

CENSUS OF INDIA 1981

ANDHRA PRADESH

PART— X-C
SERIES-2

VILLAGE RE-STUDY MONOG[illegible]PH
ON

KALLITI

(VIZIANAGARAM DISTT.)

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Andhra Pradesh

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FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making corss-cultural and corss-regional comparisons to understand the imbalances in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the Census Organisation in connection with the 1961 Census.

The villages thus studied were selected on purposive sampling basis in order to give representation in the sample to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen etc. villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued in economic and educational backwardness. It was envisaged that this study would provide bench-mark data on the living conditions of the people inhabiting different geographical areas of the country under diverse socio-economic conditions.

After independence, the country pursued the path of planned development for improving the quality of life of her citizens and this transformation was sought to be achieved through the implementation of Five Year Plans. Economic emancipation, the main thrust of five Year Plans was to be realised by increasing agricultural and industrial outputs as well as by generating more employment opportunities. While enhanced irrigation facilities and improved methods of farming were introduced to boost up agricultural production, generation of employment opportunities and increase in industrial output were to be realised largely through industrialisation. Besides, a number of other social welfare programmes were implemented to provide additional facilities in the area of education, health, transport and communication, drinking water and power supply. Of late, family welfare programme was also introduced to check population explosion which had all along been nullifying the results of planned development.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs. The main focus of this study, apart from probing deep into the patterns of change taking place in the life cycle events and economic pursuits, was to question penetratingly into matters relating to availability of amenities and services in the village covered under these studies, attitude and opinion of the villagers in regard to education, health care activities and attitude,

awareness and acceptance of family planning methods. In short, the study was aimed at to bring to relief the socio-economic processes taking place in the rural environment under the influence of planned development as well as industrialisation and urbanisation.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

Although 78 villages were initially identified for the restudy, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as an adjunct to the 1981 Census.

The research design tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B.K. Roy Burman, who was then heading the Social Studies Division, as Deputy Registrar General. His successor Dr. N.G. Nag, assisted by Dr. K.P. Ittaman, the present Deputy Registrar General, extended technical guidance to the Directorates of Census Operations for undertaking the re-study of the villages. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of the draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M.K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K.P. Ittaman. Shri Jain was assisted in this task by Sh. V.K. Jain investigator and Sh. S.P. Singh, Junior Investigator. I am thankful to all of them.

The present report is based on a re-study conducted on the Village Kalliti in Vizianagaram district by the Directorate of Census Operations Andhra Pradesh, Hyderabad.

I take this opportunity to thank all my colleagues in the Directorate for the efforts taken by them for bringing out this publication.

New Delhi,
Dated the 1st of June 1988

V.S. VERMA
REGISTRAR GENERAL, INDIA.

PREFACE

Apart from assessing the nation's stock of human wealth, census in India has attempted to present a complete picture of man in his social, cultural and economic settings. In order to "invest the dry bones of statistics with flesh and blood accounts of social structure and social change" more and more empirical studies had been initiated ancilliary to the 1961 Census. Socio-economic survey of 500 and odd villages throughout the country was taken up and this has provided an insight into the meaning of the statistical data in terms of real life situations. In the newly developing countries like India, a clearcut distinction between rural and urban is gradually eroding and rural - urban continuum rather than dichotomy was considered more realistic and appropriate as we see the persistence of folkways and rural vestiges in urban areas and percolation of urban ways of life and living in certain villages.

In this State as ancilliary to 1961 Census, socio-economic survey of 31 villages in different areas of this State was conducted and monographs were published. To gauge the developments that had taken place in different fields of socio-economic political aspects, restudy of five villages was taken up as ancilliary to the 1971 Census. All these five studies were completed but only two monographs viz., Unagatla in West Godavari District and Panchalamarri in Chittoor district were published. In continuation of this welcome tradition, to gauge the developments that had taken place over the past two decades has been taken up as an ancilliary to 1981 Census in three villages viz., Bhairavanitippa, a project village in Anantapur district, Sivanagar, a village dependent on agriculture and tanning industry in Medak district and Kalliti, a remote and small village solely inhabited by Savara Scheduled Tribe in Vizianagaram District.

Kalliti is a hill top tribal village in the 'Agency' tracts of the Eastern-ghats in Parvathipuram revenue Division of Vizianagaram district. It is a small, remote village with a population of about 200, solely inhibited by one of the most ancient Savara Scheduled Tribe. Hill slope shifting cultivation known as " Podu or Kondapodu" in Telugu, "Lollo" in Savara language and "Jhoom' in the north-eastern frontier is the main source of lively-hood for the people of the village. This is supplemented by small extents of terraced or settled cultivation. 'Podu' is a very primitive cultivation where the shrubs, stumps of trees are burnt and seeds of coarse cereals like jowar (common millet), bajra (pearl millet), are sprinkled with hand, after the onset of Ist mansoon. The yield of this crop is very low which hardly sustains them for 4-5 months a year. Each patch of land is utilised for 3-4 years and abandoned for 10-15 years in favour of new patches of land. They were sustaining themselves with roots and fruits and disposal of minor forest produce collected by them. With the advent of Girijan corporation and Integrated Tribal Development Agency (I.T.D.A.) Projects, several ameliorative measures have been taken-up for their development. Remunerative prices are being paid for the minor forest produce marketed by the tribals and domestic consumption needs like rice, kerosene, cloth etc. are sold to them at subsidised prices. Over the past 23-25 years, though there is some improvement in their life and living, it is not significant. Though these tribals are

considered very backward and primitive, some of their social customs and practices are far advanced than the civilised and cultured world. An account of Socio-Economic and cultural traits of this primitive tribe are dealt with in this monograph.

Field survey for the 1st time in December 1962 was conducted by S/Shree Ch. Purnachandra Rao, K.S.S. Raju, V.D. Chary, P. Rambabu and M.V.S. Rai and the draft was prepared by Shri Ch. Purnachandra Rao, then Economic Investigator. The re-study of this village was conducted in May, 1985 by a team of Statistical Assistants consisting of S/Shr B. Anjaiah, A. Seshaiah and L. Sudarshan Rao under the leadership of Sri P. Subba Rao, Investigator who also prepared the first draft. Sri K.V. Sarma and Smt. P.Lalita, Investigators, scrutinised the first draft. A further visit to the village was made by Sri V. Laxmipathy Sastry, Investigator, Sri D. Koteswara Rao and Sri P.Sanyasi Naidu, Statistical Assistants to collect some additional information. Sri V. Laxmipathy Sastry, Investigator has prepared the revised draft for the I, II & V chapters, while Sri D. Koteswara Rao, prepared the revised draft on chapters III & IV.

Tabulation of data from household schedules was attended by a team consisting of Sri M. Sathaiah and Sri M. Alikhan, Statistical Assistants, apart from the five Statistical Assistants who participated in the re-study field survey. Sri M.K. Jain, Sr. Research Officer and Smt. Suman Prashar, Assistant Director of the Social Studies Division of the office of the Registrar General, India have offered their valuable comments for the improvement of the quality of the volume. My thanks are due to them.

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ACKNOWLEDGMENTS

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Village at a Glance

Kalliti

(1981 Census)

1. Population - Total: 205
   Male: 94
   Female: 111
2. Decennial growth rate of population (1971-81) 37.58 percent
3. Number of households:46
4. Number of occupied residential houses:46
5. Area:1.62 sq.kms.
6. Density of population per sq.km. 1281 persons.
7. Sex ratio (number of females per 1000 males):1181
8. Literacy rate (percentage to total persons):Nil
9. Percentage of Scheduled Caste to total Population:Nil
10. Percentage of Scheduled Tribe to total population:100%
11. Percentage to total population:
    - i) Main workers: 56.10%
    - ii) Marginal workers: Nil
    - iii) Non-workers: 43.90%
12. Crops
    - i) Main crops :Paddy and cereals
    - ii) Cash crops :Nil
13. Forest produces collected by villagers:Tamarind, Ippa flower seed, Karakkai(Harad), Soap nuts Pumgum seed and Hillrooms.
14. Name and distance of:
    - i) State Hqrs. - Hyderabad 888 Kms.
    - ii) Dist. Hqrs. Vizianagaram - 140 Kms.
    - iii) Sub-divisional Hqrs. Railway Station, nearest town-Parwathipuram -56 Kms.
    - iv) Mandal, Community Development Block, Police Station
      Hqrs. - Gummalaxmipurak - 15 Kms.
    - v) Nearest city with population more than 1,00,000 - Srikakulam - 87 Kms.
15. Other facilities:
    - i) Medical, Veterinary, secondary education,All wedher this roads. Communications,
      Banking Lamps office.
    - ii) Postal facility - Nondrukona -3 Kms.
      Market - Gummalaxmipuram and Kedaripuram.



Fig. 1. Mandal Development Office at G.L. Puram
(Chapter I)

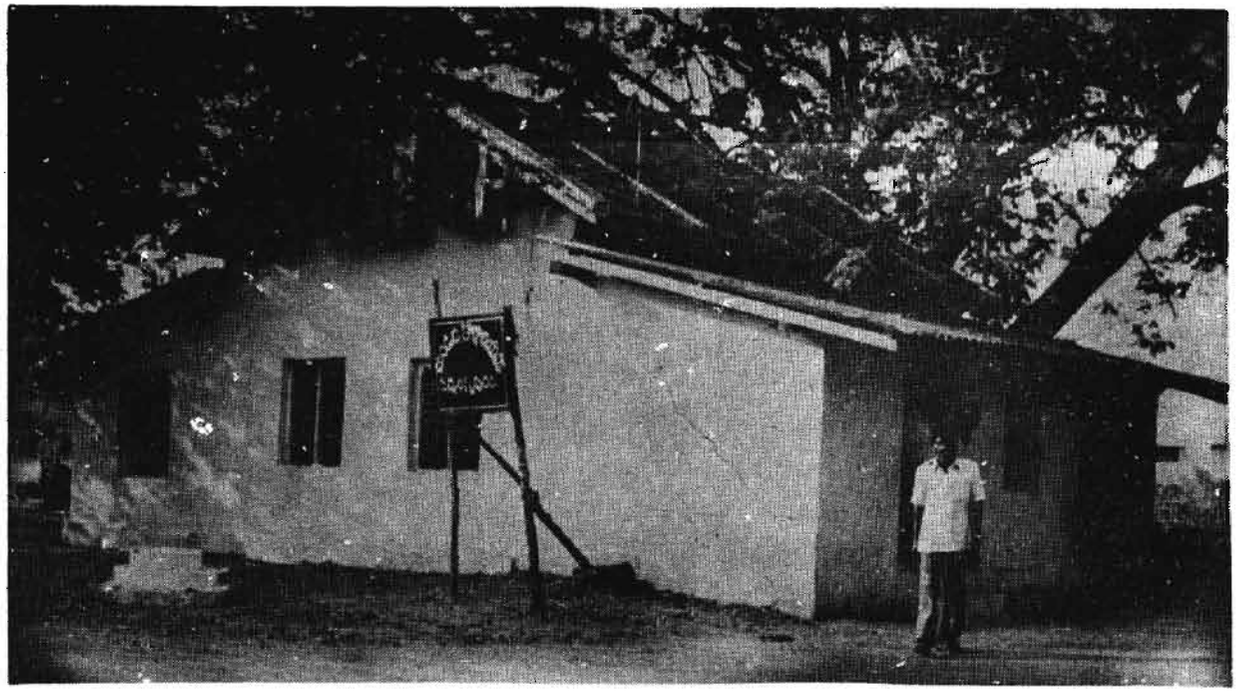


Fig.2. Mandal Revenue Office at G.L. Puram
(Chapter I)



Fig.3. Girijan Corporation Office at G.L.Puram
(Chapter I para 12)



Fig.4. Government Hospital at G.L. Puram
(Chapter I para)

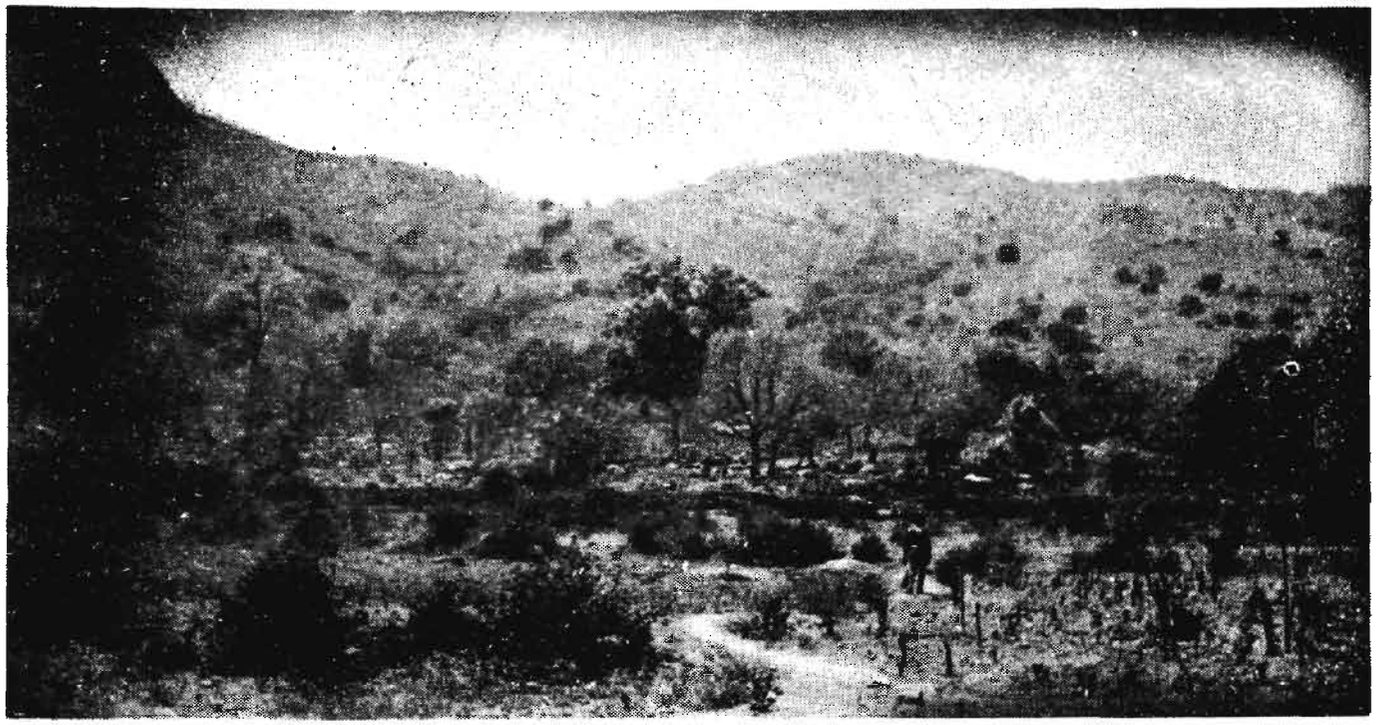


Fig.5. The silvery curve through bushes in the approach route for Kalliti village. (Chapter I para 33)



Fig.6 The uneven rocks forming the way to Kalliti Village through the forest. (Chapter I para 33)



Fig.7. In the midist of the jungle towards Kalliti
(Chapter I para 5)

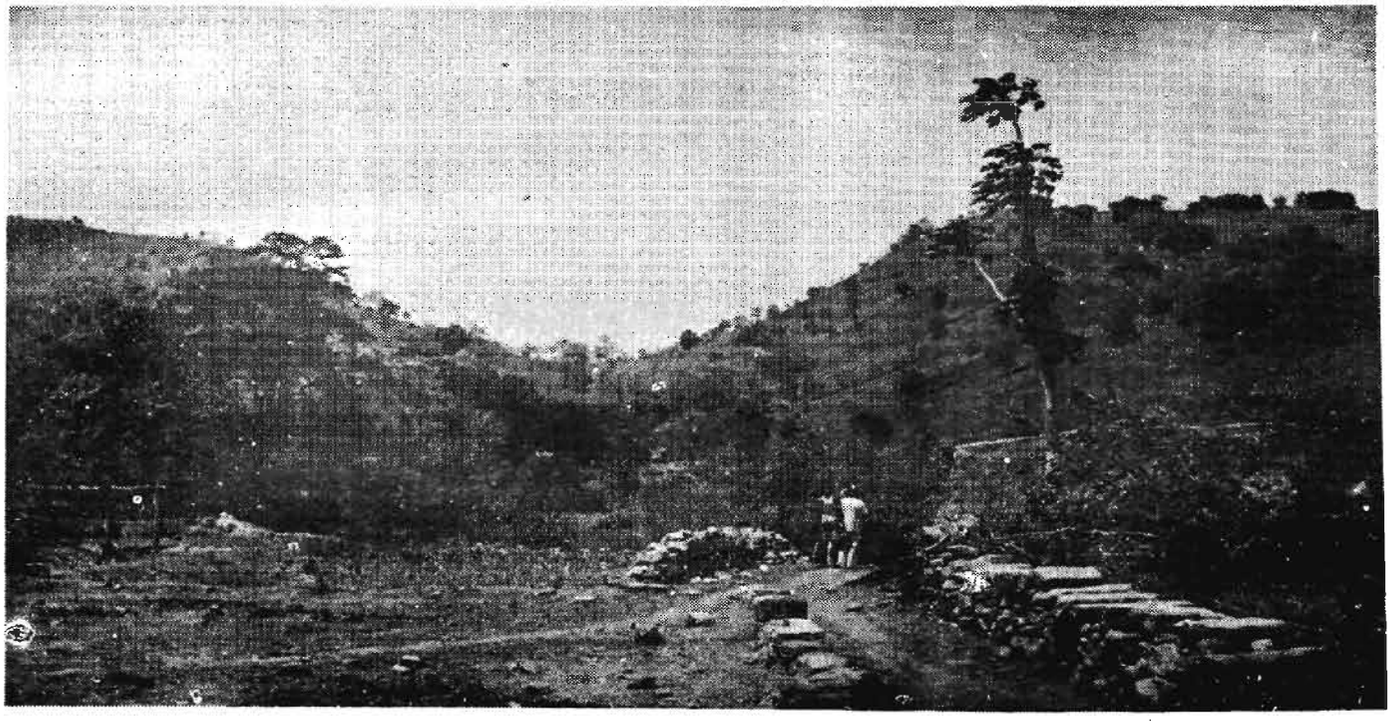


Fig.8. On the welcoming threshold of Kalliti village
(Chapter I para 18)



