

# Yatra : Celebrating Tribal Heritage in Eastern Ghats

**The Health of the Hills is the Wealth of the Plains**

Oral Traditions, Historical Influences, Revolts, and ongoing Efforts  
to empower Tribes in Eastern Ghats



ईशावास्यमिदं सर्वं । तेनत्यक्तेन भुंजीथाः ।।

# **Yatra Celebrating Tribal Heritage in Eastern Ghats**

Written by : **Sakti Siva Rama Krishna**  
94414 27977, [www.sakti.in/](http://www.sakti.in/)

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# Introduction

The world is reviewing strategies to mitigate the impact of climate change. The governance of natural resources (Jal, Jangal, Jameen) plays key role in checking the 'impact'. This book 'The health of hills is the wealth of plains' projects tribal traditions and the history of natural resource management in Eastern ghats with focus on the erstwhile districts, Koraput and Vishakha, cites the plight of tribes, highlights the steps being followed in empowering tribals.

It unveils the slips and errors in the ongoing and emerging research methodologies in implementing the legislations and compares the traditional cognitive, participatory and global knowledge perspectives.

This book is released on Dec 4th in Tribal

University Vijayanagaram as a draft and revised copy in a workshop held in Central University, Koraput on 9th & 10th January 2024 ,on the eve of Yatra commencing from January 26th in Jeypore in Odisha and winding up in Andhra University Vishakha city on 4th February 2004, to create awareness on culture, oral traditions, embedded knowledge systems, and governance.

It demonstrates the pivotal role of primary tools of governance at village level; maps records of natural resources and the necessity to acquire the skills to check the lapses then and there. It emphasizes that these tools should be taught as part of school education to ensure the expectation "Minimum government, maximum governance" a reality.





Eastern Ghats - The habitat of Tribes.

यं वैदिका मन्त्र दृशः पुराणाः  
इन्द्रं यमं मातरिश्वान माहुः ।



- ఊర్పు కనుమలు, పశ్చిమ కనుమలకంటే పురాతనమైనవి
- ఊర్పు కనుమలు విచ్ఛిన్నమైనవి
- ఇది మహానది (బిడిశా) నుంచి శ్రమిశనాడులోని వగ్గి (Vagga) వరకు విస్తరించి వుండాయి.

పాదపు : విజ్ఞానము (అంతరిక్షమున  
(గ్రహము)  
వస్తరియి ఉన్న రాష్ట్రము: ఉమ్మడినాడు,  
కర్ణాటక, ఆంధ్రప్రదేశ్, తెలంగాణ, మిషన్

తొమ్మిదవ మలలో పుట్టి నదులు: రుషికుల్లు, వంశధార, పునాగవళి, చంపావతి, గోస్తరి, నారద, శబరి, నీలీరు, తమ్మిల-గుండ్లశామి, పెన్నుబియ్యరు, స్వర్ణముఖి, లాంగుల్లు, మాన్మిఖిల.

వివిధ పేర్లు:  
 బిడినా: మహేంద్రగిరిలు  
 AP : నల్లమల, పాళి, ఎర్రమల, తెలి, పాల, శేషచలం కొండలు...  
 తెలంగాణ: నల్లమల, అమరావతి గుట్టలు, నెల్సన్ గుట్టలు, రాధా గుట్టలు  
 యాదగిరి గుట్టలు, నందికొండ గుట్టలు, భువనగిరి...  
 తమిళనాడు: కల్లంబుమట్టె కొండలు, పులేమట్టె కొండలు, గోడుమట్టె  
 కొండలు, పెనలయ కొండలు, బాలగిరి రంగు కొండలు

महेन्द्रो मलयः सह्यो देवतात्मा हिमालयः  
ध्येयो रैवतको विन्ध्यो गिरिश्चारावलिस्तथा ।

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## Chapter - 1

# Yatra



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# 1. The Health of the Hills is the Wealth of the Plains

## **Prolouge**

1. India is predominantly a country with hill tracts in northeast, northwest, Himalayas Vindhya, Sahyadri, Aravali, and Eastern and Western ghats, with plains in between and east & west coasts in the shore.

## **2. Hill tracts in Indian cosmology and the Eastern Ghats**

In the cosmology of Indian culture, among the seven sacred hill tracts (Kula parvata), two (Mahendragiri and Malaya) are in Eastern Ghats. Ghat is local name for hill ranges. Mahendragiri is the highest peak and the hill ranges all over these ghats are known as Malaya/mala/mall etc.

Kondhamal (in Odisha) is the habitat of Kondh tribe. Papikonda and Malkangiri in Godavari valley are known as Malyavantam, the abode of Vanaras in the epic Ramayana. Nallamala (black color hills). Erramala (red color hills) Thirumala (Thiru is Sri, the sacred abode of God Balaji in Eastern ghats the habitat of tribes).

## **3. Eastern Ghats; Manyam-A habitat of Tribes**

More than 60 tribal communities reside in

the microhabitats of forests in these hill tracts since immemorial times. Savaras, Pulinda, and Nishada tribes are some of them. In the medieval times Sailodbhavas of Nandapur, Bhanjas of Mayurbhanj and Rajas of Perlakhemundi etc. are well known kingdoms. Manyam is local name for Ganarajyas in hill tracts and Rajya (Kingdom) and Samrajya (Empire) are in plains and coast.

## **4. Traditional development policies**

‘Truna katha jala samruddhi’ in hill tracts  
‘Vapi, Kupa, Tataka’ in plains. Tiraprant; ‘Ajivika & Khandantara Vanijya’; livelihood to fisher folk and trade routes across countries & continents.

## **5. The governance in Ganarajya**

Between the hill tracts, plains and costal areas there have been exchanges among the rulers. In course of time these relationships were solmonised by ritual, marital and political reciprocations. The Parvata Raja joind hands with Chandra Gupta Mourya. Bhils supported Rana Pratap. Mavalies supported Chatrapathi Shivaji. Sitapati Raju ruled Warangal in Telangana as a representative of

‘Truna katha jala samruddhi’ ‘Vapi, Kupa, Tataka’ ‘Ajivika & Khandantara Vanijya’

Gajapatis. The Bastar rulers claim as relatives of Kakatiyas. The Bhuyans played a important role to clear the choas in Royal family of Keonjohar. The Kondhs have ritual relationship with Rajas of Kalahandi. Unlike in the west it is not colonised, coloniser mentality; it is a process of reciprocation and appropriation.

The kings in Ganarajya developed agriculture, trade and markets. They did not interfere in traditional / customary systems of governance, such as customary councils, boundaries, practices, barter systems, oral

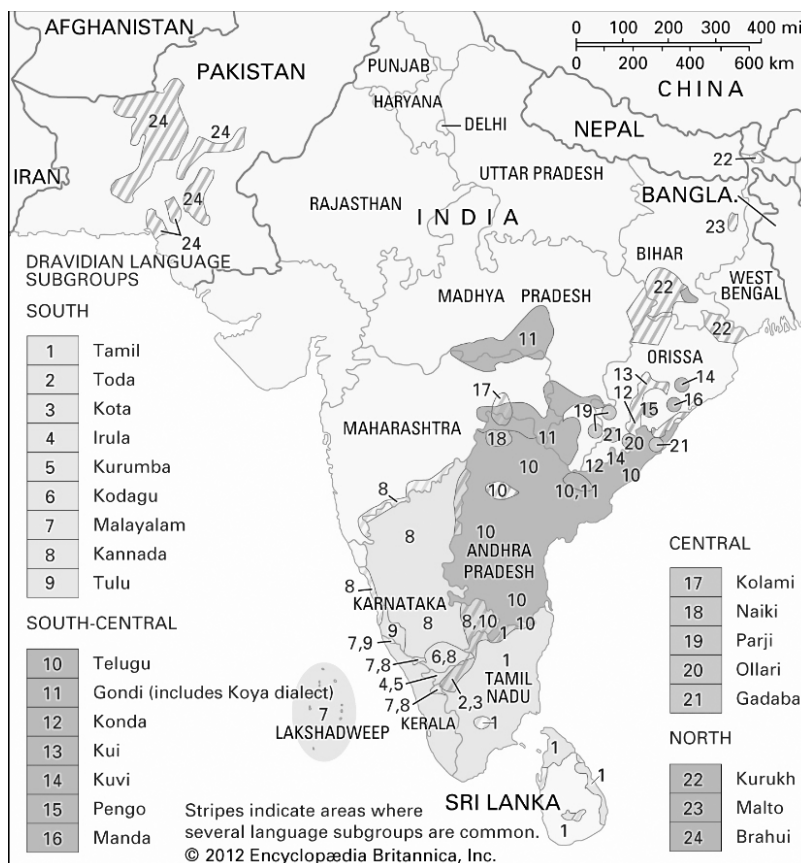
traditions etc. that were managed by the chiefs at the local level, i.e., Muthadars. Such political and governance systems in the hill tracts are known as Gana Rajya (Gana / group) that ensure fuel, fodder, and water (Truna kasta jala samruddhi), where as in the plains, the kings / rulers used to rule by issuing inscriptions, minting coins, developing agriculture by excavation of wells, step wells and tanks (Vapi, Kupa, Tataka) to ensure food security (Anna samruddhi). They also maintained armed forces to protect the boundaries and employed civil servants to

collect taxes. Such political systems in the plains are known as Rajyas' or Janapadas'.

The emperors used to subjugate these kings or rulers and promote Sapta santanas (Tataka, kavya, mandapa, orchards, family, anna, and vidyadana.)

## 6. South Central Dravidian linguistic family

Language and literature transmit knowledge across generations. The tribes in



## South Central Dravidian linguistic family

Eastern Ghats belong to the South-central Dravidian language family. Telugu is the regional language in A.P and Telangana states and with distinct dialects in the microhabitats, influenced by Odiya and Tamil languages in the borders. The oral traditions are embeded in the cognitive knowledge systems such as semantic domains, belief systems, figures of speech, and fuzzy logic.

### **7. Three types of forests in tribal and folk traditions**

Karadavi, Chittadavi, and Madaadavi.

Forest is Advai in Telugu language. The northern part of these hill tract with khondalite (named after Khond tribe) soil receives heavy rain fall and a result has comparatively thicker forests known as karu (thick) adavi (forest)/karadavi, whereas the south being in the rain shadow and rocky region, they are predominantly grass land areas called as chitti / small adavi / forest - Chittadavi. The Mada adavi / mangroves in the coast nurtured by the sediment flowing along the hill streames, deposited in the seashore. They check natural disasters cyclones, tsunami etc. and promote trade across the continents.

Karadavulu in the north are predominantly bison and gaur habitats where as the chittiadavulu in the south are habitats of tigers. Tribals practice shifting cultivation in

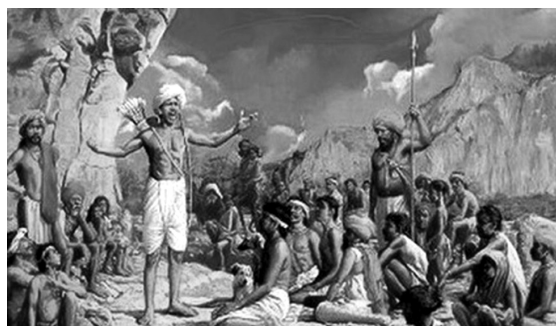
northern part. The tribes and other forest dwelling communities collect food and graze cattle in grasslands in southern uplands.

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### **8. Tribal revolts**

The differnces and rivalries between upland and lowland rulers were further fueled by British. British could control the rulers in lowlands. But ever since they entered hill tracts to subjugate the tribes, the tribes revolted in Rampa in Godavari valley, Palakonda, Ganjam, Gunupur etc in Golugonda of erstwhile Vishakha District. Such revolts are locally known as Fituris. The fituri in Golugonda erupted in 1830 led by tribes and continued till Alluri Sitaramaraju joined the movement and became martyr in 1924. The Gandhian protests followed for abolition of bonded labor and connecting Manyam with plains through road construction.

Tribals are the first among the communities to domesticate wildlife, plants and develop seeds for cultivation. Such



Karadavi, Chittadavi, and Madaadavi

efforts have been recognised as heritage at international and national levels.

Among the 12 agriculture biodiversity traditions recognized by Food and Agriculture Organization (FAO) all over the world, India has three regions and Koraput / Jeypore is one among them. Mahendragiri is recognized as a biosphere at national level.

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## **10. Colonial governance**

Most of the area under erstwhile Ganarajyas - hill tracts (local republics) are declared as scheduled areas by colonial rule and also later under the Constitution of India. The colonial administration introduced maps, records, and schedules as tools of natural resource governance. Though the Government promoted universal education, it excluded the lessons on these tools of governance from syllabus.

## **11. Alienation, fomenting unrest**

Not with standing with this exclusion, Eastern Ghats are less explored particularly in documenting tribal knowledge systems and involving local communities as knowledge partners. Such negligence led to much more exploitation escalating unrest, forcing the Govt to treat the area as ridden with LEW (left wing extremism). The protective legislative measures such as Land Transfer Regulations (LTR) did not bring down the

exploitation. In spite of stringent regulations, the area is opened more and more to non-tribals and their way of life and development. Being familiar with the administrative systems and intimate relationship with officials, they not only appropriated the resources and some of them obtaining tribal status. Such a street-smartness is rupturing the social and economic fabric among the communities.

## **12. Legislations for conservation implemented without human concerns**

Government of India promulgated a legislation, the Forest Conservation Act 1980. To resolve the conflicts between tribes and forest administration, the Government issued six guidelines known as 'tribal forest interface' in 1990, to regularize pre-80 encroachments of tribes, to recognize the habitations, to involve tribal welfare officer in rationalizing the wage rates, etc.

In 1993, the Govt. has taken up JFM (Joint Forest Management) with World Bank's support, as suggested in the Forest Policy 1988, ignored to implement all the above tribal forest interface guidelines. The NGOs and the activists among academic institutions joined the programme projecting it as the only ray of hope against the hegemony of forest department. "Cooperation with forest department, joint management agreements

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Government promoted universal education, it excluded the lessons on these tools of governance from syllabus

may be a better option for gaining some control over forests than open confrontation. Under the expanded shadow of the state, communities are increasingly differentiated, and collective rebellions are difficult to organize (Page 155. Nandini Sundar, *Subalterns and Sovereigns: An Anthropological History of Bastar, 1854-1996*. OUP India 1997]. Such tactics of pushing the burning issues under carpet did not last long.

### **13. Slips and Errors in Governing the common property resources (Forest pastures, Coastal areas)**

Most of the common property resources are managed by communities following customary boundaries, community tenures and traditional practices. The coastal area regulatory zone (CRZ) invoking environment protection act 1986 did not take into account the customary boundaries of fisher folk. The JFM also did not bother to consider the customary boundaries of tribal habitations.

The Biological diversity act 2003 prescribed Panchayat as jurisdiction and preparation of biodiversity registers. The forest department manages the committees at different levels.

#### **Recognize the traditions**

The unrest among the tribes led to bring the legislation, RoFR (Recognition of Forest rights Act) in 2006. Ministry of tribal affairs (MoTA) is the nodal agency to issue

clarifications.

Guidelines were issued in 2008, revised in 2012. As the Act is an exercise in recognition, the government should become proactive in training the tribes in preparing traditional customary boundary maps with landmarks, earmark community uses, and individual uses recording the proofs of ownership on the ground. While the MoTA is playing mere advisory role, the committees who have to implement the process are indifferent.

#### **Frightening the tribals**

The forest department which holds the territory is frightening the tribes issuing eviction notices, under calculating the possession of tribes using digital devices unknown to tribals; accelerating the diversion of forest land to non forest purposes, acquiring revenue lands for CAMPA (Compensatory Afforestations), declaring more and more areas as protected sanctuaries; planting species other than NTFP useful for wild life and tribals, managing without involving tribal as a knowledge partner.

Instead of strengthening the above RoFR process, the NGOs, consultants, involved in JFM programs were roped in, to scale up the process of facilitation of recognition replicating JFM exercise identifying "potential CFR (community forest resource) areas".

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**Common property resources are managed by communities following customary boundaries**

Meanwhile, in a case pending since 2005 before the High Court of Telangana to declare Chenchu habitations as revenue villages complying with the tribal forest interface guidelines of FC Act 80, the Court noted that during the pendency of the case as the RoFR Act 2006 came into force, directed the Government to recognize the community uses and PVTG tenures. (Order of dated 03.10.2023. W.P.21326/25. High court of Telangana).

#### **14. Community geography**

Place names are the latitude and longitude of communities. Suffix in the place name indicates the geomorphological feature and prefix is the adjective explaining the resource, flora fauna, culture, history etc. Customary boundary maps with place names, should be connected with latitude and longitudes and cartosats through GIS devices.

#### **15. The state should support customs**

“Punjab officials saw custom embedded in practice rather than in ancient texts. Hindu law extravagantly exalts the Brahmins. It gives its principles from caste rather than clan; It sees caste, not tribe as the natural order of society. Custom has to be preserved.

The forces leading to disintegration of custom had to be resisted. It is the duty of the government to improve native institutions, as to uphold them. Custom has to be presented and codified as it was, not as it ought to be. The better people are understood, the better they will be governed. The function of the state was to make aware of the inner coherence and underlying principles of their practices (37). The clan originates in tribe, the village in clan and the joint family in the village. The perceived coherence of customary law was pre given.” (Neeladri Bhattacharya, “Remaking Custom: The Discourse and practice of Colonial codification”, in Tradition, Dissent and Ideology, R. Champaka lakshmi (ed.) (Oxford 1996).

#### **16. Yatra to celebrate tribal heritage**

To highlight such tribal heritage and identity and in relating them with on going developments, a Yatra starts on January 26th 2024 from Jeypore in Odisha culminating in Andhra University convention hall, beach road in Vishakha City on February 4th 2024.

Hope this book and Yatra will create a right perspective in understanding the tribal heritage and pave a way for a nature and tribal friendly activities.





## 2. NATURE AND TRIBAL TRADITIONS

(PAPER PRESENTED IN SAHITYA AKADEMI SEMINAR,  
NOVEMBER 25-26, 2017, MUMBAI)



**Koya Dance**

communities duly recognizing their knowledge and community uses.

In 2006, Government of India brought a legislation 'Scheduled tribes and other forest dwellers recognition of rights act' admitting the failure

**T**ribes had been our foresters. They are the practitioners and repositories of our forest biodiversity knowledge. Since colonial period, western knowledge is taught in the colleges. The graduates are appointed as foresters. The process of reserving the areas as forests had begun. This system of governance continues over two centuries.

In 1990s, Governments, all over the world, realized that they have failed in managing the forests. They determined to hand over the forests back to the local indigenous

of the recognition as 'historical injustice.' It sought to recognize the traditional customary boundaries of tribal habitations, ear marking community uses, biodiversity reserves and intellectual property rights etc.

The Acts listed the works of Anthropological, Archeological, Census of India, Govt. records, works of eminent anthropologists, as evidence.

So, it is our duty to reconstruct the knowledge base from these sources along with the practices of tribes communicated

**Tribes had been our foresters**

in their idioms and usages to enlighten the administrators and others, thereby create an enabling environment. The state governments introduced text books in tribal mother tongues at primary stage. Circulars were issued with popular terms for recognition. This initiative should be strengthened further. Such efforts help the officers to contextualize their activities at local level.

The following chapters illustrate their knowledge systems described in their folklore following the methodologies of socio linguistics, cognitive process, and emic perspective.

### **The habitats in Eastern Ghats**

The Indian continent is described as a peninsula with hill tracts, such as in the northeast, northwest, central India, eastern & western ghats, and west and east coastal areas.

The Eastern Ghats are known as ‘Malaya’ / ‘malia’ (hills). The northern parts of ghats are called ‘Manya (Manne) kottams’ or ‘Madams’. The lower reaches in the uplands of southern parts are known as ‘Boya kottams’ (Boya is common name for forest-based communities. Kottam means village), whereas, the upper reaches are known as mala such as Nallamala, Erramala, Lankamala, Tirumala etc.

### **The northern parts of the Ghats**

The north eastern parts of Ghats with

khondalite soil (named after Khond tribe) receiving heavy rain fall, support thick soft woods with a canopy or gallery type of forest (mango, jack, jamoon, solap (Jilugu) etc) known as ‘karadavulu’ (karu-thick) interspersed with many meadows (Bayalu). This tract is vulnerable to land slides (ugam) The Ghats are habitat of tribes practicing settled (pallam), dyland (garuvu) slash and burn (podu) type of agro systems and NTFP gathering.

These Ghats in Srikakulam, Vijayanagar districts are catchments of Vamshadhara, Nagavali and Vegavati River basins. The uplands in Vishakha district are catchment of Machkhund and Gostani river basins.

The valleys (Loya) in the basin of river Godavari, being the habitat of Bisons are designated as protected areas for Bisons. Here tribe practice slash and burn type agriculture and collect NTFP. The small and few meadows ‘Bayalu’ in this micro habitat is known as ‘lanka’. These valleys are in the catchment of lower Godavari basin and the streams emanating from them are irrigating the East coast.

### **The southern parts of Eastern Ghats**

The southern part in Eastern ghats is in rain shadow area, popularly known as Rayala Seema (seema is region), with Nallamala, Erramala, Lankamala, Veligonda,

Sheshachalam hill ranges. Hill tracts in this area are predominantly grasslands supporting moderate growth of hard wood forest (chittadavulu; chitti-small; Adavi-forest), are habitat of food gathering and past oral communities.

Nallamala forest, being in rocky region with ridges, valleys, steep slopes, ravines, faults, canyons etc. is not easily accessible. Such places have variety of bees and hives (peddapara- apis dorsta, todidi-apis cerana, juntitene-apis florum, mosaru-apis fabricus, kannegulla-apis melifera), and variety of contiguous carpet of thickets 'mattalu' alli- (umbellatum), saga (aloevera), elkanakkari (scandens) pariki, korinda (climbing and thorny bushes). Butti is the nest of Malabar squirrel and torralu or cavities in the trees are for birds. This forest being rich with chasing and running prey and predator wild life population is protected as Tiger reserve. These forests are catchments of Krishna and Penna river basins. It is well said that 'Puliki mala anda, malaku puli anda' (Puli-tiger supports the hill; Mala, the hill tract supports the tiger).

### **Deccan plateau**

The land locked Deccan plateau in Telangana state developed a balanced growth of silvi agri and pastoral livelihood systems (date palm, tendu leaf, mahua, bamboo, teak

etc) The Nallamala forest is spread over in both the states.

The Adilabad district of Raj Gonds is part of Gondwana region spread into Vindhya hill tracts in the Central Indian tribal belt. The up lands in Adilabad district are catchment of Pranahita and Penganga rivers in upper Godavari basins. The Koya tribe habitat in Warangal and Khammam districts extends into Chhattisgarh state is in the middle of Godavari basin with its tributaries Kolab and Sabari etc.

### **Mico habitats in Vishakha Manyam**

The uplands in Vishakha manyam are broadly called as eight zones.

1. Sileru area is known as 'Jadi desham' (Jhad means tree). Jadi is full of trees and rains. ('Jadi desham-Jalubu (cold) desham') is the saying. In olden days, this area was part of Jhadrakhand.
2. Gudem - The present Gudem and Chintapalli mandals are called as Chali Gudem or Puli Gudem. (Full of mist and tigers).
3. 'Pasibayalu'. The Gangaraju Madugula mandal is famous for the production of cosmetic type of turmeric. The six villages in the upland of this madal extending upto Minumuluru are known as Arulla (Aru+ulla) The villagers producing two crops, one in

'Puliki mala anda, malaku puli anda' (Puli-tiger supports the hill; Mala, the hill tract supports the tiger).

pumpkin season another in mango season become hungry twice.

