with long handle called locally as konkeboriga. This appears to be photo type of 'plough'. This type of tool is found among all the Podu cultivators in Andhra Pradesh as well as neighbouring States. This instrument is modernised by fixing iron seath on one side and cutting blade on another side. The Kolams of Adilabad district devised another broom like instrument out of bamboo so as to push the seeds inside the earth and make the field even.

When monsoon sets in, the tribal starts broadcasting the seeds. Tribals grow generally mixed crops depending on fertility, duration, domestic requirements, need for money etc. He regulates the cultivation in such a way that he gets food crops at specific intervals. The mixed crops consist of varieties of three months or four months and six months duration and these crops give food security to the tribal cultivator during lean periods. After one or two rains, these seeds germinate and within 15-20 days, they start weeding operation. Tribals erect temporary podu farm shed and look after the fields. They look after the fields during day and night when the earheads appear. They erect mancha to drive away birds. Now and then the tribal beats empty tin with a stick to scare away wild animals or birds that destroy the crop. Generally tribals do not use either fertilisers or pesticides in podu fields. But they are putting composte manure in podu fields also in modern times as they cannot afford to abandon the old podu lands and clear new podu lands due to restrictions imposed by Forest Department in Reserve forests.

Harvesting starts in the month of October and continues till December. After threshing operations are over, the foodgrains are collected and stored in baskets for future consumption. The baskets are made of bamboo in different sizes. All the tribal groups except Jatapus keep these bamboo baskets on the attick, whereas Jatapus keep them on an elevated platform of the house. They sell the commercial crops like Niger, Turmeric etc. after harvesting. The turmeric, topiyoka (*Manihot Esculenta*), pippalu (*Piper Longum*) are not harvested every season. These tuber crops are harvested once in two and sometimes three years. Tribals believe that crops yield good tubers if harvested after minimum period of two years. The sample study about shifting cultivation conducted by Tribal Cultural Research & Training Institute, Hyderabad in 12 villages in Srikakulam, Vizianagaram, Visakhapatnam and East Godavari districts reveals that out of 479 tribal families in sample villages which are mostly situated in the interior places, 434 are entirely or partially depending for their livelihood on shifting cultivation constituting 90.60% to the total families. An extent of 541.50 hectares of podu land is owned by these 434 families and the average size of podu holding per family works out to 1.25 hectares. Most of the podu land holders (shifting cultivators) in the sample villages, 324 inherited 418,437 hectares (77.27%) of podu land from their forefathers while remaining 123,060 hectares of podu land (22.73%) was cleared by remaining 110 shifting cultivators.

Out of total 479 families studied, 142 families (29.7%) are totally dependent exclusively on shifting cultivation, 292 families (60.9%) are pursuing both shifting as well as settled cultivation on hill slopes and flat lands. The landless agricultural labourers constitute only 3.7%. The average output value from each hectare of podu land is Rs.1655.64 while cost of cultivation per hectare is only Rs.484.98. The investment and income pattern indicate that income is three times more than the investment. The average income from all sources of tribal families who are mainly shifting cultivators is Rs.4059.38 while expenditure works out to Rs.4327.18. This shows that all the families pursuing shifting cultivation are below the poverty line. The percentage of indebted families works out to 21.50 and average debt is Rs.1107.00. Out of total amount of debt, 26.91% is borrowed from private moneylenders.

Government of Andhra Pradesh, Tribal Welfare Department launched a massive scheme called Andhra Pradesh Tribal Development Project for rehabilitation of 63,371 shifting cultivator families with total outlay of Rs.77.97 crores in the districts of Srikakulam, Vizianagaram, Visakhapatnam

and East Godavari where shifting cultivation is widely practised. This Project is largely funded by International Fund for Agricultural Development (Rome).

Settled Cultivation:

Agriculture is the main occupation of most of the tribal communities of Andhra Pradesh. As per 1981 census reports, 43.21% are cultivators and equal number (43.72%) are agricultural labourers. But in I.T.D.A. area (Tribal Sub Plan area), 53% of the workers are cultivators and agricultural labourers constitute 40.5%. The cultivators constitute 36.1% and agricultural labourers 49.1%, as per 1971 census reports. In the I.T.D.A. area, during the same period, cultivators constitute 49.3% and agricultural labourers constitute 42.8%, when compared with 1981 census reports, cultivators increased from 36.10 to 43.2% among all Scheduled Tribes of the State. The agricultural labourers gone down from 49.1 to 43.7%. This reduction in agricultural labourers and increase in cultivators reveal the assignment of Government lands and lands under Surplus Ceiling Act to Scheduled Tribes in the entire State (the distribution of occupational pattern of Scheduled Tribes for 1971 and 1981 are furnished in the Annexures IX and X respectively).

Out of total agricultural holdings of 4,72,666 belonging to Scheduled Tribes covering an area of 9,02,302 hectares, 43.76% of holdings spreading to 11.78% of the area classified below 1 Hectare group. Small (1-2 hectares), semi-medium (2-4 hectares) and medium (4-10 hectares) account for 23.07%, 21.58% and 10.26% respectively. The large operational holdings 10 hectares and above account for 1.33% and area covered under this large holdings work out to 10.10% of the total operational land area (the details of the operational holdings of Scheduled Tribes according to size group 1980-81 Andhra Pradesh furnished in Annexure XI). All the tribal groups in Adilabad district gave up shifting cultivation and became settled cultivators. This smooth transition from primitive method of shifting cultivation to settled cultivation in Adilabad district is due to assignment of fertile and cultivable lands followed by implementation of Forest Conservation Laws. Government excised large areas of Reserve Forest lands during 1940s and during 1960s also and assigned to tribal cultivators. The Gonds, Kolams, Pradhans, Thotis, Lambadas have become settled cultivators. Jowar, cotton, red gram, black gram, green gram are important crops grown by them. Jowar is the staple food for them. The Koyas of Khammam, Warangal, East Godavari and West Godavari also totally become settled agriculturists. They grow jowar, paddy, tobacco and chillies in addition to minor crops like red gram, black

gram, green gram etc. The Konda Reddis who are inhabiting in plain villages have become settled cultivators but those living in the vicinity of hill areas are resorting to shifting cultivation.

The Bagatas, Manne Doras, Reddi Doras, Mukha Doras, Valmiki, Koyas, Gonds etc. living in the plain areas and valleys have totally adopted to settled cultivation. But same groups living near the hill areas and interior places are resorting to shifting cultivation.

The crops cultivated by various tribal groups vary from area to area. These crops consist of food as well as commercial crops. Chodi or Ragi (Eleusine Corallana) is staple food for tribals of Srikakulam, Vizianagaram and Visakhapatnam districts. This crop is grown in lands which are fertile or virgin podu fields. They also grow minor crops like Sama (Panicum milare), Ganti (Pennisetum Typhoides), red gram, black gram, french beans etc. The red gram grown in tribal areas is of bigger variety and of good taste. These are grown only in podu patches. Certain commercial crops like Niger, Pippallu (Piper Longum) varieties of banaras including red variety are also grown. The Koyas, Konda Reddis, Nayaks,ne Doras of East Godavari, West Godavari and Khammam cultivate jowar, maize, chodi, paddy, red gram, black gram, green gram etc. They are also taking up to commercial crops like oranges, mango, cashew, chillies, tobacco etc. Jowar is staple food for tribals living in Adilabad, Karimnagar, Warangal, Khammam and East Godavari districts. Besides jowar, these tribal groups cultivate paddy, millets, coffee and sesamum. But all these crops except paddy are grown in dry lands only. The irrigated area in tribal areas is less compared to plain areas. In the entire State, 23.97% of the cultivated area is irrigated but in the tribal area only 10.32% of the cultivated area is irrigated inspite of good rainfall and perennial water sources (The details are furnished in Annexure XII).

Artisans:

There is only one tribal community which can be classified under Artisan community. They are Kammaras living in scheduled areas. But their profession of blacksmithy and carpentry have become secondary pursuits, as they have become mainly agriculturists and agricultural labourers. Generally, tribals are multi functionaries. They manufacture all kinds of agricultural implements, domestic articles etc.

Even Gonds, some of Kolams, Koyas and Chenchus have taken blacksmithy and carpentry. Some of the Gonds and Kolams have become good sculptors in both stone and wood. Among Banjaras, one sub division endogamous group i.e. sonar Lambadas are experts in manufacture of gold and silver ornaments. The womenfolk are experts in manufacturing their own garments. The colourful dresses with attractive ornaments and embroidery are manufactured by themselves. Porjas, Koyas, Konda Reddis, Chenchus, Kolams and Yerukulas are good basket makers. They manufacture baskets of different varieties and sizes and sell in weekly markets. In view of scarcity of bamboos and less demand, the basket making has become their secondary occupation. Some of the tribals are gifted with innate artistic skills but their skills are not recognised and developed.

As per 1971 census reports, 13% of the total workers were recorded as pursuing household and cottage industries but they have gone down abnormally as per 1981 census reports. Only 3.8% of the total workers are depending on household industry. This trend also indicates that large number of artisans who have been following traditional occupations are giving up their household industry and taking up to cultivation or agricultural labour in view of non-availability of raw material and less demand for the products.

Mining and Industrial Labour:

The tribal areas in Khammam, Adilabad, Karimnagar and Visakhapatnam districts are endowed with rich mineral deposits such as coal, bauxite, limestone etc. The coal mines are found mostly in tribal areas. The local tribals are largely employed as labourers in these mines. Several cement factories and other industries are also established in tribal areas but tribals are not employed in skilled or semi-skilled posts. Some of the tribes are migrating to nearby towns and becoming daily wage earners. They were employed in road and building constructions. The Chenchus are also brought as labourers and employed in brick manufacturing kilns in cities. The tribals who are brought to urban areas face all kinds of problems in the new environment. The tribals who are working in coal mines in Khammam and Adilabad districts, are addicted to drinking and other vices. There is urgent need to improve the habitat and to improve the skills of local tribals wherever mining activity started in tribal areas so as to facilitate tribals as equal partners in development process and not making them as mere wage earners.

Andhs are recognised as Scheduled Tribe in Andhra Pradesh and Maharashtra under Scheduled Castes and Scheduled Tribes (Amendment) Act, 1976. In Andhra Pradesh, they are living in the hilly tracts of Adilabad district. Their population according to 1981 census is 5,994 and their population increased by the two-fold when compared to 1971 census report (2,105). Their population according to 1961 census reports was only 1,468 and increase in population between 1961 and 1981 census reports works out to 307.5%. As per 1961 and 1971 census, entire population of Andh was found only in Adilabad District. But in 1981 census, even though majority of Andh population was reported from Adilabad district, small population of Andh was reported in all the districts of the State except the districts of Chittoor, Cuddapah, Ananthapur, Kurnool and Nalgonda. Andh being numerically small and backward community cannot be expected to have such a high spatial mobility to be distributed over so many districts. It appears that some of non-tribals with identical name might have returned under this nomenclature.

The percentage of literacy among Andh is 8.54% as per 1981 census and female literacy is only 3.10%. There are 961 females per 1000 males as per 1981 census reports.

The Andh is divided into two endogamous groups viz., Vartali (pure) and Khaltali (impure). 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 (Intiperulu) 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 unlike other tribes of Adilabad among whom levirate is permitted, the widow is not permitted to marry her deceased husband's brother or any member of his sept. Divorce is permissible among Andhs on valid grounds. Though nuclear families are generally found, joint families are also in existence. 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 minor forest produce collection, hunting and fishing.

BAGATA:

Bagata is one of the numerically preponderant and ethnically significant tribes of Andhra Pradesh. They are found predominantly in scheduled areas of Visakhapatnam district and sparsely in Vijayanagaram and Srikakulam districts.

Bagata and Rona or Rana are different nomenclatures applicable to same tribe. Most of the former Muttadars and traditional village headmen of Visakhapatnam tribal areas belong to this tribe. The traditional headman for a group of villages of 10 to 15 was called Muttadar in former days. These headmen acted as intermediary landlords and ~~used~~ used to collect revenue from cultivators and paid fixed sums either to former Zamindars or British administrators in India. Bagatas occupy highest social status in local social hierarchy.

Thurston while describing Bagatas used the terms Bhaktas or Baktas as synonymous terms and he used the same nomenclature for both fishermen community and hill tribe who are distinct groups. They account for their name by the tradition that they served with great devotion (bhakti) the former rulers of Golugonda and Madugula (Thurston, Castes and Tribes of Southern India, Vol.I.P.128). The inland fishermen community in Nellore, Ananthapur and Cuddapah districts also call themselves as Bagata. The observation of Thurston may not be correct with regard to etymological meaning of the word 'Baga a'. This word might have been derived from the local word "Bugata" which means landlord.

As per 1961 census the population of Bagatas was 55,156. Almost the entire population of Bagatas in 1961 was found in Visakhapatnam district and sparsely in Srikakulam district. Their population increased to 71,567 as per 1971 census and again it rose to 87,704 in 1981 census.

Bagata tribe is divided into a number of exogamous totemic clans which are locally called Gothrams or Bamsu or Vamsams. These clans are further divided into a number of surname groups. Clan regulates marriage alliances. Below given are some of the clans or gothrams and associated surnames.

Gothram	Surname	Gothram	Surname
1.Puli	1. Killo 2.Chittapuli 3.Mattam 4.Padal 5.Bonangi 6.Vanugu	2.Surabhi	1.Pasupuleti 2.Koudam 3.Racha 4.Challa 5.Varthana 6.Kunthuru 7.Vanthenabha 8.Pujari
3.Naga	1.Gaduthuri 2.Adangari 3.Mamidi 4.Lochali 5.Vanthala 6.Gamu 7.Samarla 8.kincha 9.Vanakidu 10.Bodigi 11.Gemmeli 12.Vanjara	4.Surya 5.Alama 6.Matya 7.Elugu	1.Siragam 1.Sagina 2.Gobbilam 3.Tamarla 4.Lake 1.Matyarasa 2.Muttalam 3.Kankipati 1.Adapa 2.Kimudu 3.Soba 4.Gollori
8.Kachilaka	1.Ullangi	9.Gorapitta	1.Desigiri

The socially approved modes of acquiring mates include marriage by negotiation, marriage by mutual love and elopment, marriage by capture and marriage by service. Monogamy is general rule and polygamy is also rarely found. The institution of junior levirate and sororate are in vogue. Widow remarriage is pemitted while divorce is also permissible on payment of Maganali or compensation to former husband.

Patriarchal, Patrilineal and patrilocal families are generally found. Nuclear type of families are prevalent while joint families are rarely found. The dead are either buried or cremated depending on the economic condition of the family.

Bagatas are generally settled cultivators eventhough landless people resort to shifting cultivation. They have traditional councils at village level to settle the disputes not only of Bagatas but also other tribes of the village.

hones" ~ Bagatas worship several gods and goddesses such as Sanku Devata, Jakara Devata, Nandi Devata, Bali Devata, Durga etc. They celebrate all the festivals along with other tribal communities. The important festivals celebrated by Bagatas are Chaitra parbo or Etala panduga, Mamidikotha, Chikkudukotha and Korra Kotha.

BHIL:

Bhils are second largest tribe in India after the Gonds. They are recognised as Scheduled Tribe in Maharashtra, Madhya Pradesh, Gujarat, Rajasthan, Andhra Pradesh, Karnataka and Tripura. As per 1971 census reports, the population of Bhils in the entire country was 52.31 lakhs. The origin of nomenclature Bhil is traced to the Telugu word 'villu' which means bow. Bhils are excellent bowmen and one of the Bhil youth stood first in All India Rural Archery in 1980. It is believed that Ekalavya of Mahabharata epic who excelled in archery without a 'guru' belong to this tribe. Like Rajgonds, Bhils were once ruling race and their ancient kingdoms were found in Rajaputana. It was a custom in the old States of Dungarpur, Banswada, Deoila (Pratapgarh) and also Kota on the part of ~~some~~ chiefs to put thumb marks in blood on the forehead of Rajput kings on the occasion of their coronation (R.C.Varma.1990, P.20). In Andhra Pradesh, some of the Gonds are styling themselves as Bhil Gonds and they are numerically insignificant. According to 1961 census reports, their population was 83 which was found in Adilabad district of Andhra Pradesh. As per 1971 census, the population of Bhil increased to 516. In 1981 census the population of Bhil declined to 251. The literacy rate of Bhil is 19.7% as per 1981 census.