Fig.9. A view of Kothaguda of Kalliti revenue village
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Fig.10. A view of Kalliti village
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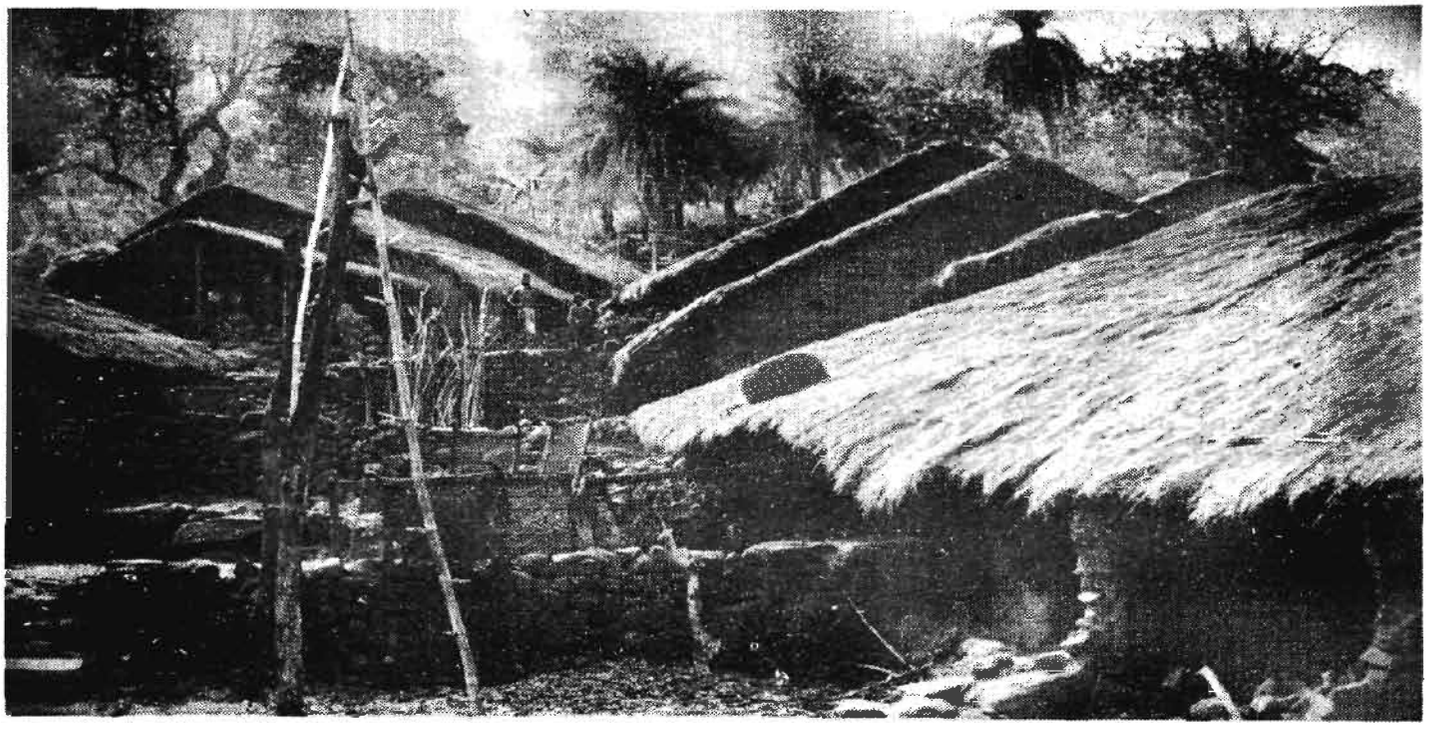


Fig.11. A view of Anthimanuguda another part of Kalliti village.

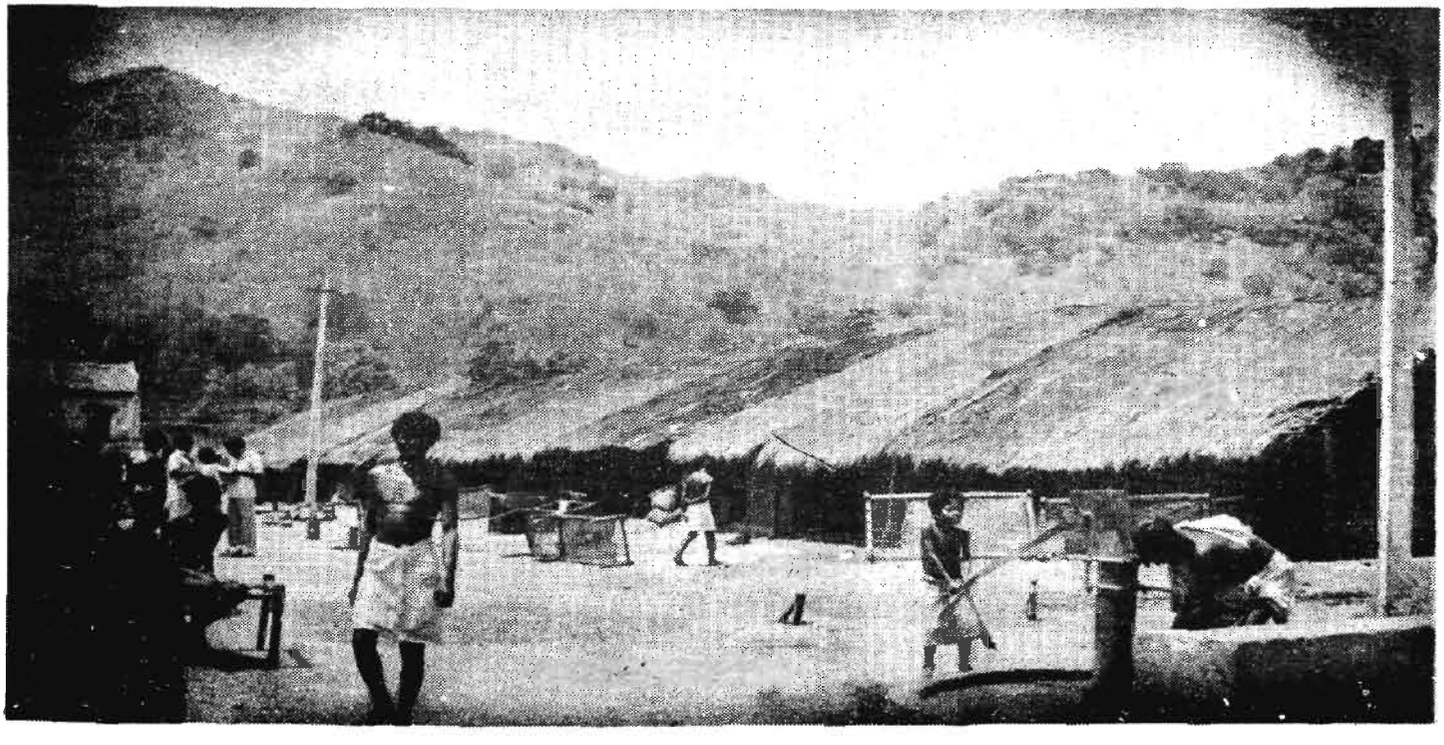


Fig.12. The Panchayat village Nondrukona at the foot of the hills.
(Chapter I para 14)



Fig. 13. The Panchayat Village Nandrukona which has an elementary school. Post Office and community radio centre
(Chapter 1 para 34)



Fig. 14. Hill stream irrigating terraced 'patta' lands for paddy cultivation
(Chapter I para 10)

CHAPTER I

INTRODUCTION

Location:

1. Kallıti is a small village solely inhabited by Savaras, classified as scheduled tribe, in Gumma Laxmipuram revenue mandal in Vizianagaram, a north coast district of Andhra Pradesh State. When the previous survey was conducted in 1962, the village was in Srikakulam district. Since then the jurisdictions and administrative boundaries of districts and taluks not only changed, a new Cancept known as 'Revenue Mandal' was brought into existence by the Andhra Pradesh State Government from 25.5.1985 onwards. In the light of the switch over from the age old taluks in vogue since inception during the colonial period, the villages in taluks were re-arranged into smaller units called 'Revenue Mandals'. These revenue mandals were made co-terminus with development blocks, with a view to taking the administration still closer to the people.

2. The Gumma Laxmipuram revenue mandal was carved out with 125 villages of the earst while Kurupam taluk of Vizianagaram district which in itself was a newly formed one in 1970. The headquarters of Gumma Laxmipuram revenue mandal is the village Gumma Laxmipuram or in short G.L. Puram. This is known by other names like Bhadragiri, and Elwin Peta, after the famous social scientist Dr. Verrier Elwin, who conducted extensive re-search on the tribals and who visited these parts during the course of his report prepared as the chairman of the committee on special multipurpose tribal blocks, set up by the Ministry of Home Affairs on the recommendations of Pandit Jawarharlal Nehru, the then Prime Minister of India. Before the formation of the revenue mandal, Gumma Laximpuram was a tribal block under the programme Integrated Tribal Development Agency (I.T.D.A.) headed by an I.A.S. officer. When the offices and quarters for the staff came up away from the Gumma Laxmipuram village, this new complex of buildings were constructed in the adjoining lands to Gumma Laxmipuram, Bhadregiri and Elwinpeta. Now all the three villages lost their separate identity and are commaly known Gumma Laxmipuram.

3. Kalliti, as settlement of three distinct clusters of tribal houses, is perched on top of the hills about 300 meters above mean sea level (M.S.L.), near Gumma Laxmipuram. To go to Kalliti one has to take the road from Gumma Laxmipuram leading to Gunupur in Orissa State. For Kalliti, Gumma Laxmipuram is the gateway to plains from the surrounding hill ranges. Parvathipuram, the nearest town and the headquarters of Integrated Tribal Development Agency (I.T.D.A.) and revenue subdivision lies at a distance of 56 Kms.from Gumma Laxmipuram. The district headquarters town of Vizianagaram is situated at a distance of 140 Kms. Vizianagaram, city lies to the north-north west of Visakhapatnam at a distance of 60 Kms. fr

4 Visakhapatnam is the second largest city in Andhra Pradesh after the capital city of Hyderabad and famous for its natural harbour seaport, air port, divisionai headquarters of South Eastern (S.E.) Railway and headquarters of Eastern Naval Command. Visakhapatnam is forging ahead industrially with the establishment of steel plant in recent years in addition to having the prestigeous institution such as Hindustan Ship Yard, capable of not only building large ships but also capable of carrying out repairs to heavy ships in its dry dock; oil refineries of Indian Oil Corporation(I.O.C.) Bharat Heavy Plates and

Vessels (B.H.P.V.) etc. In the field of education too, Visakhapatnam occupies a place of pride as the headquarters of the Andhra University.

Nature of Terrain:

5. Geographically the terrain can be classified as hilly region and is known as agency tracts. The eastern ghats run roughly parallel to the sea from north-east to the south-west and the region is a part of this terrain. The main hill ranges in this part of the country comprise Burnakonda, Anti Konda, Kadagandi, Gomati Konda etc., which attained a maximum height of about 825 meters above mean sea level. All these separate ranges form part of the mountain chain known as the 'Eastern Ghats'. These ranges gave birth to many rivers including Nagavali, Vamsadhara, Suvarnamukhi, Vegavati, Mahendra tanaya, Gomukhi, Champavathi, Bahuda etc. All these rivers and rivulets, after traversing short distances in the hilly terrain and later in plains, discharge into the Bay of Bengal at various points largely in Srikakulam district.

6. The nearest rain gauge station either to Kalliti or to Gumma Laxmipuram is Dummangi in the Gumma Laxmipuram mandal. Prior to the establishment of the rain gauge station in dummangi, the data are being collected from Madalangi in Kurupam mandal. The following are the monthly total rainfall particulars recorded at Madalangi and Dummangi Centres.

STATEMENT I -(1)

Monthly rainfall in M.M.S.

Name of the Month	Madalangi 1984-85	Dummangi 1986-87	1987-88
1	2	3	4
June	309.4	170.6	169.4
July	481.5	416.2	128.4
August	199.8	262.6	199.8
September	101.0	211.0	159.8
October	45.8	158.2	160.1
November	-	146.4	120.8
December	-	-	-
January	35.4	26.0	-
February	-	-	19.4
March	42.6	21.2	-
April	40.2	42.8	64.6
May	60.8	134.8	44.0
Total	1316.5	1589.8	1066.3

It may be seen from the above statement that the annual rainfall varies between 1066 and 1590 m.m.s. Normally the south-west monsoon occurring in the months of June to September causes heavy rainfall compared to other months. It appears that the month of August is the rainiest month, and in December no rains occur. Occastional rains may occur even in the summer months from March to May.

The nearest meteorological observatory is located at Calingapatnam, a sea port, about 10 Kms. from Srikakulam. The records of this observatory may be taken as fairly representative of the meteorological conditions prevailing over the entire region including Gumma Laxmipuram and Kalliti. The observatory being located on the coast, the interior of the district, particularly north-western parts may experience a higher temperature of one or two degrees in the summer season, and lower temparature to similar extent during coolest months of December to February. May is the hottest month with the mean daily maximum at 34.4o C (93.9o F) and the mean daily minimum at 27.2o C (81.oF). During the summer season, till he onset of South-West monsoon, the heat is oppressive and the day temparatures may sore up to 43o C (109.4o F) even in the coastal region. It is likely to be hotter in the interior parts. With the onset of south-west monsoon by about middle of June, day temperatures decrease appriciably, with little variation in the night temparatures. December is the coldest month with the mean daily maximum and minimum temparatures at 26.8o C (80.2oF) and 17.4oC (63.3o F) respectively. The air is generally humid throughout the year. In the interior parts of the district, specially the hilly terrain and forest lands, the air is slightly less humid. The highest maximum and minimum temparatures recorded at Calingapatnam are 43.9^{o} C (111^{o}F) on the 8th of June 1923 and 12.2^{o} C (54.0^{o}F) on the 1st of January and 5th of December, 1937.

7. The eastern ghats raise scope for substantial rainfall amounting to over 1075 m.m. per annum and is known for its temparature climate; the mercury not going beyond 34^{o} C and not below 27^{o} in general recknoned as a favourbale ground for beasing vegetable trees either in single or in clumps here and there, leading one to believe that the grounds once bore extensive forests. Based on champion classification, these forests can broadly be categorised as:

1) South Indian Moist Deciduous
   (a) Mixed forests
   (b) Sal forests
   (c) Hilly Savannah

2) South Indian Dry Deciduous
   (a) Mixed forests
   (b) Thorn forests

3) South Indian Dry Ever Green Miscellaneous forests. Of these types of forests, the area around Kalliti where annual rainfall is in the vicinity of 1015 m.m, the south Indian dry deciduous trees occur mostly. On the exterior hills and valleys and in less moist areas and more exposed slopes, the trees in these forests are lesser in hight and consist of coppious growth.

8. Till recent years, the region was under a variety of Rajahs and Zamindars, who were known for waging small wars for territorial gains once too often. To equip themselves with clean and long view of the grounds when at war with the enemy, the fewdal lords resorted to merciless clearing of the surrounding forests extensively. The tribal people living in these hills are practicing for ages a sort of cultivation called 'podu' or 'Kondapodu'.

In this system of cultivation, woods are cleared from the slopes of the hills and the area was cleared of shrubs and roots in the clay. The collected material is burnt and the ashes scattered all along the cleared area. On the outset of monsoon, crops like jowar, ragi, sweet potato, termeric etc., are raised by sowing with hook known as 'boriga'. After using the site for two or three years, the tribals will shift to another site leaving this one as it would become less and less fertile by passing

1. H.G. Champion-classification of forests as followed by forest Department, Govt. of Andhra Pradesh.

of each year, and thereby giving low yields. According to some surveys conducted earlier by the Andhra Pradesh Agricultural University, Rajendranagar, this type of 'podu' (shifting) cultivation is capable of supporting about 20 to 25 people per every square kilometer of cultivated area. At this ratio, it can be estimated how much land is being deforested each time over years. The tribals some times move out of their villages and settle else where to carry on 'podu' cultivation. After some years they return to the areas once they lived. This way the tribals used to roam on these hills from times immemorial.

9. After the advent of independence, the tribals are being persued to restrict the area of their operation so as not to destroy large tracts of forests to carry on 'podu' cultivation. Any restriction placed on the only method of cultivation the tribals know, make them starve. to obviate from such an eventuality the tribals were empowered to collect the minor forest produce available in the forests. These forests are termed as Reserve Forests where in the entry of non tribals is not welcome.