4. Dorasi- (Paderu mandal) 'Dontikunda Dorasi' Food is piled in the row of pots. Abundant food is available. The weekly shandy for pepper longum is held in this region.
5. Kotla-Pedabayalu, Munchengiputtu mandals are in this habitat. 'Janlekotla-Najanle Katraru Banta'. For those who knows, it is Kotla. For those who don't know it is country of stones is the saying.
6. Bayalu- (Meadow) Hukumpeta and Dumbriguda mandal.
7. Araku valley is a meadow with Guntaseema, Novva, Malisingaram regions (seema) is another microhabitat in these uplands.
8. The low lands below the Ghats are called as 'Galla'. Tribes comment that the lowland people are fond of rice. The tribes in all these uplands cultivate a variety of millets in podu lands along with cash crops in the dry lands and little bit paddy in the wetlands. 'Truna kasta jala samruddhi' (abundance off odder fuel and water) in hill tracts; 'anna samruddhi' (abundant food production) in plains through 'vapi, kupa, tataka = well, step well, tank) irrigation has been our model of development.

## Seasonal Calendars

The tribal calendar is based on seasonal changes. May and June are named after mango fruits by Kondareddis in Godavari valley (dulavidiki mamidi duladula ralutundi). In the month of May mango sheds its fruits. The shedding sounds like 'dula dula'. In the month of June/Peddavididi the name of mango fruit is no more heard (Peddavidiki mamidi peru lekunda potundi).

In the month of August/September, the yellow throated hills parrow (Kanne) descends. Its arrival indicates the end of paddy transplantation and commencement of sowing of pulses. 'Kannepitta digindoy - Pappulu challale' so goes the saying of Kondareddis of Godavari valley.

February is named after the Indian coral tree 'Baddam'. After winter, the baddam flowers first. The birds get busy in cracking the seeds in these flowers. The tribes in Godavari valley don't pluck the flowers of Indian laburnum called 'rella' till they celebrate Mother Earth festival (Bhumi Panduga).

In Araku valley, the tribes commence Dhimsa dances in Phalgun and Pushya months of lunar calendar. Men play stick dance. Women sing lollosi songs, full of jokes.

In February, March Nandi (bull) festivals are celebrated narrating the adventures of Pandavas.

**'Kannepitta digindoy - Pappulu challale'**

In the month of (May) 'Vitim' festival is celebrated with 'sangdi' songs and Thimsa dance. In these regions, tribes having Telugu language as mother tongue, sing ala, tummeda, uyyala, lollosi, lela, acchukodalu and dances nandalatalu, gummalatalu.

In Godavari valley, the tribes sing 'lela' songs in festivals and 'acchukodalu' songs during marriages.

### **The classification of Forests**

Foresters and scientists name the types of forests after predominant tree species and the climate conditions; teak, bamboo, mahua and tendu leaf etc. and moist deciduous and dry deciduous etc. But tribal classification is popular with alliterative sayings, indicates and warns about the predominant animals and their home ranges in the microhabitats.

The sticky and thorny thickets, where the tigers with paws dare not enter. (Pululu doorani pullatadavulu.) Village crows don't go to thick forests, where the jungle crows (Jemudu Kaki) reside (Kaakulu doorani kaaradavulu). The marshy groves of cane brakes, where the hole loving snakes wouldn't like to stay (Pamulu cherani pemitadavulu). The kites cannot descend into thick canopy forest, whereas, the owls which hunt below the canopy cannot reach the bald hilltops, where from the kites descend to hunt (Gaddalu cherani giddu-

tadavulu, Giddulu cherani gadda venalu).

### **The historical roots, cosmic world, and acculturation process**

In the Eastern ghats, Mahendragiri, now in Odisha, is the highest peak. Both Mahendragiri and Malaya mountains are among seven venerated hill ranges in India. It is believed that the Siva temples in the Mahendragiri are built by Pandavas of epic Mahabharata. During 11-14th century, the Matsya kings ruled the northern part of the ghats with their capital Vaddadi, a village at the foot hill of Vishaka district. Tribals believe that they are Pandavas in exile in Matsya desha. The Vishakha manyam is dotted with famous places and pilgrim centers: Virataparvatam (Punyagiri or Dharala Gangamma near Srungavarapukota,) Matsya tirdham (in Matham village near Paderu), Pandava statues in Lammasingi, Srikrishna and Pandava temple complex in Gudem etc.

All the habitats (madem) in hill ranges are believed to be the abodes of seven mother goddess known as 'sapta matrukas'. Durga Modakondamma is the eldest. The Muvvalamma is the youngest among them. The Modamma foot prints in Minumuluru, the upland capital of Matsya rulers in Pata Paderu, the foot prints of Ganga, the daughter in law of Modamma are worship centers. Thakurani in Nandapur, Dantesvari

in Jagadapur of Chattisgarh, Ellamma in Mahur, Manikesvari in Manik ghar in Gondwana region are famous places and seats of these mother goddess. Sammakka Sarakka festival in Warangal district of Telagana and Modakondamma festival in Andhra Pradesh are celebrated as state tribal festivals.

The western parts of these hill tracts are known as Dandakaranya after Dandaka, a demon in epic Ramayana. Celebration of Srirama marriage in Bhadrachalam is a popular event.

The forests, tribes believe, are the abodes of celestial kings (Adavi Rajulu / Konda Daanugudu) and the cruel animals, tiger, snake, bear etc. are their manifestations. The virgin mermaids (Jala Kanyalu) preside over all forms of water resources. The virgins should be worshipped before tapping the juice of solap tree/caryota urens. Pandavas are worshipped as deities of production.

While clearing the forest, consuming the new crop or beginning of collection of fruits in the forest, the tribes take permission of the deities governing the resources. Before the festival, the crops or fruits can be consumed in raw form only. After festival they can be fried and processed. After hunting, the wildlife should be offered the raw meat of the game.

Crab, frog, tortoise, fish, pond skater, fern

etc. are Jalakanyaas' manifestations. The places with these names indicate one or other type of water resources (Tabelu gandi-tortoise slope. Endrikaparvatam - crab hill, Matsya gadda -fish stream). The Pandava Rajulu are deities of production and harvest. Such naming, classification, and appeasement practices play pivotal role in tribal culture.

### **The traditions and heritage in southern parts of the Ghats**

Nallamala being in the midst of both the states had been a shelter to the defeated rulers. To gain access into the tract for tracking the movements of the enemies, the kings opened the region by constructing temples, laying paths for the pilgrims. Unable to descend and climb up, the pilgrims to Srisailem temple pray the god to pull them up (Cheduko Mallayya).

Chenchu tribe in this region, collect honey and offer the first cake to Mallamma, the hill deity. Later, she was named as Bhramaramba and married to Mallikarjuna, the god in Srisailem.

Another mythical Chenchu damsel, Chenchu laxmi was married to Narasimha, the lion man god presiding in another peak Erramala in Ahobilam. The Narasimha cult is popular all over forest and hill regions of both the states.

**Crab, frog, tortoise, fish, pond skater, fern etc. are Jalakanyaas' manifestations**

The Mahants (trustee) of Balaji in Tirumala of Sheshachalam hill, was from pastoral Banjara tribe. The Mahants' mutt is next to the temple of Balaji. Dressing up as a soothsayer of Erukala tribe community, Balaji gets into the fort of the king and informs his daughter Padmavati about a suitable boy (himself) to her. Bhakta Kannappa of Kalahasti temple, Chenchulaxmi, and Mahant Hathiram baba legends are popular films.

The sculptures of Mukhalingam temple in northern part of Ghats display the association of tribes. Though the tradition gave such important place to the tribes, in these commercial times, they are hardly honored in temple services.

#### **Experiences of lovers in microhabitats-**

During the winter season the hill tracts particularly in erstwhile Vishakha district, the temperature dips to 4/5 degrees. Whole landscape is enveloped in a variety of snow falls such as mist (Manchu), fog (Gandu), smog (Poga Manchu / kaviri) and frost (Buggimanachu).

A tribal song describes the disappointment of lovers planning to elope in such an atmosphere.

The girl wants to leave the house in early hours and waits for the arrival of morning star. The morning star is invisible in the thick fog. By the times she starts the dawn has set in.

Next day she starts very early but the frost on the way doesn't allow her to descend at quick pace. She is unable to reach her lover before sunrises.

#### **Manipulations in markets - The ongoing exploitation**

In Nandi Koluvu festivals supernatural beings are invoked, the roles are enacted, while the priest sings the story of fight between Pandava rajulu and Adavi rajulu. The song ends with a sad note that the Pandavas are yet to win over the tricky Kouravas-the lowland merchants and manipulators. In Vishakha district tribal area, the saying is 'Pancha Pandavula Panta-Duryodhanudi Vanta'. Konda vari panta - Diguva vari vanta. (The harvest of Pandavas, the kitchen of Kouravas).

To counter the tricks of lowland people, they take the help of Kolanna hailing from Pittagadda, one of the regions in Matsya kingdom and employ him as village servant to establish links between traders and producers, rulers and the ruled. But this Kolanna belonging to 'impure' untouchable community in lowlands is ordained to maintain distance, settle outside the village. Konda dora priests sing these efforts of Pandavas during Nandi (Bull) festival.

**'Pancha Pandavula Panta - Duryodhanudi Vanta'**

## **Values and ideals**

Forging alliance between the high land, low land; pure, polluted; rulers and servants.

Marriage by stealth or forcing the girl is condemned. The Vajragada fort near Narsipatnam below the Gudem hills was razed to dust by Matysa rulers as the former kidnapped their girl.

These rulers have marital relationship with the rulers of Nandapuram, the ancient capital in the interior hill tracts. But belonging to opposite value systems of forms of marriage (negotiation X elopement), crime and punishment (Jail X excommunication), they detest down each other.

According the Modakondamma song of tribal women, the marriage by elopement between upland princes and their nieces in lowlands is detested by the Matsya ruler, who punishes his in laws, (hailing from uplands) sentencing them to jail. Unable to bear the humiliation, the in laws commit suicide. Among the widowed queens, Moda kondamma was pregnant by that time. Her son, heir apparent to both the kingdoms, fell in love with a girl Ganga belonging to Kolanna community. Ganga doesn't like to be a 'concubine', a shortcut followed in lowlands in striking relationships in descending order.

Both the ruling families, having no other go, and as a gesture of much sought solidarity among the social groups to contain the intruding lowlanders, have to celebrate their marriage.

## **Struggle for survival**

The food gathering Chenchus in Nallamala forest survive on tubers. The tubers are tender and tasty during rainy season and early winter. During Sankranti festival season, the creepers start bearing fruits, sucking the strength of the tubers. While farmers in surrounding villages celebrate harvest festivals, unable to digest the coarse tubers, the tribal children succumb to death.

## **Recognize the traditions. The letter and spirit**

Government since colonial times imposed their governance systems by reserving forests. The tribes are treated as trespassers. The Recognition of forest rights act (2006) recognizes the customary boundaries of tribal habitations and their individual and community uses and intellectual properties. The Act prohibits hunting and confers rights to manage the resources in sustainable way. The Panchayat Act (1998) extended to Scheduled area (PESA) allows the governance of Gramasabha according to the tribal customs.

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**negotiation X elopement - Jail X excommunication**



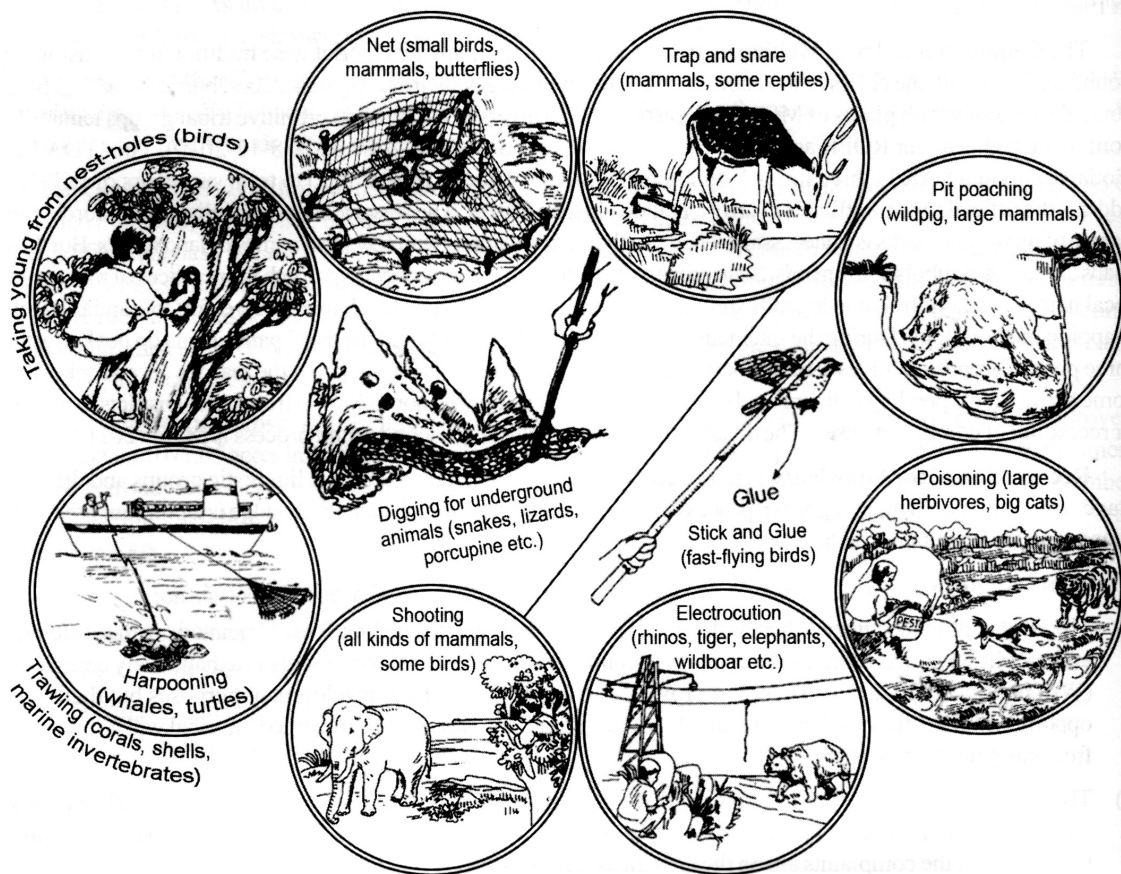
Now it is the duty of researchers to collect and present the traditional literature of tribes to convince mainstream society on the letter and spirit of the tribal knowledge and governance systems, instill confidence among the tribes to assert in conserving and following sustainable management of the resources.

“Both capitalism and socialism have shown themselves in capable of extricating the majority of our people from misery; and cultural question is therefore is this; is there another solution, a solution of our own”.

- (Report World Commission on culture and Development 1993).



## HUNTING IS PROHIBITED UNDER ROFR



cultural question is therefore is this; is there another solution, a solution of our own

### 3. INSPIRED BY NATURE

Saturday, March 17th 1990, Indian Express

***The Konda Reddis' customs and languages are all a result of regional adaptation.***

Had not there been tigers, man would have ravaged the beautiful dense forests without fear and the herbivores would have nibbled on all the flora. Had not there been the man whom we call the 'tribal', particularly the girijan, the dense forests in the inaccessible mountainous regions would have remained a terra incognito.

The hills and dales would have become mute natural resources had the tribal not imprinted them with his passionate cognition. The tribal lives there not as one more animal. The history of his progress from nature to culture is inspired by nature itself.

The Konda Reddis, Bagathas, Konda Doras of Eastern Ghats in Andhra Pradesh worship anthills. In their view, termites build houses which do not dissolve in rain and heat.

The area of the anthill which the tribal calls Nandiputta where the post-harvest ritual takes place, is part of every village. During

this ritual the Konda Reddis sing songs inviting the Pandavas, the deities of production, to accept their offerings. The Pandavas refuse on the ground that the tribal houses are not clean and are not according to vastu. The Reddis then promise to remove all the lapses.

A house should be clean, aesthetic and accommodative for joint families, to provide human resource to sustain agricultural activities is the core of this perception and the resultant lore and ritual of the tribals.

Unlike people living in the plains, the tribals take their food on the rear side of the plantain leaf. The right side which the urbanite uses is, according to them, exposed to dust and the excreta of birds.

There are many tribal customs and languages, and all these are a result of regional adaptation. The seasonal calendar of the Chenchus of Nallamala forests in Andhra Pradesh reveals the synchronization of flowering, sprouting of leaves and associated activities of honey bees on the mountain cliffs, trees and in the mounds.

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The hills and dales would have become mute natural resources had the tribal not imprinted them with his passionate cognition

Chenchus are expert food-gatherers and honey-tappers. Similarly, Konda Reddis sense the change of environment by the migration of birds. The yellow-throated hill sparrow migrates to the Eastern Ghats in August. So, the month and the season is named after the bird: Kanne. The appearance of this bird is a green signal for sowing the pulse seeds. The following months are named after some millipedes. Even if the soil, flora and fauna change, the place names tell us about the ecosystem of the past.

The rainfall in the highlands of Visakhapatnam district is around 150 cm per year. Exposed to the rainwater, the soil between the hillocks rushes down along these streams and washes away the villages. So, the tribals have a specific nomenclature for these geomorphological features and just uttering the name evokes a cautious reaction from those in the nearby settlements.

For the Konda Reddis and Koyas who are hunters, the depression in the hills is a way through which the game escapes and it should be properly guarded. For the Chenchu of Nallamala, the 'depression' is a source of water. Water is very scarce in the Nallamalas. So, there is only one way of life and that is to co-exist with nature.

In the mist and smog of Vishakha uplands, visibility is poor. There is a legend of a virgin who wanted to elope with her lover and how the merciless mist of the forest prevented her from doing so.

The friends of Konda Reddi sing that the innocent parrot like bride is caught in the net of marriage and is being taken away from them. On the rostrum where the marriage is celebrated, a pandal is erected on poles entwined with threads which the song likens to a net.

In another song, the dancing women appreciate a handsome youth as beautiful as the flower of 'bhaunia' vahli (plate leaf). The climbers like bhaunia, go over and strangle the trees gripping the canopies. The suggestion is now clear. His passionate embraces can thus bind many.

Bisons are abundant in the valleys and pastures where now the Sileru and Balimela hydro-electric plants are located. These are called Bison Hills. For the Konda Reddis and Bagathas hunting bisons is taboo. The lone sambhar is identified with the celestial king of the forests. Therefore, they are rarely killed.

Threatened by the advancing deforestation on the one hand and the newly

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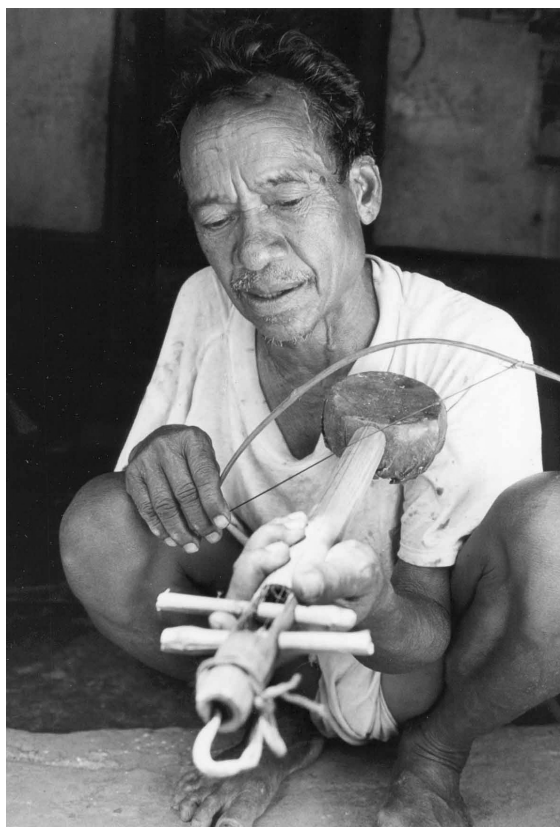
**There are many tribal customs and languages, and all these are a result of regional adaptation**

constructed power plants on the other, the animals have no escape. The 'modern temples' of power do not let these animals survive. All these years, they were saved by the tribal taboos and totems.

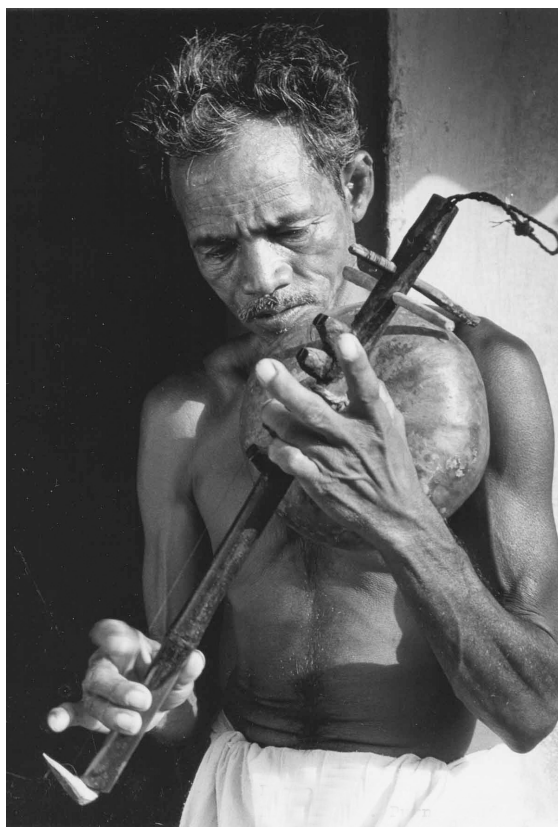
Jack fruit tamarind, and mango trees are the only trees left around the villages of Visakha highlands. The timber merchants do not spare even these few fruit trees and woo

the poor tribals to sell them, offering money and other temptations. The mango trees in the forests were cleared long ago as these particular trees were suitable for the manufacture of plywood.

To understand the philosophy of tribal cultures is quite instructive to the rest of humanity whose technology driven life has alienated them from nature.



*Gogo Zedeng*



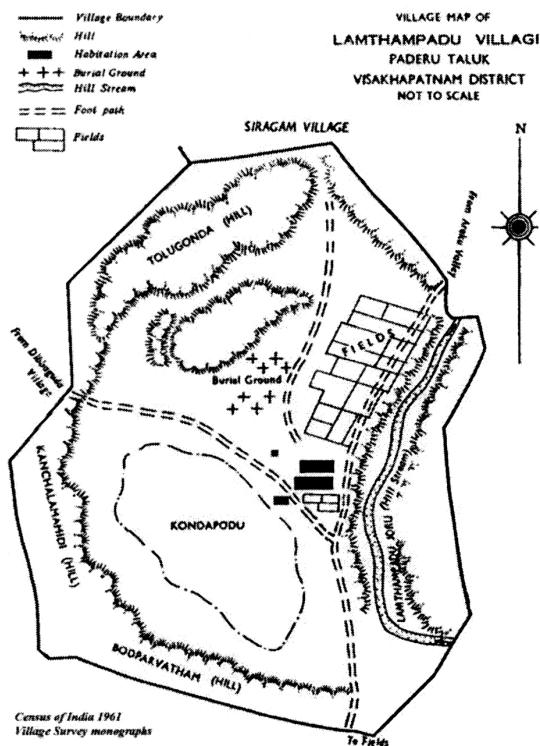
*Duden Sirai*



The lone sambhar is identified with the celestial king of the forests

## 4. VILLAGE HISTORIES & SOCIO ECONOMIC CONDITIONS

### A. Lamthapadu



influenced by the changing tides. This monograph also gives a descriptive account of the socio-economic conditions of the different tribes in this village.

#### Location

The village lying on 180-15'-42" northern latitude and 820-32'-20" eastern longitude is located on the top of a hill, at an altitude of about 4,500 ft. (Mean Sea Level) in the Eastern Ghats amidst a series of picturesque hills of altitude varying between 3,500 ft. and 5,470 ft. (Mean Sea Level). The picture gives a general view of the village and the surroundings. The village bounded by Tolugonda hill in the north (the name of the hill in the east is not known to them), Bodparvatham (hill) in the south and Kanchala mamidi hill in the west is about 12 miles to the west of Araku Valley, the well-known hill station in Andhra Pradesh. Araku Valley situated at milestone 71 on Visakhapatnam-Anantagiri - Araku - Jeypore road, is connected to this village by a meandering footpath across a wooded region of high

#### Introduction

Lamthampadu, a tribal village in the Eastern Ghats of Visakhapatnam District in Andhra Pradesh, is predominantly inhabited by Kondhs, a Scheduled Tribe. This village is selected to make a comprehensive study of Kondhs, essentially a hill tribe, of their simple forest life, age-old methods of cultivation and their primitive cultural life which is little

This village is selected to make a comprehensive study of Kondhs, essentially a hill tribe, of their simple forest life

mountainous peaks. A person after arrival at Waltair on the Madras-Howrah main line has to travel a distance of about 71 miles on Visakhapatnam - Anantagiri - Araku - Jeypore road by any private transport bus to reach Araku Valley. To reach Lamthampadu from there, one has to cross not only a series of hill streams including Pathala hill stream, the main tributary to the Machkund river on which the hydro-electric project is being constructed but also tread across a series of mountain peaks covered with dense forests. It is impossible to reach this remote village without a tribe guide. It is also not possible to cover this entire distance of 12 miles at one stretch without an intermittent halt, as it has to be negotiated only by foot.