CHENCHU:

✓ The Chenchus, a food gathering tribe, are predominantly found living in Nallamalai Hills. Nallamalai Hills which are portion of Eastern Ghats are spread over Kurnool, Prakasam and Mahaboobnagar districts. Nallamalai and adjoining Yerramalai hills which belong to Archean age are the traditional habitat of Chenchus. These hills are endowed with rich flora and fauna and Chenchus have been subsisting on food gathering and hunting of wild animals. The Chenchus are one of the ancient tribes of Andhra Pradesh. Manusmrithi (Chapter-1 48) makes a mention of this tribe as "Chenchus" and treats them on par with Andhras. It can be presumed that the same

tribe mentioned in the Manusmriti are the Chenchus of present day⁵. According to 1981 census, the total population of Chenchu is 28,434. They are predominantly found in forest and mountainous tracts of Guntur, Prakasam, Kurnool, Mahboobnagar, Nalgonda and Ranga Reddy districts.

580-0102 The Chenchus and Yanadis possess identical physical and social characteristics. Both the groups are black in complexion, medium in stature with wavy or curly hair. The clans or surnames are identical among both the communities and in several places marriages between Chenchus and Yanadis are socially permitted. But most of the Chenchus from forest areas claim that they are a distinct group.

The Chenchus are divided into the following endogamous sub-divisions:

1. Adavi Chenchus (forest dwellers).
2. Deva Chenchus (temple servants).
3. Bontha Chenchus (who prepare bamboo sticks).
4. Krishna Chenchus (Nomadic Mendicants).

Out of these four groups, only Adavi Chenchus and Deva Chenchus are found in the Nallamalai hills and rest are dispersed in the plain areas. Bontha division of Chenchus speak a dialect called 'Bonthukor' and they call themselves as 'Bontuk' in their own dialect. They are named after 'Bonta', a piece made of old and torn cloths and it is tied around the waist of womenfolk. They make household articles, ladders etc. with bamboo and eke out their livelihood in urban and semi urban areas. The Krishna Chenchus are also known as 'Dasari Chenchus' and they mainly subsist on begging. The menfolk wear a tuft of peacock feathers on their head and produce sound by beating a round shaped bronze metal disk. They narrate stories connected with Lord Narasimha and Chenchu Lakshmi in their songs. The womenfolk prepare mats out of date tree leaves and sell in the rural areas.

501 The social structure, clan organisation, customs and traditions of Adavi Chenchus and Deva Chenchus are identical and inter-group marriages are socially accepted. They collect varieties of roots, tubers, wild fruits, edible leaves and simply boil them with salt and consume. They are adept in honey collection from honey combs perched on the mountain cliffs and caves. Each clan among Chenchu settlement has demarcated areas for

⁵ "The Chenchus - A Scheduled Tribe of Andhra Pradesh", Census of India, 1961, Vol.1, New Delhi. Monograph Series Part V-B(iv), P.1.

honey collection and they consider it as their traditional property. They collect the honey during nights. 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, myrabolams, nuxvomica, honey-bewax, mohwa flowers, chiroji, soapnuts etc. and sell them to Girijan Cooperative Corporation or in local markets. The Chenchus claim Mallikarjuna, Lord of Srisailem as their patron God and also treat him as their kith and kin by calling him 'Chenchu Mallayya'. According to popular myths, on one occasion Lord Siva came down to Srisailem hills, fell in love with a Chenchu girl, married her and lived with her on hills. Panels and inscriptions found on compound walls of Srisailem temple depict the account of this mythology. They claim that Chenchu Lakshmi, consort of Lord Narasimha was also born in their community. The idols in the temple at Ahobilam and various rituals performed in Srisailem Temple testify the association of Chenchus with Lord Narasimha.

The important pilgrim centres like Srisailem, Mahananadi and Ahobilam of Kurnool district. Situated in traditional habitat of Chenchus and the Chenchus are assigned special roles in those temple rituals. They are also entitled to customary shares from temple revenues. Further they used to get money by carrying old and infirm pilgrims in 'dolis' (swinging cot) and escorting the other pilgrims. The Chenchus used to get remuneration for their services. The Chenchu settlements are found all along the old and traditional bridal paths from different directions to Srisailem and other pilgrim places. With the development of modern transport facilities, the Chenchus have been gradually deprived of the traditional sources of income and some of them have even taken to begging at the temples.

The Chenchu habitat is significant not only from religious point of view but also from the archaeological, Anthropological and historical perspective. Mannanur is situated on the main road leading to Srisailem from Hyderabad and it is a focal point for Chenchu developmental activities. In the past, this village was known as Munulavuru (a habitat of saints). In course of time, this Munulavuru became 'Mannanur'. The Palaeolithic stoneaxe sites have been found in the fields situated in the western parts of Mannanur village.

The erstwhile Nizam's penitentiary for political prisoners was located at Mannanur. The same building is presently converted into Tribal Welfare

Hostel. Late Yousufuddin, the then District Collector of Mahaboobnagar in the early part of 20th century got the jungles cleared and constructed a building at the highest point and named it as Farahabad.

The Chenchus inhabiting in the Nallamalai and Yerramalai hills in the districts of Mahaboobnagar, Nalgonda, Ranga Reddy, Kurnool, Prakasam and Guntur, are recognised as Primitive Tribal Groups by Government of India in the year 1978 and a separate I.T.D.A. was established at Srisailem. Government of India and State Government have been releasing special funds for accelerated development of Chenchus. In view of primitive conditions of living and low level of literacy Residential schools and other professional educational institutions are established to improve the educational levels.

GADABA:

The Gadabas are predominantly found in tribal areas of Srikakulam, Vizianagaram and Visakhapatnam districts. The population according to 1981 Census reports is 27,732. Gadabas s. their own dialect and this dialect is included by G.A. Grigson in Munda linguistic family (Thurston Vol.2, P.243). But Gadabas of Srikakulam call themselves as Gutomi and some people living in tribal areas of Visakhapatnam call themselves as 'Gitadim' in their own parlance.

The Gadaba tribe is divided into the following sub divisions viz., (1) Bodo or Gutob, (2) Parenga or Golu, (3) Ollero, (4) Koloj or Porja Gadabas, (5) Katheri, (6) Kapu and (7) Kasper or Boyi Gadaba. Katheri and Kapu or Mudili Gadabas are settled in the plain areas. Bodo or Gutob Gadabas are also known as Gutag and they claim that they are 'Nizija Gadabas' meaning Gadabas par excellence. They are largely found in Pottangi Koraput, Nandapur and Lamptaput areas of Orissa State and V.Madugula area of Visakhapatnam district. Parengi Gadabas are endogamous group found largely in Chintapalli, Munchingput, Araku and Pedabayalu areas of Visakhapatnam district and Saluru and Makkuva Mandals of Vizianagaram district. Olleri section are also known as Mudali in their dialect and they are living in Chintapalli, G.K.Veedhi and Dumbriguda Mandals of Visakhapatnam district. Koloj or Porja Gadaba, who were notorious robberers are found in the Munchingput, Paderu and V.Madugula Mandals of Visakhapatnam district. Kapu and Kathera Gadabas have settled in the plain areas of Srikakulam district and in Jiyyamvalasa, Kurupam and Komarada Mandals of Vizianagaram district. Kasper sub-group is known as Boi or Boya Gadaba (Palanquin bearers) and they are in Ravikamatham

Mandal of Visakhapatnam district. All these sub-divisions are gradually disappearing and styling themselves in some areas as simply Gadaba or Konda Doras.

The Gadabas of Visakhapatnam district reported the following three main divisions:

1. Savara Gita (Palanquine bearers).
2. Luppu Tita (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'. The Gadabas are recognised as primitive tribal group and poverty alleviation programmes are being implemented.

The respective Integrated Tribal Development Agencies are identifying real primitive Gadabas and implementing schemes under poverty line programme.

GOND:

Gonds are one of the numerically predominant 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 Gond and Durve Gond (found in Maharashtra, Andhra Pradesh and Orissa). All these sub divisions call themselves as Koitur in their dialect like Koyas, another larger tribal group. In Andhra Pradesh, Naikpod is mentioned along with Raj Gonds in the approved list of Scheduled Tribes. But in tribal areas of Adilabad district, Naikpod is a separate tribe. Population of Gonds in Andhra Pradesh as per 1971 and 1981 census reports is 1,54,929 and 1,67,108 respectively with a decennial growth rate of 7.86% which is very low.

Gond kingdoms were established in some parts of present Madhya Pradesh and Maharashtra. In Andhra Pradesh, the ruined forts of Gond chiefs are found at Uttoor and Sirpur in Adilabad district. Gond kingdoms were collapsed due to invasion of Mughal and Maratha armies but some of the Gond chiefs retained their status of fuedal chief till the attainment of independence of the country from British.

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. Siven Saga (Five divine brother group)
3. Sarwen Saga (Six divine brother group)
4. Yedu Sagawen (Seven divine brother group).

Each phratry is associated with totemic animals/objects and is divided into several clans (padi). 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.

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. But marriage alliance is also prohibited between members of Yedu Sagawen and Sarwen Saga as they are considered siblings. Cross-cousin marriages are encouraged but marriage with one's own sister's daughter is prohibited. After marriage, a woman acquires clan name of her husband. Marriage in a Gond's life is very important as an unmarried man is not eligible for acting as priest at the sacrificial rites in honour of the village or clan or household deities. The socially accepted ways of acquiring mates among Gonds are (1) Marriage by negotiations, (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 marriages are customary. Widow marriages among Gonds are called 'pat' in their dialect. Divorce (parikat) among Gonds is easily granted for both man and woman on the grounds of adultery, barrenness, impotency and maladjustment. If a woman marries after divorce, the second husband has to pay compensation equal to the bride price paid by first husband and the woman has to return all the ornaments presented by her first husband.

The Gond woman plays a significant role in all socio-economic and religious activities of households. But she is not given such a status commensurate with her prominent role.

Gonds generally believe that their persapeen (supreme deity) blesses them with children and they are also aware the union of wife and husband results in pregnancy. Delivery is arranged in one corner of the house and a traditional mid-wife (Sonewailo) assisted by other elderly women attends the delivery. The child and mother are given purificatory bath on 9th or 11th day. The paternal aunt plays a significant role in name giving ceremony which takes place after two or three months after the birth of the child.

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.

Gonds were shifting cultivators in the past but they have become almost settled cultivators. They grow cotton, redgram, blackgram, greengram and til in addition to Jowar which is their staple food.

Gonds possess innumerable phraties, clans, village gods and goddesses in addition to Shambu Mahadeo (Lord Siva), Pahandi, Lingal and Jangubai. The god in Gondi dialect is known as peen as in Kui dialect of Khonds of Visakhapatnam district and their supreme god is Persa Peen. Each phratry is having its own Persa Peen. Two important ceremonies are observed in the months of Bhawe (April-May) and Pus (December-January) in honour of Persa Peen of each phratry. Similarly each clan or sub clan (Khandan) members observe annual feasts and rituals in the honour of their clan deities. Important deities worshipped by Gonds are Akipen (village deity), Nat Aawal (village mother), Siva Aawal or Dasuri Aawal (mother goddess), Polam Rajul (deity of hills and forests), Gouri Peen (Goddess of tiger) and Dodi Marke (mother of cowshed). Gonds do not eat the first fruits or new foodgrains 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. Gonds perform robust dance called Dandari during Deepavali celebrations.

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.

The ...
After Babhijhari revolt, the erstwhile Hyderabad Government undertook several developmental activities in Adilabad district such as survey and settlement of lands, distribution of pattasa and establishment of teacher training centres and cooperative institutions. A new awakening came among Gonds with the establishment of multipurpose block at Utnoor during II Five Year Plan and with starting of T.D. Blocks at Utnoor and Wankidi. During V Five Year Plan period, I.T.D.A. was established at Utnoor for promoting balanced growth in the entire tribal areas of Adilabad district.

The Gonds are changing under the influence of teachings of some famous saints of Maharastra State and are slowly adopting to Sanskritic Hinduism. Of late, the educated Gond youth are showing keen interest in reviving and popularising the old traditional socio-economic and political institutions like Grain Banks, Kaya Sabhas (inter-village councils) in order to foster unity among Gonds in particular and other hill tribes in general.

GOUDU:

The Goudus are a pastoral tribe in the agency tracts of Andhra Pradesh and they are recognised as Scheduled Tribe in the agency areas of Srikakulam, Vizianagaram and Visakhapatnam districts. They inhabit predominantly the hill tracts of Araku valley, Paderu, Munchingput areas of Visakhapatnam district. The population of Goudu according to 1961 census was 3,392. According to 1981 census their population is 8971.

The term Goudu is derived from 'gov' which means cow. As they rear cattle especially cows they are called Goudus. There is another caste group called Gouda, Gamalla, Kalalee and Ediga who are toddy tappers mainly living in the plain areas and are included in the B.C. list of Andhra Pradesh. The Goudus of agency areas and Goud or Gamalla (toddy tappers) are two distinct and different communities.

The literacy rate of Goudu was 4.27% in the 1961 census. It increased to 17.41% as per 1981 census reports.

The entire 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.

In Araku valley, the Goudus live in villages situated on the hill slopes. Those who graze cattle live in their temporary settlements on the hill tops called 'adaari'.

They train their cattle in adhari to face jointly any wild animal whenever it attacks them. They milch the cattle and sell the same in the villages and nearby towns. They generally prepare curd out of which ghee is extracted and sell to the petty merchants of plains.

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

Miller [Goudus are also called Konda Goud in Agency areas] [They practise shifting cultivation and also settled cultivation in the valley lands. The main occupation of Goudus of interior villages is cattle rearing. Each village in the agency areas generally have one Goudu family to look after the cattle of the entire village. Any person even other than Goudu tribe who looks after the cattle of entire village is also called Goudu. The Goudus get cooked food from each home except from Valmikis for their services and food grains annually.] *Elo cattle*

[The popular ways of acquiring mates are through negotiations, capture, love and elopement and service. Levirate type of marriage is also vogue.] [They celebrate all festivals along with other tribal groups and in the culture and way of life they are indistinguishable from other tribal groups.] *major type of marriage*

HILL REDDY:

The Hill Reddis inhabiting the hill tracts flanking the Godavari river in Khammam district subsist on Podu cultivation. Hill Reddy is the English name given to Konda Reddies in some parts of the erstwhile State of Hyderabad.

The Hill Reddy tribe is enumerated separately. According to 1961 Census the population of Hill Reddy was 3,894. Most of them are living in Khammam district.

The literacy rate among Hill Reddy was 2.60% in 1961 Census, which rose to 4.48% in 1971 Census while it increased to 13.57% in 1981. (For more ethnographic details see the notes on Konda Reddy).

JATAPU:

Jatapus are an acculturated and Teluguised section of Khond Tribe. Most of them are found living in Srikakulam and the present Vizianagaram districts. Their population according to 1981 Census reports is 86,506.

literacy rate among Jatapus was 4% in 1961 Census and it increased to 9.63% by 1981 Census. The Jatapus are relatively more advanced than Khonds in literacy and cultivation practices. (As Khonds and Jatapus are one and same tribe detailed ethnographic notes is furnished under Khonds).

KAMMARA:

Kamaras are a Scheduled Tribe inhabiting the scheduled areas and their adjoining areas in Srikakulam, Vizianagaram, Visakhapatnam, East Godavari and West Godavari districts. They are also called Konda Kammara, Koya Kammara and Ojadu.

According to 1961 census, the population of Kammara tribe was 24,629 and the entire population confined to the then Srikakulam, Visakhapatnam, East Godavari and West Godavari districts. Their population increased to 36,548 as per 1981 census reports and some of Kammaras of plain areas who are classified under backward classes claimed as Scheduled Tribe Kammaras. This may be due to the confusion as a result of a backward class community existing with a similar or identical name. The census enumerators might have been misled by the similarity in name and enumerated them under Kammara tribe even though in reality, there is no relationship between Kammara Scheduled Tribe and Kammara or Kammari caste which is known in the plain areas of this State.