Cropping Pattern:

10. As the village is situated on the hills, it is very difficult to level the slopes of the valleys to raise crops. for generations, some members of families work on a piece of land to level it, pick out the stones and boulders, dug up the roots of the surrounding large trees and clear off all the shrubs. Then they would divert the hill streams to bring water to the piece of land widely known as 'terraced fields'. The cultivation is purely rainfed as there are no reservoirs of water on the hills to draw water round the year. Thus the people choose crops which can survive at high attitude and give reasonable yields for the labours they put forth during the year.

11. The crops that can be raised on the above conditions are of two types—over the ground and below the ground. The crops raised over the ground are paddy, jower, horse-gram etc., and the variety grown below the ground are roots and tubers like potato, sweet potato, turmeric etc. In addition to these short term crops, they raise long term crops like trees yielding fruits, nuts seeds, flowers etc, which can be sold in the plains where there is ready market for these products.

Transport and Communication

12. Kalliti revenue village forms part of Nondrukona, Panchayat situated at the foot of the hills on which Kalliti stands. Kalliti can be approached from two sides from the Rella and Nondrukona side and from Kedaripuram side. Rella and Nondrukona lie at 12 kms. and 14 kms. respectively from G.L. Puram on the road leading to Gunupur enroute Kedaripuram. These are the villages lying near the foot of the mountain ranges. The village can be reached only on foot from either of the three villages. But people prefer to go from Rella rather than Nondrukona as the climb is steeper from the latter. Besides, Rella is better developed than Nondrukona. The people of Kalliti visit Rella frequently as they purchase most of the essential commodities from the that village. The Girijan co-operative Corporation has opened its branch in Rella. People of Kalliti sell the minor forest produce collected by them in this outlet, and in return purchase at subsidised rates some of the ration items. In olden days, the tribals used to commute to the 'shandies' (markets) held at G.L. Puram and Kedaripuram once in a week. These shandies are the places where in these tribals participate eagerly to exchange items on barter system. But when the plains people started to exploit these innocent tribals, the government interfered to provide protection by way of offering fair price to the items collected by them in the forests. Now the importance of these 'Shandies' was greatly reduced and brought to the level of markets selling cheap and imitation articles.

13. Though the nearest railway station is Gunpur, on Vizianagaram—Bokaro section of

South-Eastern railway, at a distance of about 30 kms from the panchayat village of Nondrukona, the convenient station is Srikakulam Road (Amudalavalasa) railway station. After alighting at this station, one can take a direct Road Transport Corporation's bus to G.L. Puram or even upto Kedaripuram occasionally. The Road Transport Corporation of A.P. State operates link buses for the convenience of the rail commuters getting down at Srikakulam Road railway station. The buses ply on G.L. Puram route from early morning to late in the night. Till about hundred years ago, this part of the land remained unapproachable except on foot or by riding the elephants. The most important phenomenon occured in this direction is the laying of Madras - Calcutta railway line between 1860 - 1870. This was followed by laying of another line between Vizianagaram and Raipur during 1930 - '33. From then onwards, this region was linked with the other parts by forming a net-work of roads which helped the people living in these parts for their economic upliftment—though slowly but steadily.

14. The Panchayat Village Nondrukona was facilitated with a Post Office under an extra departmental post-master who incidentally is a non-tribal but living among tribals. But it was learnt that the people of Kalliti never purchased any post-cards, inland letters or other types of material nor they ever received letters since the establishment of the post office about an year back. For all other forms of communication, namely, telegraph, telephone etc, one has to come to G.L. Puram. After the establishment of T.V. transmitter in Srikakulam, the people living in G.L. Puram and the neighbouring areas are able to watch T.V. Programmes like other people in the State.

Demographic Trend

15. Owing to changes in the boundaries of taluks which gave way to revenue mandals, madal-wise re-cast population figures are not available for analysis. Nevertheless, the trends encountered universally in respect of population growth holds good in the region of Gummalaxmipuram revenue mandal in general and Kalliti village in particular. As mentioned at the outset, the entire population of Kalliti village belongs to one scheduled tribe viz., Savara. In fact, the revenue mandal Gummalaxmipuram itself is predominated by the schedule tribe people. The scheduled tribe people constitute nearly 85 per cent in the total population of the revenue mandal.

16. the following statement gives the population of Kalliti village during 1951-81 by sex, variation in population and sex-ratio.

Statement I (2)

Population by sex, variations in Population and sex-ratio, 1951-81

Census year	Population			Sex-ratio (Females per 1000 males)	Percentage variations in population		
	Persons	males	females		P	M	F
1	2	3	4	5	6	7	8
1951	158	91	67	736	—	—	—
1961	181	91	90	989	+14.56	02.00	+34.33
1971	149	89	60	674	–17.68	-2.20	–33.33
1981	205	94	111	1180	+37.58	+5.62	+85.00

17. In absolute numbers, the population of Kalliti village was, 158, 181, 149 and 205 in the respective Census of 1951, 1961, 1971 and 1981. These was an increasing trend over decades in general. However, there was a slump in population in 1971 which reportedly was the direct result of out-migration of some households during the decade 1961-71.

18. The variation in percentages of population is as follows:-

19. In 1951-61, the population was increased by 14.56 per cent. There has been no increase among males. But among females it has increased by 34.33 per cent. The population in 1961-1971 decade was decreased by 17.68 per cent, 2.20 per cent and 33.33 per cent of persons, males and females respectively. During 1971-81 there has been variation in percentages of males and females respectively.

20. Another aspect readily discerible in the population figures was the growing trend in sex ratio in the village. From a very low ratio of 736 females per thousand males in 1951 census, it rose to surplus figure of 1181 in 1981, though there was a through in 1971.

The surfeit of fair sexes in Kalliti village is not out of character of the region. In fact the two districts of Vizianagaram and Srikakulam are well known for exhioiting particular demographic phenomenon of high sex-ratio in contrast to the remaining 21 districts in the State. It may also be seen from the table above that the figure of males stood almost still over the decades in spite of recession noticed during 1971 census count. The fluctuations in the population figures occured over the decades were the direct outcome of considerable variation in the numbers of females.

Level of development:

21. Bhadragiri or Gumma Laxmipuram is identified as a tribal block by the State Government to implement vigorously various schemes to uplift the people living in the region as nearly 85% of its population are tribals. Jatapu, Savara, Gadaba (Major), Kondadora, Gond are some of the major tribes living in the block. The literacy level is very poor and any one visiting the people gets an impression that they are least bothered to things happening around them nor care to evince any interest even when they come into contact with outside world which itself is very rare, as they prefer to keep themselves away from the civilised world. They live in dire poverty with few exceptions and they do not possess any strong desire for accumulating materialistic goods. The tribals generally do not have the inheritance of wealth but fall heir to social customs and traditions. Further they believe strongly in their local Gods and the practice of animal sacrifice to please these Gods is still in vogue.

22. Agriculture forms the principal occupation which in turn is mostly rainfed. As the cultivation practices are tradition bound and age-old, the yields are too low. Since the income from agriculture is quite meagre, both the land owners and landless, collect a number of minor forest produce like tamrind, fire-wood, 'addaleaf', baboo, gum, a sap of some trees etc. They sell these products in the nearby shandies (markets held on a fixed day in the week) to supplement their income. There are no small scale or cottage industries to provide employment opportunities. The tribals are not yet fully aware of utilising the existing community and other service facilities meant for them exclusively like Girijan Co-operative Society run by Integrated Tribal Development Agency (I.T.D.A.) set up by the state government. Their environmental sanitation is very poor and they suffer from various deficiency disorders as well as from infections diseases.

23. The Integrated Tribal Development Agency (I.T.D.A.) which is engaged chiefly in safe-gaurding the interests of the innocent

tribal people from the overtures of the shrewd middle-men operating in the area is rendering Commendable service to the tribal people. These middlemen locally called as contractors, employ these tribal people in petty works under-taken by them to carry out various items of work like laying roads, construction of sheds and buildings for housing the government offices or institutions, transporting of men and material to the work spots situated quite away from their habitations etc. In this way, the Girijan (Tribal people) comes into contact with the evils of modern civilization and were lured into the clutches of the contractors who would try to exploit them in many ways. In the beginning, the contractors would advance money taking advantage of the dire poverty in which the tribal lives. After some time they start to demand 'their pound of flesh' by way of forest produce gathered by the girijans at a throw-away price. Since the Girijans would be in no position to repay the advances accepted by them, and being traditionally honest people, they start dancing to the tunes called by the contractors which would make them still poorer. The situation is still continuing in similar fashion even till to-day will some minor modification, on the intervention of government agencies including Banks. These agencies are trying to make the tribals see the light, and extend a helping hand to bring them up above the poverty line. In this context, the Andhra Bank advanced amounts to some people (Savaras) of Kalliti village to acquire milch and plough cattle on the recommendation of Mandal Development Office, Gumma-Laxmipuram.

History connected with the region

24. The history of this region is more or less closely connected with the hoary past of larger province known as Kalinga, one of the political divisions of ancient India. In the present jurisdiction of modern India, the upper part of earst while Kalinga gradually merged itself with the present Orissa State and the lower part with the present Srikakulam district and major portion of Vizianagaram district. History of the Kalinga region may be traced to the period when Nandas held sway till third century B.C when Dhana Nanda the last ruler was over thrown by Chandragupta Maurya.

25. Chandragupta Maurya, was succeeded by his son Bindusara (297-272 B.C), father of Emperor Ashoka who conquered Kalinga in the 8th year of his neign after a frightful war in which 'one hundred and fifty thousand armymen were slain and many times that member died'. It was believed that this cobred loss of life in the war made Emperor Ashoka turn to 'Ahimsa' and later to his proselytisation into Budhism. After the demise of Ashoka, the Kalinga region was under the rule of Kharavela who recorded himself as "Kalingadhipathi" (the ruler of Kalinga) and some other kings till finally the region slipped into the influence of king Satakarni II of Satavahana dynesty who came to the throne in 184 B.C. From the title 'Lord of Mahendra mountains' (in the present Ganjam district in Orissa State) held by Goutamiputra Satakarni (A.D 62-86) and the discovery in the course of excavations at Salihunam (near Srikakulam) of a few coins pertaining to subsequent Satavahana period, it becomes evident that this region was under Satavahana kings till the early centuries of the Christian era.

26. Though the Girijans of the area lived away from the centre of the action, they were very much antagonistic to any foreign rule being ordent nationalists from the beginning of the time. The people living in Kalliti are closely following the welfare measures being undertaken by both the State and Central Governments and they actively support the actions taken from time to time after achieving independence and formation of welfare Government, in the country. As the entire population of Kalliti belongs to Scheduled Tribe, there is no possibility of discremination of these. The tribal people are vested with rights to enjoy all the forest produce in these

agency areas. There are no curbs on the movement of the tribal people in the agency tracts and the reserve forests in the region. They can collect as much forest produce as they can carry and store. The Govt. came to their rescue through Girijan Co-operative store by offering remunerative prices for the forest produce collected by the tribals. The Girijan Corporation would, in turn sell the essential commodities required by the tribals at subsidised rates. Though the needs of the tribal people are very limited, even then they have to purchase kerosene oil for lighting purpose, cloth to cover their bodies, tobacco, to which they were accomstumed to smoke almost universilly, Jaggery to sweeten the gruel, etc. Another essential commodity the tribals purchase from the local plains people is dried fish.

Out-standing events or developments in the area during the last two decades

27. Any person going through the earlier report on Kalliti will invariably come to the conclusion that the entire region was back-ward both economically and socially. But during the last two decades, the area has developed into one of the best maintained tribal blocks of the country on account of the well laid out roads and communication facilities available to the commom man. Due to sustained efforts and dedicated services of some of the persons posted to administar the tribal blocks, the Gumma Laxmipuram Tribal Block achieved alround progress and competes with any other area in plains of Vizianagaram district. The area is well connected by road transport, telephone and telegraphic facilities and supply of round the clock electricity which are the yard-sticks to measure the progress of any area. Most of the villages situated in the Gumma Laxmipuram Development Block are having electricity except the villages located on high attitudes like Kalliti.Though Kalliti is not having electricity because of its location, the surrounding villages like Nondrukona, Rella, Kedaripuram etc. are having electricity. Similarly, fair and all-weather-proof roads and plying of road transport buses at very frequent and regular interrals are some of the important factors responsible for the development of the area compared to the conditions prevailing during the last survey, almost a quarter century ago. On account of improvement in transport facilities in the area, now people do not feel that the village is unapproachable. All the persons engaged in developmental activities can reach the village at any time of the day. With this the remoteness of the village is non-existant, which in itself is the highlight which has significant bearing an almost all the aspects of the tribal life and living. By bringing the seat of administration of the area, namely Mandal Revenue Office and Mandal Development Office, to the proximity of Kalliti village - about 15 k.ms. there is every opportunity for the alround development of the village when the inhabitants are sufficiently motivated in that direction.

28. As the village Kalliti is perched on the top of hills which abound in hill streams, cultivation in this region is largely carried out on the supply of rain water through these streams. Tracts of lands measuring from few square metrers to a few hectares were cleared on the slopes of the ranges to make cultivation viable there. During the rainy season, the hill streams flow at full fury in these ranges. Though these waters were being diverted to carry on cultivation of crops in the rainy season, the fields remain dry during the reminder of the year. If unfortunately the rainfall is below normal during any year, the crops and thereby the people will suffer due to lack of sufficient water. As things stand now, it is not possible to channelise the water from the hill streams and make it available to larger tracts, though efforts are being made on smaller scale to take the waters by diversifying the streams to a number of fields formed on the slopes of the hills. Practically it is very difficult to take the waters of the streams in the desired direction

but still the patient tribals are striving hard to take the waters in a round about way along the hedges of the flat fields. Even than the water utilised in these fields forms a small proportion only. Larger quantities of water will gush on to the plains and into the rivers. This sudden flow of water into the rivers in the rainy season causes flash floods inundating large areas in the plains.

29. To obviate such eventuality, the administration has started construction of check dams for these hill streams. These check dams will not only store water for the use of the Girijans' when it is most required, but also reduces the fury of the rivers in the plains in the rainy season. This is like the proverbial two birds with one shot. A check dam is coming up in between Rella and Nandrukona, the Panchayat headquarters village in which the revenue village Kalliti lies. Such check dams when constructed in large numbers will not only store the water but would also stop soil erosion which is un-controllable on the ranges of the hills. Soil erosion is one of the chief reasons for prompting the Girijans resort to 'podu' or shifting cultivation.

30. The Integrated Tribal Development Agency (I.T.D.A) has started a single teacher school in 1986. The teacher appointed is a person living in Nondrukona - the panchayat village. In Kalliti, no building was constructed to house the school. As such, the teacher started gathering the children in the front portion of the house of the head of the village. The teacher started encouraging the parents to send their children to the school. There was mixed reaction to this appeal. Some 25 to 30 children started to attend the school and the teacher tried to teach Telugu alphabets to the children. Since times innemorial, the tribal people kept themselves away from such learning. Thus, it was not easy for the teacher to make the people sit and learn. Mean while, the I.T.D.A. had sent the teacher for training for a period of one year. On account of this, there occurred an interruption in running the schooi in Kalliti village.

Reasons for selection of the village for study in 1962 and for restudy in 1985

31. In 1962, this village was selected for detailed study of the Socio-economic conditions of Savara Scheduled Tribes in the village. The selection of villages for re-study in 1981 was based on somewhat different considerations. Besides to the distance factor, i.e.the proximity of the village to the towns of different sizes., the suggestion of the Planning Commission that due representation should be given as far as possible to dry areas. NES Project areas, I.A.D.P. areas (the project is not working in Kalliti village) having small irrigation facilities and and rural electrification, and also areas where facilities for institutional financing for agricultural operations have progressed well, was also given due consideration in making the selection. Kalliti village located at a distance of about 56 kilometres from the nearest town Parvathipuram and 98 kilometres from its district headquarters Vizianagaram, was selected for restudy with a view to give an insight of the Socio-economic transformations that have taken place in the village as a result of provisions of the power and irrigation facilities to the village during the 2 decades as also the factors and processes associated with such change. To fulfil the above mentioned changes, the field restudy was conducted, from 15-9-1988 to 5-10-1988.

Settlement pattern and physical layout of the village:

32. As had already been said in the earlier pages, Kallitti is situated on the mountain ranges known as western Ghats bordering Andhra Pradesh and Orissa States. Whenever any habitations are formed on the hills, the choice falls naturally on the larger vallies existed on the hill ranges. When such a vally is selected in olden days, prime consideration for making it as a habitation goes for the availability of drinking water in the vicinity.

Depending on the extent of potable water, the settlements of human populace were determined. This prinicple holds good from times immemorial and Kalliti was no exception.

33. The revenue village Kalliti consists of three tribal settlements known as Kalliti, Kothagudu and Anthimanuguda. They were brought under one administrative unit called Kalliti revenue village as all the three clusters of houses belong to Savara tribe and are close by each other. After Trekking a distance of nearly three kilometers up hill from the Panchayat village Nondrukona, one arrives at the first settlement called Kalliti. Here, we find a cluster of houses numbering 16, in an area measuring about half hectare of land. After going for some 100 meters further up hill we arrive at Kothaguda, another cluster of 8 houses. From there, turning to left and at a slightly elevated level, we find the third cluster of 12 tribal houses called Anthimanuguda. As far as this arrangement is concerned, there is not a slightest variation from the position existed in the last survey. Agricultural fields separate these three settlements now. During monsoon months, mountain springs pass through these fields not only providing precious water for irrigating the fields but also quench the thirst of the people living in the settlements. Though the three settlements exist under three separate names, for all practical purposes, they are threated as one. They have even one leader (Nayak), and possess close cultural ties among themselves.