**Important centers of administration, commerce, culture etc.**

The village administratively falls under the jurisdiction of Paderu Taluk. The village is at a distance of 20, 72 and 84 miles from Paderu, the Agency taluk headquarters, Vizianagaram, the Revenue Divisional headquarters respectively. In order to reach the taluk headquarters the tribals usually prefer the mountain tract across the Eastern Ghats (as they are economically poor to take up the officially recognized route). The recognized route which officials or plains merchants follow is to walk the distance of

12 miles from this village to reach Araku Valley, the nearest bus stop, and then travel by any private transport bus via Visakhapatnam to reach Paderu. A distance of about 165 miles is thus to be covered by this circuitous route to reach the taluk headquarters which is only 20 miles cross country. Apart from the above two routes, the fair-weather road of 26 miles of length from Araku to Paderu, connecting the Visakhapatnam-Anantagiri-Araku-Jeypore road at 75th mile is being laid by the State Highways Department, which is yet to be opened for regular traffic. One can reach both the district and the sub-division headquarters from Araku Valley by any direct private transport bus.

The Primary Health Centre at Dumbiriguda village of the Panchayat Samithi Block, Araku Valley is the nearest hospital which is six miles away from this village. The nearest police station is located at Araku Valley (12 miles away from this village). The Government Hospital, offices of the Post and Telegraphs, Panchayat Samithi Block, National Malaria Eradication Programme Unit, Special District Agriculture Officer attached with a small Dairy Farm, Assistant Women Welfare Officer (Agency Area), Divisional Engineer (Soil Conservation), Section Officer (Highways) and a Silk Farm are located at Araku Valley.

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In order to reach the taluk headquarters the tribals usually prefer the mountain tract across the Eastern Ghats

Besides a Veterinary Hospital, a Government Basic Training and High School with attached hostel for tribal children to prosecute further studies are also located as Araku Valley. The nearest railway station at present is Kottavalasa, a plains village at a distance of about 70 miles from this village but within a couple of years a place 12 miles away and ahead of Araku will be the nearest railway station of this hill region on completion of the Dandakaranya - Balangir - Kiriburu Railway Project.

### **Physical aspects**

The most outstanding physical aspect of the present habitat of Kondhs is its location on the top of a hill at an altitude of about 5,400 ft. which presents a panoramic view of the surrounding hill country. The extensive podulands (cultivated hill slopes) on the surrounding hill and the garuvu lands (flat lands at the foot of hills) around the village exercise not only profound influence on the living conditions of Kondhs but also on their well-build physique. The seasonal climatic variation have significantly influenced the cultivation and food procuring methods of Kondhs.

### **Rainfall and climate**

The rainfall statistics, recorded at Araku Valley Rain Gauge Station, show an average annual rainfall of 148.53 cm. The south-west

monsoon commences with a few showers in June, sets in full in July and continues till the end of September, while the north-west monsoon causes moderate rains from October to January. Moderate rains are quite common during the dry weather months from February to May besides the pre-monsoon showers in April and May. The hailstorms in April, frost in December and January and heavy gales from June to October are quite common in this hilly tracts. Due to this considerable diversity of seasons in this hilly terrain, the climatic changes are quite erratic. The winter is remarkably severe with a minimum temperature of 2.220C to 72.20C in the months of November and December and considerably pleasant with a maximum temperature of 32.20C to 38.890C during March and April. The nights are generally cool all through the year. The difference between the maximum and minimum temperatures in a day is about 1.10C which is said to be unfavorable for human and plant growth.

### **Flora**

The flora of this village consists of large sized ever green trees like jack, mango, neredi, maddi, tamarind, tada, myrobalam etc., which luxuriously grow due to heavy rainfall the sagu trees, which supply a juice from which indigenous liquor is prepared are in good number in the vicinity of the village.

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The seasonal climatic variation have significantly influenced the cultivation and food procuring methods of Kondhs

Due to the annual forest fires for podu cultivation, the plants have become dwarf. Each household has a few fruit bearing trees, namely jack, mango and tamarind which are either in the respective fields or in the habitation area. The adda creeper, which is of multi-purpose value to these tribals, has a wild growth on these hills. The forest is fast disappearing due to the ruinous system of extensive hill cultivation which unfortunately is the main source of livelihood to Kondhs at present.

#### **Fauna**

The fauna of this region usually consists of barking deer, spotted deer, sambhar, bears and cheetahs and the latter two frequent the village during the fruit seasons. Bears are most commonly found in these hills. The wood cock and brown cock with black head are quite common besides multi-colored wild birds. Rabbits are also found in this area. The domesticated animals of this village consist of milch cattle, bullocks, goats, sheep and pigs besides fowls, and they do not belong to any special variety.

#### **Size**

The 1951 Census population particulars of Lamthampadu, a hamlet of Siragam village, are not separately available as the population figures were reported under the main village, Siragam which includes five other hamlets.

The population of Siragam village including the hamlets as per 1951 Census is 104 (49 males and 55 females). During the 1961 Census, Lamthampadu has been enumerated as a separate unit (Code No. 1517 C). It was then having 22 households with a total population of 86 persons (44male and 42females) table.1. At the time of present survey conducted from 29-4-1963 to 9-5-1963 there did 15 households with a population of 98 persons comprise 52 males and 46 females and the average size of the household works out to 6.5. As per table 2 among the total 15 households, 8 households have each 4 to 6 members while only 4 households are found with 7 to 9 members each. There are two household with 2 to 3 members. Being an unsurveyed village by the Survey and Settlement Department, the area and the density of population cannot be worked out for this village.

#### **Residential pattern**

All the Kondh residential houses are constructed in two rows facing each other, adopting their traditional dormitory type (fig.2). The two households of Nooka Dora and Kotia have settled a little away in the south of Kondh habitation area and their houses are independent structures. Both these Nooka Dora and Kotia tribes are considered to be superior to Kondhs in the

Adda leaf multi-purpose value to these tribals, has a wild growth on these hills



tribal hierarchy of this region. The Kondhs eat beef and pork unlike the other two tribes.

### **Communications**

The footpath passing through the hills is the only approach to the village and bullocks serve as the mode of transport for goods. There are no village streets. As the village is situated on the top of a hill, the rainwater drains off into the lower regions and as such the village presents a neat appearance even in the rainy season. There are four footpaths from all the four directions, leading into and out of the village. A perennial hill stream, locally known as Lamthampadu Joru flowing from east to north, is the only water source for all the inhabitants and for all purpose throughout the year.

### **Important public places and places of worship and crematorium**

Though the different tribes of the village worship, the village deities namely Sankudemudi, Paddademudu, Kondadevathalu and Jakarademudu to protect them against ill-health and wild animals, only Jakarademudu is located in the east of the village, symbolized in a conical shaped stone (map.3). There is neither a school nor any administrative and welfare centre in this village. The traditional tribal panchayats administers both the civil and religious life of the village. The tribals attend to the

weekly shandy at Araku on Fridays for the purchase of their domestic requirements and sale of their surplus agriculture produce and minor forest produce. The transactions in the weekly shandies are usually carried out in cash. The crematorium locally known as khajamanimanda is situated in the north-west corner of the village. All tribes bury or cremate the crops, keeping a little distance away from each tribe, in the same crematorium.

### **History of the village and the tribe**

The village belonged to the erstwhile estate of Pachipenta which was taken over by the Government on 20-6-1955 under the Estates Abolition Act, 1948. The village is now situated in the Paderu Taluk of Visakhapatnam District.

“The only really primitive Khonds in Vizagapatam are the Dongria (jungle) Khonds of the north of Bissamkatak Taluk, the Desya Khonds who live just south-west of them in and around the Nimgiris, and the Kuttiya (hill) Khonds of the hills in the north-east of the Gunupur taluk”.

“These people are called by themselves (sometimes) Kuvinga; in Telugu, generically, Kodulu; and by their neighbours by a whole series of terms, which differ according to the locality and the degree of civilization attained, among them.” (According to E. Thurston).

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**The village belonged to the erstwhile estate of Pachipenta Estate**

It is noted in the Madras Census Report 1891, that the Konds inhabit hill tracts of Ganjam and parts of Vizagapatam, and the found also in Bengal and the Central Provinces.”

It is impossible to distinguish the true Kondhs from other tribes like Kondo devudulu, Kondalu, etc.

“The Khonds live in the midst of the Oriya territory. Their habitat is the hills separating the districts of Ganjam and Vizagapatam in the Madras Presidency.”

During the present survey, none of the inhabitants of this village could say either about the history of the village or about the origin of any tribe. It is further said that the forefathers of the present Kondh families have migrated to these parts a few generations ago, perhaps to eke out their livelihood from Orissa State. Even today the Kondhs claim their original habitation in Orissa State. Moreover, the villages of this region look like Oriya villages due to geographical propinquity of Orissa State. In this region this tribe is distinctly known as either Samanthu or Kodulu. The casual enquiries in the weekly shandies and in the neighboring villages would reveal that they are widely known as Kodulu or Samanthulu. Like the Samanthu tribe of Annavaram village in Chintapalli, the Agency taluk of the same

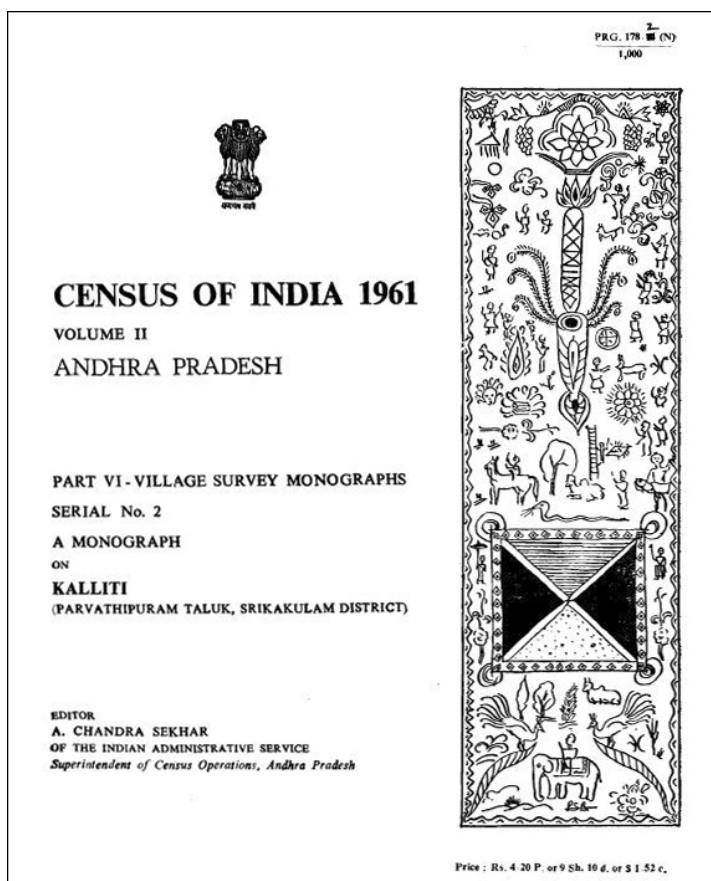
district, the Kondhs of this region also speak Kue dialect. The cultural heritage of Kondhs and Samanthus of Annavaram village show very many common points in their physical characteristics, religious and social practices and as such it is very difficult to make any distinction between them. Hence it may be inferred that the term Samanthu is the regional name for Kondh tribe. In general, Kondhs are considerably more primitive than the other tribes of this region.

### **Settlement History**

The Kondhs are in majority with twelve out of 15 households in the village. Eleven of the 12 households have reported to have been living here for 4 to 5 generations while the remaining one household has been here for 2 to 3 generations. The remaining two Nooka Dora and one Kotia households belong to the present generation as they have immigrated between 3 to 10 years back to eke out their livelihood in this village. It is further evident from table 64 that the two Nooka Dora households have immigrated from outside the taluk but from within the district whereas the one Kotia household has migrated to this village from another village of the same taluk. No reliable information is available with regard to emigration. Thus, it appears from that Kondhs are the first settlers in this village.

**Samanthu is the regional name for Kondh tribe**

## B. Kalliti



Scheduled Tribe inhabiting it.

### Location

Kalliti lies on the 190-05'-37" north latitude and 830-37'-38" east longitude. It is a distance of 3 miles towards west of the 9th milestone on Elwinpeta - Ramannaguda metalled road which connects Andhra Pradesh with Orissa State. This distance of 3 miles can be covered only by walk along narrow footpaths across the thick forests over hills and dales.

**Important centers of administration, commerce, industry, etc.**

For administrative purpose,

### Introduction

Kalliti, a tribal village in Parvathipuram Taluk of Srikakulam District in Andhra Pradesh, is situated in the Eastern Ghats on a hilltop, about 2,500 feet above M.S.L. surrounded on all sides by picturesque hillocks. This village is selected for the socio-economic survey of Savaras, the only

this village comes under the Agency jurisdiction of Parvathipuram Taluk. For Panchayat administration, it comes under Nurukonda Panchayat about 2 miles away, to which one member is taken from this village. For medical services, veterinary assistance and for the assistance from the Agricultural Department, the village is dependent on

This village is selected for the socio-economic survey of Savaras, the only Scheduled Tribe inhabiting it

Gummalakshmipuram village, also is known as Bhadragiri, the headquarters of the Panchayat Samithi which is at a distance of 14 miles towards the south. A Maternity Centre and a Leather Training Centre which are run by the Panchayat Samithi are located in Rella village at a distance of about 3 miles from Kalliti. The Gram Sevak's (village level workers) headquarters is at Kedarapuram at a distance of 5 miles, on the eastern side of the village. The nearest Post Office is at Kedarapuram and the nearest Telegraph Office is at Gummalakshmipuram. The nearest Railway Station, Gunupur, is at a distance of 18 miles towards the northern side of the village. For law-and-order purposes, this village is included under the jurisdiction of Elwinpeta Police Station at a distance of about 12 miles towards south. The taluk and district headquarters, viz, Parvathipuram and Srikakulam are at a distance of 36 and 96 miles, respectively, from the village.

For sale of agricultural produce, minor forest produce, and purchase of domestic requirements people of this village depend on Gummalakshmipuram where there is a Co-operative Marketing Society run by the Andhra Scheduled Tribes Co-operative Finance and Development Corporation. Besides, they also attend the weekly shandies at Kedara puram

and Gumma lakshmi puram which are held on Monday and Wednesday respectively.

### **Flora and fauna**

The forest around the village consists of various kinds of trees including teak (*tectona grandis*), neredu (*Eugenia jambolane*), silk cotton (*bombax malabaricum*), moduga (*butea frondosa*), etc. Sedge grass (*Cyperus rotundus*) popularly known as poori gaddi or dabba gaddi (a colloquial form of darbha gaddi) used for roofing, is abundantly found in the nearby forests around the village. Among the flora of the village, there are no trees worth mentioning because the Savaras fell the trees which do not give them immediate cash benefit. They are wise enough to retain trees which give edible fruits like mango and tamarind, toddy giving jeelugu (*Ascheynomene indica*), ippa (*Bassia latifolia*) and the oil giving kanuga (*Pongamia glabra*)

Wild boar, wild sheep, ram, and elk, etc., are commonly found in the interior of the forest. Leopards are very rarely seen by the people. The cattle wealth of the village mainly consists of kondajathi (hill variety) cows and bullocks which are tiny and weak.

### **Residential pattern**

The houses are spread over three habitational areas, viz, Kalliti proper, Anthimanugooda and Kothagooda and all

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They are wise enough to retain trees which give edible fruits like mango and tamarind, toddy giving jeelugu etc.

these three areas are inhabited by the Savara tribe only. There are 9 households in Kalliti proper, 8 households in Anthimanugooda and 15 households in Kothagooda. The last two habitats are at a distance of about one furlong from Kalliti on the north-western and northern sides, respectively, and about 130 yards apart from each other.

All the houses in the main village and its two hamlets are poorillu (thatched houses), locally known as soong. In each of the habitats, the houses are in two contiguous rows - one opposite the other.

#### **Public places**

People of this village worship Jalia demudu (also known as Sandhi demudu) and Bab devatha or Jakara devatha also known as Durga. Bab devatha is just by the side of the habitat of Kalliti symbolized by a stone under a big tamarind tree and the Jalia demudu is symbolized in the form of a four-feet high wooden pole fixed in the ground, just by the side of the way leading to Rella village and at a distance of about 200 yards from Kalliti proper, towards south. There is a common cremation ground for the people of the three habitats situated at a distance of about 140 yards from Kalliti proper, on the eastern side.

#### **Source of water**

The hill stream flowing in between Anthimanugooda and Kothagooda on one side

and Kalliti on the other side is the only source of water for drinking and ancillary purposes.

#### **Educational facilities**

Neither there is an elementary school in the village nor any of the children attend schools in the neighboring villages.

#### **Settlement history**

At the 1951 Census, there were 48 households in Kalliti village with a population of 158. At the time of first survey which was conducted during the period from 5-12-1960 to 11-12-1960, there were 41 households with a population of 157. At the 1961 Census also, there were 41 households living in 49 houses with 181 persons - 91 males and 90 females. It was reported that during June 1959 an epidemic occurred and took a heavy toll of about 50 lives. This fact counteracted the growth of population from 1951 to December 1960, keeping the population figures more or less the same, viz, 158 and 157, respectively, at the two periods. At the time of resurvey which was conducted during the period from 19-12-1962 to 26-12-1962, there were 32 households with 137 persons - 67 males and 70 females. This gradual decrease is due to emigration of some households to neighboring villages.

It may be seen from table 64 that 2 households are living in the village for more than five generations; 9 households are 3 to

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People of this village worship Jalia demudu and Bab devatha or Jakara devatha also known as Durga

4 generations old; 18 households are 2 to 3 generations old and only 3 households have come into existence during the present generation.

### **Immigration and emigration**

Six out of the 32 households reported the places before their immigration to this village whereas the remaining 26 informants could not specify. Of the 6 households immigrated, 2 are from places outside the State, one is from a place outside the taluk but within the district and 3 are from places within the taluk. Before immigration, all the 6 households had kondapodu as their main occupation. The reasons for immigration are to out a better living in case of two households; due to marital alliance in one case and in three cases to live along with their relatives.

The village Naiko, Sri Seemala Nandru and some elderly persons of the village stated that during 1959, a disease with symptoms of vomiting and fever took a heavy toll of about 50 lives. This was supposed to have

been due to eating mamidi tenkas (mango nuts) and other edible roots and tubers available in the forest which resulted in food poisoning. This food poisoning was believed by some informants to be the effect of eating some rotten snake flesh. They say that this epidemic was the first of its kind in the village. This is why a large number of households have deserted the main village and settled down in the two hamlets, Anthimanugooda and Kothagooda, and about ten households have emigrated to settle down elsewhere in the neighbouring villages.

### **Etymology**

Some Paidis (scheduled caste) of Rella village which is at a distance of 3 miles from Kalliti, revealed that the grandfather of the present Naiko or Naidu, Sri Seemala Nandru was a deaf fellow, and that the village derived its present name from his deafness. In Savara language kalla means 'deaf' and it may be quite probable that the name of Kalliti might have taken its derivation from the work kalla meaning deaf.



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village derived its present name from his deafness

## 5. HISTORICAL INFLUENCES IN BOTH ODISHA, ANDHRA PRADESH STATES

*The physical features, the forests, hills, rivers and valleys facilitated the growth of separate small states in the early medieval period in Odisha state.*

1. Kongonda mandala (Ganjam, Puri districts)  
Kodalaka Mandala (Dhenkanal district)
2. Yamagarta Mandala (Dhenkanal and Keonjhar districts) Airavatta Mandala (Dhenkanal, Cuttack and Puri districts.).
3. Khinjali Mandala (Sonepur, Band, Athmallic region)
4. Khinjinga Mandala (Mayurbhanj, Keonjhar Dts.)
5. Banai Mandala (Sundargarh, Kamala Mandala (Kalahandi).

To sum up, the Pulindas, the Savaras, and the sailajas, who emerged as a political power in the new name of Sailodhvas absorbed vital elements of the Brahminical form of Hinduism, synthesized primitive tree, stone worship, and. ultimately laid the basic foundation of Saivism, Vaishnavism, and Saktism of early medieval Orissa. (49)

The earliest inscription of Ashoka in Odisha

refers to the unconquered Atavika (Antaavijita). Pratyanta Desha (Frontier regions).

The Nalas of Koraput claimed descent from Nishada. Nalapati kulanvaya. Tunga rulers' style themselves as 'Asthadasa Gond gramadhipati (41) and the Eighteen forest kingdoms are referred to as Astadasa Gharjatya. Vidyadhara Rajya (Tribal Language & Culture, Department of Oriya Visvabharati & Academy of Tribal dialects & culture, Bhubaneswar, 1984).

During the onward march of Emperor Sri Krishnadevaraya to Cuttack in Odisha, many rulers in the plains were defeated. Some of them took shelter in the Court of Nandapur in deep forests in the Dandakaranya part of Eastern Ghats. Together they stopped the French and Muslim forces advancing towards Nandapur.

In course of time, these lowland rulers obtained jagirs and mokhasas and consolidated their positions in the plains as the Rajas' of Vijayanagaram etc.

During the onward march of Emperor Sri Krishnadevaraya to Cuttack in Odisha

15. The traditions, ideals, and conflicts among the communities are embedded in their oral traditions.

The marriage relationships between the upland and abutting lowland kingdoms and also across the rich and poor among them are eulogized in the Modakondamma song. Modakondamma and her seven sisters are identified with Sapta Matrukas worshiped among sapta madems/manyams. The Modakondamma festival is celebrated as the State tribal festival.

The kingdom below Paderu with capital

Vaddadi was known as Matsya Desha. The tribes treat themselves as Pandavas in exile and sing the songs of exploitation and hardships they are undergoing during their time in Aranya and Ajnatavasa.

In many places the ruins of temples of Srikrishna and Pandavas can be found. Pandavas are believed to have constructed the temples for Siva in Mahendragiri.

The legend / Sthalapurana of Matsya Tirdham narrate the fight between cruel snakes and the gentle fish and the success of fish in getting in flows for their survival.



श्रीमन मेरुरिवोद्गताह कुलगिरि ख्यातो महीन्द्रक्षितेः

एतान जनपदान सर्वान पालयन्ति च वै गुहः

सा शैल सकलाम्बोधि तेना प्यालोक धीमता

परिकल्पित तद्वंशः प्रभुः शैलोद्भव कृतः

ख्याता कलिंग जनतासु पुलिन्द सेनः

(Tribal Culture, P.45)





## 6. DYNAMICS OF CUSTOM, CONFLICT & CHANGE

### LEGENDS AND STHALAPURANAS

#### a. Fighting for Survival



***Matsya Tirdham is sacred place near Paderu, the head quarter of Alluri district.***

The Matsya (fish) river flows from Gangaraju Madugula. When flows are decreasing, the fish requested the forest deities, Singarajulu (lion kings) to allow water from Gede gadda (buffalo stream). Negotiations on their behalf by Crab, the presiding deity of Endrika Parvatam (Crab Mountain) also failed. Keeping their children under the protection of Matsyalingesvara (presiding deity of Matsya Tirdham) fish dieties went to wage a war with Lion kings

with the support of Crab. Fish won the battle, but Crab last one of its hands. They started cutting a hill to create a tunnel for flow of water from Gede gadda. Crab lost another hand in digging the tunnel. At last the water reached Matsyagedda allowing fish to survive.