Even though traditional occupation of kammaras of agency areas is blacksmithy and carpentry, most of them gave up their traditional occupation and resorting to shifting cultivation and other type of settled cultivation.

According to 1961 census, the literacy rate among kammaras was 2.90% which increased sharply to 8.26% in 1981 census. This increase may be due to enumeration of persons belonging to Kammara or Kammari caste, a backward class community.

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 negotiations are socially approved form of acquiring mates. Both levirate and ~~mate~~ are in vogue. Unlike the kammaras of plain areas, kammaras of agency areas eat beef and pork.

Kammaras worship Nishan Devatha, Sankudevata, Jakiri Devatha and Gangamma. They perform Chaitpurab, Gangamma panduga and new fruit crop eating ceremonies such as Mamidi Kotha, Kandi Kotha, Chikkudu Kotha and Korra sama Kotha. They perform Dimsa folk dance along with other tribal groups.

They have traditional tribal council of their own. Apart from "Barobai" the village traditional council regulates the social life of kammaras and to settles 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 1961 Census was 74 and it gradually increased to 289 by 1971 (290.54%) and 399 by 1981 (38.06%). The population of Kattunayakans is more (209) in the urban areas than in rural areas (190)

as per the 1981 Census unlike all other tribes. The increase in their population in this State especially in urban areas may be due to increase in the number of employees of Kattunayakan community of Tamilnadu working in this State.

The literacy rate among Kattunayakans was 1.35% as per 1961 Census. It increased to 15.22% as per 1971 Census and 26.32% in 1981 Census. The increase in literacy rate among Kattunayakans may be perhaps due to migration of employees and their families from Tamilnadu to Andhra Pradesh due to their employment as Kattunayakans are also declared as Scheduled Tribe in Tamilnadu State.

KOLAM:

Kolams are one of the primitive tribal groups in Andhra Pradesh and they are predominantly found in tribal areas of Adilabad district. They number 26498 according to 1971 Census reports. They live in exclusive settlements in interior forests and mountainous tracts. They are also found in the neighbouring states of Maharashtra and Madhya Pradesh.

Kolams call themselves as kolavar. Kola in their dialect means bamboo or stick. As kolams prepare baskets, wattles and winnowing fans with bamboo (kola), they might have been calling themselves as kolavar. The suffix 'var' or 'var' means people of that family or sect. They also believe that as the traditional medicine man (Delak) among kolams prescribes herbal medicines, identifies diseases and forecasts events by measuring a charmed magic stick of bamboo, they call themselves as 'kolam'. The Raj Gonds usually call kolams as 'Pijavis' (priests). Kolams and Raj Gonds enjoy equal social status. The Telugu speaking people call them as 'Mannewarlu' meaning people living in the forest areas.

The four tribal groups predominantly living in the tribal areas of Adilabad district namely Gonds, kolams, pardhans and Thotis are maintaining symbiotic relations since times immemorial and possess identical clan systems and associated practices. Gonds were the ruling class in the past and occupy important position while kolams are their priests and pardhans and thotis are their bards. Intermarriages between Gonds and kolams are rare and considered to be irregular by both tribes. But the offspring of such unions experience no great difficulty in being accepted into either tribe.

Kolams trace their descent to Bhima and Hidimbi, the wellknown character in the epic Mahabharatha. Kolam treat Hidimbi as their patron Goddess and Bhima as supreme deity (Pera Deyyam) and he is known as 'Bhimaiah' in their parlance.

The Gonds and kolams possess identical social structure. The four phratry system of Gonds is also found in kolams but with a different nomenclature. The four phratries among kolams are yedu dayalkher (seven spirits group), Aru Dayal Kher (six spirits group), Idu Dayal Kher (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 perform a number of rituals and ceremonies at different stages of life such as delivery, initiation, puberty, marriage and death to appease the evil spirits. Generally delivery takes place in a separate hut constructed outside the settlement exclusively for this purpose and the pregnant woman at the time of delivery is kept in this hut till the navelcord of the child is dried up and fallen off. When a girl attains puberty she is made to sit in a separate corner of the house and is not allowed to touch any thing in the house. In some kolam villages a small temporary hut is constructed to keep the girl during menstruating period. Kolams impose severe restriction on menstruating woman. She is not even allowed to pass through the main door of the house. Initiation ceremony called 'hargul somekad' in their dialect is an unique and distinct social institution among kolams. Every male member who has attained the age of 15 to 18 years has to undergo this ceremony before his marriage; other wise he is not eligible for marriage or to accept sacred food offered at the shrines during festivals or other rituals.

Among kolams child marriages were celebrated in the past but nowadays this practice is not in vogue. Kolams generally acquire their mates through marriage by negotiations (Kadiyam pendli), marriage by capture (Sumtapsar), marriage by love and elopement (Goraka pendli or Mess pendli), marriage by service (Illatam pendli) and marriage by intrusion (Yellosonktha pendli). The levirate marriages are also practised by kolams. It is called 'pat'. Divorce among kolams is known as 'parkat' and adultery is not a serious fault. The dead bodies are generally buried and in a few cases cremation also takes place.

Kolams in the past were shifting cultivators but after the introduction of forest conservancy laws they have become sedentary cultivators. In addition to this, they manufacture baskets, wattles, grain bins and winnowing fans. But, in modern times as forests are dwindling and bamboo is not available, they are forced to give up their traditional occupation of basket making. Kolams were traditional medicine men serving various tribal groups in their areas. Each kolam family used to render service to 5 to 10 villages and was getting

remuneration in kind. But with the advent of modern medical facilities kolams are gradually giving up their traditional occupation also. Kolams grow Jowar, Black gram, cotton, red gram and til. Their staple food is jowar.

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 head man 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.

Lord Bhima or Bimayyak is the Chief deity of kolams. The village deity called Nadidiyamma is invariably found in the centre of every kolam settlement. They also worship Sitadevi, Laxmi, Idumala Devi (Hidimbi), Potharaju and Jangubai. They celebrate pokke kotta panduga (ceremonial eating of new mohwa flowers). Mondos (new year festival and ceremonial ploughing), Bhimayyak lagna (Marriage of Lord Bhima), Akhandi (deities for protection of cattle and kothala (eating of new food items). Kolams perform a dance to the melodious music produced by long bamboo flute. In addition to this, they also perform Gusadi and Dimsa dances.

Kolams are recognised as a primitive tribal group by Government of India during 1980-81 and special schemes are being implemented exclusively for their development in addition to various schemes of I.T.D.A. Family based antipoverty programmes are being taken up with minimum outlay of Rs.10,000/- per family with cent percent subsidy. As a result of all these activities, kolams, who were once shifting cultivators are now adopting modern methods of cultivation with great enthusiasm. Establishment of a separate mini developmental agency for kolams under I.T.D.A and separate educational institutions exclusively for them has created much awareness and confidence in them and helped them to march towards development and modernisation.

KONDA DORA:

The Konda Doras who are also known as 'Konda Kapus', 'Kubis' and 'Konda Porjas' are found chiefly in the scheduled areas of Srikakulam, Vizianagaram, Visakhapatnam and East and West Godavari districts of Andhra Pradesh.

Their population according to 1961 census was 86,341 and it increased to 1,01,556 (16.85%) in 1971 census and it increased to 1,39,238 in 1981 census (37.10%). The traditional habitat of Konda Doras is the scheduled areas and the adjoining areas in the districts of Srikakulam, Vizianagaram, Visakhapatnam

East Godavari and west Godavari. The literacy rate among Konda Doras in 1961 census was 3.22% and it increased to only 5.79% in two decades. Konda Doras are one of the backward tribes in the State.

They call themselves as Kubi or Konda Kubi in their own dialect which is called Kubi. This dialect can be included in the Dravidian linguistic family. 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 can speak Adivasi Oriya and Telugu.

Konda Dora Tribe is divided into a number of clans such as Korra, Killo, Swabi, Ontalu, Kimud, 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 negotiations 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 to settled cultivation because of restriction imposed due to conservations. They collect and sale Minor Forest Produce.

They worship 'Boda Devata', '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.

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.

Some of the caste group members with identical nomenclature are claiming the status of Scheduled Tribe by producing bogus Tribal Certificates.

KONDA REDDI:

Konda Reddis are inhabiting on either bank of river Godavari in the hilly and forest tracts of East Godavari, West Godavari and Khammam districts of Andhra Pradesh. Konda Reddis are also known as 'Hill Reddis' and 'Pandava Reddis'. Their population according to 1981 census reports is 54,473 and they are predominantly found in East Godavari and sparsely in West Godavari and Khammam districts. Their mother tongue is Telugu only. It is significant to note that even though Konda Reddis have been living in the interior places and cut off from main centers of civilisation, they speak chaste Telugu.

There are no totemic clans like Koyas among Konda Reddies. The surnames or Intiperlu only regulate matrimonial relations.

The following surnames are commonly found among Konda Reddis:

1. Gatreddi	2. Kelala	3. Kondla	4. Veluguni
5. Mula	6. Pallala	7. Sadala	8. Kakuri
9. Duchai	10. Jampa	11. Konala	12. Gudanala
13. Gadabala	14. Tammala	15. Mutiwada	16. Kopal
17. Golla	18. Karakala	19. Boli	20. Gogula
21. Gugunta	22. Madkam	23. Sagina	24. Chendala
25. Tammila	26. Cholea	27. Murala	28. Sukura
29. Bhattu	30. Kotla	31. Chedala	32. Kittula
33. Ketchala	34. Barchea	35. Kalmuka	36. Andala
37. Damala	38. Matla	39. Radala	40. Revula
41. Bisala	42. Valala	43. Kanabala	44. Arusukula
45. Kurla	46. Vendula	47. Agedela	48. Dasakattula
49. Ventla	50. Patla	51. Pogula	52. Purari
53. Poteri	54. Boduluru	55. Kondamodalu	56. Sintalavada
57. Parchika	58. Korukodi	59. Koppu	60. Suntru
61. Thumbaudu	62. Sambaudu	63. Arecell	64. Vinela
65. Pitla	66. Chintala	67. Sidi	68. Sonkala
69. Madi	70. Tumuru	71. Kanugula	72. Dipala
73. Upochoti	74. Buzur	75. Peeru	

Konda Reddi is one of the Primitive Tribal Groups characterised by low literacy rate. In 1961 census, the literacy rate among Konda Reddis was 1.85% which rose to 4.25% in 1971 census, which registered further increase at 7.77% in 1981.

The name 'Konda Reddi' may then have been applied to the primitive hillmen because they were included among the subjects of the Reddi Kings. (HAIMENDORF 1945 P.28). Most of the traditional Muttadars (Headmen for group

of villages) belong to this tribe. (They eat pork but they do not consume beef traditionally) (They worship Muthyalamma (Village deity), Bhumi Devi (Earth Goddess, Gangamma Devi (River Goddess), five brother pandavas and Saralamma. They celebrate festivals like Mamidi kotha, Bhudevi Panduga, Gangamma Devi Panduga and Vana Devudu Panduga during which they offer bloody sacrifices to the deities.)

Konda Reddis have a highly democratic institution of social control called Panchayat. The Panchayat is not an exclusive body but an informal gathering of all the elders of the village. Each village has a traditional headman called Pedda kapu. The post 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 his absence from the village and he is called Pinna Pedda. All community offences like adultery, incest and cases of divorce and inter-dining with persons of a lower community are dealt with by the village panchayat.

The main occupation of the Konda Reddis is shifting cultivation and agriculture labour. They are also adoptive of settled cultivation and horticulture. Forest labour, collection and sale of minor forest produce, fishing and hunting are their subsidiary occupations. They take toddy from *Borassus flabellifer*, the palmyra palm and caryota wine. They are not in the habit of distilling mahua liquor as mahua trees (*Bassia latifolia*) are not available. They collect wild fruits like *Buchanania latifolia*, *Zizyphus Fajuba*, *Zizyphus Oenopia*, *Semoarpus Anarcadium*, *Diospyros Melanoxylon*, *Mimusops Hexandra* and *Hardwickia binnata*. They eat tubers like *veli sheanda gadda*, *nalla sheanda gadda*, *vaimu gadda*, *nara dumpa* and *teana dumpa*.

KHONDS:

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 Samanthulu, Londa 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 *Kuings* or *Kui Dora*.

Their population according to 1961 census was 21,754 and 34,382 as per 1971 census (58.05%) and 39,408 as per 1981 census (14.62%).

They are more populated in rural areas (105) as per 1981 census. The population of Khonds has registered sharp increase from 21,754 in 1961 census to 34,382 as in 1971 census while the growth rate declined in 1981 census. Its decline in growth rate may be due to the fact that many of the Khonds living in Visakhapatnam agency tracts style themselves as Samanths and since Samantha is not declared as Scheduled Tribe, they might not have been enumerated as Khonds. Khond is the most backward community literacy wise. In 1961 census, the literacy rate among the Khonds was 1.01% which declined to 0.92% in 1971. In 1981 census, it registered a marginal increase to 1.26%.

The Khonds are divided into the following Sub-Tribes:

1. Dongria Khond 2. Desya Khond 3. Kujarya 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 *Illu Peru* (house deity). A few clans with their *Illu Peru* are given below:

- | | | | |
|-------------------------|----------------------------|---------------------------|--------------------------|
| 1. Melleka (Ganga Peru) | 2. Mandinga (Sannulu Peru) | 3. Sirika (Ganga Peru) | 4. Hooika (Donga Peru) |
| 5. Vingoda (Ganga Peru) | 6. Hareka (Ganga Peru) | 7. Niska (Sita Peru) | 8. Praska (Ganga Peru) |
| 9. Killeka (Dodi Peru) | 10. Holka (Sita Peru) | 11. Mutaka (Sita Peru) | 12. Boikinga (Holluperu) |
| 13. Kumrika (Sita Peru) | 14. Limmaka (Sita Peru) | 15. Miniyeka (Donga Peru) | |

The clans between whom the matrimonial alliances are not allowed are called *Tainga* or brother clans and the other clans between whom the marital alliances are permitted are called *Sandinga* clans. These groups of clans however do not form into phratries.

Monogamy is the rule. Polygyny is rare but Polyandry is unknown. Both levirate and junior sororate are in existence. Marriage by exchange, marriage by 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 *kuv*. 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 well versed in handicrafts like basket and mat weaving, oil extraction etc.

KOTIA:

Kotia is recognised as Scheduled Tribe in Andhra Pradesh and Orissa States and they are chiefly found in the scheduled areas of Visakhapatnam and Vizianagaram districts of Andhra Pradesh. As per 1961 census, the population of Kotias in Andhra Pradesh was 11,008 and it increased to 17,888 during 1971 census registering the decennial growth rate of 6.25%. Their population increased to 31,466 as per 1981 census. This abnormal growth in the population indicates either inter State migration (Orissa) or inclusion of caste groups under Kotia tribe.

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 in Visakhapatnam district. In some villages, these people are referring their tribe as Bagata. 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 among themselves and with other community people living around them.

The age old dormitories called 'Dangdigore, Dangada Basa' for unmarried boys and girls are functioning among Kotias. They play games like Bagechelli (Tiger and goat play), kukdakelbar (fox and fowl play), Rela (Rail play), Kandakuna etc. and sing songs like 'Chailorigeeth', 'Sankdigeeth', 'Oiligeeth' etc.

They are more populated in rural areas (39,303) than in urban areas (105) as per 1981 census. The population of Khonds has registered sharp increase from 21,754 in 1961 census to 34,382 as in 1971 census while the growth rate declined in 1981 census. Its decline in growth rate may be due to the fact that many of the Khonds living in Visakhapatnam agency tracts style themselves as Samantha and since Samantha is not declared as Scheduled Tribe, they might not have been enumerated as Khonds. Khond is the most backward community literacy wise. In 1961 census, the literacy rate among the Khonds was 1.01% which declined to 0.92% in 1971. In 1981 census, it registered a marginal increase to 1.26%.