34. the houses are build in rows facing each other. The roofs of all the houses in one row touch each other and in fact look like un-broken and long single structure. The roof slants down on both sides from a height of 10 feet (3 meters) in the centre. The front portions of the columns face each other leaving a width of 10 meters to be used as a common front yard. The houses also have a back-yard. The individual houses measure 6 meters long and 3 meters wide. The ends of the column are left unoccupied and are being used as cattle sheds. Though the houses are built with common roof, inside, each houses is an entity in itself. Partitions separate each house from the other under the roof. In constructing the roof as well as partitions, with the locally available material like bamboo, poles, trunks or branches of trees, hay-straw, finely pasted mud etc. are used.

35. The houses are built in this fashion mainly to take shelter from the rain and shine. The partitions are kept away from the reach of the rain. In front and rear the roof closes down upto a height of one meter leaving a small space for a person to enter or exit only when he or she is bent in half. When the roof is that low, the rain or rain-drops can not reach the mud covered partitions. Further, the houses are so built in direction that neither the south-west or north-east monsoon winds and rain can not lash the mud walls. That is the reason the edges of the long shed are not closed on the three sides and are left out to be used for tethering the cattle or for keeping the poultry. In side the partitions are built up to roof level keeping one's privacy. In the house, the space above the hight of two meters is also used by building berthtype loft (ataka) for storage purpose. All these details are explained very vividy with illustrations and photographs in the earlier report, and there is not much variation in this context.

36. Since times immemorial, the source of drinking water remined the same, that is, hill streams. During the monsoon months, the inhabitants do not experience any difficulty, but during summer months, especially in the months of May and June the people suffer acute shortage of drinking water let alone water for other purposes. The hill streams start drying up one after the other and the people have to treck long distances increasingly month after month till the on set of the next monsoon. All these years, the tribals spent their time like that only and it was not known that the tribals abandoned their settlement for

want of drinking water. Since they roam all around the forests, perhaps they can quench their thirst at any hill stream that was still in existence. Further, it was under stood that the way of life which the tribals live needs not much of water, as they hardly do any cooking or washing unlike plain's people. Small quantity of water would suffice their needs.

37. As mentioned in the earlier report, the tribal people of the village are the worshippers of 'Babdevata' and 'Jalia Demudu'. The idols or symbols still exist in the same places mentioned in the earlier report and the mode of worship remained same over the years. Religion and culture are not the subjects to change all of a sudden unless there are extraordinary circumstances. The people living in Kalliti being 'Adivasis' (aboriginals or natives), strictly speaking they do not profess any religion in the known sense. They worship their demigods created by themselves in their own way. Since all these years they lived far away from the streams of civilisation, the effects of religion-good or bad-did not exert any influence on them till now. Since the plains all around them abound in Hindus and the tribal people being the subjects under the Hindu rulers for centuries, the influence of Hinduism will certainly be there on these people to some extent. Nevertheless, they are not terming themselves as Hindus when questioned by the team of investigators neither they are in a position to explain what the term 'Savara'—the name of the tribe to which they belong. Perhaps this may be because of lack of adequate knowledge passed on from one generation to the other as they do not possess script for the language spoken by them. In the absence of script, the people remain illiterate through the centuries and there by not able to gain erudition. Their level of learning remained primitive all along with the result their culture remained motionless over the centuries. The cultural activity of Kalliti people was limited to sounding of few drums on the festive occassions. When they feel inclined, they dance to the beat of the drums. Otherwise, they lie lethargically under the intoxicated influence of 'Ippa Sara' - a native alcoholic drink prepared locally. They do not enact any plays, dramas or playlets. They are not aware of cinemas and nobody had so seen one. From these facts, one can imagine the culture and environment they were brought up till to-day, which is beyond comprehension of average man of the present day society.

Flora and Fauna:

38. The varieties of high attitude flora and hill fauna were eloberately discussed in the earlier report. Not much difference was noticed in the species in existence for millions of years. However, due to interest taken by the Forest Department and Revenue Officials to uplift the tribals from their primitive state of subsistence, the tribals got wise to retain the useful trees and fell other variety. In the process, they take care of mango, tamrind, Ippa(bassia latifolia),*jeelugu* (Aescheynomena indica) trees when they resort to clearing of forests to carry on the 'podu' cultivation. For the people living in plains, the mango has limited use but tribals even make use of the nut or seed inside the fruit. When the nut is broken, we get jeedi-pulp like substance which is rich in carbohydrates. The tribals prepare 'Ambali' - a sort of greed from these things and consume it. This recipe is not generally in vogue in the plains. From 'Jeelgu' and 'Ippa' trees the tirbals prepare toddy. Another tree which is serving the tribals is *Kanuga* (pongamia glaura). From the seeds of this tree, edible oil is extracted. Perhaps as a result of coming into frequent contact with the plains people, the tribals are not destroying which are utiquitus some of the good smelling flower plants/abound on the slopes of the hills, such as 'Ankudu', 'Adavi nalle', 'Turai', 'Banthi', 'chemanthi', Nagamalle', 'Sanna jaaje', 'Garudavardhana', 'Bagoda' ect.

39. In the case of hill fauna, the wild species are dwidling year after year on account of

deforestation and increasing occupation of the areas for human habitation. The most commonly found hill fauna are the domesticated animals like cows, bullocks, goats, pigs, dogs, jungle cates etc.... Other species of animals like, Monkey, Iguana, Squirrels, Chameleon etc are found on the trees and in the bushes. Nevertheless, there are instances of sighting a wild bear or a leopard once in a while. In this context, an incident occurred around March 1985 was narrated to the team of Investigators during the survey. For months, a leopard used to roam in the vicinity of human habitation on the hills around Kalliti. During its sojourn, it attacked about a dozen of persons half of whom succumbed to the grevious wounds it inflicted on them, including one person in Kalliti. However, the leopard was killed by a tribe's man when he encountered it face to face. When the leopard attacked him, he axed it to death. This incidence was narrated to emphasis the fearlessness and brovery of the tribal people in the face of mortal danger.

Ethnic Composition, Settlement History

40. As per Sir Hebert Risley's classification in the census of India 1901, the people living in the southern part of India, specially erstwhile Madras, Hyderabad provinces, southern portions of Madhya Pradesh and the Chotanagpur region are of the 'Dravidian' Type. They were probably the original type of the population of India and now modified to a varying extent by the admixture of the Aryans, the Soythians and the Mongoloid elements. In typical specimen, the structure is very short or below mean, the complexion very dark, hair plentiful with an occassional tendency to curl, eyes dark, head long, nose very broad-some times depressed at the root but not so, as to make the face appear flat. Though this description is in general, the tribal people living in Kalliti might have had a Negroid stain in them as it was suspected that Negritos existed in these parts before the pre-Dravidians. The Chief characteristics of these Negritos are, the texture of the hair is fine and of wooly nature, they are of pigmey in stature-the mean being below five feet, small head, bulbous forehead, smooth brow-ridges feeble chin. Their limbs are delicate with arms long in relation to the legs. The face is short and protruding and the nose flat and broad and the lips are thick and everted. This description fits rather well in portraying the Savara tribal.

41.Very graphic account of other details regarding divisions in Savaras under Savaras-a brief historical account and settlement history as recorded in the earlier (1961) report on Kalliti are given in appendix I. From the research conducted by Dr. Gidugu Venkata Sitapathi on the lives of Adivasis, it is inferred that the Savaras or Sabaras might have migrated from the southern parts of the Ganges plateau through Vindhyas, central provinces (Madhya Pradesh) to the north Western part of Ganjam and Srikakulam districts. It was further stated that the Savaras were the descendents of the sons of Maharshi Viswa Mitra. This version emanates from Aitereya Brahmana of the Rig Veda, while the Ramayana provides an entirely different version. The great epic states that these people were the creaters of 'Kamadhenu'- the sacred cow-to fight against the army of the sage Viswamitra when he tried to forcibly take away the cow from the premises of sage Vasista. Nevertheless the history of Savaras was shrouded in hoary past, for that matter history of any tribe in this land.

42. Out of 36 households in the three settlements of Kalliti revenue village, 35 households belong to Savara Tribe and a single household in Anthimanuguda belong to Jatapu. How and why this single household happened to come in the midest of Savara tribe was explained in the following manner Long back, a single household belonging to Jatapu tribe came to live in Kalliti from the neighbouring settlement Keesari in search of livelihood. In due course a girl of this household fell in love with a boy of Savara

tribe of Kalliti and eventually got married with the approval of village elders on the condition of severing her relationship with her parents permanently. Nevertheless the Jatapu household and the other households of Savaras were having cordeal relations.

43. Since only one household of Jatapu is in existence in Kalliti, no significance is attached to it and virtually this fact was ignored for all practical purposes in the present report as well as in the earlier report. Thus Kalliti is considered a village solely inhabited by Savara tribe.

General feel of the village

44. Kalliti is a trypical tribal village and it depicts a mineature tribal stock of food gathers, 'Podu'(shifting) cultivators and marginal cultivators. Throughout the time , they maintained their distinct ethical identity. Owing to their remote settlement, the Savaras have not at all been influenced by the outsiders. Literacy among these people is an unknown quality. Their method of construction of houses is simple in technique. They use the locally available timber and mud to build their houses. They do not require any outside labour but would help each other in times of need.

45. Though 'Kondapodu' is the chief source of livelihood of these people, a few households have small plots of terraced land, where in wet cultivation of paddy and finger millet is carried out with the help of spring water. The agricultural practices and implements used to carryout this activity needs lot of refinement. The yields from the crops raised by these people hardly suffice half of their requirements in any year of good harvest. This makes them depend upon edible roots and tubers and gruel prepared out of powdered or dried mango seed taken out from the hard nuts. The cultural life of the people is too primitive and they do not evince any interest in the things going on around them.

46. In spite of the inumbrable programmes and projects under-taken by the Government, there is no marked improvement in any aspect of their economy or standard of living or attitudes. In the course of the field survey , it was gathered from the head of the village Panchayat that though the State Government, offered land and build houses, to the Kalliti people, in case they come down from the hills and settle in the places selected for their new settlement. Majority of the people refused the offer of rehabilitation and preferred to stay at the present site, with all their ignoranance, illiteracy, inherent staunch belief in their social customs and beliefs. Nevertheless, one can sense the winds of change on account of persistent and determined efforts being made by the Government to bring the tribals in to the main stream of the nation and bring them on par with the more advanced brotern of the plains.

CHAPTER II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

1. A study on Kalliti with other agency villages in the neighbourhood is considered necessary with a view to assess various demographic aspects like population growth literacy, labour force etc. The villages that are selected in the neighbourhood., which are influenced by the nearest town Parvathipuram are as follows:

1. Rella
2. Nondrukona
3. Keesari
4. Kedaripuram
5. Kaligottu
6. Kalliti (The referrent village)

2. **Rella.** This village is situated towards the south of Kalliti village at a distance of 5 Kms at the foot of the hills. It is spread over an area of 3.39 Sq. Kms. with a population of 715 consisting of 199 SCs, 477 STs, and 39 others. Of the total population, 470 are full-time workers of which 88 are cultivators and 353 are agricultural labourers and the rest 29, depend on other services. This village is connected by pucca road providing bus transport of both private and public services. There is a post office and a primary school in this village. It is not electrified. It is one of the nearest bus stops to proceed towards Kalliti. The distance from the nearest town Parvathipuram is 61 Kms.

3. **Nondrukona.** This village is spread over an area of 1.37 Sq.Kms. with a population of 243, all belonging to Jatapu S.T. It is the headquarters of Gram Panchayat with Kalliti as one of the villages under its control, situated at a distance of 3 Kms. towards south of Kalliti. This is located at the bottom of the hill on which Kalliti is located. It is nearer to the main road of Gummalakshipuram--Kedaripuram. Generally people get down at this point on the road to go to Kalliti. Total main workers of this village are 178 persons, of whom 104 are cultivators, 72 are agricultural labourers. This village is provided with a post office and a primary school constructed a new. The Government have also constructed 30 houses under weaker section housing scheme. This village is not electrified. The distance from the nearest town Parvathilpuram is 51 Kms.

4. **Kessari @ Pedakessari** is spread over 0.37 Sq.Kms; this village is situated on a hill towards north-west of Kalliti at a distance of 3 Kms. with a population of 444 of which all except one belong to ST. Out of the total 298 workers, 123 persons are engaged in cultivation and 173 as agricultural labourers and two persons are engaged in household industry. This village is connected with a road from Vangara for the passage of jeep and if this is extended, it becomes accessible to reach Kalliti by the use of Light Vehicles as means of transport. A Primary school and 32 houses were constructed under 'Weaker Section Housing Scheme' in this village. This village has more cultural and social bondage with Kalliti because of its proximity to it. The

distance from the nearest town Parvathipuram is 66 Kms.

5. **Kedaripuram**. This is one of the most important villages under Gummalakshmipuram mandal and also a border village connecting Orissa and Andhra Pradesh States, situated on Gummalakshmipuram-Gunupur road. It is spread over an area of 2.42 Sq. Kms. with a population of 840 persons and situated on the north-eastern side and at the entrance of ghat road towards Vangara. The Chief means of livlihood of majority of the villagers is agriculutral labour followed by cultivation. There is an outpost police Station, a post Office, a primary school, a Commercial Bank, a Veterinary Centre and an Agricultural Cooperative Society besides one Fair Price Shop in the village. It is also the headquarters of the Village Development Officer and the Village Assistant. Kalliti villagers purchase their essential commodities at Kedaripuram in the weekly shandy held on Mondays. It is connected with pucca road and buses ply from Srikakulam, Vizianagaram, Parvathipuram etc., enroute Gummalakshmipuram. Out of the few selected villages whose particulars are given above already, this village occupies second important place after Gummalakshmipuram in all respects. The distacne from the nearest town Parvathipuram is 50 Kms.

6. **Kaligottu.** This village is situated towards the north-west of Kalliti and spread of the village is very small with 0.01 Sq.Kms. When compared with the population size of the villages in the block of Gummalakshmipuram, it has a meagre population of 24 persons and their main source of livelihood is cultivation and agricultural labour. The distance from the nearest town Parvathipuram is 65 Kms.

7. **Kalliti**. The village under study, is spread over an area of 0.16 sq.km. at a distance of 5 Kms. towards the west of the 14 Kms. stone on Gummalakshipuram--Gunupur highway connecting Andhra Pradesh with Orissa State. Since it is located on the top of the hill, one can cover this village only by walk along narrow footpaths, across the thick forests, over hills and dales. It has a population of 205 which is entirely tribal whose sources of livelihood are cultivation, agricultural labour and collection of minor forest produce. For drinking purposes, hill-stream water is used. Like many other tribal villages, Kalliti also is not even having a post Office, or electricity. The distance from the nearest town Parvathipuram is 56 Kms.

8. This in brief is an account of a few selected villages of different sizes in the block of Gummalakshmipuram Mandal.

Primary Census abstract of the village Kalliti some neighbouring villages and rural area of Revenue Mandal etc. a comparison:

9. There are 124 very small revenue villages in Gummalskshmipuram Revenue Mandal comprising an area of 100.65 sq.kms. There is no urban area in this mandal. The referrent village Kalliti is spread over an extent of 0.16 sq.km. forming 0.15 percent of the total area of the Revenue Mandal. The residential houses and households are equal in number in the village constituting 0.63 percent and 0.62 percent respectively of the total houses (7,327) and households (7,381) of Gummalakshmipuram Revenue Mandal. The household congestion index (number of households per house) indicates that there is no congestion at all. But these houses are very small ones with one or two rooms and an open varandah. Population of Kalliti is 0.63 percent of the total population of Gummalakshmipuram revenue mandal. It may

be seen from the figures presented in the primary Census abstract (P.C.A) for the villages under discussion that the persons engaged in household industry and other works, which mainly cover service sector, are very low indicating the heavy dependence of the populace on primary sector of economy except the mandal head quarters village of Gummalaxmipuram in which there are about 16% and 52% of total main workers engaged in household industry and other works respectively. Owing to the location of administrative Offices like mandal revenue office; mandal development Office, primary health centre, banks, schools and other government and semi-government establishments, the headquarter village with a population of more than 2,500, has assumed urban characteristics to a very large extent. But all the other villages around Kalliti remained characteristically rural with nearly two thirds to three fourths of population eking out their livelihood either from cultivation of their meager holdings or working as agricultural labour.

10. Another dismal aspect that would at once attract the readers' attention was the very deplated number of literate and educated persons in these villages. It is sad to note that Kalliti and Kaligottu villages have not returned even a single literate. In other villages, the percentages of literates vary between 5.86% in Kesari to 19.44% in Rella, which is even higher than that of rural areas of Vizianagaram district (17.18%). The reasons for this comparatively high literacy rate in Rella perhaps lie in the fact that before the formation of mandal organisation and set up of all the establishments in Gummalaxmipuram, Rella used to be one of the important villages up to 1985 having a primary school, Girijan Corporation purchase depot, and a post Office. Among the villages, Rella has a reputation of having a number of non-tribals including caste Hindus who do business with tribal people by purchasing forest produce collected by the tribals and selling them in turn some of the food items locally available.