The story teaches us that the fight between the cruel and soft is natural and inherent in the nature. But we should stand by weak and ensure minimum environment flows for their survival.

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#### b. Violent Protest : Mukhalinga

***Mukhalingam is a temple in present Srikakulam district in Andhra Pradesh.*** Once upon a time it was a country of the Savara community. The daughter of Savara chief used to worship Siva with mahua flowers.

A brahmin on his way to Varanasi stayed for sometime in that place. His daughter also used to worship Siva with the same flowers.

'Minimum environment flows'

But, while the flowers offered by Savara girl were withering, the flowers of the Brahmin girl used to turn as golden ones.

Savaras were surprised and demanded Siva to explain the mystery. Siva, a stone, did not answer. Angry Savaras cut the tree as it is the source of the problem. Now we are worshipping the fossil of the tree as Madhukesvara in the temple.

A potter prayed the Siva to bless him with a child. He got a child. He prepared a big pot as an offering to Siva. Meanwhile, a Raja constructed a temple to Siva.

When the potter went to offer the pot to Siva, he was unable to put the pot in the garbhagruha as the pot is bigger than the door. But the potter insisted that Siva should accept his offer. Siva finally came and kept the pot inside.

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### **c. Education for Liberation**

***The present Puri town was a big forest, and it was a habitat of Savara people. The king used to go there for hunting.***

While the soldiers were returning with empty hands, the Savaras used to send a part of it as a gift to their guest, the king. All the day they used to hunt and gather food and all the night they used to dance and drink.

The king got surprised. He sent his minister to know the mystery behind the success and

stamina of Savaras. The minister in spite of all his efforts did not get any clue. At last, he trapped a tribal girl. The girl said that they worship the stone representing the hill, tree for forest and fish and tortoise as the deities of waters. They pray before going to hunt and offer a piece of the meat/fruit to the deities.

The minister thought that this simple form of worship does not match the status and wealth of a king. He suggested constructing a temple around the stone. Instead of spontaneous Savara prayers, he introduced the 'read write and recite' form of worship employing the priests. Devotees from all walks of life and status used to visit the temple to have darshan, offer puja, bhog and perform bhajan etc. Now the god has become Jagannath. He is no more accessible to the Savaras.

A time table was fixed to regulate the crowd of devotees. The Savaras were advised to visit during the hours fixed for free darshan. Savaras, who used to worship whenever they wanted became angry has sought explanation from the god. At last, the god told them that the Raja and his priests are controlling him with their 3 Rs (Read, Write, Recite). Savaras prepared to wage a war with the king to liberate their god. But the god persuaded them to understand the

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**Worshipping the fossil of the tree as Madhukesvara in the temple**

changing times and learn and acquire new techniques, literacy. The Savaras begged the god that it is not possible for them as nobody helps them.

The god promised that he will reincarnate among them as Akshara Brahma and advised them to worship with 3 Rs.

The Savaras invented a script, text, and flag as symbols of identity. They started worshipping the god imitating the temple rituals with Trikala Puja (3 times worship).

Jal, Jangal, Jameen are the forms of Jagannadh. The Savaras should acquire the skills of governance and rule of law understanding to read the maps, records and the time schedules prescribed by the Government to govern the natural resources. The Savaras should liberate the Jagannadh from misappropriation, misuse, and pollution by enforcing the rules and persuade the humanity to live in harmony with nature.

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#### **d. Checking Exploitation**

***Pancha pandavula Panta - Duryodhanudi Vanta***

***Ambali Raju (gruelking), the king and Annam Devi (rice queen) are couple in the lowlands. Annam Devi while she was virgin has a son Kolanna.***

Ambali Raju after clearing the land for cultivation, felt exhausted and fell into a nap/ sleep. At that time Siva and Parvathi were passing through in the sky in their chariot. Parvathi saw a beautiful pond in the land. Persuaded Siva to ground the chariot. They were enjoying their privacy. The grass was shaking to their moments.

As the sleep of Ambali Raju has been disturbed; he looked around and suspected an animal in the grass. He picked up a bow and shot an arrow in that direction. Parvathi irritated for disturbing their privacy, cursed him to go to the forest in the hills leaving his wife behind.

Ambali Raju migrated to the hills, taken up a papa (lady) as his wife. He started podu cultivation. Two girls, Nandamma and Gouramma went on a pleasure trip to the hill areas. Gouramma unable to climb has given up but Nandamma crossed the hills. Reached Ambali Raju hut. She became tired and thirsty. She asked him for some water to quench her thirst. He gave her fermented drink / rice beer. She felt elated and excited with his lifestyle. She proposed to him to marry her. He got frightened and went on pleading her that he cannot afford the demands of girl from plains. She consoled

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Read write and recite form of worship

him and expressed her wish to reside in an ant hill. She instructed him to worship her once in a year. In turn promised to ensure timely rains.

Meanwhile, Papa, the upland wife of Ambali Raju delivered Pandavas. Kolanna, the stepson of Ambali Raju joined them. Pandavas were unable to survive with food gathering and decided to take up agriculture. Collected seeds from their step mother Annam Devi. There was a severe drought. Pandavas consumed the seeds. Again, they go to her. This time they pledged Kolanna as security and borrowed the seed. Kolanna went to the king in lowlands and took his permission to cultivate the lands. There was a bumper crop. Pandavas celebrated the marriage of Nandamma and Ambali Raju as a seven-day ritual.

Duryodhana, the king of lowlands came to know about the bumper harvest in the hills, He claimed patent for the seeds produced in his Kingdom and demanded royalty tax. To collect the tax, he raided the hills and took over the cattle grazing in the border. Pandavas with the help of Krishna fought and freed the cattle. But unable to defeat Duryodhana. His exploitation is still going in

different forms and through different means.

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## **e. Erasing the Barriers**

### ***The Modakondamma Song in Drama form Scene by Scene***

#### **Scene-1**

Desirajulu, the prince of Nandapur, are visiting tribal villages during “itim” festival. Villagers are inviting them.

#### **Scene-2**

On the border of their kingdom, they come across some girls enjoying dance and music. Desirajulu throw flowers and paper kites on the girls. These provocations irritated the girls, and they scolded the boys. In course of such heated exchanges, they realize that they are relatives, nephews, and nieces. The mother of the princess belongs to Nandapur Kingdom, where as, the sister of Devendra was given to Nandapur. Thus, there is an exchange of brides due to political compulsion. The nephews and nieces love each other but are afraid of the king, Devendra. So, they together adopt tribal way marriage i.e., marriage by elopement known as Gandharva Vivaha in Kalyanapu Lova.

#### **Scene-3**

The king Devendra got angry and summoned the son in-laws to appear in his

court. As the marriage by elopement treated as theft and kidnap according to low land values, he sentenced them to jail.

#### Scene-4

The princes feel insulted for the humiliating treatment and committed suicide.

#### Scene-5

By that time Modamma was pregnant. She delivered Sanjeeva Raju along with a kite bird. People of both countries lowland upland are waiting for his coronation, patttabhishekam.

#### Scene-6

Meanwhile Sanjeeva Raju went on hunting trip. The kite bird went as advance party. Ganga, the daughter of village servant noticed the bird, kept it under a basket. She and her team tease Sanjeeva Raju coming there in search of the kite. Both Sanjeeva

Raju and Ganga fell in love.

#### Scene-7

The mothers Modamma etc. came to know about this love affair which is not acceptable as Ganga belongs to village servants' family. So whole country is against such intercaste-class marriage. The elders in the court of Modamma tried to convince Ganga to be a keep or concubine.

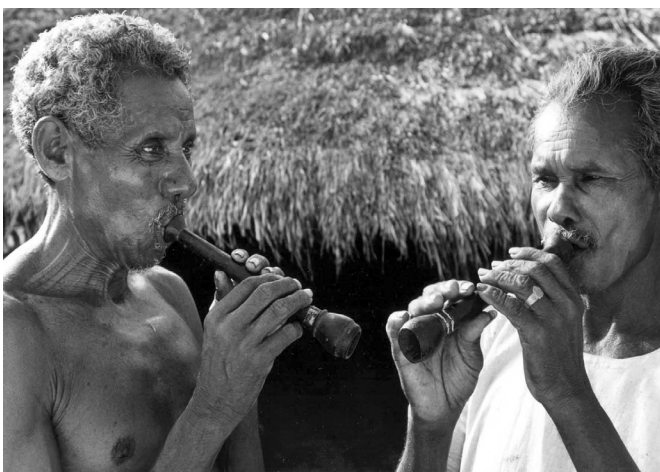
Ganga refused to accept the suggestion. The grandmother of Sanjeeva Raju found that Ganga is sharp and intelligent and can help tribal society to connect to the market and Government.

#### Scene-8

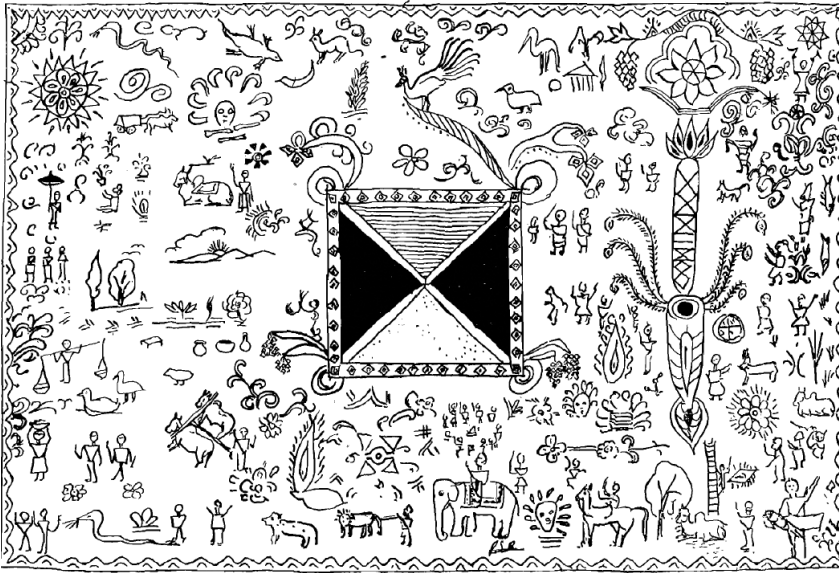
Such interface is much needed to save the tribals from exploitation. So, they convinced the people and celebrated the marriage of Sanjeeva Raju and Ganga. ❄



*Bison Headgare*



*Savara Sannai*



*Crude drawings in Savara houses*

Crude drawings are found in a few Savara houses on the mud-plastered wattled wall separating the diya soong (inillu) and the daring digna (kitchen), or on the outer side of the wall in the gadapa. Sri Seemala Dugganna and Sri Mothaka Potthi are experts at these line drawings. They learnt this art from their parents. They receive no monetary remuneration for their services but are given food only on the days they work. On enquiry, they narrated the following inferences from the pictures drawn on the wall of Sri Mothaka Potthi's house. Figure 6- shows the following decorations.

- (1) A tiger chases a person and another man shoots it with a gun (bada).
- (2) A potter carries pots in a kavadi (sling),

followed by his wife carrying pots on her head.

- (3) A ploughing scene with two bullocks
- (4) A group of people sitting near a tree
- (5) Man with a gun
- (6) Hanumanthudu (Arshi)
- (7) A hen
- (8) A variety of fowl

- (9) A man near a snake and monkeys beating a drum
- (10) A peacock
- (11) Picture of a man shooting animals like peacock, monkeys, hen, etc.
- (12) A man beating a snake
- (13) Sun (Uyo), Moon (Angaitha) and the stars
- (14) Flowering trees and crops
- (15) Elephant (Kurtha), Horse (Ra)
- (16) Man and woman guarding the crop
- (17) Husband and wife living together (saniboi)
- (18) Flower plants. An elephant is there besides the flower plants with a mahout riding upon it. There is a man in sitting posture and a tiger is rushing towards the plants.



Jal, Jangal, Jameen are the forms of Jagannadh

## 7. ICONS OF EASTERN GHATS

### a. Raja Vikramadeva Varma

1. Nandapuram, the erstwhile capitol of Jeypore estate was the seat of one of the ancient kingdoms in Eastern ghats. All the Zamindars in abutting plains in Kurupam, Palakonda, Merangi, Pachipenta, Belagam (Parvatipuram) Saluru, Madugula, Golugonda had been relatives or allies of Nandapuram rulers.
2. The Mastya rulers, Vaddadi and Nandapuram rulers have marital relationships.  
Nandapuram patti is a belt of agraharams given by Nandapur kingdom around Vishakhapatnam. Harikadha Pitamaha, Adibhatla Narayanadas hails from this belt of villages. These rulers donated several villages to the Simachalam temple. The Gummalakshmipuram samiti/block was named after Virabhadra Raju, Raja of Kurupam, as Bhadrageiri Samiti. He contributed five lakh rs to the construction of Gotta barrage.
3. When Gajapatis of Cuttack, ruling East coast were defeated by Hampi Vijayanagaram kings, their vassals Pusapati families took shelter in Nandapur court. Gradually they obtained Mokhasas in the plains for their services strengthened their position. They successfully supported one of the brothers aspiring for the throne of Nandapuram. In return they claimed that all of them as their subordinates. But this claim was contested by these rulers who frequently used to revolt against the hegemony of Pusapatis.
4. The British realizing the mounting unrest among these hill rulers recognized them as independent Zamindars. Confiscated Palakonda estate as a warning. Removed the Golugonda ruler as he failed to pay the peshkush. But the tribal chiefs, the muthadars, rose in revolt till Alluri Seetaramaraju became martyr.
5. While Vijayanagaram, the capitol of Pusapatis, was emerging as seat of

Nandapuram, the erstwhile capitol of Jeypore estate

learning, British started Andhra University in Vizag and Vikrama Devavarma, the Raja of Jeypore, a poet, philanthropist, was designated as Pro chancellor and College of Science and Technology was named after him. His birth anniversary is celebrated in the College every year. His efforts to tap hydro electric power on Sileru river later followed up after independence by constructing power projects at multiple points of the river.

During East India Company regime, Vishakhapatnam, being the port city emerged as headquarters of Visakhapatnam district, comprising these parts of Eastern ghats and East coast. The rulers of the Ghats not only developed their estates but also put up their residencies and gave endowments in the city. College of Science and technology in Andhra university, Hava mahal. Vishakha Tajmahal in Kurupam enclave, Kurupam market, Dasapalla, Rani Chandramani Devi hospital, Ambika bagh are some of them. Godejaggaravu, Zamindar of Anakapalli entered into marital alliance with Raja of Kurupam and AVN college was named after his relative Ankitam Venkata Narasingrav.

### **Maharajah Vikram Dev**

Maharajah Vikram Dev IV or Vikram Deo Varma (28 June 1869 - 14 April 1951) was the 25th king of the Suryavansh dynasty that ruled

over Kalinga and later Jeypore Samasthanam under the British. A patron of the arts and literature, he was also a writer and a proficient playwright. He was also an administrator, a magistrate for Visakhapatnam by the Madras government in 1914 and involved in the delineation of the state of Odisha.

### **Early life**

Vikram Dev was born in Sri Mukhalingam Parvatalapeta of Srikakulam Taluk to Rekha Devi and Maharajkumar Krishna Chandra Dev, the junior prince of Jeypore and the younger brother of Maharaja Ram Chandra Dev III. Evidently, due to a family quarrel Krishna Chandra stayed away from Jeypore in the village of Sri Kurmam in Srimukhalingam, Andhra Pradesh. Vikram's mother died when he was nine and his father died six years later. He was adopted by the Queen of the Matsya Dynasty of Madugula and was known as 'Raja of Vaddadi-Madugula' although this adoption was challenged in court in 1881, the judges retained its validity. He learned English from J.S. Bard at Vizag and became an expert in Telugu, Odia and Sanskrit. He became a writer in all these languages and was awarded an honorary doctor of literature and made a Sahitya Samrat by the Andhra Bharati Tirtha Research University on 6 May 1933.[1] He married the daughter of Sulochana of Nawrangpur who belonged to the royalty of





Patna. A philanthropist, he donated to the cause of Andhra University and helped establish various cultural and educational institutions.

### **Contribution to Art and Literature**

Long before he was crowned as the king of Jeypore, Vikram Dev was a renowned scholar who gained expertise in five languages - Sanskrit-Hindi, Odia, Telugu, Bengali and English. He acquired enough fame through his contribution to the combined literature of all these languages. He was awarded the doctorate degree of 'Kala-

Prapurna' and the honorary title of 'Sahitya Samrat' by the Andhra Bharati Tirtha Research University in 1933.[2]

He wrote Telugu dramas like 'Shree Nivas Kalyan Natak', 'Krushnarjuna Charitam' and 'Manavati Charitam' that were staged in the iconic 'Jagannmitra Hall' established by the king which was seen as a noble attempt to flourish art and culture among the populace of the city. He annually invited and honored 100 learned scholars from all over India and donated one lac every year to the Andhra University.

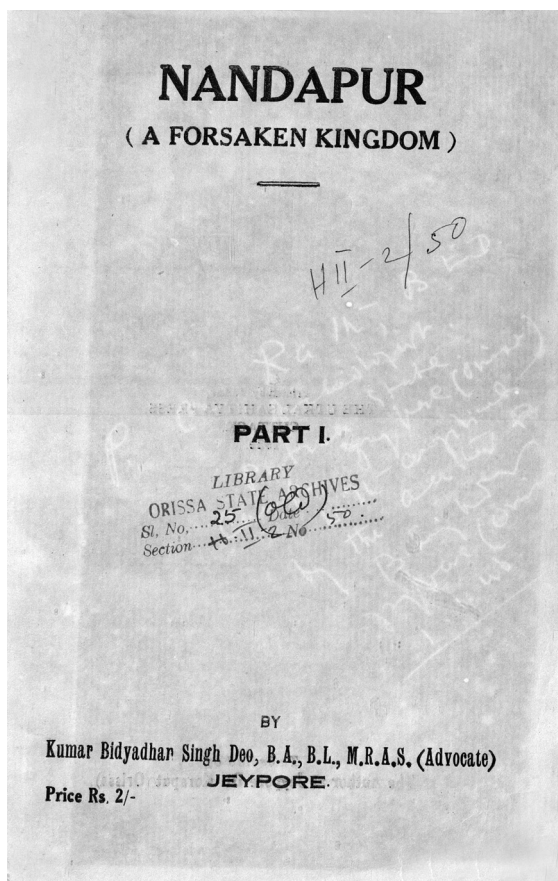
He donated two million rupees to fund the Andhra University which was ordered to be shifted to Guntur. [3] He was one of the main writers of newspapers and Journals such as Nav-Bharat, Sahakar, Navin, Shishir, etc.

He also contributed to the religious writings by authoring 'Bhagawad Gita Mahatmya' his first writing in Odia, 'Sarasa Gitavali' in his youth and wrote many strotras Kavacham and Chautisha etc. He served as the pro-chancellor of Utkal University and Andhra University.

### **Philanthropist**

Vikram Dev was a keen admirer of education and contributed whole heartedly for this cause. He did not only save Andhra University by donating millions but also made sure that it is well established and efficient

**Renowned scholar who gained expertise in five languages**



for his subjects. Therefore, he donated one lac rupees annually to the Andhra University. He donated one lac thirty thousand rupees to the S.C.B. Medical college at Cuttack and few thousand rupees to the post-graduate scholarship to Utkal University.

A major portion of his donations also contributed in laying the foundation of the first theatre hall of Visakhapattnam called 'Jagannmitra Hall' and Jeypore College of Technology and Science. He was the founder of the Vikram Dev College in Jeypore, named in respect of his first cousin and predecessor, Sir Vikram Dev III, now a government college. He bore all the cost of publications for some renowned writers that he met in his time serving as the pro-chancellor of Andhra University.



*From left to right : Raja Vikramadeva Varma (Pro-Chancellor of Andhra University), Rabindranath Tagore, Sarvepalli Radha krishnan (Vice-Chancellor), C.V. Raman in a conference in Andhra University, 1934.*

He donated two million rupees to fund the Andhra University which was ordered to be shifted to Guntur.

## **b. A Forgotten Hero**



***A forgotten Hero :***

***Maharaja Krushna Chandra Gajapati  
Narayan Dev***

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***By Bishnu Mohan Adhikari***

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Maharaja born on April 26th, 1892, in paralakhemundi of the then Madras presidency. He finished his schooling in parala, later entered Newington College, Madras for higher education.

Soon after getting his estate, the benevolent Maharaja donated huge amount of money to Satyabadi Bana Bidyalaya of Gopabandhu Das and Utkal sahitya Samaj Cuttack, which was controlled by the great Madhusudan Das

During first world war, Maharaja was made honorary 2nd lieutenant, later promoted as captain of Indian land force. His sincere and efficient discharge of duties as a military officer was much appreciated by the then Government. His patronage for education and his far sight of India's development

on scientific lines was again another unique feature of his life. Looking to his visionary skill, he was selected as adviser and governing body member of the Government agriculture college Coimbatore, after getting selected in Royal agricultural commission in 1927. He donated lakhs of rupees to Nutrition Research Institution at Connor, Tamil Nadu. Apart from this, he was selected as governing body member and scientific advisory board of Indian research fund association, New Delhi. He donated a huge amount to medical college Patna, Bihar. In the field of education and activities for the welfare of the people, he appears as an outstanding figure among men of his class. A number of free boarding and

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**Selected in Royal agricultural commission in 1927**

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lodging, innumerable scholarships, free ships, and loan stipend etc, were provided to enable the poor Indian students to go to these institutions inside and outside of India for higher education. Some eminent personalities like late Biju Patnaik got opportunity to get enrolled in automobile and aeronautical engineering in London by getting such fund from Maharaja, as Maharaja was the member of Royal Asiatic society, London.

He established a Sanskrit college in his estate. For skill and industrial development, he built an industrial school in Parala. In 1913 he erected a massive palace structured building Girls high school for state's girl child education.

During his tenure maharaja established 36 major and 479 minor irrigation projects in Ganjam. Maharaja built Lakes like Krishna Sagar and Naleeni Krushna Sagar which are still providing water facilities to the fields. He always used to tell "Master's foot is best manure." While visited Myanmar to deliver speeches before Immigrant Odia's, return to home he brought new varieties of sugar cane saplings to Odisha for farming. It shows his Agri-enthusiast nature.

For better communication and public business maharaja extended his father's built Royal Naupada - Paralakhemundi Rail line to undivided Koraput district in 1930. He spent

25 lakhs to run this project.

Maharaja was very much fond of sports. He was maintaining a good number of race horses in his Bangalore villa, Karnataka. He started a trophy for Darby named Kalinga trophy in Kolkata, West Bengal. Also, he has keen interest in golf. In 1949 he established a golf club in Chennai and was the first president of the club. His love for cricket was so great. His first match in Odisha with England team played in Paralakhe-mundi's Dahababada ground. Maharaja did promulgation of cricket in Odisha. He used to invite teams from Vizianagaram, Kolkata and Kerala to play in Paralakhemundi. Under patronage of maharaja Odia cricketers like Banabasi patnaik, Sahasank sekhar got chance as skippers in first Ranji team of Odisha.

Coming to the field of culture, and heritage preservation, Maharaja has immense contribution to this field. He donated huge amount money to Tirupati Veda pathashala in Andhra Pradesh and Andhra historical research journal association. He constructed a town hall in Srikakulam. Coming to ancient temple protection, he used to spend one fifth of his money to maintain devasthanas of his estate. Specifically, he renovated temples like Srimukhalingam, Lihuri Gopinatha, Radhagobinda temple, Melliaputi and many more. He established Odisha's second oldest

theater “Padmanava Rangalaya”. He encouraged Padma Sri Dr SN Raja guru to write history of Gangas.

Number of Odia and Sanskrit manuscripts were printed in his own Gajapati Press. He gave financial support to many eminent persons like Madhusudan Das, Gopala Chandra Praharaj, Pandit Gopinath Nanda Sharma, Chintamani mohanty etc. He also supported Kavichandra kalicharan patnaik and Odissi music exponent Apanna Panigrahi to enrich classical music of Odisha. He fought tooth and nail for unification of Odia speaking tracts into a separate state. He started this moment from Utkal sammilani's 10th session, which was held in Paralakhemundi, hosted by Jeypore king Vikramdevvarma. For separate Odisha formation he visited London thrice,

to attend round table conference.