The Khonds are divided into the following Sub-Tribes:

- | | | |
|------------------|------------------|------------------|
| 1. Dongria Khond | 2. Desya Khond | 3. Ku! iya Khond |
| 4. Tikiria Khond | 5. Yeneti Khond. | |

Each sub tribe of Khon! tribe is divided into a number of clans. Each clan has a distinct name and *Illu Peru* (house deity). A few clans with their *Illu Peru* are given below:

- | | | | |
|-------------------------|----------------------------|---------------------------|--------------------------|
| 1. Melleka (Ganga Peru) | 2. Mandinga (Sannulu Peru) | 3. Sirika (Ganga Peru) | 4. Hooika (Donga Peru) |
| 5. Vingoda (Ganga Peru) | 6. Hareka (Ganga Peru) | 7. Niska (SitaPeru) | 8. Praska (Ganga Peru) |
| 9. Killeka (Dodi Peru) | 10. Holka (Sita Peru) | 11. Mutaka (Sita Peru) | 12. Boikinga (Holluperu) |
| 13. Kumrika (Sita Peru) | 14. Limmaka (Sita Peru) | 15. Miniyeka (Donga Peru) | |

The clans between whom the matrimonial alliances are not allowed are called *Tainga* or brother clans and the other clans between whom the marital alliances are permitted are called *Sandinga* clans. These groups of clans however do not form into phratries.

Monogamy is the rule. Polygyny is rare but Polyandry is unknown. Both levirate and junior sororate are in existence. Marriage by exchange, marriage by 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 *ku! 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 well versed in handicrafts like basket and mat weaving, oil extraction etc.

KOTIA:

Kotia is recognised as Scheduled Tribe in Andhra Pradesh and Orissa States and they are chiefly found in the scheduled areas of Visakhapatnam and Vizianagaram districts of Andhra Pradesh. As per 1961 census, the population of Kotias in Andhra Pradesh was 11,008 and it increased to 17,888 during 1971 census registering the decennial growth rate of 6.25%. Their population increased to 31,466 as per 1981 census. This abnormal growth in the population indicates either inter State migration (Orissa) or inclusion of caste groups under Kotia tribe.

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The age old dormitories called 'Dangdigore, Dangada Basa' for unmarried boys and girls are functioning among Kotias. They play games like Bagechelli (Tiger and goat play), kukdakelbar (Fox and fowl play), Kela (Rail play), kandakuna etc. and sing songs like 'Challorigeeth', 'Sankdigeeth', 'Oiligeeth' etc.

Four types of acquiring mates are in vogue in this community. They are 'Bodobila' (marriage by negotiations), 'Udaliyajibar' (marriage by mutual love and elopement), 'Dangdigikbar' (marriage by capture) and 'Gorjuvai' (marriage by service). Both levirate and sororate are socially accepted.

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 elopement, adultery, theft, divorce, land disputes, quarrels etc.

The principal deities worshipped by Kotias are 'Pedda demudu', 'Sanku demudu', 'Nandi demudu', 'Jakaridemudu' and 'Gangadevatha'. They celebrate festivals like puspurab, Soyuth purab, Nandi purab, Ashada Jathara, Gairam panduga, Peddademudu panduga, Bheemadevudu panduga and first new crop eating festivals like Korra, Samakotha, Metta Dhanyam kotha, Mamidi Kotha etc.

According to 1961 census, the literacy rate among Kotias was only 3.32% of which female literacy was very low i.e. 0.74%. The rate of literacy increased to 5.45% in 1971 and 9.71% in 1981 census periods. The increase in literacy levels from 1971 to 1981 may be due to establishment of I.T.D.As. and opening of more number of educational institutions.

There are several sub divisions mentioned along with the generic name Kotia. Some of the persons belonging to caste groups with identical names like Benthoriya, Holva are claiming Scheduled Tribe status in order to grab the unintended benefits extended to Scheduled Tribes. The parts of or groups within tribes or tribal communities mentioned against one entry and those which have mutual affinities amongst them are being included in the same tribe (Dadaji V Sukadeo A 1980 SC 150 as quoted by Durga Das Basu, Constitutional Law of India, Youth Edition P.347).

KOYA:

The Koyas are mainly inhabiting the hilly areas of West Godavari, East Godavari, Khammam and Warangal districts and are sparsely found in Adilabad and Karimnagar districts. The Koya population of the State as per 1981 Census is 3,62,341 constituting 11.41% of the total Scheduled Tribe population.

The Godavari and Sabari rivers flowing through the Koya country exercise profound influence on Koyas' economic, social and cultural life. Koyas popularly call themselves as Dorala Sattaya (Lords group) and Putta Dora (original lords) and they are believed to be a section of Gondi speaking race.

Koyas of Adilabad, Karimnagar, Warangal and some parts of East Godavari have forgotten their own dialect and adopted Telugu as their mother tongue. ~~like Gonds~~. Koyas call themselves as Koitur in their dialect. *like Gonds*.

Racha koyas claim their descent from the legendary king Pagidida Raju and his wife Sammakka.

The Koya tribe is divided into several functional endogamous groups who are in turn divided into several exogamous phratries. Racha Koyas (ruling class) claim superiority over all other functional groups. But in modern days, this distinction based on functions of each group is disappearing and even respective groups are not following their traditional occupations.

The phratry structure of Koyas is identical with the phratry system of Gonds and are divided into (1) Mudava gatta, (2) Nalugava gatta, (3) Idava gatta, (4) Aravagatta and (5) Yedava gatta. These divisions are exogamous and are meant mainly to regulate marital alliances and other familial relations. Each phratry is again divided into several clans with different gods and goddesses. Marriage among Koyas takes place after puberty and cross-cousin marriages are encouraged. The following four types of acquiring spouses are in vogue among Koyas:

1. Marriage by negotiations (Pill'otini Tahpipel Tungatam).
2. Marriage by Love and Elopement (Eruvuru Istamasi Kaliathoru).
3. Marriage by capture (Poyi thor).
4. Marriage by service.

Marriage by negotiations is becoming more popular in modern times.

Divorce is oral and conventional but not legal and it may be initiated from either side. After divorce children are generally left with the father or grand parent. The Kulapanchavath and Poyi (village headman) play an important role in administering the divorce. Widow remarriage known as Maru Manuyu is allowed among Koyas. Though the re-married widow is not allowed to wear Pustle (marriage badge), she is given equal status with other married women in all social and religious functions.

Monogamy is the general practice among Koyas though a few rich people and landlords may marry more than one woman. Levirate marriages are also

in vogue. Descent is through male line only. Though Koya woman has got equal status with men in all social, religious activities and more important in economic sphere, she is not entitled to inherit property.

Birth
Koyas believe that pregnancy of a woman is the result of God's gift and an aged woman of the village attends the delivery. The purificatory bath is given to the mother and child on eleventh day and a feast is arranged for the co-community people. No specific ritual is celebrated for name giving ceremony.

Puberty
During the period of first menstruation, the girl is seated on palm leaves in seclusion in a corner of the house. She is given purificatory bath and new clothes on 11th day and then only allowed to attend to her normal chores.

Death
Koyas bury or cremate the dead. Usually in case of children or pregnant women, the corpse is buried and in others it is cremated. Only clan members carry the corpse to the burial ground. After burial, all the people who accompanied corpse take bath and after a lighted lamp in the dead person's house, they go to their houses. They observe Chinna karma on 11th day and Pedda Karma on 21st day.

Occupation
The Koyas are mainly settled cultivators. They grow Jowar, Chodi, Bajra and other millets.) As per 1971 census reports, 48.08% of the working population are cultivators and 47.02% are agricultural labourers. But as per 1961 census, cultivators constituted 63.91% and agricultural labourers 31.23% to the total working force among Koyas. This trend shows that many of the cultivators have lost their lands and become labourers.

Traditional Village Panchayat
The traditional village panchayat of Koyas (Kula Panchayat) consists of (a) Povj (headman), (b) Pinapedda (who assists headman in conducting enquiries) and (c) Vyapar (messenger). Disputes like divorce, inter-caste marriages etc. are dealt with by this panchayath. It also takes active part in the marriage ceremonies and conducting of fairs and festivals.) The presence of Povj is imperative on marriage occasions and infact all formalities are observed under the supervision and direction of the headman.) in Khammam and Warangal districts, Koya headman Povj is known as Patel.) Inter village disputes are settled by a traditional institution called Samuthu which is presided over by Samuthu Dora and assisted by a messenger called Bantroth. This council generally will have ten to fifteen villages in its jurisdiction.

Lord Bhima, Korra Rajulu, Mamili and Potharaju are the important deities to koyas. Their main festivals are Viji 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 such as:

- | | |
|----------------------|---|
| 1. Linga Vadde | Idol carrier |
| 2. Jalakapu Vadde | Sprinkles water in front of shrines. |
| 3. Talapathi | Custodian of ceremonial ornaments of deities. |
| 4. Edamarri | Horn blower. |
| 5. Vejju or Kattubot | Medicine man who placates evil spirits. |
| 6. Pujari | Priest. |

Most important fair celebrated by Koyas is the Sammakka-Saralamma Jatra once in two years on full moon day of the Magha Masam (January or February) at Medaram village in Mulug taluk, Warangal district. This is a traditional fair for the Koyas of Madhya Pradesh and Maharashtra States also. In modern times, lakhs of non-tribals particularly from backward classes also attend to this fair with much devotion and traditional gaiety.

Koyas perform a robust dance called Peramakok ata (Bison horn dance) during festive and marriage ceremonies.

KULIA:

Kulia is numerically very small tribe inhabiting the scheduled 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 1961 census was 85 and 188 as per 1971 census (21.18%) and 413 as per 1981 census (119.15%). Their population is more in rural areas (350) than in urban areas (63) as per 1981 census. The literacy rate among kulas was 3.53% according to 1961 census. It increased to 14.89% as per 1971 census and again declined to 11.62% as per 1981 census.

Kulias are divided into number of exogamous patrilineal clans. The major clans are (1) Naga, (2) Surjo, (3) Matya, (4) Killo, (5) Hanuman or Golleri and (6) Pangi. The institution of *Nestam* (bond friendship) which is also called *Goth Band Bar* is in vogue. According to this institution, a member of particular clan ceremonially enters into bond friendship (*Nestam*) with a member of another clan at the time of the marriage of the former. Marriage between the offspring of two *Nestam* friends is considered incestuous.

Kulias observe clan exogamy. Though marriage by negotiations 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 in the houses and are equally proficient in Telugu. The pantheon of Kulias includes Lord Appala Narasimha of Simhachalam and Lord Jagannath of Puri. They celebrate *Korra-sama Kotha*, *Metta*, *Dhanyam Kotha*, *Chikkudu Kotha* and *Mamidi Kotha*.

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

LAMBADAS

The Lambadas are a colourful versatile tribe inhabiting most of the districts of Andhra Pradesh except East Godavari, Visakhapatnam, Vizianagaram and Srikakulam Districts. They are also known as Lambani, Banjari, Sugali or Sukali in different regions of the country.

It may be suggested that Banjaras are derived from the Charan (wanderer) or Bhat caste of Rajputana. Their population according to 1981 Census reports is 11,57,604. The Lambadas are the largest tribe in Andhra Pradesh. They are found interspersed amidst tribal and non-tribal population and yet tenaciously maintaining their cultural and ethnic identity. Generally, they live in exclusive settlements of their own called Tandas named after headman of the group (Naik). The linguistic, cultural affinities of Lambadas and various historical records establish the fact that they originally hailed from northern parts of the country especially Marwar region of Rajasthan. They migrated down south as carriers of merchandise along with Moghal armies. The Lambadas present a complete picture of transition of a group of people from nomads to settled peasantry. They gave up their traditional occupation of merchandise on pack animals after the advent of modern methods of transportation. Banjaras or Lambadas are found in many States in India but

their social status varies from State to State. They are notified Scheduled Tribes in Andhra Pradesh, Orissa, Bihar and as Scheduled Castes in Karnataka, Himachal Pradesh, Haryana and Union Territory of Delhi.

The Banjaras are a strong and virile race with tall stature and fair complexion. Men are muscular and of medium height. The traditional dress of the men comprises of Dhoti, short trousers and gaudy turbans. The womenfolk wear 'langa' of coarse cotton prints richly embroidered with many folds at the waists. The 'Phadki' is worn over the shoulders from the head. The bodice called 'kanchli' decorated with cowries, beads, glass pieces and tassels. Instead of saree Lambada women wear a veil referred as 'Tukri'. Girls tie some brass bells to their legs making jingling sounds while walking and are referred as 'janjriya'. They are removed at the time of marriage. The unmarried Lambada girls wear 'Topli' to their pigtaails, but after the marriage 'Gugri' are worn above the Topli. It is informed that the Gugri symbolises as Mangalasutra (marriage badge). Brass rings called 'Makri Pogulu' are worn as ear rings by these lambada women and they are hung from the ear lobes. Married women wear ivory bangles or imitation of them above their elbows which are referred as 'Balua'. They also wear brass anklets called 'Vankidi' and 'kassu'. 'Chungte' 'chatki', 'Benehuva' and 'Anguthola' are worn to their toes. If a Lambada woman is widowed, Gugri, Chodo, Chungto Khaviya, Anguthola and Vankidi are removed from her.

Lambada tribe is divided into five phratries namely:

1. Rathod (Bhukhya)
2. Jadhav (Vadthiya)
3. Chavan
4. Pomar
5. Ade (Banoth)

These phratries are further divided into a number of patrilineal kin groups called Pada or Jat (clan) in their dialect. It is informed that Rathod phratry consists of 27 clans, Jadhav 52, Chavan 6, Pomar 12 and Ade 13. Rathod is also known as Bhukya, Jadhav is also other-wise called as Vadthya.

Each phratry is an exogamous unit, and one has to marry outside his phratry. For instance, Rathod can marry from Jadhav or Chavan or Pomar or Ade. Clan is a patrilineal and used as the prefix to the name of an individual.

There are traditional musicians and bards to Lambadas called 'Dappans'. Dappans depend mainly on the gifts presented by Lambadas on various occasions and also work as manual labourers. There are three divisions among Dappans.

They are as follows:

1. Bhat
2. Dhadi
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'.

In addition to above sub-divisions, there is another endogamous sub-division called Sonar Lambadas who manufacture silver and gold ornaments. All these groups are endogamous sub-divisions of main Lambada Tribe. These groups also adopted the Clan organisation of main Lambada Community. But inter-group marriages are strictly prohibited. All these sub-divisions are considered inferior in social status to main group.

Lambadas have their traditional council for every 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. In the absence of the Nayak, the Karbari presides over the meetings. The Dappan, the official messenger conveys the messages to the Tanda members on the order of the Nayak. If there are no heirs to inherit the office of the Headman (Nayak), a member from his clan is chosen. The presence of Nayak, Karbari and Dappan is essential during the marriage ceremony. They call traditional council as 'Naiker Ghar'.

Marriage by negotiations is the only accepted way of performing marriages and some times marriage by service is also practised. The bride-price among Lambadas consists of an amount varying from Rs.400/- to Rs.1000/-, 2 goats, 1 cow, 150 to 200 kernel pieces of coconut. Marriage ceremonies take place for three days.

The joint family was the norm in the previous generations but now it is being broken down gradually into nuclear type. The Banjaras live indetached settlement of huts called 'Tandas' usually at some distance from the main village of other communities. The dead are cremated in a separate cremation ground. The Banjaras believe that the world is protected by a multitude of spirits-Benign and Malign. Hence these malignant spirits are periodically appeased through sacrifice and supplication which form the contour of their

festivals like Seetala and Tulja Bhavani (Kankali, Merama). The Banjaras also worship and pay reverence to the benevolent gods such as Vishnu, Rama, Venkateswara or Balaji and Seva Bhaya. Merama 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 worship particularly Mathral, a goddess for the welfare of the cattle on either Tuesday or Thursday, Kanakali and Mankali at the time of festivals like Dasara and sacrifice goats to these deities. They also worship and pay reverence to Rupa Sathi, Lakshma Sathi, Huma Sathi, Kosali Sathi, Sau Sathi and Somali Sathi who are fertility goddesses. They celebrate the Hindu festivals like Ugadi, Balaji, Rakhi, Naga Panchami, Dasara, Deepavali, Sankranti, Sivaratri and Holi. The important traditional festivals are Teej, Seetala and Tulja Bhavani and they regularly celebrate them.