11. Among the seven villages under discussion,Scheduled caste populations are there in three villages viz., Gummalaxmipuram, Rella and Kedaripuram. The remaining four villages are solely inhabited by tribal and there is no change in their status even in the past two census counts, viz., 1961 and 1971. The composition of ethnic groups can not alter in these remote villages unless some development takes place which can attract out siders for long time settlement. The scheduled castes settled in these villages mainly comprise the castes of Mala, Madiga and Paidi. Malas and Madigas are found throughout Andhra Pradesh State, but the caste Paidi is found predominently in the tribal areas.

12. In olden days the tribals used to hunt animals, both wild or otherwise. The wild beasts were killed to have safe surroundings and the other animals were killed to make use of their meat, when animals like leopard, bear are killed and left to rot, the Paidis used to take the carcasses into their possession and remove the meat and bones after cutting open the carcass on the lower part of the body. Then after treating and drying the leather, the paidis used to offer these leathers for sale in plain areas for considerable sums of money. Though the hides of other animals were not of much demand in the market, they used to fetch reasonable sums from the makers of foot-wear and other articles of leather, like belts, whips etc. widely in use by the cultivators in rural areas. But now the hunting and killing of animals has come to a stand-still and the traditional occupation of these paidis and other Scheduled Castes ceased. Now most of them were working as agricultural or casual labour in and around these villages. In

Statement

Primary Census Abstract (P.C.A.) of State, District, Taluk and

L.C. No.	Name of State/ District/Taluk/ village		Area in hectares	No. of occupied residential houses	No. of housholds	Total Population Including Institutional and houseless population		
						Persons	Males	Females
1	2		3	4	5	6	7	8
ANDHRA		T	275,068.0	10,422,448	10,884,851	53,549,673	27,108,922	26,440,751
PRADESH		R	271,022.1	8,115,316	8,427,292	41,062,097	20,697,627	20,364,470
		U	4,045.9	2,307,132	2,457,559	12,487,576	6,411,295	6,076,281
VIZIANAGARAM		T	6,539.0	382,041	390,814	1,804,196	899,548	904,648
DISTRICT		R	6,401.0	324,848	330,894	1,516,697	755,051	761,646
		U	138.0	57,193	59,920	287,499	144,497	143,002
KURUPAM TALUK		T	780.1	17,127	17,217	74,673	37,799	36,874
		R	780.1	17,127	17,217	74,673	37,799	36,874
		U	-	-	-	-	-	-
Gummalaxmi-puram (145)		T	75.27	533	540	2,530	1,351	1,179
Kalliti (30)		T	16.19	46	46	205	94	111
Kaligottu (31)		T	0.81	5	5	24	14	10
Keesari (32)		T	37.23	93	93	444	204	240
Rella (39)		T	338.72	175	175	715	342	373
Kedaripuram (36)		T	242.00	194	198	840	446	394
Nondrukona (38)		T	137.19	64	64	243	130	113

II

Neighbouring Villages to Kalliti as per Census 1981

Scheduled caste		Scheduled Tribes		Literates		L.C. No.	Name of State/ District/Taluk Village
Males	Females	Males	Females	Males	Females		
9	10	11	12	13	14	2	1
4,039,242	3,922,488	1,618,689	1,557,312	10,642,377	5,392,441	T	ANDHRA
3,419,221	3,333,147	1,514,856	1,463,737	6,674,454	2,867,796	R	PRADESH
620,021	589,341	103,833	93,575	3,967,923	2,524,645	U	
93,261	91,531	76,855	76,489	278,703	113,574	T	VIZIANAGARAM
78,012	76,233	75,197	75,038	196,370	64,186	R	DISTRICT
15,249	15,298	1,658	1,451	82,333	49,388	U	
2,648	2,515	27,043	26,284	8,364	3,484	T	KURUPAM
2,648	2,515	27,043	26,284	8,364	3,484	R	
-	-	-	-	-	-	U	
184	125	344	180	837	348	T	Gummalaxmi-puram (145)
-	-	94	111	-	-	T	Kalliti(30)
-	-	14	10	-	-	T	Kaligottu (31)
-	-	203	240	13	13	T	Keesari (32)
88	111	233	244	112	27	T	Rella(39)
96	80	279	248	81	24	T	Kedaripuram (36)
-	-	130	113	21	2	T	Nondrukona (38)

Statement

Primary Census Abstract (P.C.A.) of State, District, Taluk and

L.C No	Name of State/ District/Taluk/ Village		Total Main workers (I_IX)		Cultivators(I)		Agricultural Labourers(II)		H..H.I,M.D S.,& r (Va)	
			Male	Females	Male	Female	Male	Female	Male	Female
1	2		15	16	17	18	19	20	21	22
	ANDHRA	T	15,485,825	7,143,276	5,708,222	1,699,716	4,405,738	4,219,279	697,040	367,070
	PRADESH	R	12,326,971	6,505,895	5,556,880	1,672,697	3,877,712	4,034,610	556,885	288,981
		U	3,158,854	637,381	151,342	27,019	228,026	184,669	140,155	78,089
	VIZIANAGA-	T	532,177	253,106	240,702	104,621	123,073	117,485	24,889	7,034
	RAM	R	460,296	238,283	235,278	102,785	118,125	112,911	21,358	5,850
	DISTRICT	U	71,881	14,823	5,424	1,836	4,948	4,574	3,531	1,184
	KURUPAM	T	23,640	12,082	11,923	4,345	8,701	7,173	504	143
	TALUK	R	23,640	12,082	11,923	4,345	8,701	7,173	504	143
		U	-	-	-	-	-	-	-	-
	Gummalaxmi-puram(145)	T	585	225	38	22	101	100	85	42
	Kailiti(30)	T	57	58	5	3	52	55	-	-
	Kaligottu(31)	T	10	4	8	-	2	4	-	-
	Keesari(32)	T	148	150	59	64	87	86	1	-
	Rella(39)	T	233	237	80	8	133	220	2	-
	Kedaripuram (36)	T	281	227	115	71	123	148	3	2
	Nondrukona (38)	T	96	82	55	49	39	33	-	-

Source: Census Data

II (*contd.*)

Neighbouring Villages to Kalliti as per Census 1981

Other workers (III,IV,V(b) & VI to IX)		Marginal workers		Non-workers			Name of State/ /District/Taluk/ Village	L.C. No.
Male	Female	Male	Female	Male	Female			
23	24	25	26	27	28	2	1	
4,974,825	857,211	150,934	1,725,646	11,472,163	17,571,829	T	ANDHRA PRADESH	
2,335,494	509,607	131,118	1,645,194	8,239,538	12,213,381	R		
2,639,331	347,604	19,816	80.452	3.232,625	5,358,448	U		
143,513	23,966	6,671	82,820	360,700	568,722	T	VIZIANAGARAM	
85,535	16,737	6,126	80,193	288,629	443,170	R	DISTRICT	
57,978	7,229	545	2,627	72,071	125,552	U		
2,512	421	183	3,664	13,976	21,128	T	KURUPAM TALUK	
2,512	421	183	3,664	13,976	21,128	R		
						U		
361	61	1	7	765	947	T	Gummalaxmi-puram (145)	
-	-	-	-	-37	-53	T	Kalliti(30)	
-	-	-	-	-4	6	T	Kaligottu (31)	
1	-	-	-	56	90	T	Keesari (32)	
18	9	-	8	109	128	T	Rella (39)	
40	6	-	-	165	167	T	Kedaripuram(36)	
2	-	-	-	34	31	T	Nondrukona(38)	

times of unhelpful conditions in rural areas to ekeout their livelihood, they migrate to urban areas in search of livelihood mostly as casual labour under petty contractors who pay very low wages, and exploit them in every possible manner.

13. The following statement shows the population, variation in population of Kalliti and its neighbouring villages during 1961--81.

Statement II(2)

Population, variation in population of Kalliti and its neighbouring villages during 1961-81

Name of the villages	Population 1961	Variation 1971	Percentage 1981	variation 1961-71	1971-81	1961-71	1971-81
1	2	3	4	5	6	7	8
G.L.Puram	20745	26681	32294	+5936	5613	+28.61	+21.04
Kalliti	181	149	205	-32	+56	-17.68	+37.58
Rella	572	540	715	-32	+175	-5.59	+32.41
Nondrukona	204	190	243	-14	+53	-6.86	+27.89
Keesari	275	322	444	+47	+122	+17.09	+37.89
Kodaripuram	541	780	840	+239	+60	+44.18	+7.69
Kaligattu	-	21	24	-	+3	-	+14.29

It can be seen from the above statement that the growth rate of population in the referrent village higher than those of all the other areas of comparison except Keesari village during 1971-81.The growth rate of population is lower than those of all the neighbouring villages except Rella and Nondrukona villages during 1961-71. The variation in the growth rate of population is due to bifurcation of villages of the taluk or change in the jurisdiction of the taluk.

Density of Population

14. The density of population is the number of persons living per square kilometre of area of that particular place. The density of population in the villages located in the hilly areas is much lower, because the entire area occupied by hills and forests is also accounted for in the geographical area of the village.

15. The following statement gives the density of population per square kilometre for the selected villages and Gummalakshmipuram 1961, 1971 and 1981 Censuses.

Statement II(3)

Density of Population
(per sq.Km)

Density of population per sq. km.	1961 Census	1971 Census	1981 Census
Gummalakshmipuram			
Revenue Mandal	206	259	321
Kalliti	1,131	931	1,281
Rella	168	159	211
Nondrukona	148	139	177
Kedaripuram	223	322	347
Kaligottu	un-inhabited	2,100	2,400
Keesari	743	870	1,200

The density figures in respect of Kalliti and Kaligottu may seen. High compared other villages because these two villages are perched on the ranges of hills and carry on 'podu' cultivation on the hill slopes, the geographical area occupies by these villages is very small when compared to other village. From the P.C.A. presented in

statement II-(1) it may be seen that the area of Kalitti village was 16.19 hectares or 1.62 sq. kms. and that of Kaligottu was only 0.81 hectares. Though the population living in these villages is small, the density works out to a large figure. In the case of other villages, the area being very large, the density works out to only a fraction of that of Kalitti or Kaligottu. Of the three censuses, the density has taken a plunge during 1971 censuses in case of Kalitti, Rella and Nondrukona, while Kedaripuram and Kessari have shown improvement. Despite natural growth i.e., deaths over births, if any area experiences reduction in population either out migration might have been taken place or else there should have been high mortality during the decade 1961-70. This is somewhat true in case of kalitti, where in it was reported that there was out migration as well increased number of deaths due to out break of a peculiar epidemic. But the reasons on the decrease of population in other two villages mentioned above is not known.

Sex Ratio

16. Measuring the availability of number of females to one thousand of males is one of the important demographic norms adopted to gauge the development of the area. At this juncture it may not be out of place to mention in most of the developed countries, the sex ratio is high and in the developing countries this ratio is low. Among many reasons for the phenomenon, the most prevalent one was the biase to words sex of the child. It is well known, in our country the birth of male child is welcome while female birth is undesirable. This biase emanates from economic backwardness of the people living in the developed countries. If a male child is borne, the parents think they were provided with another pair of hands to augments the family income but in case of a female child the parents think that they have to feed another month. The parents attitude in taking proper care of the child depends on the overall view they take in bringing up the child. It is well established in the field of vital statistics that the morality rate of female children is much higher than that of males of the corresponding age-group.

17. The following table gives the sex-ratioin the population of the selected villages and G.L. Puram in the census counts of 1961,'71 and '81.

Statement II (4)

Comparative Data on Sex-Ratio

	Sex Ratio		
	1961 Census	*1971* Census	*1981* Census
G.L.Puram Revenue mandal	948	944	970
Kalliti	989	674	1181
Rella	972	1015	1091
Nandrukona	1242	919	869
Keesari	884	1000	1176
kedaripuram	1065	871	883
Kaligottu	UI	500	714

When compared to state average, the rural areas of the district return high sex-ratio, i.e., excess of females over males. The two districts Srikakulam and Vizianagaram manifest this out of character spectacle to the astonishment of every one. Though these two districts are considered backward when compared with the other districts in the same coast of Andhra Pradesh State like East Godavari, West Godavari, Krishna etc. The internationally accepted and established fact that the high sex-ratio is an indication for development of the region does not hold good in respect of these two districts. There are other reasons for high sex-ratio, like traditions conventions and customs prevailing in the people living in the area. Similar kind of high sex-ratio phe-

nomenon can be observed in the State of Kerala which is the only province in India with the number of fair sex overtaking the number of males. The reasons for the occurrence of this curious demographic trend is beyond the scope of this current report. Nevertheless, the intention behind mentioning the fact is to say that Srikakulam and Vizianagaram districts are not the only isolated spots in the country possessing high sex-ratio.

18. It may be seen from the above statement that the proportion of females per 1000 males is slightly lower in the rural areas of the State and Gummalaxmipuram revenue Mandal whereas in Vizianagaram district rural areas, the proportion of females is slightly higher than males as of the 1981 census. There is no uniformity in the sex-ratio among the areas taken for comparative study in any of the Censuses. For instance, Nandrukona which recorded highest number of females (1242) per 1000 males at the 1961 Census had only 869 females per 1000 males at the 1981 census. The proportion of females per 1000 males is far lower in so far as Nandrukona, Kedaripuram and Kaligottu villages are concerned where as in the other neighbouring villages of Kalliti, it is high. It may be inferred from the above observations that there might be some out migration of working males, perhaps in search of livelihood or better prospects.

Household Congestion Index

19. Household congestion index is the ratio of households to house. The following statement furnished the comparative data on the household congestion index.

STATEMENT II-(5)

Comparaitive Data on Household congestion index, 1961-1981

Sl. No.	Area	Number of houses			Number of Households			Houshold Congestion Index		
		1961 Census	1971 Census	1981 Cenus	1961 Census	1971 Census	1981 Census	1961 Census	1971 Census	1981 Census
1	2	3	4	5	6	7	8	9	10	11
1	Gummalakshmi-puram Mondal	5,039	5,621	7,327	5,085	5,731	7,381	1.01	1.02	1.01
2	Kalliti	49	33	46	49	33	46	1.00	1.00	1.00
3	Rella	149	123	175	149	126	175	1.00	1.02	1.00
4	Nandrukona	47	52	64	47	52	64	1.00	1.00	1.00
5	Keesari	79	72	93	79	75	93	1.00	1.04	1.00
6	Kedaripuram	131	162	194	131	162	198	1.00	1.00	1.02
7	Kalitgottu	Unin-habited	6	5	Unin-habited	6	5	-	1.00	1.00

20. The household congestion index in the urban areas of the district is higher than that of the entire district and rural areas of the district as well as rural areas of the State. There is no congestion in the house to household ratio in the villages selected for comparison as the numbers of the households and houses are almost equal. Same is the case with the referrent village and in Gummalakshmipuram Mandal. This shows that housing condition is better among the villages selected for comparative study.

Size of Household

21. Apart from household congestion index, the size of household is another yard-stick for the comparison of household accommodation i.e. number of persons living in a household. The Statement gives the details of average size of household at the three Censuses i.e. 1961, 1971 and 1981.

STATEMENT II(6)

Comparative Data on Average size of household, 1961-1981

Sl No.	Area	No. of Households			Population			Size		
		1961 Census	1971 Census	1981 Census	1961 Census	1971 Census	1981 Census	1961 Census	1971 Census	1981 Census
1	2	3	4	5	6	7	8	9	10	11
1	Gummalakshmipuram Mandal	5,085	5,731	7,381	20,745	26,081	32,294	4.08	4.55	4.38
2	Kalliti	41	33	46	181	149	205	4.41	4.52	4.46
3	Rella	149	126	175	572	540	715	3.84	4.29	4.09
4	Nandrukona	47	52	64	204	190	243	4.34	3.65	3.80
5	Keesari	79	75	93	275	322	444	3.48	4.29	4.77
6	Kedaripuram	131	162	198	541	780	840	4.13	4.81	4.24
7	Kaligottu	Uninhabited	6	5	Uninabited	21	24	-	3.50	4.80

22. It is seen from the statement that average sizes of households in Gummalakshmipuram Mandal and in neighbouring villagers are more or less the same. Among the neighbouring villages selected for comparison, average size of the household varies from 3.80 in Nondrukona village to 4.80 persons in Kaligottu village. The accommodation condition in the referrent village Kalliti more or less remained constant i.e. around 4.5 persons in the three consequtive Censuses of 1961, 1971 and 1981.

Literacy:

23. The number of literates and the rate of literacy of some of the villages neighbouring Kalliti and Kalliti during the decades 1961,1971 and 1981 are given in the following statement.

STATEMENT II- (7)

Comparative data on Literacy during the decades 1961 to 1981

Sl No.	Area	1961			1971			198			Percentage increase in literacy	
		Persons	Literates	Percentage	Persons	Literates	Percentage	Persons	Literates	Percentage	1961-71	1971-81
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Gummalakshmipuram revenue Mandal	20,745	1,710	8.24	26,081	2,362	9.06	32,294	4,345	13.45	+0.82	+4.39
2	Kalliti	181	Nil	-	149	Nil	Nil	205	Nil	Nil	-	-
3	Rella	572	86	15.03	540	62	11.48	715	139	19.44	-3.55	-7.96
4	Nandrukona	204	5	2.45	190	2	1.05	243	23	9.47	-1.40	+8.42
5	Keesari	275	Nil	Nil	322	1	0.31	444	26	5.86	+0.31	+5.55
6	Kedaripuram	541	66	12.20	780	164	21.03	840	105	12.50	+8.83	-8.53
7	Kaligottu	Uninhabited	-	Nil	21	Nil	Nil	24	Nil	Nil	-	-

24.It is evident from the above statement that Gummlakshmipuram Mandal as a whole recorded a literacy rate of 13.45 percent as of 1981 census. Among the neighbouring villages, Rella village has recorded highest literacy rate of 19.44 percent which is higher than that of the percentage of literates of Gummalakshmipuram Mandal and Kedaripuram (12.50%) and Vangara (12.17%) villages also.