He served people of Odisha as a prime minister for two times and perhaps he is the only person know to India history who donated all his earnings to welfare of public cause only. During his political career, Utkal university established in the valuable company of his minister Pandit Godavari's Mishra. In addition to that SCB medical college, Odisha High Court was started functioning as pilot project in his tenure. He established Asia's biggest Rice research institution in Cuttack. Maharaja breathed last on 25th May 1974.

Among the rulers who joined Indian Union most of them are from tribal areas. The Raja of Raipur Chakradhar Singh is first among the rulers to sign the accession agreement ✽



### ***Healthy Crop***

Tribals cultivate turmeric, dry it up; process it at home and then put it for sale in Paderu

Among the rulers who joined Indian Union most of them are from tribal areas

## 8. EROSION OF BIODIVERSITY

### BIODIVERSITY IN TREES & CROPS IN TRIBAL AREAS OF NORTH-EASTERN, A.P.

#### Background

- Eastern ghats which are scattered hills are the habitat of 60 tribal communities, interspersed with distinct micro climatic and cultural niches.
- In the Northeast, the forests on the junction of Vishaka, East Godavari and Khammam districts still have a good cover and receive annual rainfall of 1600 mm and above.
- These forests are a major source of water, irrigating the east coast.
- The tribals of these uplands are predominantly shifting and terraced cultivators and hunters -gatherers.
- The tribals view the uplands of Visakha as six agro-climatic zones.

Jadi (tree). Sileru area is called Jadi Desam. The Jeypore Rajas have a title 'Jhadkhand Badshah'.

Chaligudem (cold) or Puligudem (tigers)

Pasibayalu (yellow meadows)

Dorasi (food basket)

Arulla (two paddy crops)

Kotla (land of stones and primitive tribes)

Bayalu (open tracts descending towards lowlands)

#### Traditional Systems

Gingers, pineapples, and beans are grown in all the zones. Mali tribe cultivate vegetables.

Panicum / Jowar / Bajra / Rice and Ragi gruel are staplefoods.

Shifting cultivation field carry a variety of crops - panicum maize, korra, cowpea, wild chillies, jowar, red gram, pumpkins, gour, watermelon, white tubers etc.

August onwards one crop each is harvested every month. The day of the harvest is celebrated as a festival.

Collection of edible roots from forests is a regular activity for women.

Tubers, beans and tobacco for self-consumption are grown in the homesteads.

Villages are enveloped with trees like jack fruit, mango, tamarind, jeelugu etc.

The months of May and June are named after mango.

August onwards one crop each is harvested every month. The day of the harvest is celebrated as a festival

Thus, the traditional system not only makes tribal self-sufficient, they are able to produce for the market also.

The area is famous for pippalmodi, used by pharmaceutical Industry, Guttulaputtu is a weekly market for these species. The turmeric is used in cosmetics and as such gets more price.

### **Erosion of Biodiversity**

External pressure has resulted in the decimation of jack fruit trees which are in demand for their yellow colour wood preferred for interior decoration.

Mango trees are felled to supply raw material to plywood industry - few remaining trees felled to provide timber for housing colonies.

Caryota urens - a fibrous tree providing sap for four months has become vulnerable to forest fires.

Market for barks, gums and herbs is resulting in further destruction of forests.

Government promoting species like cashew, cocoa, rubber, coffee, silver oak, and pine in place of natural forest.

Ryotwari settlement in 1970's has intensified felling of trees in private lands to bring it under cultivation.

Rice and country liquor consumption promoted by employers engaging tribals as labourers.

Rice preferred by wage labourers because of less time required for cooking.

Eating rice has gradually become a status symbol in tribal society.

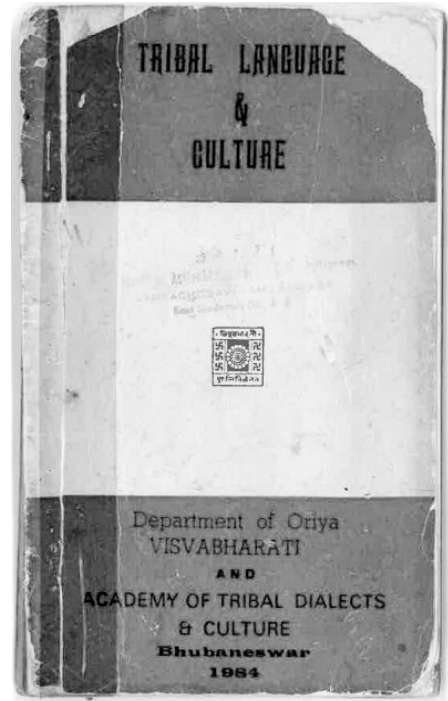
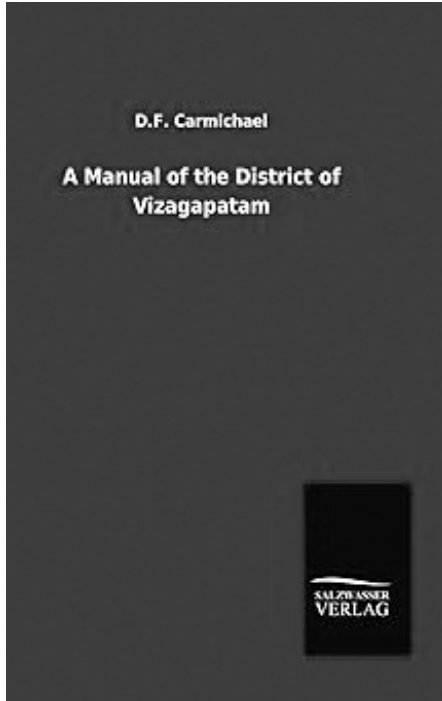
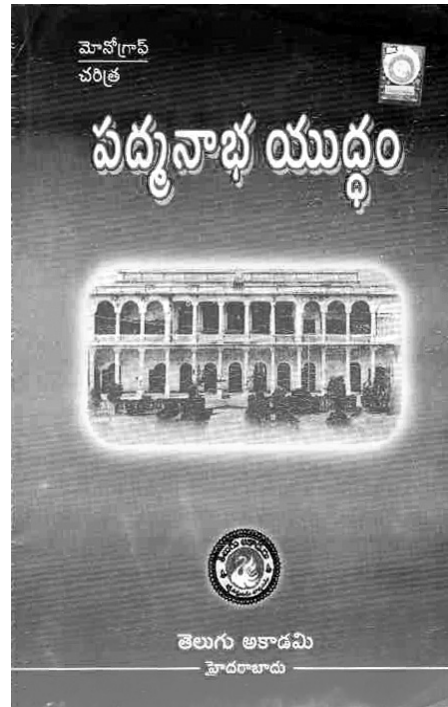
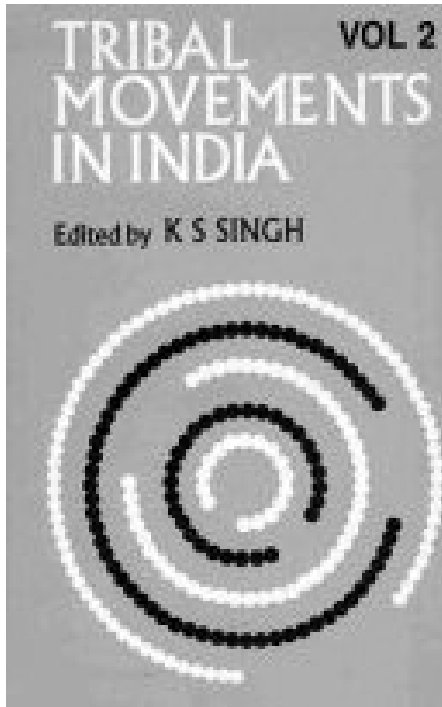
Paddy is being grown in stream beds. The trees on the stream banks such as fern and cycad are felled, accelerating soil erosion and landslides.

Dry land paddy has replaced multiple dry land crops.

Potato, hybrid rice and lemon grass promoted by government at the cost of natural forests.



## Important sources





## Chapter - 2

# Tribal Revolts

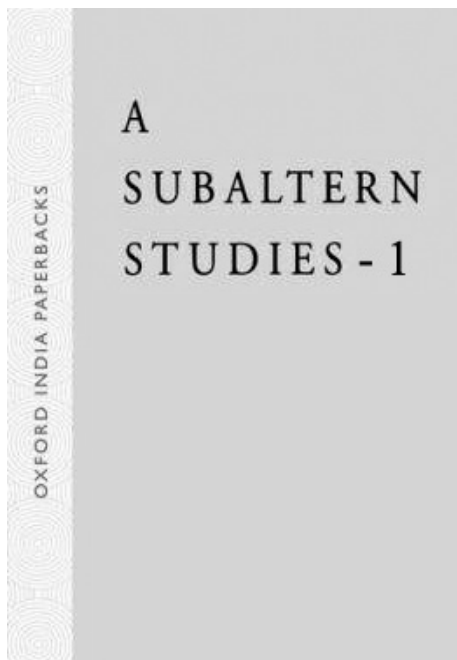
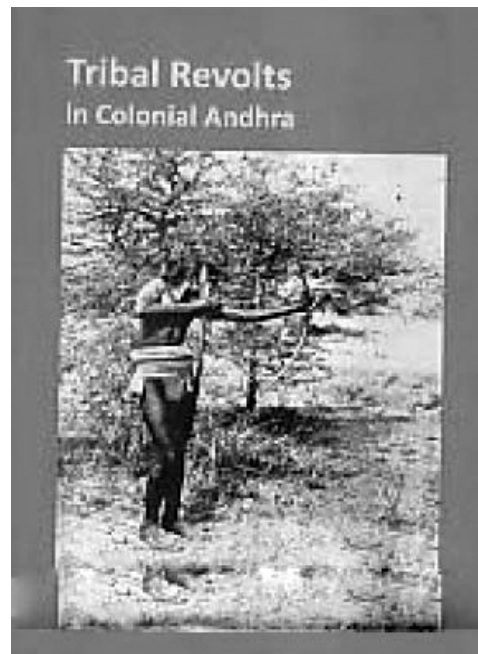
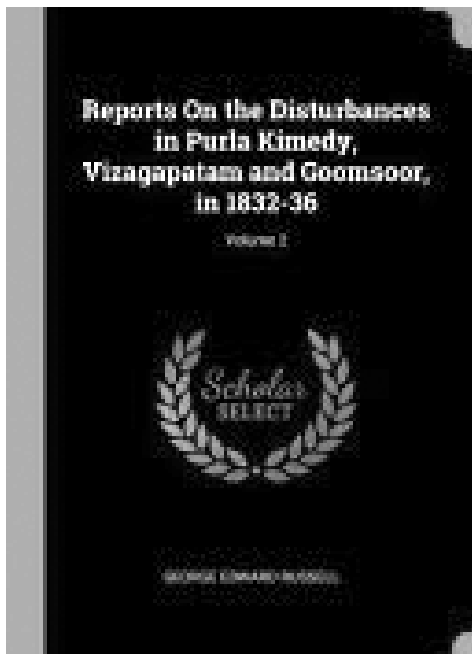
## Landmark Publications



### INDEX

1. Reports on the Disturbances in Purla Kimedya, Vizagapatam and Goomsoor, in 1832-1836
2. Tribal Revolts in Colonial Andhra
3. Subaltern Studies -1
4. Alluri Seetaramaraju
5. Malyabanta Mahotsav
  - i. 'Koraput freedom fighters' contribution immense'
  - ii. Postal cover stamp released on 25th anniversary of Independence. Granite pillar erected before the Block Development Office in Chintapalli Taluk, in the then Visakha District.

## Landmark Publications



*A Subaltern Studies - 1*  
*Rebellious Hillmen, Gudem Rampa*  
*Risings, 1839-1924:*



*Alluri Sitarama Raju*  
*AP Archives 1983.*

## 5. MALYABANTA MAHOTSAV

### i. ‘Koraput freedom fighters’ contribution immense’



*Mishra said the region is proud of sub-collector Akshay Kumar Khemudu, who is the grandson of Bhagban Khemudu.*

Freedom fighters from undivided Koraput have entered their names in history with immense contribution to Quit India movement, said eminent researcher, writer and retired professor Bijay Kumar Mishra.

Speaking at a deliberation on ‘Undivided Koraput in the pages of history’, held at Sanskruti Bhawan here on Thursday as part of Malyabanta Mahotsav, scheduled to begin from January 15, he highlighted the contributions of Saheed Laxman Naik, Tama

Dora, Bangaru Devi, Sanu Majhi, Bhagban Khemudu and Radha krushna Biswasray of the region in India’s freedom struggle. Mishra said the region is proud of sub-collector Akshay Kumar Khemudu, who is the grandson of BhagbanKhemudu.

Elaborating on Quit India movement, also known as August revolution, Mishra drew a line between the Papadahandi massacre in Nabarangpur district and the Jallianwala bagh massacre. The Quit India movement in Odisha

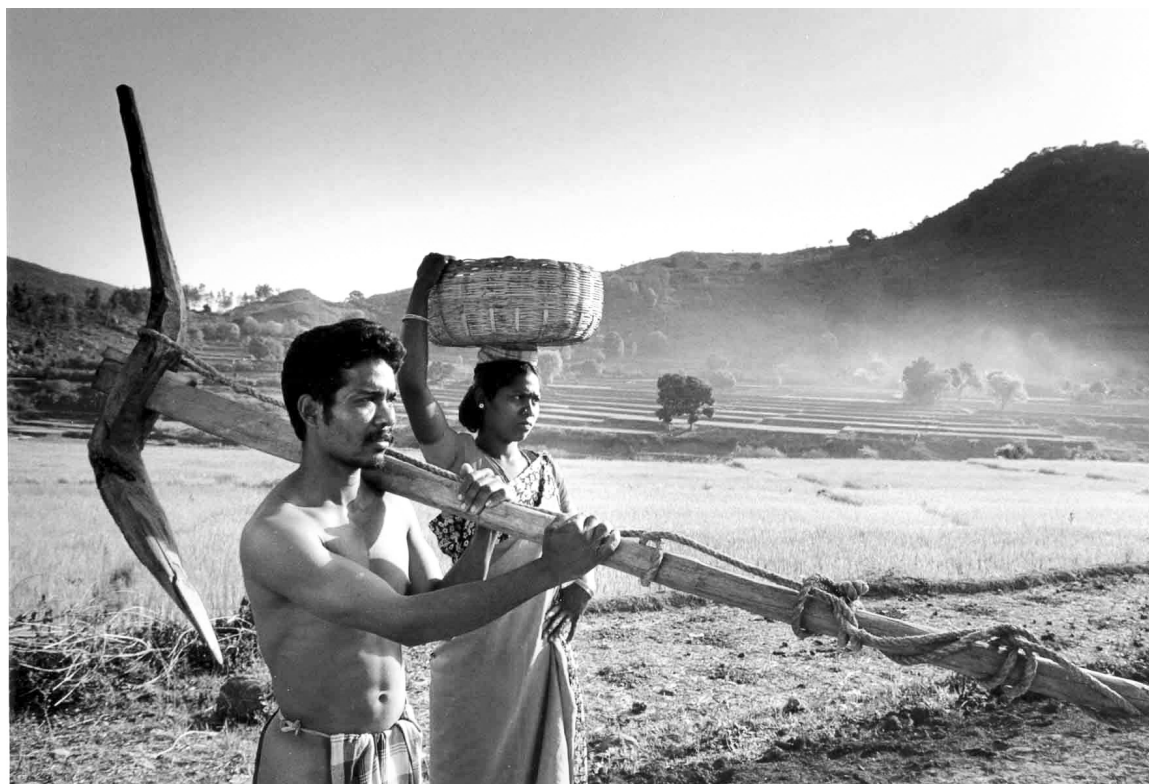
Quit India movement, also known as August revolution

was at its peak towards August, 1942. The revolution took a remarkable form in undivided Koraput district, he said adding incidents like Papadahandi firing in Nabarangpur and Mathili firing in Malkangiri are momentous events in the history of national freedom movement.

Organised by District Council of Culture (DCC) and college coordination committee,

the deliberation was inaugurated by collector and DCC chairman Vishal Singh in presence of additional district magistrate Maheswar Chandra Nayak, principal of Balimela College of Science and Technology Amuly Kumar Pradhan and Malkangiri College principal Ashok Kumar Sarangi.

**- 12th January 2023**  
***The New Indian Express***



***From podu to proper Rice cultivation***



Silver Jubilee of Independence - Postal stamp granite pillar

ii. Postal Stamp released on the eve of the 25th anniversary of  
Indian Independence

Granite pillar erected before the Block Development Office in Chintapalli  
Taluk, in the then Visakha District.



Postal Stamp

In front of Chintapalli Block  
Development Office, now in Mandal  
Praja Parishat Office in the then  
Vishakha District.

Swatantra Samara Yodhulu  
(Chintapalli Panchayati Samiti)  
“Sarvashree” Taggi Veerayya Dora  
Gaabulangi Sengannadora  
Kankipaati Sharabhanna Padaal  
Motthaadam Veerayya Dora  
Gaabulangi Lakshmaiah  
Kankipaati Pentanna Padaal



## Chapter - 3

# Tribal Empowerment



### INDEX

1. The Plight of Tribals
2. Methodologies and legislations
3. Sustained Efforts to Empower the Tribes on Jal, Jangal, Jameen, Jaankari
  - a. Jameen
    - i. In 1987, the government officials allowed to copy the land records.
    - ii. Facilitated distribution of land records in 1997.
    - iii. The indifference of National Human Rights Commission
    - iv. Was engaged to train bare foot land problem surveyors in 2002.
    - v. Cashew plantations of APFDC distributed to tribes.
    - vi. Studies
  - b. Jangal
    - i. Educated tribals on felling rules and checked the concomitant violations.
    - ii. Obtained Stay orders against felling private forests.
    - iii. Supported the cancellation of mining leases of non tribes.
    - iv. Upholding tribal rights over Khair trees
    - v. Panels to recognise tribal rights under RoFR Act not formed

vi. Recognize Chenchu habitations

vii. Trained Officials in Preparing Customary Boundary Maps.

viii. Studies : Forests, Indigenous People and Institutions: A Study of Rampa Country, HCU Economics, Thesis, 1999.

c. Jal

i. Fishing Rights Exclusively for Tribals, Animal husbandry, dairy develoment & fisheries (f.ii) department

ii. Organising the tribal producers in the market places

iii. ITDA Officials asked To pay wages

d. Promoting Cognitive Knowledge Systems

i. Report on the thesis Telugu Girijana Geethalu.

a. Chenchu World in Nallamalla Forest

b. Handbook for headmasters to teach tribal culture along with natural and social sciences.

c. Training manual on PESA

d. Tribal Literature in Telugu (Telugu girijanasahityam) published by Sahitya Aakademi, Delhi

e. INALCO MoU

4. Conclusion

Epilogue

# 1. THE PLIGHT OF TRIBALS

British introduced maps records and prescribed schedules as tools of governance at the village level, but knowledge of these tools is not introduced in school syllabus.

***Rebellious Hillmen, Gudem Rampa Risings, 1839-1924:***

***David Arnold, p. 124-125, Subaltern Studies I, Ranajit Guha (ed.).***

“Jani Kakari held land in Pesarada, a mokhasa village at the foot of the ghat, but in 1878 lands that he and his co-sharers in the mokhasa claimed as theirs were adjudged by the Principal Assistant Collector to belong to the neighboring ryotwari village of Pallapunagandhora plaem. Shortly after this decision the Survey Department demarcated the boundary between the two villages in such a way as to deprive Kakari of still more of what he thought to be his land. Behind both these misfortunes he saw the hand of his rival, Yella Venkaiah, an influential ryot of Pallapu nagandhora palem, who also had Kakari imprisoned for fifteen days for reaping the crop he had sown in a disputed field. Too poor to take his grievance to the courts and

feeling, besides, that his enemy and the bureaucracy were conspiring against him, Kakari decided to avenge himself by murdering Venkiah. At the end of May 1886, he went to Sadiki where had relatives and knew that discontent was brewing. He promised to join the fituri if the hillmen would first help him against Venkiah. This was agreed, sacrifices were made for the success of the expedition, and on 3 June Kakari and six men from Sadiki attacked Venkiah’s house. They set it on fire and killed one of the servants, but failed to murder Venkiah, who by the light of his blazing house recognized Kakari. For the latter there could now be no turning back. Two weeks later he led the raid of Gudem police station and the government bungalow at Chintapalle.”

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“None of them (tribe) ever discovered the official position as to who owns the land, though they continue to cultivate the land and mortgage at time of bad harvest. (208)

“Many officials and local politicians see education as lynch on which progress among

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None of them (tribe) ever discovered the official position as to who owns the land



tribal population now hang. By emphasizing on education, attention can be diverted from land reforms (227)

“A quota of protected jobs has to be filled and tribal education schemes are under pressure to provide candidates to take up the posts available. (228)

If the tribal were prepared to take-up laboring work of a semi-skilled nature in urban industry this would be enough. (228)

Another policy of government, which has affected the food supply of the Kondareddis the granting of the right to fell mango trees in the forest to the Godavari plywood factory set up in Rampachodavaram (282). Tribals are fighting a grim battle for survival. The depredation of forest contractors has upset their economic life. The plains men with the power of the modern state behind them are moving in. (326) (320) Tribes of India

von Fürer-Haimendorf, Christoph. Tribes of India: The Struggle for Survival. Berkeley: University of California Press, 1982.

\*\*\*\*\*

‘The Dandakaranya districts are perhaps the last vestiges of good forests in central India. They seem to be succumbing to the on slaughts of moronic modernization. Perhaps they will if human wisdom fails to rise above

short-term development goals. A large number of distinct cultural groups continue to live in their very own hues with a tantalizing mix of mythology, knowledge systems, cultural practices a togetherness of which allowed them to live in a reasonable harmony with their environment and with each other. It would also be necessary to mention here that one is not suggesting a museum approach. Things do change with time, but they do better when one makes rational choice of the changes that suit one best. These set of changes that invite doom need to be resisted’. (4)

‘Contractors, traders, industrialists, patidars, landlords, bureaucracy and perhaps the whole of the development blinded elite seem to be ranged against the airs, waters and of land. And one has to accept that it is not black and white situation. There are a large number of indigenous people, particularly, the developed among them who would not mind joining the gang. Non concern is not the monopoly of outsiders, one has seen a tribal group felling an Amla tree for collecting its fruit effortlessly’. (68)

‘State policies on forests brought hordes of settlers who became a torment in the lives of the local communities. Some looked for

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State policies on forests brought hordes of settlers who became a torment in the lives of the local communities

flora, some for fauna, some for minerals some for all the previously mentioned, including a few with taste for the flesh. The timber contractors, liquor dealers, coal miners and poachers among others, along with their not-so-white-collared retainers, now hopelessly outnumber the Madias, Gonds, Kolams, and Bhils’.

(4) Bamboo in Dandakaranya -PPST Foundation 1993).

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### Left wing extremism

‘Naxalites had seized the leadership in tribal areas. When five surveyors went into the official work, they were arrested by them and later released with instruction not to enter into the ‘Redland’ again’.

(Such) ‘sporadic incidents were reported from nineteen places in 10 districts of Andhra Pradesh. (369,8) Many numbers of Naxalites groups were from rural and urban areas of Andhra Pradesh. They could not easily assimilate with the local people of Orissa border. The dialect of Srikakulam district and the Oriya language in use in the border area posed another problem for them. (369) The hill ranges in which the tribal agitation was already in existence offered the best alternative for them’.

Tribal movements in India / Vol.2, P. 357.

Ed. by K.S. Singh Manohar. New Delhi 1982)

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‘The British were willing to accept the complaints against the subordinate officials but not against the rules themselves. People positively wanted education so that one person in every household to read and write so that they could explain rules to the rest’. (148,149)

‘The pargana boundaries had to be fixed to correspond as far as possible with, Patwari circles, forest rangers and police station circle so that the Pargana majhis had to deal with only one functionary. If a village was transferred to another pargana, the people would not obey their new majhis’ (169).