In the cool month of 'Sravana' when the monsoon rains drench the parched earth, the Banjaras celebrate the fertility festival of 'Teej' in the beginning of the monsoon after the trying months of sizzling heat. Teej festival is celebrated for nine days with a day to day variations in the intensity of ritual performances. This festival of fertility is exclusively the festival of maidens, who are considered to be free from pollutions of birth and other unclean sexual activities. During festive celebrations Merama and Seva Bhaya are propitiated.

Seetala is another important annual festival of Banjaras performed in the month of Ashada or Sravan. This festival unlike the festival of Teej provides ample opportunity for mass observance of rites. On the eve of Seetala festival, the Banjaras propitiate all the seven sister malevolent deities namely:

- (1) Tulja
- (2) Dholangar
- (3) Hingl Bhavani
- (4) Amba
- (5) Merama
- (6) Masoori
- (7) Seetala

Seetala being the youngest of them is propitiated first. Apart from the seven sister deities, Banjaras also propitiate a male deity called 'Lankadiya'. Lankadiya is the messenger of these seven sisters. This festival is celebrated on the outskirts of the 'Tanda'.

Seetala and her seven sister deities are considered as goddesses of small pox and these rituals are performed to appease them, in order to protect themselves and cattle from all kinds of diseases.

Tulja Bhavani festival is celebrated on any Tuesday or Thursday in the month of Karthika (November-December). Unlike the festivals of Seetala and Teej, Tulja is a festival of sacrifices and offerings by individual families of Banjara. The main temple of this supreme deity is at Sholapur. They go on pilgrimage to Sholapur.

Banjaras are expert cattle breeders and largely they subsist by milk and milk products. They have settled in modern times on land and also became good agriculturists. In the past they used to manufacture gunny bags and supply to farmers. But in modern days they are not manufacturing gunny bags as mill made bags are available at cheap rates. Banjaras 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 rickshaw pulling and by earning daily wages in construction work of buildings and roads.

MALI:

Malis are predominantly found in scheduled areas of Visakhapatnam, Vizianagaram and Srikakulam districts. They are also called Mahali and Malli.

Their population according to 1961 Census was 1,443 and 1,978 as per 1971 Census (37.07) it increased to 2,467 as per 1981 census (24.72%). Their population is more in rural areas (2,355) than in urban areas (112). The literacy rate among Malis as per 1961 Census was 7.41% and as per 1971 census, it was more or less constant (7.53%). As per 1981 Census, their literacy rate increased to 9.73%.

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

I. Bodo Malis:

1. Khandya Malis

II. Sano Malis:

1. Pannari Malis

2. Pondra Malis

2. Sorkuva Malis

3. Thagoor Malis

3. Donguradiya Malis

4. Kosalva Malis

The Bodo Malis are considered superior sect and both men and women of this group wear sacred thread, whereas in the other sub divisions, only men wear sacred thread.

The traditional dormitories known as 'kuppus' were once popular in this community. But this institution is slowly dying out as they have seen living in mixed villages and other groups.

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

MANNE DORA:

Manne Doras inhabiting the scheduled areas of Visakhapatnam, Srikakulam and East Godavari districts of Andhra Pradesh. They also style themselves as Manne Rajulu.

Their population according to 1961 census was 8,476 which increased to 9,372 by 1971 (10.57%) and 18,964 by 1981 (102.34%). The abnormal growth rate in Manne Dora population may be due to addition of other tribal population with identical names. Their population is more in rural areas (18,736) than in urban areas (228) as per 1981 census. The literacy rate of Manne Doras as per 1961 census was 7.17% and as per 1971 census, it declined to 5.61% and it slightly increased to 6.72% as per 1981 census.

The social organisation of Manne Doras is based on exogamous, patrilineal descent group called *Aulam* in Paderu area, *Bamso* in Araku and Kilagada areas and *gotram* in other areas. The major *Aulams* are (1) Killo, (2) Matya, (3) Gallari or Hanuman, (4) Rambli, (5) Pangi, (6) Korra and (7) Naga. Though *Aulam* 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 Manne Doras.

Though marriage by capture, by service and by elopement are also socially accepted modes of acquiring mates, marriage by negotiations is the commonest mode of all. 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 of Orissa speak Oriya also.

The pantheon of Manne Doras are Jankiri Devata, Ganga Devudu, Sanku Devatha etc. The main festivals which they celebrate are Nishan festival, Jankiri festival, Nandi festival, Bodo Devatha festival, Sanku Devatha festival and Ganga Devudu festival. Besides these, they perform all the kothas.

Manne Doras have a tribal council of their own called Kula Panchayat which consists of headman, kula pedda and a few members. Kula Panchayat settles the disputes on marriages, elopement, adultery, property, land and houses etc.

MUKHA DORA:

Mukha Doras are found in the scheduled areas of Visakhapatnam, Srikakulam and East Godavari districts. They are also known as 'Nooka Dora', 'Reddi Dora', 'Racha Reddy', 'Muka Raja' and 'Sabarlu'.

Their population according to 1961 census was 9,965 and it increased to 13,235 as per 1971 census (67.52%) and 17,456 as per 1981 census (31.88%). Their population is more in rural areas (17,372) than in urban areas (84) as per 1981 census.

The literacy rate among Mukha Doras was 2.95% as per 1961 census and it declined to 1.95% as per 1971 census and it increased to 3.84% as per 1981 census.

Mukha Dora is divided into several exogamous clans such as Korra, Gammela, Kakara, Sugra, Kinchoyi, Yamalivarlu, Chikudu, Mamidi etc. The name of the clan is prefixed to the name of Mukha Dora person. The elders of Mukha Dora community wear sacred thread and Tulasi beads.

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

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

They worship Bodo Devata, Jakara Devata, Sanku Devata, Nishan Devata and Ganga Devata like other tribal communities in the village.

Most significant festival of Mukha Doras is Chaitra festival. They celebrate festivals in honour of above said deities.

Most of the Mukha Doras 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 social hierarchy in tribal areas of Visakhapatnam district.

NAIKPOD:

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) eventhough these two are distinct and different groups. There is neither matrimonial nor commensal relation..... 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 eventhough Naikpods have been living in the same habitat in close proximity with Gonds. The common surnames among the Naikpods are as follows:

- | | | |
|----------------|-----------------|-----------------|
| 1. Gurajala | 2. Mangarapu | 3. Manga |
| 4. Moti | 5. Avula | 6. Nallimi |
| 7. Gayya | 8. Bootha | 9. Chepelli |
| 10. Sandugula | 11. Cheemali | 12. Bade |
| 13. Pathepu | 14. Nayani | 15. Desini |
| 16. Satla | 17. Pitla | 18. Pamula |
| 19. Ramelli | 20. Siddula | 21. Bamanollu |
| 22. Muchinmolu | 23. Babbinnollu | 24. Cheyannollu |
| 25. Maddigunta | 26. Bogina | 27. Sisipalli |
| 28. Baddi | 29. Guddenugula | 30. Jittepu |
| 31. Mate | 32. Gaddam | 33. Gujiganti |
| 34. Olepu | 35. Surangi | 36. Asusnur |

The Naikpods living in Tribal areas of Adilabad, Karimnagar, Warangal, Khammam and Nayaks of East Godavari and West Godavari are one and the same. The generic word Nayak means 'leader' but the suffix pod is corruption of wad which means that person. But some Anthropologists believed that as Naikpods in the past were resorting largely to podu cultivation (shifting cultivation), they were labelled as Naikpods. The Naikadas of Maharashtra State who speak their own dialect also belong to same stock. But none of the Naikpods of Andhra Pradesh speak their own dialect and all of them adopted Telugu as their mother tongue.

Naikpod community is largely found inside scheduled areas and sparsely outside scheduled areas and they are divided into number of exogamous groups on the basis of surnames or septs. The surname only regulates the matrimonial relations.

Laxmi Devata, consort of Lord Krishna, was the chief deity to Naikpods. According to popular mythology prevalent among them, Arjuna accidentally beheaded Lakshmi Devi who also participated in warfare along with Arjuna. He realised the mistake committed and impulsively cut the head of a horse and fitted to Lakshmi Devi's trunk. Naikpods believe that Lord Krishna gave this horse head and instructed them to worship it regularly. Naikpods generally put on the colourful masks of Laxmi Devara, Lord Krishna, Lord Siva, five brothers Pandavas, Pandi Raju (Pig god), Pota Raju (dog god), Gorrapotu (sheep god) and Singaboyudu and perform rituals. These masks and associated ceremonies are distinct heritage of Naikpods.

Gonds call Naikpods as Mathyalu which means fisherfolk. Sethumadhava Rao opined that Naikpods may be branch of Kolis of Maharashtra State who are professional fishermen. He suggested further investigation into the relationship among Kolis, Kolams and Naikpods. But Naikadi speaking Naikpods call themselves as Kolawar in their own dialect in the manner of Kolams. But Kolams and Naikpods are two distinct endogamous groups. The customs and traditions, religious beliefs are different and distinct to each group. Kolams are beef eaters and Naikpods are non-beef eaters. The former accept cooked food from Naikpods but not vice versa.

NAYAK (Recognised as Scheduled Tribe in the Agency Tracts):

Nayaks are found in the districts of Srikakulam (45), Vizianagaram (55), Visakhapatnam (254), East Godavari (8), West Godavari (3,702), Khammam (2,468).

Their total population in Andhra Pradesh is 6,532 according to 1981 Census. The Nayaks claim that their forefathers served in the armies of the kings of Vizianagaram and hence they were called Naiks (Chiefs).

As per 1961 Census reports, the population was 2,905 and it increased to 3,971 (1971 Census) and the percentage of increase in population between the period 1961 and 1971 works out to 36.84. Their population according to 1981 Census is only 6532 and registered an annual increase of 6.44% between 1971 and 1981 Census periods. Literacy percentage is 5.48 and female literacy is 2.20%. There are 974 females per 1000 males as per 1981 census.

Monogamy is more prevalent among Nayaks and polygyny is also practised. Theirs is a patriarchal type of society.

Nayaks took to agriculture and they practise podu cultivation also. Most of them are agricultural labourers. They supplement their income by collecting minor forest produce also.

PARDHAN:

Pardhans or Pradhans are traditional bards to Gonds and recite mythologies, folk tales and songs of their gods and goddesses at various festivals, ceremonies and fairs for which service they are paid in cash or kind. Each Gond family possess a Pardhan family as traditional bard. Gonds call them 'patadi' meaning singer or geneologist. Pardhans claim that they are called Pradhans because they served as ministers and advisors to Gond Kings in the past. *their population according to 1981 Census is 16,023*

Pardhan community is divided into four phratries and they possess similar clan names of Gonds. The basic rule of the patron-client relationship of Gonds and Pardhans is that both of them should belong to the same phratry and same clan. The four phratries in Pardhan tribe are Satha Devi (Seven deity group), Saha Devi (Six deity group) Pacha Devi (Five deity group) and Chow Devi (Four deity group). Pardhans call the divine ancestor as Devi where as Gonds call the same Wen. Each phratry is further divided into exogamous clans similar to Gonds.

Monogamy is highly preferred among Pardhans though polygamy is in vogue and in theory there is no limit to the number of wives a man may have. Pardhans celebrate marriages of their children both before and after puberty. Payment of a customary bride price of Rs.15/- and seven sarees is the prevalent custom of Pardhans. They follow the following six types of acquiring mates i.e. marriage by negotiations (Khaja Khobra), marriage by capture (Darun

Taktna), marriage by service (Gharjave Lagan), marriage by intrusion (Seewar java), marriage by love and elopement (Darun parala or Darun parali) and marriage by exchange (Seelad choding). Widow marriage is called 'pat'. The widow is required to marry younger brother of her deceased husband. If there is no younger brother, she has to marry a man from the same clan of her deceased husband. No elaborate procedure is followed in widow marriage. The re-married widow is not allowed to participate in religious ceremonies.

Divorce is common among Pardhans and is granted by the village council 'panch'. The causes for divorce in general are sterility, adultery and quarrelsome nature on the woman's part and impotence, drunkenness etc. on the man's part.

Inheritance of property is in male line only. If a man dies without male children, his property goes to the nearest kinsman in male line i.e., brothers or brother's sons only.

There are no food taboos for pregnant women. The local midwife (suin) attends the delivery. On fifth day after delivery, the child is given bath and the mother is given purificatory bath on 12th day. No ceremony is observed for giving a name to the child.

When a girl attains puberty, she is made to sit in a corner of the house and is not allowed to touch the household articles. She is given purificatory bath on 5th day after which she is given new clothes and can attend to all activities.

Cross-cousin marriages are customarily celebrated.

Pardhans attribute cause of death to witchcraft and evil spirits. The dead are either cremated or buried. Their obsequies are identical with that of Gonds.

The economic conditions of Pardhans were linked with those of their Gond patrons in the past. Each Pardhan family serves a minimum 30 to 50 Gond families and visit them whenever there is some ceremony or the other and receives various gifts for various functions. These economic ties are gradually being disrupted in modern times and they are also becoming settled cultivators as Gonds. They grow cotton, Jowar, Redgram, Greengram etc. and sericulture also. Their staple food is Jowar and are also traditional beef eaters.

The village level unit of social control among Pardhans is called 'panchayat'. It consists of Patel, Mahajan, Devari (Priest), Hawaldar (Messenger), and Karb (Record keeper) as its members. The Patel and Mahajan with the assistance of other members settle various disputes brought to their notice. The positions of Patel and Mahajan are hereditary and even they may be replaced with other persons if they lose the confidence of the community people.

Pardhans were assigned lands after survey and settlement operations during forties. Now they are cultivating lands. Their children are attending to Schools and Colleges. The Integrated Tribal Development Agency at Utnoor is implementing several poverty alleviation programmes for the welfare of Pardhans along with other tribal groups.

WA: ✓

Porjas are predominantly found in scheduled areas of Visakhapatnam district and they are sparsely settled in Srikakulam and East Godavari districts. This tribe is divided into the following endogamous sub-groups:

1. Parengi Porja
2. Didoi Porja
3. Jhodia Porja
4. Gadaba Porja
5. Pangu Porja
6. Kollai Porja
7. Bonda Porja

Few sections of Gadabas call themselves as Porjas. Most of the sub-divisions speak their own dialects. Each of the sub-divisions of Porja community are further divided into several exogamous clans such as Killo (tiger) Korra, (Sun) Samardi (bear), Onthala (Snake), Pangi (kite), Gollori (Monkey) and Kimudu (Bear). The family and marriage patterns of Porjas are identified with other tribal groups living in Araku and Jolaput region.

The traditional sacred friendship (MOITORJIBU OR GOTH BANDH BAR) is also prevalent among Porjas. These duminitive associations are formed irrespective of caste, creed and sex and these associations are continued from generation to generation. The main objective of this friendship is to promote the well being of each other. Sometimes the unmarried boys and girls enter into this sacred friendship and they can marry if they belong to marriageable clans. Porjas especially Jhodia Porjas perform a folk dance called Jhodianat or Jellinat or Nandinat. *Dance and music*

The Porjas largely subsist by shifting cultivation. In view of their extreme backwardness, low literacy rate, Government of India recognised Bondo Porja, Khond Porja, Parangi Porja as Primitive Tribal Groups. But these sub-divisions are not exhaustive. There are some sub groups like Jhodia Porjas, Pengu Porjas who are extremely backward and primitive. The literacy levels among Porjas are extremely low. As per 1981 census reports the literacy percentage is only 2.88. With regard to female literacy it is only 0.70% and it is the lowest percentage among females of all the tribal groups.

REDDI DORA:

The Mukha Doras of Visakhapatnam district are known as Reddi Doras. Their number according to 1981 census reports was 5,286. In 1961 census, the population was 3,132 and it increased to 5,254 (1971 census) and percentage of increase in population works out to 67.75%. The literacy percentage is 2.54 and female literacy is 0.81%. There are 968 females per 1000 males as per 1981 census. The Mukha Doras also known as Nooka Doras 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. They claim equal social status with Bagatas.