25. There are no literates in the remaining two villages located on the top of the hills including the referrent village viz. Kalliti and Kaligottu and hence the percentages of literacy among the people of these villages are ciphers. During the 1985 resurvey, the villagers expressed their willingness to send their children to school provided a school is located with in their village itself and that they are afraid to send their children out side the village due to fear of wild animals.

Working Populationg

26.In the village under study 56.10 percent of the total population is classified as 'workers' according to 1981 census. There are no marginal workers in this village. This high rate of participation in work should give scope for high standard of living. The high participation rate is due to the engagement of children below 15 years of age and old folk above 60

years of age in some kind of activity or other. But these activities are not so productions.

27. in Kalliti village, it is found that all children aged 5 and above and old people aged 60 years and above are also engaged in cultivation. Hence, the working force of the village is high i.e., 56.10 percent. The percentage of working population is also high between 1961 and 1981 Censuses which shows that the employment opportunities kept pace with the increase of population during the decades. The increase of decreases in the proportion of the working force, may also be partly due to the definition of 'worker' adopted in the 1981 Census which classified only full-time workers as economically active. Accordingly, a man or a woman who is engaged primarily in household duties, such as cooking for her own household or performing one's own household duties, or a boy or a girl who is primarily a student attending an institution, even if such a person helps in the economic activity of the family he is treated as marginal worker but not as non-worker. The up and down trend in respect of percentage of workers population is due to the changes in the definition adopted during the 1961,1971 and 1981 Censuses to a large extent.

28. The fluctuation occured in the rate of participation in work is reflected in all the neighbouring villages slected for comparison. In the whole state, the work force accounts for 42.26 percent of the total population while in Kurupam taluk it is 47.84 percent and in Gummalskhmipuram 32.02 percent. The rates of participation in work in the state, district, taluk and the neighbouring villages during 1961, 1971 and 1981 Census are given in the following statement.

STATEMENT II(8)

WORKING POPULATION 1961,1971 AND 1981 CENSUSES

State/ District/ Taluk/ Villages	1961			1971			1981		
	Total population	Workers	percentage of workers to population	Toal population	Workers	Percentage of workers to population.	Total population	wokers	Percentage of wokers to population
1	2	3	4	5	6	7	8	9	10
1. G.L. Puram	1,407	462	32.04	1,748	609	34.84	2,530	810	32.02
2. Kalliti	181	121	66.85	149	91	61.07	205	115	56.10
3. Kaligottu	Uniha-	-	-	21	13	61.90	24	14	58.33
bited									
4. Keesari @ peda Keesari	275	198	72.00	322	207	64.29	444	298	67.12
5. Rella	572	377	65.91	540	290	53.70	715	470	65.73
6. Kedaripuram	541	374	69.13	780	309	39.62	840	508	60.48
7. Nondrukona	204	124	60.78	190	115	60.53	243	178	73.25

29. In all the neighbouring villages, the job opportunities did not increase at the same rate as the rate of population increase because

there is no diversification from the primary sector of economy, basically.

Industrial Category of Workers:

30. The workers were classified into four major categories in the 1981 Census. The distribution of workers into different categories in Kalliti and the neighbouring villages follows more or less the same pattern and the availability of natural resources accounts for the variation in workers engaged in other works. The statement below gives the distribution of the workers among the four industrial categories in Kalliti and the neighbouring villages.

STATEMENT II(9)

Industrial category of workers in Kalliti and neighbouring villages as of 1981 Census

Category of workers	Sex	Name of villages.					Remarks
		Kalliti	Kaligottu	Keesari @ Pedakeesari	Rella	G.L.puram Revenue Mandal	
1	2	3	4	5	6	7	8
1. Cultivator	M	5	8	59	80	38	-
	F	3	-	64	8	22	-
2. Agricultural	M	52	2	89	133	101	-
labourers	F	53	4	86	220	100	-
3. Household	M	-	-	1	2	85	-
Industry	F	-	-	-	-	42	-
4. Others	M	-	-	1	-	361	-
works	F	-	-	-	18	61	-
Total	M	57	10	148	215	585	-
	F	56	4	150	246	225	-
Total Population	M	94	14	204	342	1351	-
	F	111	10	240	373	1179	-

Industrial Sectors

31. The comparative strength of the primary sector and secondary and terrtiory sectors together is indicative of the basic factors that control the economy of the village. The primary sector covers the industrial categories which include cultivation and agricultural labour whereas the secondary and territory sectors cover the industrial categories such as household, industrial, and other works. The following statement shows the percentage of workers falling under the different sectors in each village.

STATEMENT II(10)

Workers in Kalliti and its neighbouring villages grouped into indsutrial sectors.

Name of the village	Total workers		Primary sector		Secondary & Tertiory sectors	
	No.	percentage	No.	percentage	No.	percentage
Kalliti	115	100.00	115	100.00	-	-
Kaligottu	14	100.00	14	100.00	-	-
Keesari & Pedakeesari	298	100.00	296	99.33	2	0.67
Rella	460	100.00	441	95.66	20	4.34
G.L. Puram Revenue Mandal	810	100.00	261	32.22	549	67.78

32. It can be seen from the above statement that the workers in the Primary sector for out-number those in the other sectors in all the above villages except in G.L.Puram, but the percentage in each sector vary from villages to village. the percentage of workers in the primary sector is the highest in Kalliti and Kaligottu villages while no worker could be found in the secondary and territory sectors in these villages. In Keesari and Rella Villages also, the workers in primary sector constitute more than 95 percent of the total workers. All these villages are situated at a distance varying from 60 to 68 Kms. from the nearest urban centre Parvathipuram and 18 Kms. from the nearest Revenue Mandal head quarters village of Gummalakshmipuram. In the absence of any scope for fishing and allied activities in these villages, to be presumed that the workers in the primary sector earn their livelihood out of agriculture only in Keesari and Rella villages, the workers manage to find employment in the secondary and teritory sectors Trade and commerce or industries have very little impact on the economy of these villages.

Non-Workers in the Village

33.The picture of village economy will not be complete without a reference to the non-workers also. Out of the total village population of 205 persons, 90 persons or 43.90 percent of the population are non-workers.

34. Out of the 90 non-workers, 53 i.e.,58.89 percent are females. There is nothing unusal about it since it is the case everywhere. In the State, 66.46 percent of the non-workers and in Vizianagaram district 62.87 percent of the non-worker are females.

35. Among the males there are 37 non-workers forming 41.11 percent of the total non-workers. The non-workers among males are mostly infants, children and old aged persons. Same is the case with females also. The following statement gives the distribution of persons by age, sex and marital status as per data—obtained during 1962 study and 1985, re-study.

Statement II(11)

Distribution of population by age, sex and Marital status

Year of study	Total			Marital Status							
	P	M	F	Never Married		Married		Widowed		Divorsed/ separated	
				M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
Age-Group 0-14											
1962	56	27	29	27	28	-	1	-	-	-	-
1985	69	34	35	34	34	-	1	-	-	-	-
Age-Group 15-24											
1962	25	10	15	3	1	7	14	-	-	-	-
1985	26	11	15	8	3	3	10	-	2	-	-
Age-Group 25-69											
1962	56	30	26	-	-	28	21	1	4	-	-
1985	72	36	36	-	-	34	28	2	8	-	-
Age-Group 70 Years and above											
1962	-	-	-	-	-	-	-	-	-	-	-
1985	1	-	1	-	-	-	-	-	-	-	-
TOTAL											
1962	137	67	70	30	29	36	37	1	4	-	-
1985	168	81	87	42	37	37	39	2	11	-	-

In the above statement a glaring aspect that would immediately strike the eye is the absence of aged persons, in the village, except however return of only one female aged 70 years or over. Perhaps the rigors of living a hard life on the un-yielding mountain ranges is taking heavy toll of the population living in Kalliti, specially in the latter age-groups. During field enquiry also it is noticed that the life span of the people is relatively short. When people were asked whether they have knowledge about the life of their grand parents, many gave a reply that they hardly know their grand father or grand mother after they have passed their childhood status. This fact is corroborated by the data tabulated. One more factor that comes at once to the mind is the availability of fewer persons in the village when compared to the respective Census figures. The 1961 Census figures say that 181 persons were living in the village. But the survey conducted within a period of two years, i.e., before the end of 1962 returned only 137 persons. Similarly, during the 1981

Census count, 205 persons were enumerated in the village, and the survey conducted in the year 1985 concludes that there are only 168 persons in the village living in 35 households. Such type of variations are the direct outcome of carrying out of 'podu' (shifting) cultivation by the people of Kalitti. When a patch of land on the slopes of the hills is taken up for cultivation, some of the households shift to the new site, so as to avoid, in the beginning, frequent trekking from the villages, and later, to take care of the crop from being spoiled by wild boars or stray goats, cows, etc. During census enumeration by the local persons, they take all such families into account and show them as persons living in the village. In the survey, the canvassing of the household schedules was limited to the actual houses located in the village boundaries.

36. As of 1985 re-survey, the population of the village comprised 81 males and 87 females whereas in the survey conducted during 1962 there were 67 males and 70 females living in 32 households. According to 1962 survey, children in the age-group 0-14 years constitue 40.88 percent with 27 boys and 29 girls out of a total of 137 persons whereas it is 41.07 percent with 34 boys and 35 girls among the total 168 persons in 1985-resurvey. Persons in the age group of 15-24 and 25-69 years could be considered as persons available in the working age-group and they are 98 in number, as of the 1985 re-survey of whom 47 are males and 51 are females, constituting 58.33 percent of the total population while the corresponding figure at the 1962 survey was 81 out of whom 40 are males and 41 females constituting 59.12 percent. The proportion in the middle age-groups of 15-24 and 25-69 is more stable compared to the younger age-group which shows that the village stands at favourable comparison in having more proportion of persons in working age-groups and thus, less dependency ratio.

37. As of 1985 survey, 34 males and equal number of females in the age-group 0-14 years 8 males and 3 females in the age-group of 15-24 years are never married. They constitute 51.85% and 42.53% respectively of the total male and female population of the village. At the 1962 survey, 27 males and 28 females in the age-group of 0-14 years and 3 males and one female in the age-group of 15-24 years of age forming 44.78% and 41.43% of the total male and female population respectively were never married. It may therefore be concluded that child marriages are not popular among the Savaras of Kalliti. It is an established fact that the age at marriage is relatively high among the trible people when compared to their counter parts living in plains. Since the marriage takes place on mutual consent of the boy and girl after they come to know each other, rather than by arrangement by the parents, naturally the age at marriage will be high.

38. The proportions of married among both the sexes decreased in 1985 survey from that of 1962 one, i.e., from 53.73 per cent to 45.68 per cent in respect of males and from 52.86 per cent to 44.83 per cent in respect of females. Only one girl in the age-group 0-14 years has returned as married and no person beyond the age of 25 years remined unmarried in both the surveys, confirming the universality of marriage.

39. The proportions of widowers have increased from 1.49 percent in 1962 to 2.47 per cent in 1985, and that of widows from 5.71 per cent in 1962 to 12.64 per cent in 1985 survey. The tribal customs and conventions allow remarriage of both men and women after the death of their spouses. But when the person becomes sufficiently old, the individual perhaps may prefer to live his or her own life independently rather than acquire a willing or suitable life partner. That is how increased number of married people in the age-group of 25-69 are found compared to younger age-group of 15-24, in the young age-groups.

Age at Marriage

40.The following statement shows the age at marriage for males and females belonging to different age-groups at the time of the survey.

Statement II(12)

Age at first marriage as related to present age, (Kalliti village)

Present age of married Persons	Number of persons married at the age													
	Below 15		15-17		18-19		20-24		25-29		30-34		35+	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Upto 19	-	1	1	4	-	-	-	-	-	-	-	-	-	-
20-24	-	3	-	4	2	2	1	-	-	-	-	-	-	-
25-29	-	1	-	5	3	-	3	-	2	-	-	-	-	-
30-34	-	-	-	5	1	-	3	2	1	-	-	-	-	-
35-44	-	1	-	11	-	-	7	2	4	-	-	-	-	-
45-59	-	-	-	4	1	3	9	-	1	-	-	-	-	-
60-64	-	1	-	-	-	-	1	1	-	-	-	-	-	-
65 & above	-	-	-	-	-	-	-	1	-	-	-	-	-	-
All ages	-	7	-	33	7	5	24	6	8	-	-	-	-	-

41. The above statement shows that the age at first marriage for females is lower than that of males. This is evident from the fact that females are married at the tender age of below 15 years and 33 are married between 15-17 years, while there are no males in these two age groups. The favoured age for marriage for males appears to be the age group of 20-24, where in we find 24 of them out of 39 married males. Similarly, females are getting married, mostly in the age-group of 15-17. No female is reported to have got married after attaining the age of 25 and no male beyond 30 years of age.When the person happens to lose the spouse, the individual goes for remarriage at the earliest. But it is not the same with older age-group. Further, the proportion of widows is more than that of widowers in both the surveys but the difference is more prominent in the 1985 re-survey.

42. In Kalliti village, there are no persons who are either divorced or separated in both the surveys. This is one more aspect of the tribal way of life, linked with their customs and traditions. No social stigma is attached to obtain divocer by a man or a woman. Thus whenever there are serious and uncompromising differences of opinions, the process of divorce is completed on the established lines quickly. After obtaining divorce, the individuals are free to marry once again. All these aspects were discussed eloborately in the 1962 survey report.

Population control Measures - Attitudes and Practices:

43. Kalliti is a typical tribal village isolated from hub of modern civilization. They are prisoners of their own customs, traditions, and superstituious beliefs, passed on from one generation to the other with little change. What ever change that took place, it was either enforced on them or because of some lure or incentives placed before them. One would be surprised when it is said that 15 persons

belonging to Kalitti under went surgical operation for birth control. But it is true. when questioned for the circumstances that promted these tradition bound people to take such a drastic measure, the answer was money. These people were lured by the petty sums offered for undergoing vasectomy or tubectomy. So it was not the interest in the welfare of family and curbing the population that prompted them to take this extreme step, but their innocence and greed that made them to take this plunge, for utter estonishment of all civilized world. But for a tribal male, the desire to sire a child of his own may not be as strong as normally possessed by other persons of the civilized world or the adjoing plains. In the tribal custom, giving birth to a child by a woman outside the marriage is not considered a sin. In this context, the 1962 report says "The young women who thus gave birth to a child before marriage is not treated as fallen. On the other hand, she gets married more easily as she proved her focundity. The women do not make any attempt to prevent conception. So, pre-marital sexual inter course among Savaras is not treated as a sin" The report further states on obtaining divorce either by man or women: "The right over children is reserved with the father. But with the consent, (of the parents) children may be retained with either of them". from these two explanations one can get an impression of the attitude of Savaras towards begetting children. As far as the philosophy of tribals is concerned, theirs is a closely knit clan and the children are the responsibility of every adult member. Perhaps equanimity incited them to undergo family planning operations. Among those who underwent family planning measures, one male is in the age-group of 20-29, seven are in the age-group of 30-39, six are in the age-group of 40-49 and one female in the age-group of 30-39 years.

44. Notwithstanding the fact that 14 males and one female underwent family planning operations, it can be reasonably assumed that some population control measures are in existence in respect of Kalliti village (appendix). The implementer of these measures is, perhaps, the nature itself. It is an established fact that the tribals, both men and women indulge in consuming locally brewed, highly intoxicating alchoholic drinks right from their childhood. The liquir is obtained by brewing the 'Ippa' flowers in the manner to them and they also tap the Jeelugu' (aescheynomena indica) tree. It was observed by the investigators that most of the male members were habituated to take this drink right from morning onwards. By evening, almost all of them consume intoxicating drinks.(Appendix table 17,18).

45. The field information tells that majority of the villagers are desirous to have a small family only with one son and one daughter Such people account for 53 percent in the surveyed households. About one-fourth(23.33 per cent) of the households would like to have two sons and three daughters, whereas one tenth (10 percent) of them would like a family of three sons and two daughters. About 6.67 per cent of the householders stated that it doesnot matter much as to how many children they have, but they should have, and equal percentage of them do not express any definite openion on matters relating to planning a family.(Appendix tables 20, 21, 22,23).

Vital Statistics:

46. Before the formation of Revenue Mandals, the Village Munsiffs were responsible for registering births and deaths occured in the villages. After the inception of Mandals, the responsibility was fixed with the village Assistant. The Village Assistant is not for one village but for a group of villages. He is a full-time employee and has multifarious duties. Village Assistant feels it as an un-welcome job. If the villages such as Kalliti are in his jurisdiction, the job of collecting vital statistics becomes most cumbersome. The tribals do not attach any importance to

registering the event of birth or death as they do not require any documentary evidence in carrying out their day-to-day life. If the agency entrusted with job of registering Vital events is located in the same village and the person is living either in the same village or in the proximity good coverage of these events would have been possible. But the Village Assistant for the group of villages in which Kalliti is placed lives in Kedaripuram. The village Assistant recorded the following events for 1985, 86, 87 and 88 upto the end of September,'88.