[Nandini Sundar, Subalterns and Sovereigns: An Anthropological History of Bastar, 1854-1996. By OUP India 1997]

“Mahbub and Gulhati’s hope that farmers would use the knowledge contained in their book to check whether the government managers provide sufficient water to their outlets therefore must remain an idle hope”. Page No. 306

“Mahbub, S.I. and N.D.Gulhati. 1951. Irrigation outlets. (Revised and enlarged by N.D.Gulhati. Atma Rau & Son, Delhi”. Page No. 425.

One person in every household to read and write so that they could explain rules to the rest

- On the Waterfront, Peter P.Mollinga, Orient Longman 2003.

“Policy prescriptions in the field of irrigation management usually put their trust in formal organisational structures formal forums of accounting or formal financial structures”.

- *Water, Works and Wages, Joost Oorthuizen, Orient Longman, 2003, Page 15.*

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‘As regards the forest rules it may be held that the introduction of an elaborate system was made too suddenly without taking into consideration the primitive nature of the people dealing with and that it was made too complicated either to be understood by the more to be effectively administered by an incompetent, inadequate and unscrupulous staff’. (19)

[Sitakant Mahapatra, Modernization and Ritual: Identity and Change in Santal Society, Oxford University Press, Calcutta, 1986]

\*\*\*\*\*

“The diffusion of the knowledge of improved agriculture is limited by the communication gap in tribal society.

Rarely there are doubts or cross questions, rarely any fruitful dialogue. At best they listen; no harm in doing it but there is any

confrontation of minds.”

(Modernization of tribal agriculture page no 404 Sitakanth Mahapatra in Economies of the tribe and their tranformation K.S. Singh Concept publishing house 1982).

#### FARMERS TRADITIONAL KNOWLEDGE

- ♦ Farmers knowledge is defined as their awareness of Department recommended practices Page no 97.
- ♦ In this formulations, farmers do not possess indigenous knowledge (page no 96).
- ♦ Village level workers share many agronomic concepts and terminology with farmers.
- ♦ The same commonalities tend to be minimized with officials with higher level due to their professional training and the absence of dialogical pull frequent contact with villagers, page no 88.

(Source : Jenny Springer. State Power and Agricultural Transformation in Tamil Nadu. Social nature (ed) by Arun Agarwal Oxford 2001)

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If cultural and other kinds of differences are to be taken and negotiated seriously, then we also need institutions that can handle fuzzy logic with which our identities are built. The existing institutions incharge of

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Boundaries do exist, things, spaces, groups do begin and end, but they tend to shade off, merge, graduate

producing and administering prosperity donot do that. (p.97, Dipesh Chakrabarty, *Habitations of Modernity: Essays in the Wake of Subaltern Studies*, University of Chicago Press, 2002.

\*\*\*\*\*

‘Traditional society is made up of a structure of groups which are in crucial cases though not in all, fuzzily conceived. It is important to stress that this traditional world is a world without maps, and is therefore devoid of special mentality, inextricable from

modernity, which thinks in terms of mapped spaces, and its corollary, measured distances.

Beyond village regions, sub regions, language, kingdoms are undermined with modern precision. Boundaries do exist, things, spaces, groups do begin and end, but they tend to shade off, merge, graduate. It is a different way of organizing from the modern one with which we are familiar’. (327, Sarangi Asha. *Language and Politics in India*. Oxford University Press 2009.)

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*Cashew Procurement*

## 2. METHODOLOGIES AND LEGISLATIONS

South Central Dravidian Linguistic Family - Three methods in studies

| Humanities                                   | Social sciences                               | Global / Western                     |
|----------------------------------------------|-----------------------------------------------|--------------------------------------|
| Oral traditions                              |                                               |                                      |
| Cognitive                                    | Participatory observation<br>( Anthropology ) |                                      |
|                                              |                                               |                                      |
| Linguistic                                   | Ethnography                                   |                                      |
| Semantic domains                             | Ethno biology                                 |                                      |
| Belief systems ( <u>binary and analog</u> ). |                                               |                                      |
| Micro habitats                               |                                               |                                      |
| Customary boundaries with place names        |                                               | Latitude and longitude<br>.Cartosats |
| Approximate                                  |                                               | Accurate                             |
| Fuzzy logic                                  |                                               |                                      |
| <u>Emic</u>                                  | Etic                                          |                                      |
| Auto biography                               | Biography                                     |                                      |
| Structuralism and folkloristics              | Structuralism                                 |                                      |
| Material culture ,                           | Material culture                              | Material culture                     |



**Common property resources and governance** Most of the communities manage the CPR following customary boundaries and practices but Govts are following the legislations below to govern them

|                                                                                                         |                                                                                                                                                          |                                                 |
|---------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------|
| Biological diversity Act 2003                                                                           | Recognition of Forest Rights Act 2006-                                                                                                                   | Environment Protection Act 1986                 |
| Panchayats as jurisdiction                                                                              | Customary boundary maps                                                                                                                                  | CRZ - Coastal Area Regulatory / Management Zone |
| Bio diversity registers                                                                                 |                                                                                                                                                          |                                                 |
| Forest department management                                                                            | MoTA ministry of Tribal Affairs nodal agency<br>Forest Rights committee at habitation level, Sub Divisional Level, District level. State level Committee |                                                 |
| Electronic records                                                                                      | Indifferent committees, reluctant forest Dept. Potential CFR                                                                                             |                                                 |
| Convention for biological diversity                                                                     | WIPO –World Intellectual Property Organization                                                                                                           |                                                 |
| Nation Green Tribunal cancelled diversion of wet lands for Thermal power station in Srikakulam District | Supreme Court stayed mining in Niyamgiri hills in Odisha                                                                                                 |                                                 |
|                                                                                                         | High Court of AP stayed alienation of land for mining by APMDC – the Go was withdrawn                                                                    |                                                 |
|                                                                                                         | High Court of Telangana directed to recognize Chenchu habitations                                                                                        |                                                 |



## RAY OF HOPE

Arun Agarwal, K. Sivramakrishnan (eds.), *Social Nature*,  
Oxford University Press (2002, P.7).

“The recognition that communities can be efficient resource managers and form viable alternatives to the contractual or hierarchical institutional arrangements embodied by markets or states has been one of the central achievements of the large literature on commons and local communities. A spate of recent practical initiatives on forests, irrigation, wildlife, and pastures, where governments have attempted to devolve resource management responsibility to communities, can be seen as a significant consequence of the realization that communities can be viable managers. The focus on community has also brought to the fore the possibilities inherent in a series of concepts related to community,

chief among them being the local and indigenous.

The significance of local-level processes and the conflicts between localities and larger interests have become a staple of research on the environment. indigenous knowledge, at the same time, has emerged as the foundation of a range of programs concerned with the environment. Current writings point to the relevance of indigenous knowledge to processes of development and conservation and highlight the role of indigenous peoples in environmental management, especially in contrast to outsiders, who are often seen to possess little stake, and therefore little interest, in the stewardship of resources.”



## THE COMMUNITY CANNOT SHUT ITS EYES

"The community cannot shut its eyes to the fact that the competition between the 'tribals' and the 'non-tribals' partakes of the character of a race between a handicapped one-legged person and an able bodied two legged person. In the absence of protection, the economically stronger 'non-tribals' would in course of time devour all the available lands and wipe out the very identity of the tribals who cannot survive in the absence of the only source of livelihood they presently have. In an industrialized India the destruction of the aboriginal's life is as inevitable as the submergence of the Egyptian temples caused by the dams of the Nile. As things are going there can be no grandeur in the primitive's end. It will not be even simple extinction, which is not the worst of human destinies. It is to be feared that the aboriginal's last act will be squalid, instead of being tragic. What will be seen with most regret will be not his disappearance but his enslavement and degradation" (Arising out of W.P. No. 776/1970, dated - 24-9-1971 HC of AP.) (Civil Appeal No. 2299 and 2300/1972 in SC - date of judgment - 14-7-1988 - P.Rami Reddy & Ors. Etc vs State Of Andhra Pradesh & Anr. - 1988 AIR 1626, 1988 SCR Supl. (1) 443)

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2. School of Governance for Development Professionals - Enabling the community to gain command over the administrative process is empowerment - P. Sivarama Krishna - 2005, Wasteland news, SPWD, New Delhi.
3. A.P.Cabinet Sub-Committee Report on Left Wing Extremism - P.Sivaramakrishna , Social Action April-June 1991
4. Evolution of V & VI Schedule in the constitution of India (Chapter by Dr. P.Sivaramakrishna in the PG Diploma - on tribal development - course material of NIRD) - 2015

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A race between a handicapped one legged person and an able bodied two legged person



### 3. SUSTAINED EFFORTS TO EMPOWER THE TRIBES ON JAL, JANGAL, JAMEEN & JAANKARI (KNOWLEDGE)

#### a. Jameen

Empowering tribals in participatory process of governance

i. In 1987, the government officials allowed SAKTI<sup>\*</sup> to copy the land records.

R.Subramanyam., I.A.S.,  
Sub Collector,  
R.Chodavaram.

Sub Collector's Office,  
R.Chodavaram,

D.O.REF.C.283/87 DT.15.2.88

Dear Sri

Sub :- TGMS - Copies of A to H Registers - and copies of list of Caste Certificates -  
issued - Reg.

\*\*\*

Sri P.Sivarama Krishna, Director, SAKTI R.Chodavaram proposed to take copies of A to H Registers and list of Caste Certificates issued from your mandal. The Typist of 'Sakti' will attend your office with his typewriter for taking copies of the above-mentioned Registers sitting in your office premises only.

I request you to furnish him A to H registers and Caste certificates issued Register for typing in your office premises only.

Yours sincerely,

Sd/- R.Subramanyam. I.A.S.

Sub-Collector,

R.Chodavaram.

Copy to P.Sivaramakrishna, Director, SAKTI, R.Chodavaram

<sup>\*</sup>SAKTI, NGO working with tribes in both Andhra Pradesh & Telangana states, since 1985

## **ii. Facilitated distribution of land records in 1997**

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### **Minutes of the Meeting on Conduct of Survey**

A meeting to discuss the modalities of the verification process to be carried out in the agency area of West Godavari district was convened on 22nd October 1997 at 4.00 P.M in the chambers of the Principal Secretary (SW), Government of A.P., Hyderabad.

#### **The following members attended the meeting :**

- Sri S.Ray, I.A.S., Principal Secretary to Government, Social Welfare Department.
- Sri J.Rambabu, IAS Principal Secretary to Government, Revenue Department.
- Sri G.Sudhir, IAS, Secretary to Government, Revenue Department.
- Sri T.S.Appa Rao, IAS, Commissioner of Tribal Welfare.
- Sri Anil Kumar Singhal, Project Officer, ITDA, K.R.Puram, W.G.Dist.
- Dr. Sivaramakrishna from SAKTI.

The Principal Secretary (SW) invited Mr. Sivaramakrishna to express his opinion on the conduct of verification work. Sri. Sivaramakrishna opined that his organisation had partial information which could be supplementary to the official records and the main responsibility of providing information had to be shouldered by the Government. He agreed, in general, with the paper presented by the Project Officer, I.T.D.A.

The members deliberated at length as to how to handle a situation where no land might actually come to tribals in a particular village. The Principal Secretary, Revenue desired that it should not become a mere justification exercise for the possession of land by non-tribals.

It was decided that SAKTI shall immediately start preparing the tribals for the verification process.

**The main responsibility of providing information had to be shouldered by the Government**

Finally, it was decided that Project Officer shall write, along with Sivaramakrishna, a note incorporating all the issues discussed in the meeting, specifying the role of all officials / non-officials for perusal of the Principal Secretary, Social Welfare.

The Principal Secretary, Social Welfare thanked everybody for attending the meeting.

The guidelines evolved in this meeting are placed before the single judge of High Court. The court directed the government to treat the guidelines as court orders. ( CCNo. 1381/97 In W.P.8009/97 of HC AP).

- P.Gangamma Vs Vasudha Mishra (1998)(1) ALT 680



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### **iii. The indifference of National Human Rights Commission**

“It is unfortunate that this matter has been dealt with as an issue concerning police alone. The very fact that there have been such a large number of 118 cases booked, all apparently against 2175 tribals shows that there is something wrong about the approach of the Government and its agencies”.

“It is noted that the representation to NHRC from SAKTI is dated June 1997 and the report of the SP is of June 1998. The criminal cases pertain to 1996 and 1997. The present letter has been addressed to us in July 2001. As we are now in August 2001, i.e., more than four years since the original complaint was made, the ground level situation must be different now for better or worse. The only advice that can be offered therefore, apart from the above comments, is that the Commission may without any loss of further time”:

1. Request a special officer of the Commission to visit the area and make a detailed inquiry summoning the District Collector and the SP and examining all records.
2. Resolve the land problems according to the Regulation and the judgment of the Andhra Pradesh High Court.
3. Direct action against officials and others who have been found on inquiry to have harassed tribals for agitating for their legal rights.

**- Sri S.R.Sankaran, responding to the reference of NHRC - Date: 09-08-2001**  
**Writ Petition 4.6942/2005, HC, AP.**  
**SC of India 2805/2009, Civil appeal.**

#### **iv. Engaged to train bare foot land problem surveyors in 2002**

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Society for Elimination of Rural Poverty

(Regd. No.1311 of 2000)

H.No.5-10-188/2, III Floor, Summit Apts, Hill fort Road, Hyd-4

K.RAJU, IAS,

PH & FAX: 6660318

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Chief Executive Officer

**FAX NO.SERP/2002/02/15; DT.15-02-2002**

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To

The Project Director,

DPIP

Srikakulam

Fax: No.08942 - 21092

From

Chief Executive Officer,

SERP

**Subject : Training to barefoot surveyors under velugu program - pilot project - reg.**

Velugu program intends to build the capacities of the poor to secure their rights and entitlements. The program envisages nurturing barefoot professionals who are available to the poor to access services and secure rights and entitlements. It is found that land issue is one of the major areas where poor require lot of support and knowledge base. Hence it is proposed to pilot in one mandal in SKLM district, the whole approach to building the capacities

---

**It is found that land issue is one of the major areas where poor require lot of support and knowledge base**

of the activists on land issues.

Mr Sivaramakrishna and his team of experts on land issues have been requested by me to pilot this in one Mandal for a period of one month by conducting training (theoretical and practical) to the activists identified by the PD for land issues. The training program will commence on 25th Feb at the mandal identified by the PD. The project director is requested to take action on the following items.

1. Identify the mandal for piloting this program
2. Select two activists for each revenue village who can be trained as barefoot surveyor
3. Arrange venue for training the activists and make arrangements for the month long training
4. Cover the costs of the trainers, including transport, boarding, lodging and fee

Please speak to me for any clarification

***Copy to***

Mr. Sivarama Krishna

Sakti Organisation.



***The  
collection  
of Adda  
Leaves is  
another  
source of  
tribals  
income***

The program envisages nurturing barefoot professionals to access services and secure rights and entitlements

**v. Cashew plantations of APFDC distributed to tribes.**

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**1) Government of Andhra Pradesh Energy, Forests, Environment, Science & Technology Department.**

**Memo.No.11997/For.III/92-1 dated: 29.5.1992**

**Sub : Minutes of Inter Department Standing Official Committee Meeting held on 11.5.1992 - Communicated**

The Managing Director, Scheduled Castes Corporation is requested to report on the discussions, he had with the Managing Director, Forest Development Corporation regarding the leasing of Cashew Gardens to the Scheduled Castes Members. (Action: Social Welfare Dept: M.D., S.C.Corpn.)

**2) GOVERNMENT OF ANDHRA PRADESH TRIBAL WELFARE DEPARTMENT**

From  
Smt.M.Chayaratan, I.A.S.,  
Commissioner of Tribal Welfare,  
HYDERABAD 28.

To  
The District Collector,  
Khammam.

**Roc.No.1186/94/TRI/Rly.dt.19.5.1994.**

The A.P. Forest Development Corporation Limited which is an undertaking of Government of Andhra Pradesh also constitutes a 'person'. (Order in W.P. 3734/93 Sakti v. State. And also in AIR 1968 SC 360) Since the A.P. Forest Development Corporation Limited, is not expressly exempted from the operation of A.P. Scheduled Areas Land Transfer Regulation 1959.

The provisions of Regulation 1 of 1959 will also apply to the operations of A.P. Forest Development Corporation Limited, in Scheduled Areas.

In view of the definition of the immovable property under the said Regulation which includes standing crops the open auctions, of A.P. Forest Development Corporation Limited in which the right to collect and remove cashew usufruct from cashew plantations situated in Naramvarigudem village of Aswaraopet Mandal Situated in Scheduled area are null and void under Section 3(i) (a) of A.P. Scheduled Areas Land Transfer Regulation, 1959.

**Commissioner of Tribal Welfare**

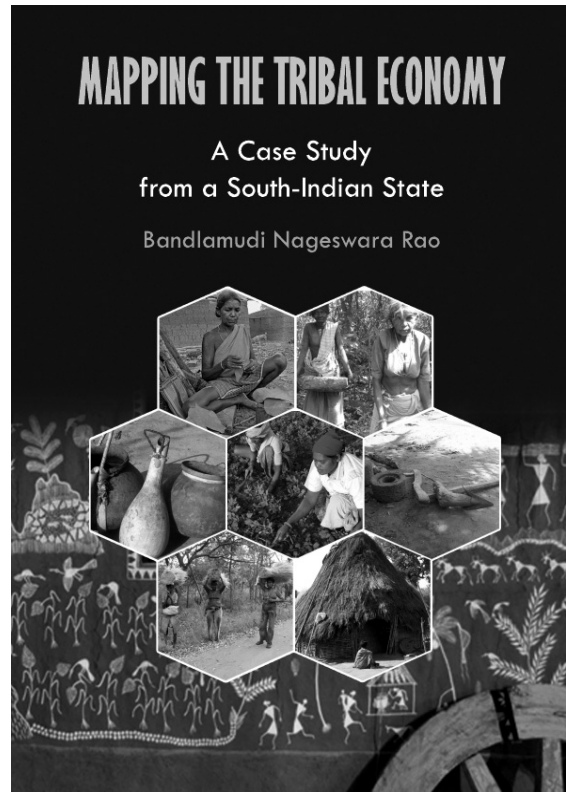
**Person includes government**

## vi. Studies

### Mapping the Tribal Economy : A Case Study from a South - Indian State (Ph.D)

Indigenous people (tribals) are viewed as historical objects of curiosity worldwide. In India, tribes have been marginalized by the creation of administrative boundaries and further hedged in by administrative (forest and land) policies, legislations, colonial and modern market economic orientations, technology, indifferent state policies and social pressures. The way of life of tribal communities, and production and distribution relations among them, has undergone significant changes in recent decades. It is necessary to enquire as to how these changes were brought about and to consider their impact in a historical context.

This book brings together issues like the variations in the magnitude of land alienation, methods of land alienation, tribal movements, and restoration of alienated land among the selected villages, namely Reddyganapavaram, Darbhagudem and Reddynagampalem in the state of Andhra Pradesh. It also examines the role of changes in technology, cropping patterns, irrigation,



agricultural wages, the nature of the work and the number of working days in a year among the tribal people, and their impact on overcoming poverty in the tribal economy. The book focuses chiefly on social and political mobilization among the tribal population, the role of non-governmental organizations in the process of building

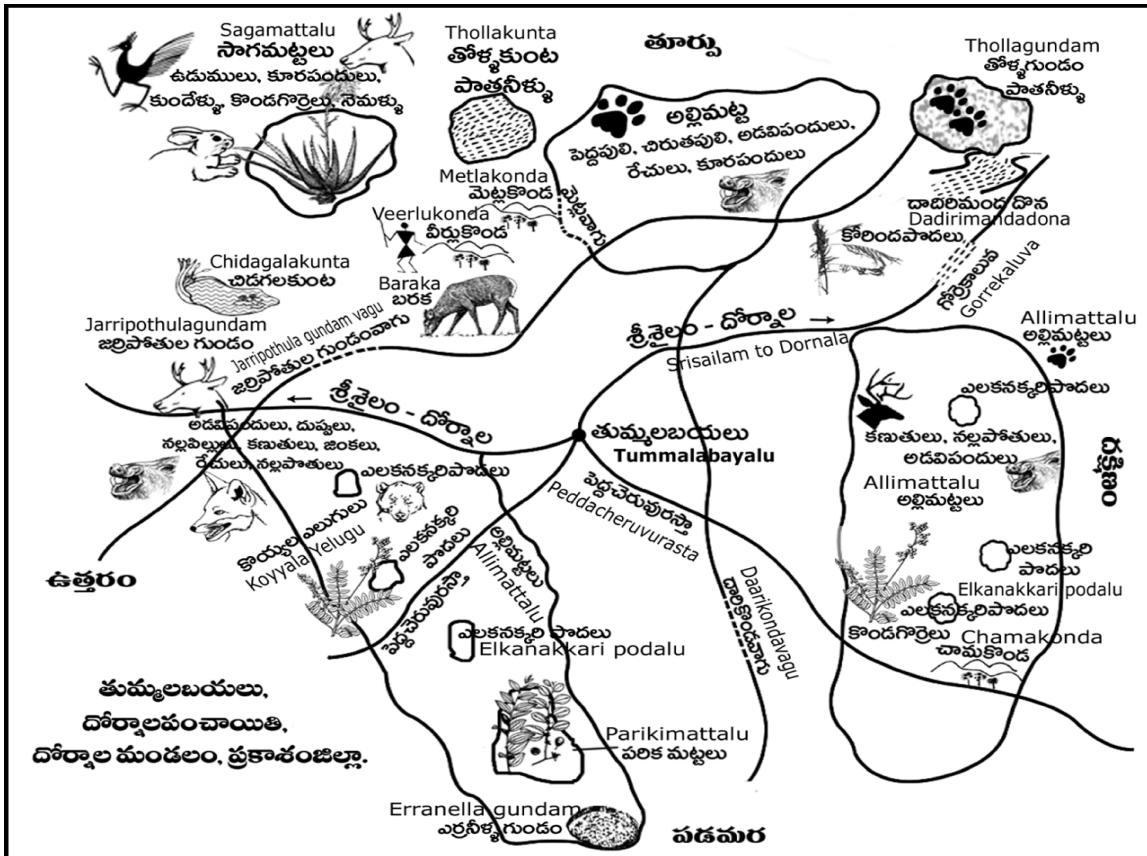
**Magnitude of land alienation, methods of land alienation, tribal movements**

awareness and educating them towards understanding legal procedures and techniques to deal with the issues of land alienation, Labour exploitation and restoration of alienated land.

With its insightful contributions, Mapping the Tribal Economy will be of immense evaluator teachers, students, and scholars of economics, tribal studies, economic anthropology, public administration, and social work. It will also be of interest to policy makers, administrators, social activists, non-

governmental organizations, and those working with tribal communities.

- A paper with Prof. G.Nancharaiah (2013), 'Land alienation, land legislation and restoration of alienated land' - A case study of two scheduled villages of West Godavari district of AP. in "International Journal for Deelopment Studies and Studies and Research", Vol.V, Issue.1, Jan-June 2013, PP.92-107. PP 192-204.



Wildlife shelters in Tummalabayalu

Awareness and educating towards understanding legal procedures and techniques



1

## STRUGGLE FOR LAND RIGHTS

Nikku Balaraju and Pranita Bhushan

### Background

Land is the most crucial resource, valued for its economic, political and symbolic importance. It is a productive, wealth creating and livelihood-securing asset, providing a sense of identity and belongingness. Traditionally, it has been the basis of political power and social status. In many cases the economically and politically powerful people confiscate these resources. Unequal access to land resources, make people more vulnerable to conflict. The poor, marginalised, excluded groups have always fought against the oppression for securing legitimate access to resources. Following is a case of scheduled tribe in Rampachodavaram region of Andhra Pradesh who lost their productive lands due to the changes in the systems of land ownership and struggle to regain control over the resource.

2

## RECONSTRUCTING A HISTORY OF LAND, DISPOSSESSION OF ADIVASI LAND IN THE WEST GODAVARI DISTRICT OF A.P.

Bhukya Bhangya

Source : IUP Journal of History & Culture.