SAVARA

Savaras are one of the important and ancient tribal groups living in Srikakulam and Vizianagaram 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 Vasista's cow to fight against Viswamithra" (E. Thurston Vol.6 P.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 Soraji or Toka Savaras

6. Parbat Savaras (Malia Savaras or Konda Savaras or Bheema Savaras).

The sub-groups mentioned at Sl.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 Bhadravari 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 Sl.No. 3 to 6 are usually living in the hill areas and practising shifting cultivation.

The Savara social structure in the past was not based either on clans or septs. The village exogamy was the guiding principle for acquiring mates. The boys and girls of the same village were considered brothers and sisters. The cross cousin marriages were 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. A. V. (small millets)
2. Biddika (Earthen pot)
3. Kumbirika (a kind of tree)
4. Gedala (Buffaloe).
5. Korangi (Descendents of those who ate the daughter-in-law by mistake).
6. Kondagorri (wild sheep).
7. Addakula.
8. Mutaka (Moduga tree)

The Kapu Savaras who settled in plain areas adopted the surnames of the neighbouring Telugu castes. The common surnames found among Kapu Savaras and Sudda Savaras are Parasingi, Poddidi, Jingika, Jammi, Labara, Konkada, Tadakala, Rova, Bommi, Mettipeta, Jeeva, Tumuca, Bojjina, Asani, Gedala, Bontu, Sidda madaga, Paturi etc.

Savaras speak a dialect and this dialect can be included in the Mundari linguistic family. They call themselves as Soaramay. With regard to acquiring mates (Sirogram) they resort to capture (Ding Dingbai), negotiation, (Valbai), love and elopement (Dongabai) and service. All these methods of marriage are recognised by their society. They also practice levirate type of marriage

(Dandala Jumba). The traditional village headman is called Chodamar 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 village headman is known as Gamang and Pujari as Buya. The Savaras worship the following gods and goddesses.

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

E. Thurston while describing Savaras stated that they got only 12 numericals in their dialect (Vol.6 P.312). But it is not correct. They got numericals upto thousands in their own parlance. Savaras perform robust dance called 'Tramson' to the accompaniment of blowing of trumpets and beating drums. The Savaras living in the interior places follow scrupulously the age old customs and traditions. One of the significant custom related to sex 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 (kil jab) and hair tonsuring festival (Jumjumjal) with more joy and merriment. Of all the festivals, Savaras give much importance to hair tonsuring festival (Jumjumjal) of the child. Generally hair of the child is removed when the boy attains the age of five or six years. This festival is observed for five days. They consult the Dasari and fix the auspicious day for starting the festival. They invite the relatives for this hair tonsuring festival. On the first day night a design is drawn on the wall of the house followed by sacrifice of a Pig, Goat and buffalo. The blood is collected and kept at the place where design (Muggu) is drawn on the wall. The hair of the boy is removed and mixed with cowdung and the same is pasted on the design (muggu) on the wall. When the cowdung is dried it is removed and thrown out. They arrange feast with the animals sacrificed to all the relatives and villagers. //

Konda Savaras of Srikakulam and Vizianagram 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.

THOTI:

Thotis living in the districts of Adilabad, Hyderabad, Karimnagar, Khammam, Mahboobnagar, Medak, Nalgonda, Nizamabad and Warangal in Andhra Pradesh are listed as Scheduled Tribes. Syed Siraj-ul-Hassan considered Thoti as a sub-tribe to Gonds whereas R.V. Russel classified Thotis as sub-division of Pardhans. But this is not correct as Thotis are a distinct group having different lifestyle. Their population was 1,416 (1981 census). They are one of the numerically smallest tribes in tribal areas of Adilabad district (1,066). Thotis are found living in Tosham, Wagapur, Ichoda, Madapur, Guruz (Boath area), Bellal (Khanapur area) and Lingapur (Lakshettipet area). As per 1961 census reports, their number was 546 only in Andhra Pradesh and it increased to 1,785 during 1971 census period and the increase works out to 226.92% which is very high side. As per 1981 census reports, the population reduced to 1,416 when compared with 1971 census population figures. The literacy percentage among Thotis as per 1981 census is 17.94, of which female literacy is only 4.51%. There are 1004 females per 1000 males as per 1981 census. Thurston regards Thotis as village servants. In Rayalaseema area of Andhra Pradesh, the scavengers and other village menial servants are also called as Thotis and most of them belong to Scheduled Castes. Even the Muslim scavengers of Hyderabad are also called as Thotis.

Thoti tribe is divided into four exogamous phratries just as Saga of Gonds. All the phratries or Sagas are sub divided into exogamous clans known as *Pari* in Gondi. Among Thotis clan name precedes the personal name and is treated as surname. Every clan is strictly exogamous. Monogamy is generally practised by Thotis. Widow marriages are permissible.

The mother tongue of Thotis is Gondi. Gonds call the Thotis as *Birdal* (receiver) and latter call the former as *Dhani* (Donar).

The traditional occupation of Thotis is acting as a bards to their Gond patrons, but presently majority of Thotis are earning their livelihood as agricultural and casual labourers.

The political organisation at the village level among Thoti tribe is known as *Panch*. It consists of Patla, Mahajan, Devari, Ghattiyal and Havaladar.

VALMIKI:

Valmikiis living in the Agency tracts of Andhra Pradesh are only notified as Scheduled Tribes at sl.no.31 in the list of Scheduled Tribes as per the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1976. They are found in the agency areas of Visakhapatnam (34,187), East Godavari (8,102) and Srikakulam (360) districts. They claim that they are descendants of the famous sage Valmiki, the author of Ramayana. According to 1981 census, their population was 42,944. The percentage of literacy is 19.37 of which female literacy is only 10.03. Their population in 1961 census period was 22,354 and it increased to 28,967 in 1971 and the percentage of increase between 1961 and 1971 census periods works out to 29.58. There are 965 females per 1000 males as per 1981 census. The Valmikiis who are living in mostly Rayalaseema area of Andhra Pradesh are distinct and different and they are not recognised as Scheduled Tribes in Andhra Pradesh. The Valmiki tribe is divided into following *Gotrams* in order to regulate the marriage institution among them in Visakhapatnam tribal areas.

Naga Bowse (snake), Matsya Bowse (fish), Pangi Bowse (kite), Jilla Bowse (tiger), Vantala Bowse (monkey), Korra Bowse (sun), Bhallu Bowse (bear), poolu Bowse (flower) and Chilli Bowse (goat). But these clan names are absent in tribal areas of East Godavari district.

Marriage by mutual consent, marriage by elopement, widow marriages and divorce are permissible.

Valmikiis are agriculturists and forest labourers. Some of them became traders and petty money lenders. They sell the earthen pots also in the shandies. They practise podu cultivation on the slopes of hills.

YANADI:

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

The total yanadi population according to 1981 Census reports is 3,15,344 and their population is equal to population of Yerukulas. Yanadis constitute 9.92% to the total tribal population and they are predominantly found in Nellore district. They are dark skinned, Platyrrhine people and short in stature. Thurston in his Monumental Work "Castes and Tribes of Southern India" (Vol.VII p.416) traced the word yanadi to the Sanskrit word Anadi i.e., those whose

origin is not traceable. But this interpretation is not correct. The word Anadi means times immemorial. All these people are adivasis who have been living from times immemorial, they were called Anadi and later it might have become yanadi. It is believed that Yanadis and Chenchus belong to same stock. Both groups trace their descent from common ancestor called Chenchu Laxmi. They have identical surnames and similar physical features.

Yanadis are broadly divided into four endogamous sub-groups on the basis of occupations and dietary habits. The main divisions are (1) Reddi yanadi (cultivators and servants in the houses of Reddis), (2) Adavi Yanadis (those living in forests), (3) Paki Yanadis (Scavengers) and (4) Challa Yanadis (Collectors of left-out food from leaf plates in dust bins. 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 near towns are taking up to rickshaw pulling and eking out livelihood.

YERUKULA:

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. Their population according to 1981 Census is 3,15,618. They call as Kurru among themselves. 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 is slowly disappearing and everybody call himself with generic name yerukula. All the above sub-divisions possess four exogamous clans namely Sathupadi Kavadi, Manpadi 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 Dravi-diasa 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 hounourable life. But few hard core habitual offenders are still resorting to cimmitting thefts and highway robbery. ~~infant~~, child and adult marriages are prevalent amongst them but now -a-days, infant and child marriages are rare. Marriage by negotiations is common widow marriages are permissible. Divorce is allowed.

The religion of the tribe is animism wide spread worship of Elamma is the characteristic feature of this tribe. Among other animistic deities that are honoured by the tribe, may be mentioned, Pochamma, the goddess of small pox, Balamma and Mahalakshmi, the goddesses of epidemics like Cholera.

ANNEXURE -1STATE-WISE POPULATION OF SCHEDULED TRIBES IN INDIA - 1991

Sl. No.	Name of the State/ Union Territory	Total Pop- ulation.	Scheduled Tribe Population	% Total Population of State
<u>S T A T E S</u>				
1.	ANDHRA PRADESH	665.08	41.99	6.31
2.	ARUNACHAL PRADESH	8.65	5.50	63.66
3.	ASSAM	224.14	28.73	12.82
4.	BIHAR	863.74	66.16	7.66
5.	GOA	11.70	0.004	0.03
6.	HARYANA	413.10	61.63	14.92
7.	HARJANA	164.64	-	-
8.	HIMACHAL PRADESH	51.71	2.18	4.22
9.	JAMMU AND KASHMIR	77.19	-	-
10.	KARNATAKA	449.71	19.16	4.26
11.	KERALA	290.98	3.20	1.10
12.	MADHYA PRADESH	661.81	154.00	23.27
13.	MARATHWA	789.37	73.17	9.27
14.	MANIPUR	18.37	6.32	34.41
15.	MEGHALAYA	17.75	15.18	85.53
16.	MIZORAM	6.30	6.54	94.75
17.	NAGALAND	12.09	10.60	87.70
18.	ORISSA	316.60	70.32	22.21
19.	PUNJAB	202.82	-	-
20.	RAJASTHAN	440.06	64.74	12.44
21.	SIKKIM	4.06	0.91	22.36
22.	TAMIL NADU	558.59	5.75	1.03
23.	TRIPURA	27.57	8.53	30.95
24.	UTTAR PRADESH	1391.12	2.92	0.21
25.	WEST BENGAL	680.78	38.06	5.59
<u>UNION TERRITORIES</u>				
1.	ANDAMAN & NICOBAR ISLANDS	2.81	0.27	9.54
2.	CHANDIGARH	6.42	-	-
3.	DADRA & NAGAR HAVELI	1.38	1.09	78.99
4.	DAMAN & DIU	1.02	0.12	11.54
5.	DELHI	94.21	-	-

6. LAKSHADWEEP	0.52	0.48	93.15
7. PONDICHERRY	8.08	-	-
INDIA	8463.03	683.81	8.08

* Source: Registrar General and Census Commissioner, India.

List of Scheduled Tribes in Andhra Pradesh vide Scheduled Castes and Scheduled Tribes Orders
(Amendment) Act 1976

No.108 of 1976.

Date: 18th Sept. 1976.

PART I ANDHRA PRADESH

- | | |
|--|---|
| 1. Andh | 18. Koya, Gond, Rajah, Rashakoya, Lingadhari Koya
(Ordinary), Kottukoya, Bhine Koya, Raj Koya |
| 2. Bagata | 19. Kulia |
| 3. Bhil | 20. Mali (excluding Adilabad, Hyderabad, Karim-
nagar, Khammam, Mahboobnagar, Medak, Nal-
gonda, Nizamabad and Warangal |
| 4. Chenchu, Chenchwar | 21. Manne Dora |
| 5. Gadaba | 22. Mukha Dora, Nooka Dora |
| 6. Gond, Naikpod, Raj Gond | 23. Nayaks (in the Agency tracts) |
| 7. Goudu (in the Agency tracts) | 24. Pardhan |
| 8. Hill Reddi | 25. Porja, Parangi Perja |
| 9. Jatapu | 26. Reddi Dora |
| 10. Kammara | 27. Rona, Rena |
| 11. Kattun: rakan | 28. Savara, Kapu Savara, Maliya Savara, Khutto
Savara |
| 12. Kolam, Mannervariu | 29. Sugali, Lambada |
| 13. Konda Dora | 30. Thoti (in Adilabad, Hyderabad, Karimnagar,
Khammam, Mahboobnagar & Warangal Dist.) |
| 14. Konda Kapu | 31. Valmiki (in the Agency tracts) |
| 15. Konda Reddi | 32. Yanadi |
| 16. Kondh, Kodí, Kodhu, Desaya Kondh, Dongria
Kondh, Kuttia Kondh, Tikria Kondh, Yenety Kondh | 33. Yerukula |
| 17. Kotia, Bentho Oriya, Bartika, Dhulia, Dulia, Holva,
Paiko Putiya, Sanrona, Sidhopaiko | |

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

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

District wise detail of total geographical area and forest area

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 District	% of forest area to the total area of ITDAs
		District as a whole	I.T.D.A.	District as a whole	I.T.D.A.		
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 T.S.P.	86,94,862	34,54,806	28,73,460	21,56,976	33.04	62.43
9.	Mahboobnagaram	18,47,241	-	3,03,189	-	16.4	-
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 9-14 districts:	86,29,732	-	11,48,467	-	13.31	-
	Grand Total:	1,73,24,591	34,54,806	40,21,997	21,56,976	23.22	63.43
	Andhra Pradesh:	2,71,40,019		58,35,829		21.3	

Source: Season and Crop Report 1985 published by Bureau of Economics & Statistics, Government of Andhra Pradesh, Hyderabad.

ANNEXURE - V

HOUSEHOLD POPULATION BY LANGUAGE MAINLY SPOKEN IN THE
HOUSEHOLD (INCLUSIVE OF VARIANTS WHERE GROUP-D) OTHER THAN
THOSE SPECIFIED IN SCHEDULE VIII TO THE CONSTITUTION OF
INDIA (AS PER 1961, 1971 AND 1981 CENSUS REPORTS)

Sl. No.	Name of the Language	No. of persons as per		
		1961 census	1971 census	1981 census
1.	Bhili/Bhilodi	47	533	1,474
2.	Gadaba	8,402	11,309	11,291
3.	Gondi	75,410	95,905	1,12,303
4.	Jatapu	19,467	36,450	23,366
5.	Kolami	7,192	10,440	13,395
6.	Khondi/Khondhs	22,730	-	11,890
7.	Konda	-	30,673	9,951
8.	Koya	1,08,657	1,36,644	1,58,097
9.	Kui	-	82	111
10.	Porji	-	357	80
11.	Savara	47,949	58,257	47,609
12.	Banjari	11,456	-	-
13.	Lamani/Lambani	5,52,326	-	-
14.	Yarukula	73,890	-	-
		9,31,526	3,77,080	3,89,567

Source: (1) 1961 - Census of India Volume I, India, Part IIC (11) Language Tables.

(2) 1971 - Census of India-1971, Series-2, Andhra Pradesh Part II C(11), Social and Cultural Tables & Fertility Tables.

(3) 1981 - Census of India, Series-2, Andhra Pradesh Paper I of 1987, Households and household population by language mainly spoken in the household.