Year	Births	Deaths
1985	2	1
1986	3	2
1987	2	1
1988	2	3

By perusal of the above table one can say that the events are not adequately covered. Nevertheless, they are the officially informed figures. From the information collected from the household schedules canvassed in the field, the number of children in the age-group 0-5 are 36 and the children below one year are 9. Normally it is very hard to elicit information on the ages of any person and specially so when that person is a tribal living in a remote village like Kalliti. They hardly know their age and the women too do not remember the age of their children. The Investigators had to assess their ages including those of children. Under these circumstances, it is un uphill task to get information on deaths by recall method. Further, it was observed that they avoid any reference to the persons departed from this world. Thus any analytical discussion on vital statistics is blocked.

Diseases and Treatment

47. There is a primary Health Centre (P.H.C.) in G.L. Puram which gives medical coverage to all the villages in the Revenue Mandal. The health staff under the supervision of a well qualified Health Inspector regularly tours these villages to take preventive measures like inoculation for small-pox, cholera, tuberculosis etc. But it is very hard on the part of the health staff to administer the desired treatment, because the people are most un-willing to subject themselves for the inoculation or swallowing tablets. The health staff reported that it is very difficult to catch hold of these people as theygo to fields or into the jungle soon after they come to know of the arrival of the team. The health staff or the Medical officer could not recall any single instance of treating a patient of Kalliti for a long time. During the field investigations, it came to light that the dreaded diseases like small-pox, cholera etc. have been brought under control. But according to the informants of the village, still maleria is prevelant in the village and causes many deaths. Another major cause of death is heart-attack i.e. Cordiac arrest. The incidence of maleria is the direct cause of the un-hygienic environment they create around the dwellings. Deaths due to heart-attack are perhaps the result to hard life they live coupled with drinking habits they cultivate right from childhood. The treatment for all the diseases are indegenious and they never go to a modern doctor. The medical man among them, prepares 'Kashayam' (decoction) and pills prepared with roots, herbs, leaves, seeds, barks of the trees, etc. They treat the patient with these things plus faith healing. Their treatment is close to the naturo-pathy of the modern days. If the patient recovers, it is the considered as the effect of medicine and blessings of God or else, it is result of the evil spirit.

Sanitation And Hygiene

48. The climate and weather around Kalliti are Salubrious for most part of the year. The hills around Kalliti are losing their green postures because of the practice of '*Podu*' (shifting) cultivation. The vegitation takes some time to grow to compensate the damage done by the tribals. Except in hottest

summer, the woods around this place remain green and healthy. In such surroundings, the tribals build their houses on an elevated plane. The houses are so built that they all appear as a single thatched house with partitions that separates one house from the other. The roof is too low to prevent rain water from touching either walls or floor. They cannot have windows or ventilators on the sides, front or rear. The sides are non-existants and the front and rear portions are covered by low roof. So, the ventilation is poor when compared to a house built singularly with space all around it. Inside the house too, much area is earmarked for storage purposes. The 'Mancha' or 'Ataka' (loft) will be crammed with many items like storage grain, agricultural implements, and other miscellaneous items necessary to carry out life in the tribal way.

49. Further, they keep their domestic animals in the same dwellings. The newly born and weak cattle are kept along with them and the other animals are tithered at the two ends of the row of houses. The reason for keeping animals as close to the dwelling quarters as possible, is due to the fear of wild beasts which may lift away the animals at night. If they are kept at a distance like in other plains villages, people of the house will not be in a position to be alerted by the presence of predaters when they come to lift the animals. Another reason might be, the tribal people can not afford to set apart land for cattle sheds separately, because of the non-availability of sufficient extent of flat land and they want to utilise as much level and flat land as possible for cultivation purpose. However, this may be only a secondary reason-primary reason being the threat of predaters as the area in which the tribals live is always in thick forests and away from other villages. Though the situation has vastly changed the traditions are continuing posing many health hazards for both men and animals.

50. The tribals are largely outdoor people. From morning to evening, they wander in the hills and forests to collect various items connected with their living. This makes them look weather-beaten with scanty clothing. Moreover, they do not appear as people aware of the merits of personal hygiene as a means of keeping good health. The children appear naked and uncared for. In this connection, the 1962 reports says "The children irrespective of sex, begin to smoke from eighth year. Besides smoking in the normal way, they keep the fire-end or the cigar in the mouth to enjoy more heat produced out of the cigar. This habit of smoking tobacco led them to spit everywhere and any where". From the researches conducted on etiology on the dreaded disease cancer, the scientists unanimously came to a conclusion that smoking tobacco with fire-end inside the mouth enhances the chances, many times, of occuring mouth cancer, than smoking in normal way, or chewing tabacco mixed with lime etc. The spitting by a large number of persons living closely not only renders the surroundings unhygienic but also makes the people prove to various diseases of which the people are not aware of. The poor sanitation, unhygienic environment yorked with deficient nutrients in food and ruinous bad habits are making the tribals live a truncated life span.

Migration

51. Migration generally means moving from one place or locality to another in a certain span of time. In Census, migration is of two sorts. One is migration from place of birth and the other is from the place of last residence. The study of migration in demography would give some definite indications on the constitution of population in that place or region and would also provide clues for the reasons of migration. This sort of study on the population of Kalliti may not serve the disired ends. Nevertheless, the people of Kalliti were also subjected to migration but in a different meaning. The people living here migrate to new places where they carry out 'Podu'

cultivation and return to the native village (original habitant) after some time. In this context, it is stated that the households migrated to some other area in the vicinity can come back whenever desired to this original slot without any hinderence This is possible because no outsider is allowed to settle on these tracts except the tribals. Thus, there is no pressure on house sites. On account of these reasons, they easily get back to their original place without any difficulty. Since they are not migrants in the stricter sense, they are not categorised in such a way Out of the total number of 35 households in Kalliti, people living in 29 households have reported that they are born in that place only. Among the 6 households that reported migration, four were born in the taluk of enumeration viz., erstwhile Kurupam taluk prior to the formation of Revenue Mandal, and the remaining two were born beyond the state of enumeration i.e., Orissa. In general, females migrate in greater number than males with respect to their place of birth as well as place of last residence. Mostly this is on account of marriages they contract. After marriage, they migrate to their husbands' house. There is no deviation from this practice in Kalliti village either. This is the reason for finding more migrants among females than in males.



Fig. 15. Podu Cultivation takes place on this land (Chapter III Para 1)

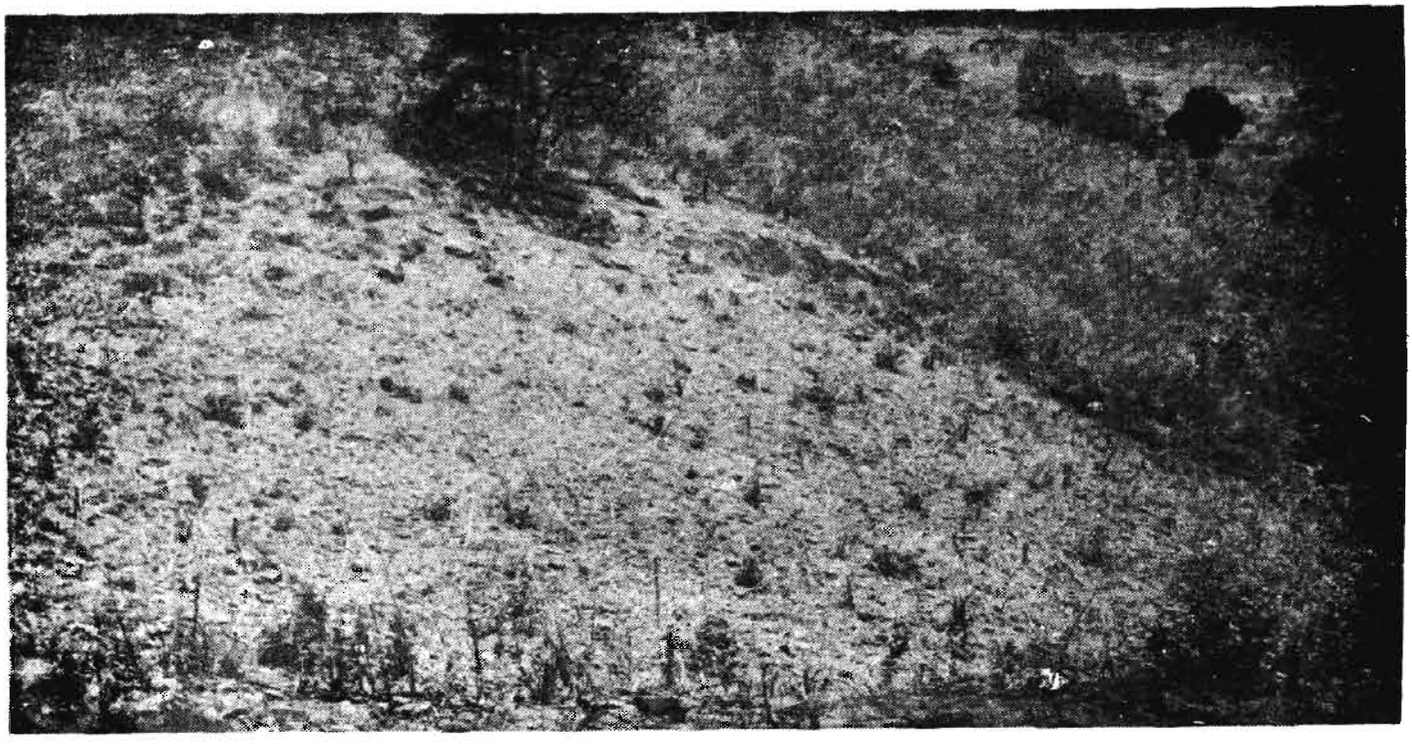


Fig. 16. Podu Cultivation in process (Chapter III para 1)

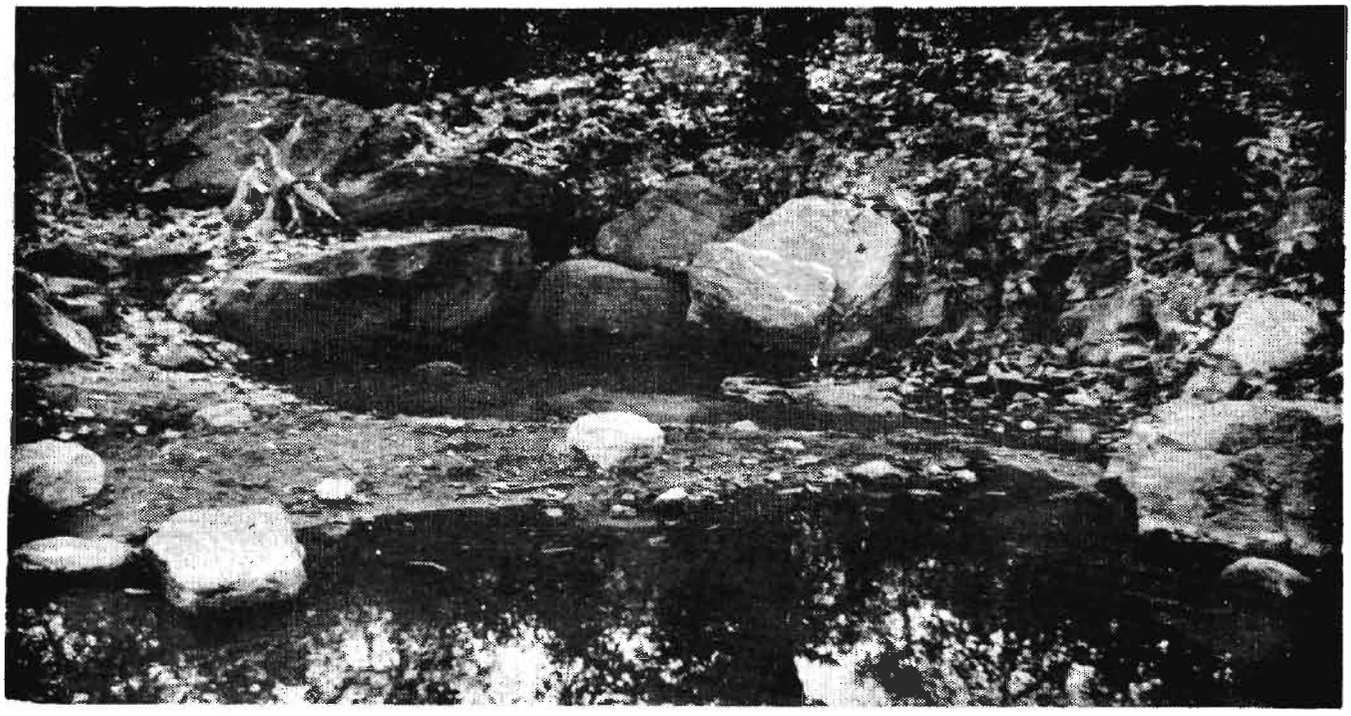


Fig. 17. The perennial hill stream quenching the thirst of the Girijan (Chapter III para 32)



Fig. 18. Harvest-open to skey-absorbing solar energy (Ippa flowers are dried-up infront of the huts.) (Chapter III para 32)



Fig. 19. Busy time for all at peakhours in the shandy at G.L.Puram on Wednesday every week
(Chapter III para 43)

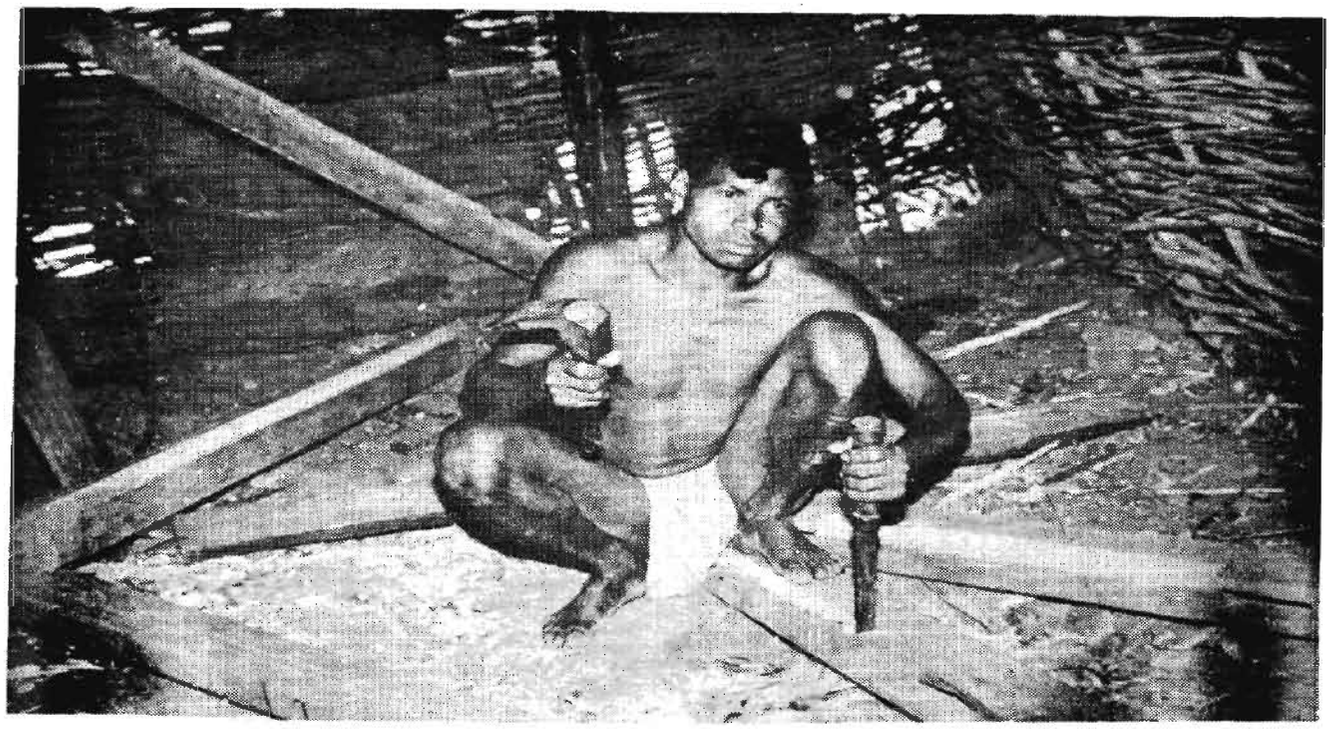


Fig. 20. Hard work pays —A Savara Carpenter in the village
(Chapter III para)