## TRIBAL DEVELOPMENT IN INDIA

The Contemporary Debate



Editor  
Govinda Chandra Rath



Oct 2010, Vol.4, Issue 4, P 60-72. 13p.5

Chart Author(s) : Bhukya, Bhangya.

3

Arun Kumar,

From Landlessness to Ownership: The Tribal Struggle for Property Rights, in Govindra Chandra Rath (ed.), Tribal Development in India, (SAGE: New Delhi), 2016.

4

Kalpana Kannabiran

### Women's Governance in South India

This study is an attempt to understand women's perspectives on governance and citizenship through an analysis of women's political participation at the grassroots level.



Struggle to regain control over the resource

## B. Jangal

### i. Educated tribals on felling rules and checked the concomitant violations.

#### **Tribals Trek To Save Godavari Delta Forests**

One of the common complaints about denudation is that it is carried out with the “protection” of government agencies like the forest department. At one level, the government winks at cutting of trees on a scale magnified several times over the number mentioned in permits. At another level, permits are issued in violation of forest department’s rules or in defiance of the spirit of conservation which ought to guide the department. It is to Sakti’s credit that it has documented such violations and anomalies extensively and motivated people in many villages to report such violations to prevent tree cutting in the first place and fought legal battles right up to the highcourt.

One of Sakti’s major campaigns was against a plywood unit which had been allotted 60,000 hectares of reserved forest at a rate of Rs.70 per cubic meter. The open market rate for mango trees, which accounted for 80 per cent of fellings by the

unit, was Rs.1,500.

SAKTI generated over 300 complaints about trees that had been cut or marked for felling in violation of rules. Felling Rules and Silvicultural practices stipulated as follows.

Only matured or dying trees were to be felled. Jeelugu (*Caryotaurens*) palm, trees yielding minor forest produce like tamarind or cane brakes, creepers were not to be touched. A gap of 20 meters from a stream. Cutting a tree was not allowed if it would disturb the canopy. Complaints citing instances of violation of the above rules saved many trees. At one stage the high court which lifted a stay obtained by Sakti stipulated that fruit trees should not be cut.

Around this time the government of Andhra Pradesh revised the rate charged for trees allotted to the unit. The revision was contested in courts and cutting of trees has been stopped pending disposal of this litigation.

- C Lokeswara Rao - Times of India April 30, 1991.

A.P.High Court ruled that the MoEF's (Gol) prior permission is mandatory to fell the trees in the forest - much before the Supreme Court taken up the matter in T.N.Godavarman case.

Order in W.P.M.P. No.6021 of 1995,  
Between: SAKTI Vs. M/s. Godavari

Plywoods, rep. by its Managing Director.

Dated: Wednesday, The Sixth Day of September, One Thousand Nine Hundred and Ninety Five.

"By order dt. 15-3-95 passed in W.P.M.P.6021/95 this court granted interim direction to respondents 1 to 3 not to permit the felling of trees in the forests of Andhra Pradesh for non-forest purposes. ✱



***Mohwa Seed Extraction "Mohwa is one of the forest produces,  
they mostly survive on.***

Not to permit the felling of trees in the forests of Andhra Pradesh for non-forest purposes

**ii. Obtained Stay orders against felling of private forests.**

**GOVERNMENT OF ANDHRA PRADESH  
ENERGY FOREST ENVIRONMENT SCIENCE & TECHNOLOGY DEPARTMENT**

MEMO.NO.20940/For.III/90-I

Dated: 28-0-1990

Sub:- A.P.Forest Act. 1967 - Amendment issued to Sec.28 B and 28 of Chapter III-A of the Act. - Amendment to G.O.Ms.No.210, Energy Forests Environment Science & Technology Department, Dt.20-07-1988 - orders - stayed.

Ref:- 1. G.O.Ms.No.185, E.F.E.S. & T.(for III) Dept. Dt.9-7-1990.  
2. From P.Sivaramakrishna, SAKTI, Rampachodavaram, E.G.District, representation dated Nil.

\*\*\*

The Principal Chief Conservator of Forests, Hyderabad is informed that the orders issued in G.O.Ms.No.185, Energy, Forest Environment Science & Technology (For III) Department dated 9-7-1990 are hereby stayed until further orders.

**S.K.BHANDARAKAR,  
PRL.SECRETARY TO GOVERNMENT**

To

The Prl.Chief Conservator of Forest, Hyderabad,  
Copy to the Dist.Collector, East Godavari Dist. Kakinada

//forwarded by order//

Sd/-  
Section Officer

//true copy//

### **iii. Supported the cancellation of mining leases of non tribes**

#### **MINING OF NON-TRIBALS CANCELLED**

Chief Secretary instructed to cancel mining leases issued to non-tribals.

MINUTES OF THE MEETING HELD BY THE CHIEF SECRETARY TO GOVERNMENT OF 27-10-89  
AT 3.30 P.M. IN THE CHAMBERS OF CHIEF SECRETARY, ANDHRA PRADESH, HYDERABAD

So far as the mining leases licenses already granted to the non-tribals in the scheduled areas are concerned, all such leases/licenses should be determined with reference to the provisions of amendment Regulation (1) of 1970 and the G.O.Ms.No.971 Revenue (B) Department, dated 7-10-1969, the former of which prohibits the transfer of any immovable property held by a tribal or non-tribal in the scheduled areas in favour of non-tribals for the purpose of mining operations also tantamount to the assignment of Government land so far as the spirit of G.O.Ms.No.971, Revenue (B) Department, Dated 7-10-1969 is concerned. Therefore, all such leases/licenses granted in the scheduled areas to the non-tribals after 7-10-1969 are to be revoked as they are prime facie contrary to the existing laws.

(Action : Social Welfare Department Industries Department and Revenue)

#### **HC INVALIDATES MINING LEASES**

From Our Correspondent

HYDERABAD. Aug.27: A Division Bench of the High Court, consisting of Mr. Justice P. Sivaraman Nair and Ms. Justice S.V. Maruthi, on Friday allowed a public-interest writ petition setting aside mining leases granted by the State Government in scheduled areas in the State.

Sakti, a voluntary organisation at Rampachodavaram in East Godavari district had in its writ petition contended that the mining leases were given in violation of the A.P. Scheduled Areas Land Transfer Regulations.

**- The Hindu Saturday August 28 1993**

**W.P. 3734/93, HC of AP. (SAKTI Vs. State).**

#### **iv. Upholding tribal rights over Khair trees**

##### **A.P. TREES PRIVATISATION STAYED**

**The Times of India News Service**

**HYDERABAD, August 2.**

The Andhra Pradesh high court has granted interim orders staying a state government move to privatise exploitation of Sundra trees. “Kattha”, an ingredient of pan masala, is produced from Sundra wood.

*- The Times of India August 2 - C Lakeswara Rao*

*WP 8926/91, W.A 1394/92 in 8108/92, HC AP.*

#### **v. Panels to recognise tribal rights under RoFR Act not formed**

**G.V. Prasada Sarma - Visakhapatnam: December 02, 2016, The Hindu**

Forest Rights Committees at habitation-level and Grama Sabhas have not been formed in accordance with the 2011 Rules of the Panchayat Raj Extension to Scheduled Areas (PESA) bringing Recognition of Forest Rights Act (RoFR) under the purview of the Panchayat Raj institutions.

The Ministry of Environment and Forests has instructed that all the directions issued under PESA and RoFR be complied with before submitting proposals for diversion of forest land.

The Andhra Pradesh government gave an undertaking in the court that the land was not being handed over to the APMDC immediately for bauxite mining.

*WP (PIL) 146/2016.*

*\* Later the GO No.97, Dated 5.11.2015, Industries & Commerce Dept. was withdrawn by Govt. of AP*

## **vi. Recognize Chenchu habitations**

***From:***

**Sri P.Lakshmi Narayana, M.A.,M.Phil.,**

**Director of Tribal Cultural Research & Training Institute, Hyderabad.**

**Rc.No.3868/2000/TRI-C1, Dtd: 29-1-2002**

***Sir,***

**Sub: Certain Villages in the Scheduled areas of Mahabubnagar district - notifying certain Tribal Villages / Hamlets as Separate revenue Villages - Regarding.**

***Ref: Your letter dated:17-01-2002.***

With reference to your letter cited, I am to inform that the issue of certain hamlets/ villages of Lingala Mandal of Mahabubnagar district declaring them as revenue villages has been referred to the Commissioner of Land Revenue now., C.C.L.A. vide this Office D.O.Letter No.3868/91/C2, dated:8-7- 1998. The report from C.C.L.A. is still awaited. However C.C.L.A. is being regularly reminded to expedite the issue.

Yours faithfully, (Sd/-) P. LAKSHMINARAYANA, DIRECTOR, T.R.I.

“High Court directed to pass appropriate orders preferably within a period of three months.”

W.P.3799/2002 order dated : 28.02.2002, HC, AP.

Now, Appapur with its hamlets in Balmur Mandal of Nagarkarnool District of Telangana State in the core area of Tiger reserve is a Panchayat.

## **Telangana HC Orders Conversion of Chenchu Tribal Hamlets into Revenue Villages**

Hyderabad: The Telangana High Court on Tuesday directed the state government and collectors of the new districts –Nagarkurnool, Mahbubnagar, Jogulamba Gadwal, Narayanpet and Wanaparthy – to immediately commence the process of converting their Chenchu tribal hamlets as revenue villages within four months.

A division bench comprising Chief Justice Alok Aradhe and Justice N.V. Shravan Kumar issued the orders while dealing a PIL, filed in 2005, by Shakti Voluntary Organization seeking the uplift of tribes.

While the case was in court, Parliament enacted the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, which came into force on December 13, 2007, and rules became operational in January 2008. The Act recognises the rights of forest dwellers to use, protect and manage forest resources and confers rights to land, which includes cultivation and residence.

On Tuesday, when the case came for final hearing, senior counsel K.S. Murthy, representing the petitioner, said that state government had recently issued Podu pattas but had failed to implement the 2006 Act which allows conversion of all forest villages, old habitations, unsurveyed villages into revenue villages.

The Chief Justice questioned the government why it had not implemented the rules so far.

*- Deccan Chronicle, October 4, 2023*





**vii. Trained Officials in Preparing Customary Boundary Maps**

**GOVERNMENT OF ANDHRA PRADESH  
TRIBAL WELFARE DEPARTMENT**

**From**

**Smt. A Santhi Kumari. I.A.S.,  
Commissioner of Tribal Welfare,  
DSS Bhavan, Masab Tank,  
Hyderabad.**

**To:**

**The Project Officers of  
Seethampeta, Parvathipuram, Paderu,  
R. C. Varam, K. R. Puram, Bhadrachalam,  
Eturunagaram, Utnoor and Srisailam.**

**Rc.No.1615/TRI/RoFR/2010 dated,08.12.2010**

**Sir,**

**Sub : TWD - TCR and TI - Hyderabad - Implementation of RoFR Act, 2006 - Preparation  
of Traditional and Customary Boundaries resource map of Community Rights in all ITDAs  
- Reg.**

**Ref : This office letter even no. dated, 16.09.2010 addressed to Dr.P. Siva Rama  
Krishna, Director 'Sakti', RC Varam, East Godavari district.**

**\* \* \* \* \***

**Kind attention is invited to the reference cited, wherein Dr.P.SivaRamaKrishna, Director  
'Sakthi', RC Varam, East Godavari district was requested to prepare the district wise (ITDAs).**

**Traditional and Customary Boundaries resource map of Community Rights in all ITDAs**

Traditional and Customary Boundary map (Resource map) in consultation with the elders of the habitats and traditional usages such as religious places, burial grounds, village council sites along with places of MFP, water resources, biodiversity etc. and also Primitive Tribal Groups tenures for conferring rights under RoFR Act, 2006.

In this connection Dr.P.SivaRamaKrishna, Director 'Sakti', is visiting ITDAs as per schedule given below.

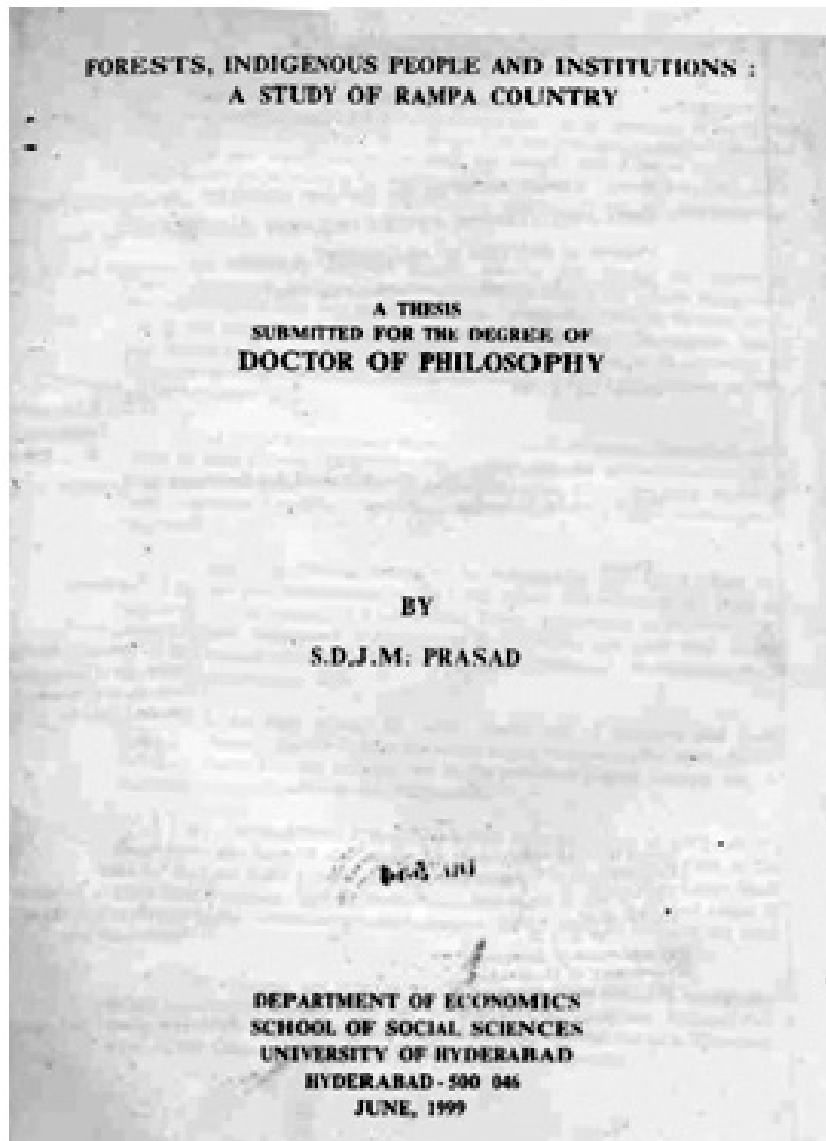
| SL No. | ITDA          | Dates of Visit                         |
|--------|---------------|----------------------------------------|
| 1      | Seethampeta   | 13th & 14th December 2010.             |
| 2      | Parvathipuram | 15th & 16th December 2010.             |
| 3      | Paderu        | 17th, 18th & 19th December 2010.       |
| 4      | RC Varam      | 20th & 21st December 2010.             |
| 5      | K.R. Puram    | 22nd & 23rd December 2010.             |
| 6      | Bhadrachalam  | 27th & 28th December 2010.             |
| 7      | Eturunagaram  | 29th & 30th December 2010.             |
| 8      | Srisailam     | 31st December 2010 & 1st January 2011. |
| 9      | Uttoor        | 3rd & 4th January 2011.                |



Traditional usages such as religious places, burial grounds, village council sites along with places of MFP etc.

## viii. Studies

Forests, Indigenous People and Institutions: A Study of Rampa Country, HCU Economics, Thesis, S.D.J.M. Prasad, 1999.



## **c. Jal**

### **i. Fishing Rights Exclusively for Tribals**

Initially, the Forest Dept. allowed commercial fishing by the non-tribals in the Nagarjuna Sagar - Srisailem Tiger Reserve wildlife Sanctuary. Later, a Direction was issued to the effect that the right of the tribal is restored.

**Vinod K.Agrawal, IAS.**

**Office of the Commissioner of Tribal Welfare**

**D.O.Lr.No.TRI/LTR/1450/01, Dt: 5-1-02.**

It has been represented to me that the chenchu tribals have been prevented from dropping fish seed in Rasul Cheruvu situated in the scheduled area of your district by one Fisherman Cooperative Society of Kondanagula.

I wish to draw your attention towards the provisions of A.P.S.A.L.T.R. which specifically prohibit any transfer of interest on any immovable property or its usufructs to the non tribals in the scheduled areas. This provision also applies to the government land and tanks in the scheduled areas and as such giving any right to any Fishermen Cooperative Society, not fully consisting of tribals, will be violative of the LTR.

I request you to please get the matter looked into immediately and restore the right to the tribal over the said Rasul Cheruvu.

**Yours sincerely,**

**(VINOD AGRAWAL)**

**Copy to : Dr.P.Siva Rama Krishna, SAKTI. #105 & 411, Janapriya Paradise, Opp.Syndicate Bank Lane, Ashok Nagar-1, Hyderabad-20**

**V.Nagi Reddy - Secretary to Govt.(TW)- D.O.lr.No.100/STWP/2007, Dated:3-10-2007, Sub-Mahaboobnagar District Balmur Mandal, Billakal Village - Formation of Co-op Societies of Chenchu Tribals - Reg.**

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**Giving any right to any Fishermen Cooperative Society, not fully consisting of tribals, will be violative of the LTR**

**ii. ANIMAL HUSBANDRY, DAIRY DEVELOPMENT & FISHERIES (F.II) DEPARTMENT**

**GO MS NO.74**

**DATED : 21-10-2011**

Read the following :

- ii. Fisheries - Co-operatives - conduct of Skill Test for identification of members for organization of new inland Fishermen Coop. Societies - Admission of members, elimination of bogus/ ineligible members - Comprehensive guidelines - Orders 0 Issued.

**iii. (H) Scheduled Tribal Areas :**

In the Agency areas (Scheduled tribal areas) of the state, the rights of the local tribals have to be protected. The Project Officers of ITDAs shall nominate one senior officer of ITDA in the Skill test committee as an additional member. If local tribals are not skilled in fishing, they should be imparted training and selected to form tribal fishermen cooperative societies. The commissioner of Fisheries shall not accept any proposal for formation of Fishermen Coop. Societies in Agency areas if the proposal is not routed through concerned Project Officer, ITDA.



**If local tribals are not skilled in fishing, they should be imparted training**

### *iii. Organising the tribal producers in the market places*

#### *“Dharmkata as a symbol of Justice:*

The tribals sell minor forest products found in hills at weekly open market organised mostly in downhill at plains. They buy items like, matchboxes, salt, soap and cloths. Unfortunately, they are being cheated while weighing their products. SAKTI invested in buying a Dharmkata. A big weighing balance and installed in the prime centers where the weekly markets was organised. The tribals can make use of the facility and weigh their produce free of cost. A staff member of SAKTI would be there throughout the day to facilitate the weighing process. They noted down the exact weight on a white paper slip and gave it to the person so that the person can properly evaluate the produce. The traders did not mind the installation of Dharmakata at the beginning. When the tribals started selling only when they get their produce weighed at the Dharmakata, the resistance between non-tribals and SAKTI began to some extent.

The presence of SAKTI staff made a difference in procuring the minimum guaranteed price. The traders started showing their tactics. They get united and reduced buying price. SAKTI intervened and fight for the fair prices together with tribals. The traders bribed the police and Weights and Measures Officers and complained against SAKTI. They questioned the role of SAKTI in installing the balance. They threatened the staff. SAKTI approached higher officials and clarified their role as a catalyst involved in the issue of justice. The higher officials extended their support immediately. Even then, the friction continued in many other forms. The outcome of the whole friction is that the tribals became aware about their innocence and the way they were being cheated when they lack information about weight of their product. Their belief and strength to fight for injustice have increased. Even today the tribals use “Checking kata” if they want to sell their produce. If not available they think twice to sell. Thus the organisation entered into the game of conflict by introducing Dharma Katha, a symbol of justice to alert the innocence.

#### iv. ITDA Officials asked To pay wages

*Horticultural officer of ITDA has been directed to pay the wages to his employees for having failed to discharge legitimate obligation under Minimum Wages Act.*

The Act was intended to prevent sweating of labour through the payment of unduly low wages. As many as 36 unskilled workers filed a petition against the officer of horticultural farm before enforcing authority claiming the wages as per the order. The matter was finally disposed off recently directing the officer to pay Rs. 1,25,775 on which half of the amount as compensation for the delayed payments. They were being paid Rs. 19 instead of Rs. 26 by the time of filing petition in 1992.

Jayamma, president of workers told ENS she did three years legal battle to get the fair wages. Similarly on the petition filed by workmen of Horticultural farm at Vetamamidi in Addateegala Mandal the enforcing officer ordered horticultural farm to pay differential wages and compensation of Rs. 95,046.

The success said that they would move petitions again for the differential wages as per the revised minimum wages. While the wage board ordered to pay Rs. 39 the horticultural officers of different farms in the agency area of East Godavari district were paying of Rs. 26 only.

*-Indian Express - November 24, 1995*



They were being paid Rs. 19 instead of Rs. 26 by the time of filing petition in 1992

## **d. Promoting Tribal traditional (Cognitive) Knowledge Systems**

### **i. Report on the Thesis Telugu Girijana Geethalu of P.Siva Rama Krishna**

**REPORT ON THE THESIS ENTITLED "TELUGU GIRIJANULA GEETHALU - TELUGU HILL TRIBAL SONGS" BY Mr.P. SIVARAMA KRISHNA SUBMITTED FOR THE AWARD OF Ph.D. DEGREE OF THE OSMANIA UNIVERSITY, HYDERABAD.**

#### ***SYNOPSIS OF THE THESIS***

Mr.P.Sivaramakrishna in his thesis presents the results of a study carried out on the basis of selected songs of Telugu speaking tribal groups inhabiting the highlands of Visakhapatnam and Godavari Districts. The problem focuses its cognition and environment as revealed by some of the songs of the tribal peoples.

The candidate has done intensive field work to collect the data and analyse the information within a conceptual frame work that has been woven with the materials of a multi-disciplinary approach. The conceptual framework is adequate and appropriate.

The thesis is divided into ten chapters. The prologomena defines the problem,

specifies the objectives, adumbrates the methodology and contribution it would make to our knowledge and the role of tribals in the culture of the Telugu people.

The first chapter examines the environmental, social and cultural adaptation of the tribals inhabiting the areas of study across the dimension of time.

The second chapter is a bird's eye view of the inter-relations of the tribal way of life, cognition and nature. It is an able analysis of the cognitive aspects of the tribal environment with the aid of a budget of concepts pooled from biological, physical and social sciences. The topics chosen for analysis and interpretation are territorial segments, soils, climatic conditions, habitation sites, residential patterns, toponyms, artefacts, flora, fauna, crops, food-habits, festivals and village surrounding. A totality of the description presents giant mural-like picture of culture, cognition and environment of the tribals.

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A totality of the description presents giant mural-like picture of culture, cognition and environment of the tribals



The third chapter offers description and analysis of the cultural terminology of the tribals to explain the environment, people's perception. Learning and codification of the tangible and intangible phenomena in terms of their experiences are clearly presented. In this context, symbolism and its implicit social cultural meanings are made explicit and their contribution for the survival of human species is emphasised. The dynamics of culture and experience and the resultant changes in symbolism are explained as a means of sole adaptation to the main stream of Hindu society.

The fourth chapter enquires into the festival songs and other citations of the tribals that embody the dynamic processes of cognition which explain the synchronic and diachronic aspects of their environment, society and culture and the concomitant development of the tribal ability to adopt to the world around them.

The fifth chapter is actually a prop to the fourth chapter. It shows how the tribals have to weave a network of social relations environments so as to enable themselves to adopt to the dynamic world around them.

The sixth chapter provides a description and analysis of the patterns of cognitive processes and the configuration of socio-cultural idiom of the Kondareddis, Bagatas,

Kondoras, Konda Kammaris and Valmikis as embedded in the various linguistic components of their marriage songs. In this context it high lights the various structural components of domestic life such as the rights and duties of spouses, parents and children besides the stress and strain, the pleasure and pain, and the happiness and unhappiness that actually underlie the reciprocal relations of husband and wife, parents and children, male and female siblings, co-wives, co-daughter-in-law and maternal and paternal relatives.