Tribe-wise population, number of literates and percentage of literacy as per 1961 Census Reports

ANNEXURE-VI

Sl. No.	Name of the Tribe	Population			No. of literates			Percentage of literacy		
		Males	Females	Total	Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7	8	9	10	11
1.	Andh	775	693	1,468	65	1	66	8.39	0.14	4.50
2.	Bagata	28,223	26,933	55,156	3,021	278	3,299	10.70	1.03	5.98
3.	Chenchu	9,042	8,567	17,609	773	274	1,047	8.55	3.20	5.95
4.	Bhil	45	38	83	23	1	24	51.11	2.63	28.91
5.	Gadaba	10,953	10,887	21,840	438	113	551	4.00	1.04	2.52
6.	Gond	72,213	71,467	1,43,680	3,622	184	3,806	5.02	0.26	2.65
7.	Goud	1,688	1,704	3,392	126	19	145	7.46	1.12	4.27
8.	Hill Reddi	1,943	1,951	3,894	84	18	102	4.32	0.92	2.62
9.	Jatapu	31,437	31,357	62,794	2,079	434	2,513	6.61	1.38	4.00
10.	Kammara	12,385	1,244	24,629	600	115	715	4.84	0.94	2.90
11.	Kattunayaka	29	45	74	1	-	1	3.45	-	1.35
12.	Kolam	8,346	8,385	16,731	149	8	157	1.78	0.09	0.94
13.	Konda Dora	43,426	43,485	86,911	2,328	467	2,795	5.36	1.07	3.22
14.	Konda Kapu	15,158	14,665	29,823	1,223	290	1,513	8.07	1.98	5.07
15.	Konda Reddi	17,546	17,893	35,439	542	114	656	3.09	0.64	1.85
16.	Khond	11,441	10,313	21,754	205	15	220	1.79	0.15	1.01
17.	Kotiya-Bentho Oriya	5,621	5,387	11,008	326	40	366	5.80	0.74	3.32

1	2	3	4	5	6	7	8	9	10	11
18.	Koya	1,10,185	1,09,961	2,20,146	5,381	1,148	6,529	4.88	1.04	2.97
19.	Kulia	40	45	85	2	1	3	5.00	2.22	3.53
20.	Mali	728	715	1,443	81	26	107	11.13	3.64	7.41
21.	Manne Dora	3,950	4,526	8,476	352	256	608	8.91	5.66	7.17
22.	Mukha Dora	5,141	4,824	9,965	261	33	294	5.08	0.68	2.95
23.	Nayak	1,454	1,448	2,902	153	23	176	10.52	1.59	8.79
24.	Pardhan	4,539	5,162	9,701	437	27	464	9.63	0.52	4.78
25.	Porja	4,773	4,577	9,350	158	12	170	3.31	0.26	1.82
26.	Reddi Dora	1,565	1,567	3,132	65	4	69	4.15	0.26	2.20
27.	Rona, Rena	19	4	23	-	-	-	-	-	-
28.	Savara	34,516	33,669	68,185	4,372	136	4,508	12.67	0.40	6.61
29.	Sugali	49,295	46,879	96,174	3,786	756	4,542	7.68	1.61	4.72
30.	Thoti	285	261	546	63	3	66	22.10	1.15	12.09
31.	Valmiki	11,090	11,264	22,354	2,059	335	2,394	18.57	2.97	10.71
32.	Yanadi	1,06,484	98,897	2,05,381	7,809	2,139	9,948	7.33	2.16	4.84
33.	Yerukula	65,011	63,013	1,28,024	7,951	2,335	10,286	12.23	3.71	8.03
34.	Unspecified	1,022	1,170	2,198	163	50	213	15.95	4.25	9.69
TOTAL:		6,70,368	6,54,002	13,24,370	48,698	9,655	58,353	7.26	1.48	4.41
A.P. State General Population (in lakhs)		181.62	178.21	359.83	54.82	21.44	76.26	30.18	12.03	21.19

Tribe-wise population, number of literates and percentage of literacy as per 1971 Census Reports

ANNEXURE-VI B

Sl. No.	Name of the Tribe	Population			No. of literates			Percentage of literacy		
		Males	Females	Total	Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7	8	9	10	11
1.	Andh	1,095	1,010	2,105	195	17	212	17.81	1.68	10.07
2.	Bagata	36,464	35,193	71,657	4,273	474	4,747	11.72	1.35	6.62
3.	Bhil	273	287	560	37	7	44	13.55	2.45	7.86
4.	Chenchu	12,780	11,398	24,178	1,140	454	1,594	8.02	3.98	6.59
5.	Gadaba	12,408	12,700	25,108	702	160	862	5.00	1.20	3.43
6.	Gond	79,575	17,914	97,489	4,752	461	5,213	5.97	2.57	5.35
7.	Hill Reddi	2,211	2,095	4,306	150	32	182	6.78	1.53	1.23
8.	Jatapu	37,533	36,777	74,310	2,812	520	3,332	7.49	1.41	4.48
9.	Kammara	18,093	17,586	35,679	2,256	514	2,770	12.47	2.92	7.76
10.	Kattunayakan	129	160	289	32	12	44	24.81	7.50	15.22
11.	Kolam	13,029	3,469	26,498	335	25	360	2.57	0.19	1.36
12.	Konda Dor	49,944	51,612	1,01,556	2,841	502	3,343	5.09	0.97	3.29
13.	Konda Kapu	19,747	18,379	38,126	1,603	496	2,099	8.12	2.70	5.50
14.	Konda Reddi	21,039	21,738	42,777	1,406	414	1,820	6.68	1.90	4.25
15.	Khond	18,259	16,123	34,382	277	41	318	1.52	0.25	0.92
16.	Kotiya-Bentho Oriya	8,951	8,937	17,888	877	98	975	9.80	1.10	5.45

1	2	3	4	5	6	7	8	9	10	11
17. Koya		1,43,082	1,42,144	2,85,226	9,230	1,974	11,204	6.45	1.39	3.93
18. Kulia		115	73	188	9	19	28	7.83	26.03	14.89
19. Mali		1,021	957	1,978	133	16	149	13.03	1.67	7.53
20. Manne Dora		4,637	4,735	9,372	433	93	526	9.34	1.96	5.61
21. Mukha Dora		6,690	6,545	13,235	241	17	258	3.60	0.26	1.95
22. Nayak		1,934	2,037	3,971	201	15	216	10.39	0.74	5.44
23. Pardhan		5,559	5,848	11,407	844	151	995	15.18	2.58	8.72
24. Porja		6,263	6,094	12,357	284	11	295	4.53	0.18	2.39
25. Reddi Dora		2,639	2,615	5,254	92	6	98	3.49	0.23	1.86
26. Rona, Rena		7	5	12	1	-	1	14.29	-	8.33
27. Savara		40,939	40,288	81,227	1,618	296	1,914	3.95	0.73	2.36
28. Sugali		68,091	64,373	1,32,464	6,887	1,692	8,579	10.11	2.63	0.48
29. Thoti		1,026	759	1,785	182	50	232	17.74	6.59	12.99
30. Valmiki		14,514	14,453	28,967	3,003	725	3,728	20.09	5.02	12.87
31. Yanadi		1,23,312	1,16,091	2,39,403	10,434	3,568	14,002	8.46	3.07	5.85
32. Yerukula		82,780	79,780	1,62,560	12,651	4,005	16,656	15.28	5.02	10.25
33. Unspecified		5,890	5,160	11,050	1,273	532	1,805	21.61	10.31	16.33
TOTAL		8,40,022	8,17,635	16,57,657	71,124	17,377	88,501	8.47	2.13	6.34
A.P. State General Population (in lakhs)		220.09	214.94	435.03	73.04	33.86	106.90	33.19	15.75	21.57
India General Population (in lakhs)		2,840.49	2,841.11	5,481.60	1,122.56	493.89	1,616.45	30.52	18.70	29.48

Tribe-wise population, number of literates and percentage of literacy as per 1981 Census Reports

ANNEXURE-VI C

Sl. No.	Name of the Tribe	Population			No. of literates			Percentage of literacy		
		Males	Females	Total	Males	Females	Total	Males	Females	Total
1	2	3	4	5	6	7	8	9	10	11
1.	Andh	3,057	2,937	5,994	421	91	512	13.77	3.10	8.54
2.	Bagata	44,659	43,335	87,994	6,565	935	7,500	14.70	2.16	8.52
3.	Bhil	144	116	251	41	9	50	28.67	8.33	19.92
4.	Chenchu	14,534	13,900	28,434	1,939	823	2,762	13.34	5.92	9.71
5.	Gadaba	13,829	13,903	27,732	1,466	423	1,889	10.60	3.04	10.59
6.	Gond	84,509	84,968	1,69,477	8,683	1,065	9,748	10.27	1.25	5.75
7.	Goudu	4,515	4,456	8,971	969	591	1,560	21.46	13.29	17.41
8.	Hill Reddi	179	219	398	37	17	54	20.67	7.76	13.57
9.	Jatapu	43,305	43,201	86,506	6,235	2,095	8,330	14.40	4.85	9.63
10.	Kammara	18,419	18,129	36,558	2,237	782	3,019	12.15	4.31	8.26
11.	Kattunayakan	205	194	399	72	33	105	35.12	17.01	26.32
12.	Kolam	11,043	10,799	21,842	574	139	713	5.20	1.29	3.46
13.	Konda Dora	70,360	68,878	1,39,238	6,381	1,684	8,065	9.07	2.45	5.79
14.	Konda Kapu	14,222	13,811	28,033	3,201	1,979	5,180	22.51	14.33	18.49
15.	Konda Reddi	27,352	27,333	54,685	3,044	1,206	4,250	11.13	4.44	7.77
16.	Khond	20,638	18,770	39,408	431	67	498	2.09	0.36	1.26
17.	Kotiya-Bentho Oriya	15,548	15,918	31,466	2,355	701	3,056	15.15	4.40	9.71

1	2	3	4	5	6	7	8	9	10	11
18.	Koya	1,80,752	1,79,047	3,59,799	21,431	6,941	28,372	11.86	3.88	7.89
19.	Kulia	216	197	413	36	12	48	16.67	6.89	11.62
20.	Mali	1,249	1,218	2,467	206	34	240	16.49	2.79	9.73
21.	Manne Dora	9,565	9,399	18,964	946	328	1,274	9.89	3.49	6.72
22.	Mukha Dora	8,839	8,617	17,456	537	133	670	6.08	1.51	3.84
23.	Nayak	3,310	3,222	6,532	287	71	358	8.67	2.20	5.48
24.	Pardhan	7,955	8,068	16,023	2,049	416	2,465	25.76	5.16	15.38
25.	Porja	8,245	8,234	16,479	417	58	475	5.06	0.70	2.88
26.	Reddi Dora	2,686	2,600	5,286	113	21	134	4.21	0.81	2.54
27.	Rona, Rena	134	99	233	8	2	10	5.97	2.04	4.31
28.	Savara	41,776	40,325	82,101	3,877	1,169	5,046	9.28	2.90	6.15
29.	Sugali	5,95,632	5,62,710	11,58,342	59,203	10,557	69,760	9.94	1.88	6.02
30.	Thoti	707	709	1,416	222	32	254	31.40	4.88	17.94
31.	Valmiki	21,861	21,083	42,944	6,203	2,115	8,318	28.38	10.03	19.37
32.	Yanadi	1,65,706	1,54,738	3,20,444	17,775	7,029	24,804	10.73	4.54	7.74
33.	Yerukula	1,53,329	1,47,228	3,00,557	31,943	11,832	43,775	20.83	8.04	14.55
34.	Unspecified	30,209	28,951	59,260	4,605	539	5,144	15.24	1.86	8.69
TOTAL:		16,18,689	15,57,312	31,76,001	1,94,509	53,929	2,48,438	12.02	3.46	7.82
A.P. State General Population (in lakhs)		271.09	264.41	535.50	106.42	53.93	163.35	39.30	20.40	29.90
India General Population (in lakhs)		3,543.98	3,307.87	6,851.87	1,661.77	821.01	2,482.78	46.89	24.82	36.23

Tribe-wise rural/urban population in Andhra Pradesh (1981 census)

ANNEXURE-VII

Sl. No.	Name of the Tribe	Rural	Urban	Total	% to the total S.T. population
1	2	3	4	5	6
1.	Andh	5,629	365	5,994	0.19
2.	Bagata	87,595	399	87,994	2.77
3.	Bhil	196	64	260	0.01
4.	Chenchu, Chenchuwar	26,050	2,384	28,434	0.90
5.	Gadaba	27,193	539	27,732	0.87
6.	Gond	1,67,612	1,865	1,69,477	5.34
7.	Goudu (in the Agency tracts)	7,573	1,398	8,971	0.28
8.	Hill Reddi	351	47	398	0.01
9.	Jatapu	86,117	389	86,506	2.72
10.	Kammara	36,014	534	36,548	1.15
11.	Kattunayakan	190	209	399	0.01
12.	Kolam, Mannervariu	21,675	167	21,842	0.69
13.	Konda Dora,	1,37,406	1,832	1,39,238	4.38
14.	Konda Kapu	24,695	3,338	28,033	0.88
15.	Konda Reddi	54,107	578	54,685	1.72
16.	Kondh	39,303	105	39,408	1.24
17.	Kotia	30,653	913	31,466	0.99
18.	Koya	3,51,777	8,022	3,59,799	11.33
19.	Kulia	350	63	413	0.01
20.	Mali	2,355	112	2,467	0.08
21.	Manne Dora	18,736	228	18,964	0.60
22.	Mukha Dora, Nooka Dora	17,372	84	17,456	0.55

23.	Nayak (in the Agency tracts)	6,487	45	6,532	0.21
24.	Pardhan	13,598	2,425	16,023	0.51
25.	Porja, Parangi Perja	16,382	97	16,479	0.52
26.	Reddi Dora	5,218	68	5,286	0.17
27.	Rona, Rena	226	7	233	Nil
28.	Savara, Kapu Savara	80,990	1,111	82,101	2.59
29.	Sugali, Lambadi	11,08,215	50,127	11,58,342	36.47
30.	Thoti	1,353	63	1,416	0.05
31.	Valmiki (in the Agency tracts)	42,179	765	42,944	1.35
32.	Yanadi	2,63,677	56,767	3,20,444	10.09
33.	Yerukula	2,44,550	56,007	3,00,557	9.46
34.	Unspecified	52,769	6,391	59,160	1.86
All Scheduled Tribes		29,78,593	1,97,408	31,76,001	100.00

Source: Special Tables on Scheduled Caste & Scheduled Tribes Part IX (IV 1981 census)

ANNEXURE - VIII

District wise Scheduled Tribe Population - 1991 Census

(In lakhs)				
Sl. No.	Name of the District	Total population	Sch.Tribe population	% of S.T. population to total population
1.	Srikakulam	23.21	1.34	5.8
2.	Vizianagaram	21.11	1.90	9.0
3.	Visakhapatnam	32.85	4.69	14.3
4.	East Godavari	45.41	1.76	3.9
5.	West Godavari	35.18	0.85	2.4
6.	Krishna	36.99	0.92	2.5
7.	Guntur	41.07	1.82	4.4
8.	Prakasam	27.59	0.99	3.6
9.	Nellore	23.92	2.14	8.9
10.	Chittoor	32.61	1.05	3.2
11.	Cuddapah	22.68	0.47	2.1
12.	Anantapur	31.84	1.11	3.5
13.	Kurnool	29.73	0.56	1.9
14.	Mahboobnagar	30.77	2.27	7.4
15.	Ranga Reddy	25.52	1.09	4.3
16.	Hyderabad	31.46	0.29	0.9
17.	Medak	22.70	0.95	4.2
18.	Nizamabad	20.38	1.21	5.9
19.	Adilabad	20.82	3.55	17.0
20.	Karimnagar	30.37	0.83	2.7
21.	Warangal	28.19	3.85	13.7
22.	Khammam	22.16	5.59	25.2
23.	Nalgonda	28.52	2.76	9.7
		665.08	41.99	6.3

Scheduled Tribe Population - Growth Rate

ANNEXURE-VIII -

Year	Sch. Tribe population	Variation	% of growth
1951	7,66,679	-	-
1961	13,24,368	5,57,689	72.74
1971	16,57,657	3,33,289	25.16
1981	31,76,001	15,18,344	91.59
1991	41,99,481	10,23,480	32.22