The seventh chapter examines the order, the pattern or style in the perception, transformation, learning and codification of the tribal folk with reference to their language and culture. It also focuses its attention of the riddle of tribal accommodation in the context of communication between the classical traditions and the local traditions. The Chenchus have either lost or not possessed at all the songs, hence they have no style of their own. The Kondareddis have special songs and tunes, hence maintain a specific style. In matters of their song and tune the Bhagatas are totally influenced by the folk traditions. The Valmikis have songs without any matching games. Notwithstanding this diversity in their life, the role of tribal in the

Telugu culture is of great importance.

The eighth chapter highlights the interdependence of tribal and non-tribal ways of life in the totality of Telugu culture in its historical and contemporary settings. It is rightly said that a study of this nature would contribute to the knowledge and understanding of specific and universal human values.

The ninth chapter is a compilation of the vocabulary based on the regional linguistic diversity of the tribals, the form, structure and function of the words are analysed in multiple contexts and the content and style of the language are derived in a lucid manner. Here the specific aim is to explain how the linguistic usage of the tribal folk after several concepts, ideas, facts and scientific reasoning within the realm of their culture history and bring to light a significant aspect of the style of Telugu culture.

The last chapter gives the purport of the words used in the regional dialect. It is a supplementary to the ninth chapter but a splendid account of the central theme of research pertaining to culture, cognition and adaptation of tribal folk in some of the Agency areas of Andhra Pradesh.

The candidate has chosen a topical subject, very relevant to our thinking on culture, cognition and language. He has red

widely and is familiar with the literature that matters. His linguistic and anthropological reasoning is sound. His language is clear and simple.

I am pleasantly surprised to see that the candidate has appended at the end one of his published papers in related field. This practice gives the examiner additional evidence of the investigator's ability as a linguist by special training and as a linguistic anthropologist by self-cultivated interest.

I have pleasure in stating in clear and unequivocal terms that the thesis be accepted for the award of Ph.D Degree in Telugu and the Viva-voce examination of the candidate be conducted by Osmania University.

I would like to commend Professor B.Rama Raju for guiding the research work of the candidate so well. I would like to add that this work may well be published by the candidate as it will be a welcome addition to the literature on the subject.

***Date: 06-12-1982***

***Sd/-***

***(Prof. A.Munirathanam Reddy)***

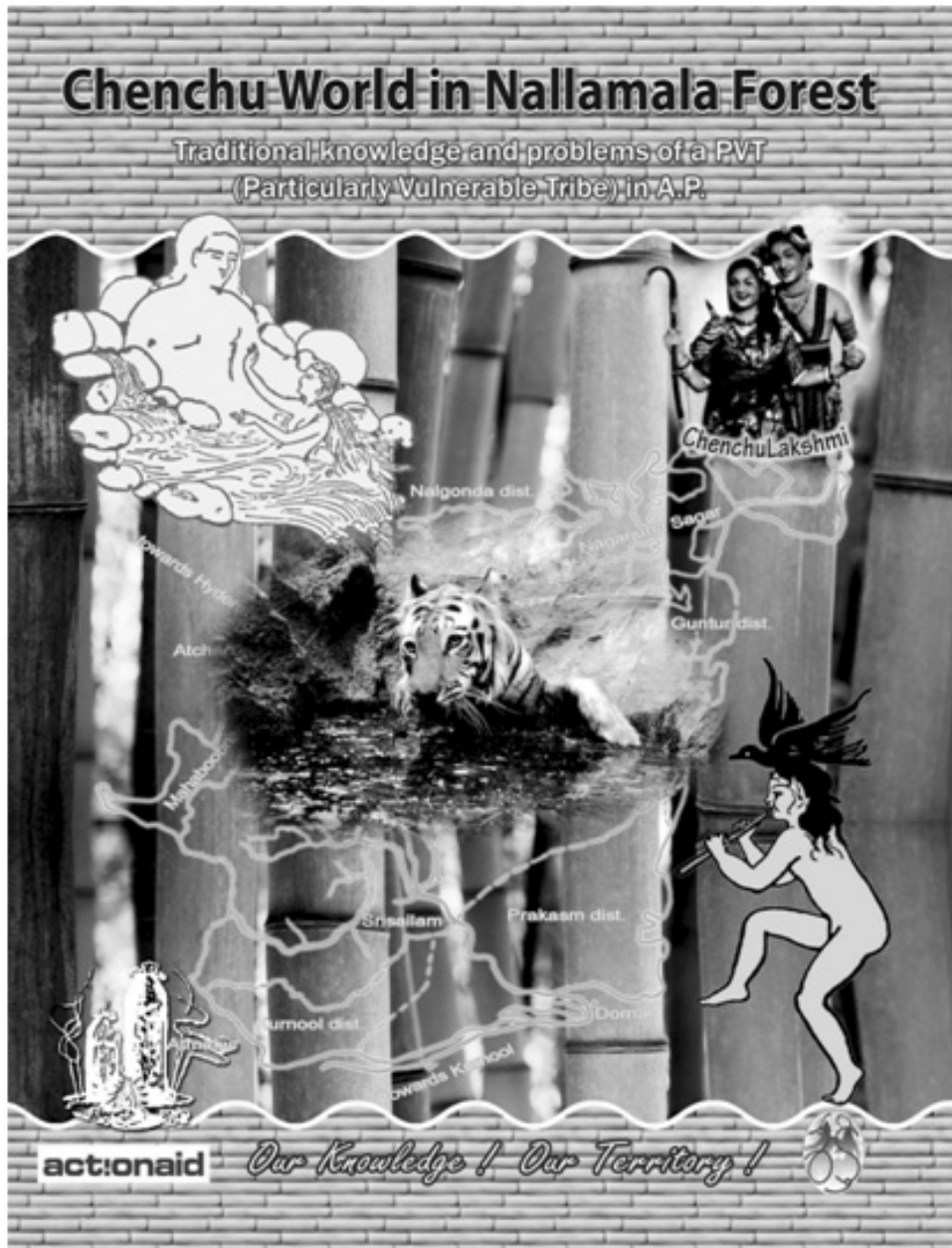
***Head Department of Social***

***Anthropology, S.V.University,***

***Tirupati - 517502***

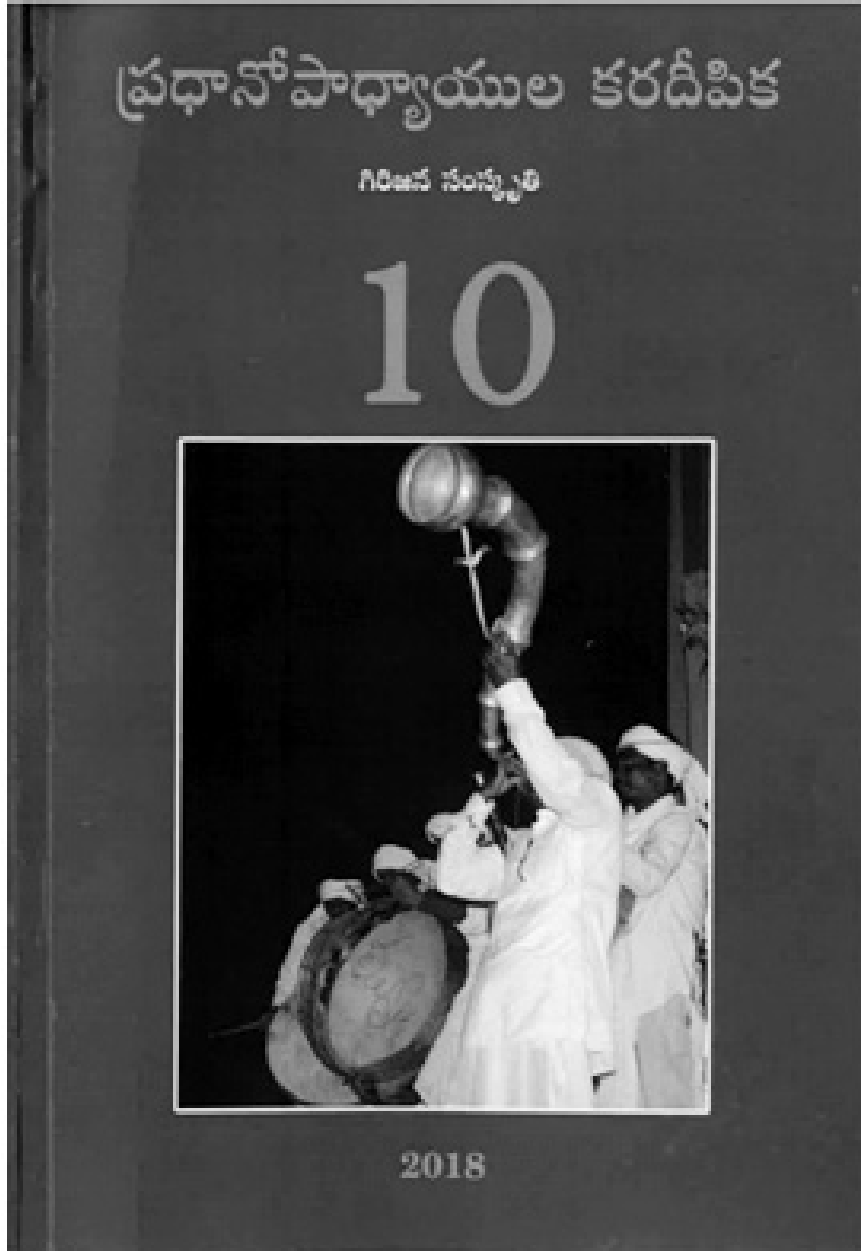
**Very relevant to our thinking on culture, cognition and language**

## a. Chenchu World in Nallamala Forest

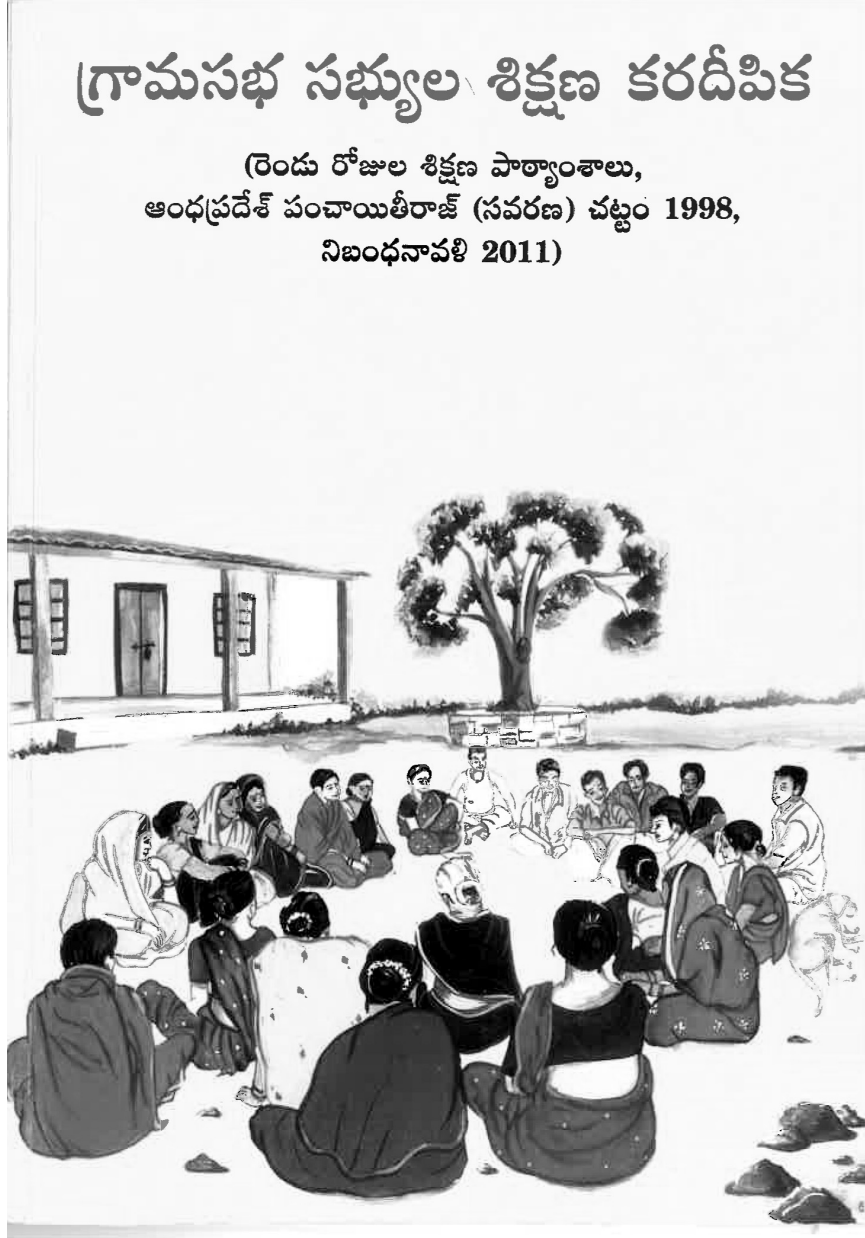


Our knowledge - Our territory

- b. Handbook for headmasters to teach tribal culture along with natural and social sciences. Tribal Welfare Department, Govt. of Andhra Pradesh



c. Training manual for the members of Panchayat Raj Institutions in  
Sheduled area (PESA)



d. Tribal Literature in Telugu (Telugu girijanasahityam)  
published by Sahitya Akademi, Delhi



*One of the ways of measuring social motives is analysis of the literary and artistic outputs of an entire society so that the main social motives of its people can be gauged.*

e. INALCO, UoH



हैदराबाद विश्वविद्यालय  
University of Hyderabad

**MEMORANDUM OF UNDERSTANDING  
COOPERATION AGREEMENT**

**BETWEEN**

**INSTITUTE OF NATIONAL DES LANGUAGES ET CIVILISATIONS ORIENTALES  
(NATIONAL INSTITUTE FOR ORIENTAL LANGUAGES AND CIVILIZATIONS)  
PARIS, FRANCE**

.....

**AND**

**CENTRE FOR DALIT AND ADIVASI STUDIES AND TRANSLATION SCHOOL OF HUMANITIES  
UNIVERSITY OF HYDERABAD. TELANGANA, INDIA**

.....

On one hand, songs selected out of the books collections Giri Ginja Girimallelu, Nallamala Foundation, Hyderabad 2006 and Konda Konallo Telugu Girijanulu Sakti, Gandhinagar, Hyderabad 2007 will provide material for translation to Dr.Daniel NEGERS in a way that will help him better acquaint with the linguistic style of the Tribal Language.

The translation assistance to be provided to Dr.Daniel NEGERS during working session was follow a well defined and already tested methodology as follows...

.....

Manuelle Franck  
Présidente de l'INALCO  
65, rue des Grands Moulins  
75214, PARIS cedex 13

Dated : 30/05/2016

Attached copy:

Registrar  
University of Hyderabad  
Gachibowli, Prof. C.R. Rao Road,  
Hyderabad - 500 046, India

Dated :

Registrar  
University of Hyderabad  
Gachibowli, Prof. C.R. Rao Road,  
Hyderabad - 500 046, India

LETTER OF INTENTION, Head, CENTRE FOR DALIT & ADIVASI STUDIES AND TRANSLATION,  
SCHOOL OF HUMANITIES

Giri Ginja Giri Mallelu - Konda Konallo Telugu Girijanulu

## 4. CONCLUSION



‘Minimum government and maximum governance’ is possible when the skills to successfully fill the application forms of various kinds along with measurements prescribed by the Government are introduced in the school syllabus. Many parts of tribal areas lack connectivity and the digital services such as Aadhar linkage are out of the reach. The majority of the people living in the hill tracts are deprived of securing the entitlements.

### Here is a case study

Chinna Edugurapally is an internally displaced society (IDPS) Guttikoya Tribal village in Chintoor mandal of Alluri District in Andhra Pradesh. There are 22 families.

They do not have MGNREGA job cards. They applied for them. For that they need a bank account. They opened an account in 2009, but it became inoperative.

Now to secure this entitlement they need an NCPI linked account. Only two girls are going to school as one of their mothers has no bank account, the girl is unable to get Amma Odi support. Village youth want to revive bank account. Only two persons have mobile phones. But to get these entitlements each family needs a mobile phone number. These families have no phones. To purchase a mobile phone costs a minimum 1500 rupees. Sim charge is 300 rupees. Recharge is 110 per month. ✱

‘Minimum government and maximum governance’



## EPILOGUE

A central dilemma, consciously or unconsciously, seems to have plagued the efforts, methodologies, and discussions of the academic elite, the state and the international institutions :- what does ‘forest conservation’ mean? The British model would have us think that the Tribal is the antagonist in the pursuit of forest conservation. The modern state, socialist or not, in India carried this tainted legacy for a bit. Early legislation and guidelines took the approach that hardly (con)figured human concerns. With anthropological studies, growing traction towards understanding and integrating other knowledge systems and growing understanding of the importance of culture for sustainable development, it is only in the past 30-35 years that the tribal is moving towards the central stage.

But the issue lies in the conception behind the word ‘conservation’ itself. Are forests ‘objects’ that state has a ‘prerogative’ over to conserve? To conserve with ‘prerogative’, must come with a ‘responsibility’, and thus an approach and methodology to achieve the goal. On the other side of this formulation is the erasure of the tribal from the spheres of

action. When the state deem forests as its prerogative, it does something much worse :- erasure of Tribal from the space (forest) itself and thereby robs Tribals’ subsistence, home, and identity.

But in a democracy with the ‘Rule of law’ that sometimes even prevails over and precedes the written constitution, this state prerogative does not occur without the sanction and limitations of above things. The Preamble of the Indian Constitution begins with ‘We the people.... give ourselves this constitution’. If not per the dictates of the ethics or an academic discipline, lawmakers, fellow citizens and the civil society must ask if the Tribal really holds an equal place to that of the others in the ‘We’. Recent incidents, subjugation and a neglect from the decades, present a hard case to argue in the affirmative. But the tools of the rule of law, democratic institutions, and the tools of the governance do not let the state become a leviathan with no bounds.

Therefore, for the forest conservation, for the health of the tribal to be the wealth of the plains, one must make themselves aware of the rule of law rule, tools of governance,

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erasure of Tribal from the space (forest)

knowledge systems of the tribes who are the first and the most efficient conservators of the forests and how to invoke the democratic institutions so that the constitutional promises and the safeguards to the tribals are brought to life. SAKTI, grasping the pinnacle of unity of understanding, streamlined all its efforts with this methodology and ahead. To place the Tribal as an equal party, SAKTI realized that the Tribe must be empowered on these aspects, their subsistence secured, and that knowledge systems observed, extracted and presented to the world. These three functions, giving life to each other, give SAKTI the prominence and success it has now.

What does 'empowerment' mean for SAKTI? When the bandwagon rallied behind JFM, SAKTI realized at the gross inadequacy of the JFM alone. It sought to and played its role in preventing a system of generational livelihood turning to temporary wage labour. It stuck to a holistic program for the well-being of all.

In a wave of civil liberties moments and left wing extremism, SAKTI pierced through the dominant wave and took its attention and energy to the grassroot level of the Tribes and educated them on tools of governance. It bridged the gap between the State and the Tribal by speaking of the (needs of the) Tribe to the state in the language of state/

governance. It enriched knowledge on Tribes by adding the culture of the tribes, their customs and practices, their belief systems, and their world-view. It did with what the mostly monolingual, 'theoretical' troops in the academia could not do. It did what popular left politics and extremism did not do. In that sense, one can say that SAKTI's configuration of 'empowerment' is the closest relatable to a Tribal.

Much of the academic and left-wing politics did indeed speak of forest subsistence rights. SAKTI stands out, not on its configuration of the goal this time, but on the method of action. By bridging the gap in governance, SAKTI carved out a democratic space where democratic institutions were made to work in the interest of the tribe as expressed with their agency. SAKTI, with an enviably well-crafted mix of representations to the higher administration, letter and conservation with the local official, public interest litigation, community-led action and engagement and advocacy with stakeholders in the state, secured the subsistence of the Tribal from fishing rights in Rasul Cheruvu to Chenchu villages being recognised as revenue villages.

When even the critical ecology wing put palatable pressure on the Tribal to conserve the forest, SAKTI took it to the first providing them with a security of life :-Property Rights,

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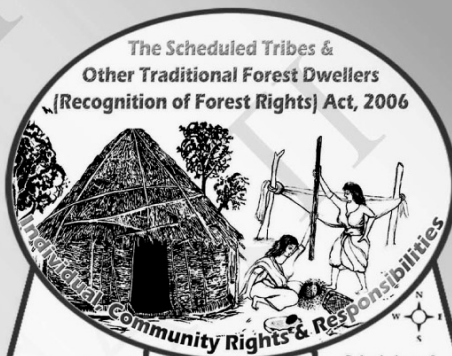
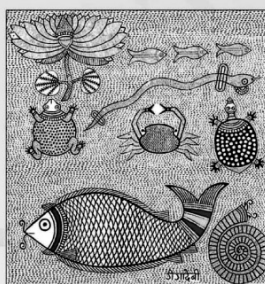
carved out a democratic space

brings long ignored or inaccessible knowledge to the forefront. For the self-adorned environmentalists and climate change activists, it sent out a strong message:- listen to the Tribal, recognise their knowledge, (re)assure their agency, and together you can protect the ecology.

In other words, SAKTI's efforts taken as a whole challenge the monopoly of conceptions, articulations of the Tribal, tools of Governance, and the policy-making power; include the Tribal where it is needed, and bring a deliberative democracy with rule of law informed citizenry. SAKTI's work embodies this in its spirit, language, methodology, approach and result.

**- Akhil Surya**

efforts taken as a whole challenge the monopoly of conceptions



**Formation of habitation wise forest rights committees by gram sabha**

**Submission of applications with proofs & maps**

Submissions of applications with Identity cards (nativity & tribe) popular names of landmarks of the area. Proofs on the ground with type of use, persons on the 4 sides

**Evidences Archeological Anthropological, Census of India records, Settlement reports, Forest working plans & works of eminent anthropologists**

Maps with the traditional boundaries of the village with all the terms of as many landmarks known to the people  
Model: Census of India village monograph series 1965 for example Bairlutugudem census map

Forest department managment is based on blocks, compartments, beats, sections, ranges where as the RoFR prescribes that traditional customary boundary is the basis.

**Development rights Roads, Electricity lines, Govt. buildings etc.**

After the recognition of rights is over, then only people can be rehabilitated from the core area with a payment of Rs.10 lakhs for rehabilitation, that too only with the consent of gram sabha

Kurnool dist. manual 1885

The Chenchus Heimendorf 1943

Census of India village monograph on Bairlutugudem

The lands allotted to Chenchus and the ways and consections for the pilgrims approved by forest department 1932

Social Ecology of Chenchus, Anilgupta 1982

The Chenchus, Bhowmic 1990



**COMMUNITY RESOURCES**  
Dwelling site, religious place, dancing grounds, honey combs sites, tanks, ponds, bamboo, MFP, burial grounds, camping sites, historical places



Bio diversity areas, areas of resources related to intellectual property rights

The responsibility of managment of conservation of the habitat is the responsibility of the habitation level commities.



**Re submission of applications pending for want of extra information.**

Verification of applications and the contents on the ground by forest department.



**STATE LEVEL COMMITTEE**  
3 Officials + 3 MLAs. Commissioner tribal welfare is member convenor  
Chief secretary presides  
Issues clarifications whenever necessary  
meets once in 3months

**REVENUE DIVISIONAL COMMITTEE**  
3 Officials + 3 Panchyatraj members  
Revenue divisional officer presides  
Verifies the applications, recommends issue of title deeds, rejection of applications

**DISTRICT LEVEL COMMITTEE**  
3 Officials + 3 Panchyatraj members  
Dist. Collector presides  
Issues title deeds, deceds the appeals

- The committees can put conditions on the use of community resources both seasonal & rotational.
- The forest department is not accepting claims for the lands not presently under cultivation. It should be clarified that the lands under shifting the cycle should also be recognised.