Sl. No.	Name of the District	Cultivators	% to total workers	Agricultural Labourers	Percentage total workers	Household Industry etc.*	Percentage to total workers	Other Workers	Non-Workers	Total Workers.
1.	Srikakulam	35,248	34.3	54,835	53.4	12,015	11.7	594	1,09,767	1,09,767
2.	Vizianagaram	-	-	-	District not formed		-	-	-	-
3.	Visakhapatnam	87,985	67.9	35,279	27.2	5,051	3.9	1,207	1,70,148	1,29,522
4.	East Godavari	22,424	39.9	28,101	50.0	5,034	9.0	643	63,885	56,202
5.	West Godavari	7,645	28.3	13,849	51.3	4,877	18.1	630	24,722	27,001
6.	Krishna	2,248	9.6	12,861	54.6	7,497	31.8	940	27,196	23,546
7.	Guntur	3,617	7.5	28,242	58.4	14,181	29.3	2,206	1,142	48,336
8.	Prakasam	1,857	7.6	12,938	52.5	8,521	34.6	1,330	1,465	24,646
9.	Ranga Reddy	-	-	-	District not formed		-	-	-	-
10.	Hyderabad	44	2.0	426	19.1	1,487	66.5	279	2,430	2,236
11.	Nellore	1,788	2.5	54,795	78.0	10,716	15.3	2,941	2,037	70,240
12.	Chittoor	5,534	17.6	19,680	62.2	5,360	16.0	1,030	5,147	31,654
13.	Cuddapah	1,085	8.8	6,460	52.2	4,662	37.7	167	4,237	12,374
14.	Ananthapur	8,664	27.9	16,149	52.0	5,091	19.3	243	13,831	31,047
15.	Kurnool	1,784	12.2	6,326	43.3	6,266	42.9	238	17,793	14,614
16.	Mahboobnagar	869	29.0	1,841	61.4	248	8.3	39	2,603	2,997
17.	Medak	14	73.7	5	26.3	-	-	-	96	19
18.	Nizamabad	40	17.2	101	43.5	79	34.1	2	356	232
19.	Adilabad	41,219	52.9	32,167	41.3	3,300	4.2	1,203	91,410	77,889
20.	Karimnagar	2,581	31.6	4,794	58.6	674	8.2	127	8,257	8,176
21.	Warangal	10,256	48.2	9,802	46.1	1,084	5.1	129	22,016	21,271
22.	Khammam	47,240	48.7	44,840	46.2	4,388	4.5	529	1,04,673	96,997
23.	Nalgonda	47	22.2	104	49.1	44	20.8	17	307	212
Sub-Total for ITDA districts		2,52,017	49.3	2,18,873	42.8	35,749	7.0	4,935	5,85,921	5,11,574
Andhra Pradesh		2,82,239	36.1	3,83,595	49.1	1,01,420	13.0	14,584	8,72,819	7,81,838

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

Scheduled Tribe Population - Growth Rate

ANNEXURE-VIII - A

Year	Sch. Tribe population	Variation	% of growth
1951	7,66,679	-	-
1961	13,24,368	5,57,689	72.74
1971	16,57,657	3,33,289	25.16
1981	31,76,001	15,18,344	91.59
1991	41,99,481	10,23,480	32.22

Sl. No.	Name of the District	Cultivators	% to total workers	Agricultural Labourers	Percentage total workers	Household Industry etc.*	Percentage to total workers	Other Workers	Non-Workers	Total Workers.
1.	Srikakulam	35,248	34.3	54,835	53.4	12,015	11.7	594	1,09,767	1,09,767
2.	Vizianagaram	-	-	-	District not formed		-	-	-	-
3.	Visakhapatnam	87,985	67.9	35,279	27.2	5,051	3.9	1,207	1,70,448	1,29,522
4.	East Godavari	22,424	39.9	28,101	50.0	5,034	9.0	643	63,885	56,202
5.	West Godavari	7,645	28.3	13,849	51.3	4,877	18.1	630	24,722	27,001
6.	Krishna	2,248	9.6	12,861	54.6	7,497	31.8	940	27,196	23,546
7.	Guntur	3,617	7.5	28,242	58.4	14,181	29.3	2,206	1,142	48,336
8.	Prakasam	1,857	7.6	12,938	52.5	8,521	34.6	1,330	1,465	24,646
9.	Ranga Reddy	-	-	-	District not formed		-	-	-	-
10.	Hyderabad	44	2.0	426	19.1	1,487	66.5	274	2,430	2,236
11.	Nellore	1,788	2.5	54,795	78.0	10,716	15.3	2,941	5,037	70,240
12.	Chittoor	5,584	17.6	19,680	62.2	5,360	16.0	1,030	5,147	31,654
13.	Cuddapah	1,085	8.8	6,460	52.2	4,662	37.7	167	4,237	12,374
14.	Ananthapur	8,664	27.9	16,149	52.0	5,091	19.3	243	13,831	31,047
15.	Kurnool	1,784	12.2	6,326	43.3	6,266	42.9	238	17,793	14,614
16.	Mahboobnagar	869	29.0	1,841	61.4	248	8.3	39	2,603	2,997
17.	Medak	14	73.7	5	26.3	-	-	-	96	19
18.	Nizamabad	40	17.2	101	43.5	79	34.1	2	356	232
19.	Adilabad	41,219	52.9	32,167	41.3	3,300	4.2	1,203	91,410	77,889
20.	Karimnagar	2,581	31.6	4,794	58.6	674	8.2	127	8,257	8,176
21.	Warangal	10,256	48.2	9,802	46.1	1,084	5.1	129	22,016	21,271
22.	Khammam	47,240	48.7	44,840	46.2	4,388	4.5	529	1,04,673	96,997
23.	Nalgonda	47	22.2	104	49.1	44	20.8	17	307	212
Sub-Total for ITDA districts		2,52,017	49.3	2,18,873	42.8	35,749	7.0	4,935	5,85,921	5,11,574
Andhra Pradesh		2,82,239	36.1	3,83,595	49.1	1,01,120	13.0	14,581	8,75,819	7,81,838

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

District wise occupational pattern of Scheduled Tribes - 1981 Census

ANNEXURE-X

Sl.	Name of the	Category of workers								
No.	District	Cultivators		Agriculture labour		Household Industry		Other workers		Total
1.	Srikakulam	19,652	(33.18)	32,967	(55.65)	1,759	(2.97)	4,854	(8.19)	59,232
2.	Vizianagaram	33,951	(43.05)	38,241	(48.48)	2,110	(2.68)	4,571	(5.79)	78,873
3.	Visakhapatnam	1,22,396	(75.86)	30,699	(19.03)	1,374	(0.85)	6,868	(4.26)	1,61,337
4.	East Godavari	39,408	(52.44)	27,211	(36.21)	1,753	(2.33)	6,775	(9.02)	75,147
5.	West Godavari	11,111	(30.31)	18,986	(51.80)	1,765	(4.82)	4,794	(13.08)	36,656
6.	Krishna	3,040	(9.57)	18,511	(58.27)	3,302	(10.39)	6,914	(21.76)	31,767
7.	Guntur	5,914	(6.03)	43,215	(76.73)	4,367	(3.06)	15,923	(14.18)	69,419
8.	Prakasam	3,121	(8.17)	24,836	(65.00)	3,049	(7.98)	7,203	(18.85)	38,209
9.	Neelore	5,802	(8.17)	73,830	(65.00)	2,945	(7.98)	13,648	(18.85)	96,225
10.	Kurnool	2,365	(12.27)	8,334	(43.24)	4,894	(25.39)	3,679	(19.09)	19,272
11.	Anantapur	14,792	(38.03)	16,523	(42.48)	3,332	(8.57)	4,246	(10.92)	38,893
12.	Cuddapah	2,007	(11.62)	8,760	(50.72)	3,600	(20.84)	2,905	(16.82)	17,272
13.	Chittoor	7,304	(18.04)	26,041	(64.33)	1,630	(4.03)	5,508	(13.61)	40,483
14.	Ranga Reddy	16,102	(44.55)	10,588	(29.29)	2,625	(7.26)	6,829	(18.89)	36,144
15.	Hyderabad	20	(0.44)	35	(0.69)	280	(5.55)	4,714	(93.37)	5,049
16.	Nizamabad	25,892	(54.99)	16,980	(36.06)	1,149	(2.44)	3,065	(6.51)	47,086
17.	Medak	17,722	(52.79)	10,973	(32.69)	2,082	(6.20)	2,793	(8.32)	33,570
18.	Mahboobnagar	45,185	(58.61)	23,043	(29.89)	4,496	(5.83)	4,358	(5.65)	77,082
19.	Nalgonda	51,213	(55.65)	32,166	(34.96)	3,321	(3.61)	5,321	(5.78)	92,021
20.	Warangal	74,336	(53.61)	53,092	(38.29)	3,361	(2.42)	7,881	(5.68)	1,38,670
21.	Khammam	97,464	(46.06)	98,998	(46.79)	2,653	(1.25)	12,483	(5.91)	2,11,598
22.	Karimnagar	12,052	(36.79)	14,155	(43.20)	2,376	(7.25)	4,180	(12.76)	32,763
23.	Adilabad	66,989	(50.78)	57,594	(43.66)	1,485	(1.13)	5,832	(4.43)	1,31,900
STATE:		6,77,838	(43.21)	6,85,778	(43.72)	59,708	(3.81)	1,45,344	(9.26)	15,68,688
										(100.0)

(Figures in the brackets show percentage to total workers in each district)

Source: Status of Sch.Caste & Sch.Tribe workers in Andhra Pradesh, 1981 - Bureau of Economics & Statistics, A.P., Hyderabad.

Number of Operational Holdings held by Scheduled Tribes by size group and by district wise 1980-81

ANNEXURE-XI

Sl. No.	Name of the District	Marginal (below 1 Hectare)	Small (1-2 Hectares)	S. Medium (2-4 Hecta.)	Medium (4-10 Hecta.)	Large (10 Hecta. & above)	Total
1.	Srikakulam	13,040	3,860	1,448	370	38	18,776
2.	Vizianagaram	13,515	4,867	2,450	908	145	21,885
3.	Visakhapatnam	11,904	5,911	15,220	7,453	274	40,762
4.	East Godavari	7,351	4,652	5,188	3,756	698	21,645
✓ 5.	West Godavari	6,067	1,770	1,121	1,282	224	10,464
6.	Krishna	5,564	1,213	578	265	25	7,645
✓ 7.	Guntur	10,154	2,782	1,697	343	20	14,996
✓ 8.	Prakasam	9,216	1,960	935	202	22	12,335
9.	Nellore	16,561	2,806	828	146	20	20,361
✓ 10.	Kurnool	2,777	2,013	1,816	1,281	342	8,229
11.	Anantapur	4,078	4,779	3,382	1,222	331	13,792
12.	Cuddapah	3,460	1,517	845	139	20	5,981
13.	Chittoor	8,545	3,786	1,966	366	26	14,689
✓ 14.	Ranga Reddy	3,934	3,273	3,118	1,490	277	12,092
15.	Hyderabad	2	1	1	-	1	6
16.	Nizamabad	8,159	4,104	2,508	600	45	15,416
✓ 17.	Medak	8,553	4,263	2,897	1,139	190	17,042
✓ 18.	Mahboobnagar	6,679	5,787	5,885	4,620	668	23,639
✓ 19.	Nalgonda	11,721	8,127	7,278	4,170	981	32,277
✓ 20.	Warangal	18,654	14,170	9,563	3,458	312	46,157
✓ 21.	Khammam	19,196	15,526	16,108	5,897	420	57,147
22.	Karimnagar	6,464	2,651	1,522	511	88	11,266
✓ 23.	Adilabad	11,185	9,226	15,641	8,823	1,129	46,004
ANDHRA PRADESH:		2,06,799	1,09,044	1,01,995	48,472	6,296	4,72,606

Source: Agricultural Census of Andhra Pradesh 1980-81.

ANNEXURE-XII

Distribution of net area irrigated by Scheduled Tribes according to Districts and Sources of Irrigation

Sl. No.	Name of the District	(Area in Hectares)					Total
		Canals	Tanks	Wells	Tube Wells	Other sources	
1.	Srikakulam	1,229	1,584	33	4	680	3,530
2.	Vizianagaram	544	3,698	22	2	441	4,707
3.	Visakhapatnam	1,340	898	23	4	4,694	6,959
4.	East Godavari	2,253	1,780	15	237	240	4,525
5.	West Godavari	3,392	1,199	237	861	155	5,844
6.	Krishna	1,611	673	79	45	155	2,763
7.	Guntur	4,807	105	27	62	52	5,053
8.	Prakasam	708	566	163	90	371	1,898
9.	Nellore	1,549	2,561	633	396	203	5,342
10.	Kurnool	1,405	217	61	63	214	1,960
11.	Anantapur	440	282	662	24	86	1,504
12.	Cuddapah	352	258	500	84	40	1,234
13.	Chittoor	104	1,188	581	18	122	2,013
14.	Hyderabad	-	1	-	-	-	1
15.	Ranga Reddy	152	242	341	6	37	778
16.	Nizamabad	2,160	1,186	849	16	107	4,318
17.	Medak	91	1,705	1,092	11	36	2,935
18.	Mahboobnagar	356	950	981	9	111	2,407
19.	Nalgonda	9,595	1,263	1,554	5	166	12,583
20.	Warangal	484	5,220	3,387	40	153	9,264
21.	Khammam	1,987	4,442	377	65	1,106	7,977
22.	Karimnagar	1,157	1,128	1,005	1	39	3,330
23.	Adilabad	868	996	254	8	27	2,153
TOTAL:		36,784	32,142	12,876	2,061	9,245	93,078

Source: Agricultural Census 1980-81 Directorate of Economics and Statistics.

DISTRICT-WISE S.T. POPULATION (AS PER CENSUS),
GROWTH RATE FROM (1961-1971), (1971-81), (1981-91)

Sl. No.	District	S.T. Population (in lakhs)				Growth Rate		
		1961	1971	1981	1991	1961-71	1971-81	1981-91
1.	Belgaum	1.32	2.19	1.05	1.24	10.4	8	27.6
2.	Bidar	--	--	1.53	1.30	--	--	31.2
3.	Bijapur	2.14	3.00	3.54	4.63	40.2	18.0	33.5
4.	East Godavari	1.00	1.19	1.43	1.76	19.0	20.3	23.1
5.	West Godavari	0.44	0.52	0.67	0.95	13.1	22.3	26.9
6.	Hindavi	0.37	0.51	0.67	0.92	37.8	31.3	37.3
7.	Kadapa	0.95	1.05	1.40	1.82	10.5	33.3	30.0
8.	Kannur	--	0.55	0.78	0.99	--	41.8	26.6
9.	Kollur	1.32	1.20	1.77	2.14	(-)1.8	36.1	20.9
10.	Kurnool	0.31	0.37	0.40	0.56	3.2	25.0	40.0
11.	Anantapur	0.42	0.65	0.82	1.11	32.6	26.1	35.3
12.	Cuddapah	0.22	0.27	0.38	0.47	22.7	40.7	23.7
13.	Chittoor	0.51	0.67	0.79	1.05	31.4	17.9	32.9
14.	Chittoor Reddy	--	--	0.73	1.09	--	--	49.3
15.	Hyderabad	0.02	0.05	0.14	0.29	150.0(B)	180.0(B)	107.1
16.	Mizamabad	0.007	0.006	0.90	1.21	(-)14.3	14000.0(B)	34.4
17.	Nedak	0.0003	0.001	0.68	0.95	25.0	67000.0(B)	39.7
18.	Nahaboodnagar	0.05	0.06	1.55	2.27	20.0	2483.0(B)	46.4
19.	Nalgonda	0.005	0.005	1.96	2.76	Nil	39100.0(B)	40.8
20.	Narayanpet	0.33	0.43	2.83	3.85	30.3	581.4(B)	31.4
21.	Narayanpet	1.71	2.02	4.30	5.59	13.1	112.9(B)	30.0
22.	Narayanpet	0.13	0.16	0.61	0.83	23.1	231.2(B)	36.1
23.	Narayanpet	1.03	1.69	2.73	3.55	28.0	61.5	30.0
24.	Adilabad	13.2128	16.572	31.76	41.99	25.1	91.6	32.2

- (A) Growth rate has not been calculated due to bifurcation of the district.
- (B) The large variation is due to inclusion of different population groups viz., Y.rukulas, Yandras, and Jugati tribes in Scheduled tribes.

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