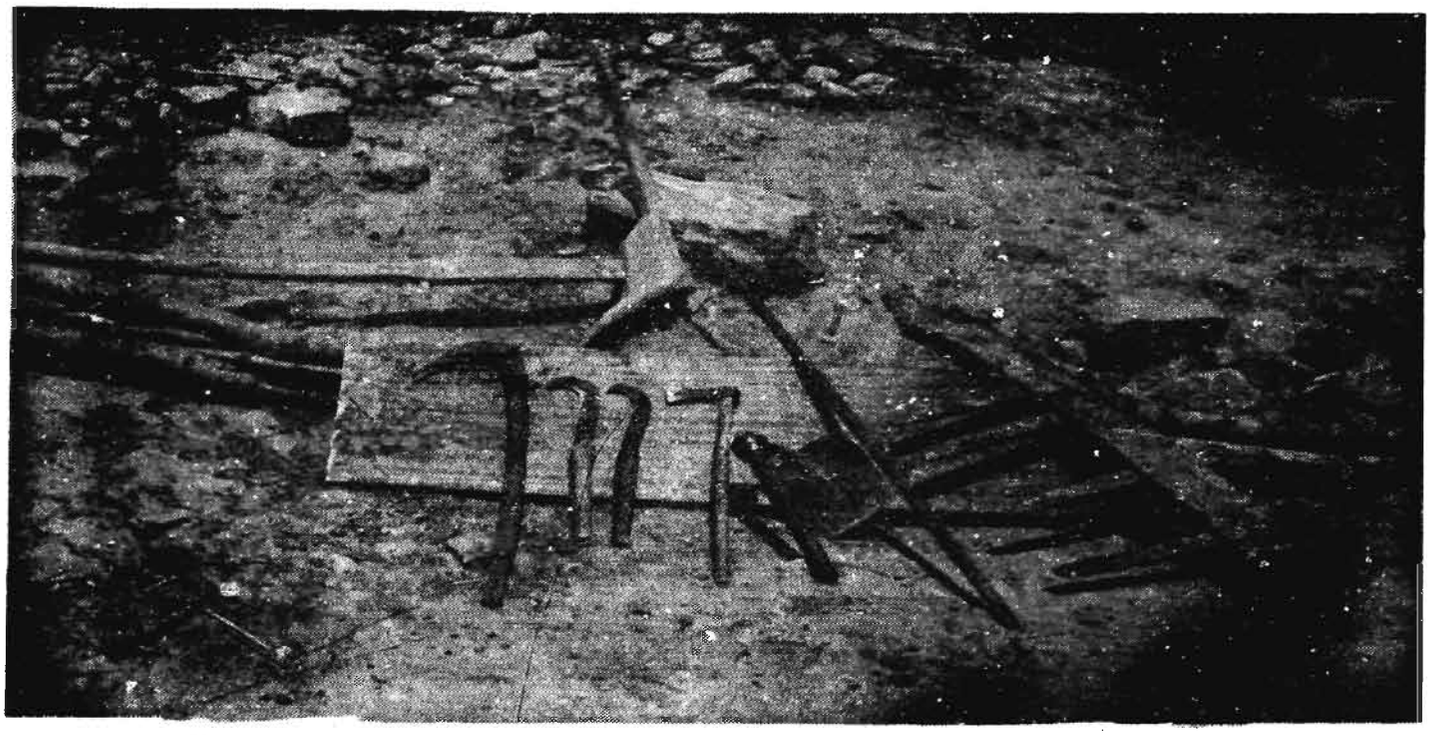


Fig. 21. Tools for Podu Cultivation in the village Chapter III para



Fig. 22. Cattle grazing — Natures' gift
Chapter III para

CHAPTER III

ECONOMY

1. The main occupation and source of income of the Savaras of Kalliti village is agriculture. It is claimed that these tribal people are traditionally good at agriculture practices. Each family had been allotted a few acres of forest lands, where they cultivates the crops. After earmarking a piece of land on the slope of the hill, with a view of raising some sort of crop, they clear off the forests, dig up the soil, and burn the shrubs and stems which are reduced to ashes to make the soil fertile and fit for cultivation. Shifting cultivation was usually practiced by them in olden days and a few families even now pursue this activity. A piece of land is put under cultivation for a period of two or three years and then they start cultivating on another plot. Rocky areas and huge trees render the 'podu' cultivation difficult for these tribals. Neverthless, they persist on this practice on the plots of their lands.

2. The lands they possess and enjoy are entirely forest lands allotted to them for cultivation purposes as per the Agency Act of 1917. These lands are free of all taxes, or levies.

3. The crops cultivated by the Tribal people are paddy, tapioca, cereals, such as Italian Millet, jute, great millet red gram etc. Cereals are more commonly cultivated in drylands, preferably on hill slopes and on hill tops, where sufficient irrigational facilities are not available. In some places, paddy is cultivated by making the lands wet for which they draw water from the mountain brooks through indigenous channels. Besides this, collection and sale of minor forest produce such as tamarind, ippa, (mohua) seed, Karakkai, cleaning nuts, pungum seeds, hill brooms etc. are their subsidiary occupations.

Type of land

4. Land has the most important role to play in the agricultural economy of the village, and it is still considered as an important form of wealth. Out of the total extent of 16.39 hectares covered by the village, an extent of 0.676 hectares in the village is a land for wet cultivation, 10.749 hectares of the land is upland i.e., slopes of the hills and an extent of 3.869 hectares is 'Poramboke' (culturable waste) land. The following statement shows a rough estimate of the soil classification of the village and the extent and nature of corps raised.

Statement III (1)

Type of Soils of Kalliti village as of Re-study data 1985

	Nature of soil	Extent (approximate)		Nature of crop
	1	2		3
1.	Clay and clay loam	0.676	hectares	paddy
2.	Red soil on hill slopes including very small sandy soil	10.749	hectares	Jonna (Jowar) great millet, Italian millet, cereals like Kandi (Red gram), pulses etc.

5. The residential houses are found on both sides of the main street. There are two rows in the old pattern of the village and only a few houses are scattered here and there without a plan. The built up area of the village site is 1.097 hectares.

Land holdings

6. Average size of the agriculture holdings in the village is 0.468 hectares both wet and dry land. As per the Act, 1917, the holding rights of the land are vested with the tribes of this village i.e., Savaras. The distribution of land, both wet and dry, i.e., plain land and slopes on hills among the Scheduled Tribes is shown below:

Statement III (2)

Size and number of land holdings in Kalliti village as of Re-study 1985

	Size groups	Number of holdings.
1.	Upto 1 Acre (0.4 hectares)	19
2.	1-2 acres (0.4—0.8 hectares)	10
3.	2-3 acres (0.8 hectares-1.2 hectares)	2

It can be seen from the above statement that there is no landlord in this village among the tribes, because Government has distributed the land ranging from 20 cents to 50 cents (0.08 to 0.20 hectares) to each family holder. The maximum sizes of land holdings is only 3 acres (1.2 hectares) of land including both plains and slopes of the hills. The right on immovable property has been given by the statutory Act of 1917. The salient features of this Act have been discussed at the end of this chapter.

Statement III (3)

Size of land holdings

	Size	Size of land holdings No. of hodings 1962	1985
	1	2	3
1.	Kunchum & below	3	-
2.	1-5	14	-
3.	6-10	8	3
4.	11-15	5	3
5.	16-20	1	2
6.	21-30	-	3
7.	31-40	-	2
8.	41 and above	-	1
		31	14

Note: 1 Kunchum = 10 cents or 1/10 of an acre or 1/25th of Hectare 10 Kunchums = 1 Acre or 2/5th of a Hectare.

7. The land under podu cultivation in the village is not surveyed. The ownership right over the lands held by the villagers is customarily recongnised and there is no Government recongnition for it. That is why, all the 31 households in 1962 survey hold lands. As seen in the above statement, only 14 households are holding the lands as per the 1985 survey. It may be assumed that the lands have been surveyed and their possession is recognised by the Government. Hence, there is a decrease in the number of land holdings and there is no record of total land possessed by the Savaras in 1962. Presumably, the extent of the 28.25 acres of land holdings is held by 15 households. The co-operation and mutual assistance in the agricultural operations among Savaras is significant.

8. Each tribal family enjoys the possession of a few square meters of land, which they cultivate, by raising crops like paddy, Ragi, Jowar (common millet), sweet potato, turmeric etc. Usually, it was the practice among them to cultivate a piece of land for two or three years and then start cultivation on a fresh plot. Due to lack of proper irrigation facilities in these parts, paddy, ragi are usually cultivated on both wet and dry lands, the latter preferably on hill-slopes. They plough the lands well and make the soil fertile. Sowing of seeds, weeding, transplanting and such other items of work and harvesting are carried out at appropriate times. They have their own plough and cattle for troating their fields. The other agricultural implements commonly used by them are the spades, sickles, digging sticks etc. Many of them apply cowdung and ash to their lands.

9. Topioca is generally grown along with Ragi on hill slopes. Other minor vegetable products like brinjals, ladys fingers etc., and plantains are also cultivated by some of the families. Some of produce is sold out to the Girijan Corporation as per the rates fixed by them.

Statement III (4)

Population and land use data of Kalliti and the neighbouring villages, (Census data 1981)

LC. No.	Name of village.	Distance from the nearest town (In Kms)	Area in hectare	Land use pattern (in Hectares)				
				Forest	Irri-gated	Un-irri-gated	Culti-vable waste	Area not available for culti-vation.
1	2	3	4	5	6	7	8	9
30.	Kalliti	65	16.19	—	—	11.33	—	4.84
31.	Kaligottu	62	0.81	—	—	0.41	—	0.40
32.	Keesari @ Pedakeesari	56	37.23	4.03	26.30	—	—	6.90
39.	Rella	50	338.72	—	29.14	164.71	12.14	132.73
145.	G.L.Puram	18	75.27	—	40.87	14.57	11.33	8.50
36.	Kedaripuram	50	242.00	2.83	—	212.46	—	26.71
38.	Nondrukond	55	137.19	—	—	117.36	—	19.83

10. Besides agricultural activities, these tribals were habituated to take up sevela subsidiary occupations viz., honey collection, gathering of mango-seeds, wood, tamarind etc.

Land use pattern

11. Kaligottu, Keesari (peda Keesari), Rella and G.L. Puram villages situated at different distances but in the area of influences of Parvathipuram town and villages selected for comparison, the primary Census data have been taken up for comparing the land use pattern also. The following statement shows the area, population, density, distances from the nearest town (Parvathipuram) and land use data relating to these villages.

12. The entire cultivable area in all the above villages has already been brought under cultivation of one kind of crop or the other, depending upon the extent of irrigation facilities available. Almost all the villlages except Kaligottu village are having lift irrigation and tanks for irrigation purpose. But at Kalliti and Kaligottu villages, there is no provision for these facilities because most of the lands are located on the slopes of the hills. All the villages are connected with Parvathipuram, the earst while taluk headquarters town by a net work of roads.

13. The entire area of all these villages is covered under the Act of 1917 to improve the socio-economic conditions of the tribes dwelling in the agency tracts. The available land under cultivation has been distributed by the Government as defined in the Act of 1917. This change was brought about in 1961 and from 1961 onwards, tribals are enjoying the benefits.

14. As per the statutory Act of 1917, no person other than a tribal is entitled to own land in the agency areas. Even when a tribal wants to sell his land to a non-tribal, it is not permissible. Due to strict enforcement of the Act. the other communities have not ventured to acquire any immovable property. However, tribals can sell or purchase from fellow tribals on the permission obtained from the State Government.

15. The villages, selected for comparison have forest areas influence the economy of the villages. No irrigation facilities are available in Kaligottu, Keesari and Rella villages. Gummalakshmipuram village enjoys greater irrigation facilities in comparison with the other villages. Out of its total area of 75.27 hectares, 40.87 hectares of land is irrigated. The nature of crops raised varies from place to place depending on the terrain, quality of soil and extent of irrigation facilities available. In areas where there are no irrigation facilities, the agriculturist has to depend entirely upon the vagaries of the monsoon. Paddy cultivation in these areas is mainly dependent on rainfall. Besides this, lift irrigation also is provided. The temperature and the amounts of rainfall are more or less equal in all the villages selected for comparative study. Paddy cultivation is attempted in all these villages with varying degree of success. Rice being the staple food of the people, the cultivators first preference is always for paddy provided there are adequate irrigation facilities or sufficient rainfall.

16. Fruit bearing trees such as mango trees, tamarind trees, jack trees etc., are not generally planted by the villagers. They sprout from the seeds casually thrown, and grow on their own. Though the timber of the jack tree, teak, maddi, salu trees etc, is very valuable and is used for making doors, door frames, windows, window frames, rafts beams for roof frame, no attempt is made in any of these villages to plant them on a regular economic. and commercial basis. Date trees, palmyra trees (Sweet toddy tapped for making jaggery or palmgur comes from these trees) are found in these areas.

17. The extent of land not available for cultivation in Kalliti village comes to only 4.85

hectares as against 8.09 hectares in Gummalakshmipuram village. This area is actually occupied by residential houses, roads and lanes, rocky areas etc. Gummalakshmipuram is a neighbouring influential village where comparatively smaller extent is occupied by residential houses, Government offices, educational institutions, Public places like temples, churches, RTC compound, roads, and lanes, trade and commerce establishments etc. In all these villages, agricultural labourers and cultivators together out number the workers under other categories.

Working Population; As Per Survey

18. In Kalliti Village, 54.17% of total population are classified as workers as of the re-study conducted in 1985 and the remaining 45.83% are non-workers. The workers are almost equally distributed among males and females. The following statement give the percentage distribution of workers by sex in three broad age-groups in Kalliti village as per 1985 survey.

Statement III (5)

Distribution of workers by sex in broad age-group and percentage as of 1988 survey

Broad Age-group	Percentage of workers		
	Total	Maies	Females
0-14	3.30	4.35	2.22
15-59	94.50	95.65	93.33
60+	2.20	—	4.45

19. It may be seen from the above table that bulk of the workers belong to the age-group 15-59 years. Among males there are no workers in the age-group 60 years and above, whereas among females in this age-group there are 4.45% of them are present. The children in the age-group 0-14 constitute slightly higher (4.35) per cent among males over females (2.22%)

20. In the category of non-workers, dependents account for 87.03 per cent. Most of them are in the age-group of 0-14 years. Interestingly, very few (four) persons have been reported under household duties as most of the females too go for work after attending their routine household chores. Unless these women are disabled or ailing or in the advanced stage of pregnancy, they do not remain in the houses without attending to some sort of work.

Non-Workers in the survey data as of 1985:

21. Out of the total 168 persons, 77 (45.83%) are non-workers. The following statement shows distribution of non-workers by sex, age, and type of activity.

STATEMENT III (6)

Non-workers by Sex, Age and Type of activity — Kalliti as of re-study, 1985

Age-group	Total			Full time Student		Household duties		Dependents	
	P	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
0-14	66	34	32	2	—	—	—	31	29
15-34	5	2	2	—	—	1	1	1	1
35-59	4	1	4	—	—	—	2	1	2
60+	2	1	1	—	—	—	—	1	1
TOTAL:	77	38	39	2	—	1	3	34	33

It can be seen from the above statement that out of the 77 non-workers in the village, 39 are females forming 50.65 per cent, the remaining 38 persons forming 49.35 per cent are males. Among the 77 non-workers , as many as 66 persons are in the tender age-group of 0-14. Among the 34 males in the 0-14 age group only 2 (6.25 per cent) are full time students and 31 (91.18 per cent) are dependents and the remaing are infants. In this age group ; there are no males attending to household duties. As regards the female non-working population in the age group 0-14, of the total 32 no girl is engaged in household duties all of them are either dependents or infants. In all the age groups, there are 3 females engaged in household duties.

22. This was the position as of the re-study in 1985. The latest position was, the Government had appointed a single teacher who is a resident of Nandukona to run an elementary school in Kalliti. There is no building for the school. The teacher is assembling the kids in front of the village head's house and teaches them Telugu alphabets. Now there was some interruption in these efforts as the teacher was sent to undergo training for a period of one year. Thus there may be scope for improvement in the number of students in future.

23. The following statement gives the percentage distribution of non-workers by sex and main activity and as of the re-study.

Statement III (7)

Non-workers by Main activity and Sex, 1985

Main activity	Percentage of non workers	
	Males	Females
1	2	3
Full-time students	5.71	-
Household duties	—	11.90
Dependents and infants	94.29	88.10
Total	100.00	100.00

It may be seen from the above statement that majority of non-workers in both sexes are dependents and infants. It is a meagre 11.90% females who have reported household duties as their main activity. There is no single male non-worker engaged in household duties.

Occupational Mobility

24. Usually in a traditional village community, individuals are tied down to traditional or caste/family occupation as a moral imperative. Sometimes, a constant action of ocupations requiring more or less some level of skill and having some social association with a caste as a permissible orbit. Occupational mobility, away form the traditional occupation of the caste, involving change in the level of skill and social prestige, is becoming possible without provoking any moral pressure.

25. In respect of Kalliti, no changes have taken place in inter-generation occupational shift of the people in the village. Their main traditional occupation is agriculture i.e., cultivation from many generations.

Agriculture

26. It has been pointed out earlier that the Savaras claim to be traditionally good agriculturists this being their main occupation and source of livelihood. They sometimes seek other subsidiary activities during off-seasons to supplement their income when they have no work. Hunting, collection of edible fruits and roots, tamarind and other forest produce are some of the minor occupations of the Savaras of the village.

27. Owing to its remote location in dense jungles, the chances are remote for the inhabitants of Kalliti to get influenced much by the outsiders. As such, there is no significant change either in the way of their life, their habits and customs or even in the primitive method of the *'Kondapodu'* (shifting cultivation) locally known as 'lollo' - the chief means of their livelihood, which continues till today. It has to continue on account of the terrain and the topography surrounding the agency villages.

28. For Kondapodu cultivation, they cut the forest on the hill slopes, burn the felled trees and shrub jungle and prepare the soil fit for cultivation. They loosen the soil with a 'boriga' locally known as 'lollo' hoe, after the first rainfall in the monsoon. They use farmyard manure and cattle dung as fertilizers. Mixed cropping pattern is generally practised by them.

29. After preparing the soil ready for sowing, they mix up korra (Italian Millet), ganti or bajra (pearl millet), jammu (jute), Uda - a variety of cereal and Jonna (great millet) and broadcast them. In the months of August, red gram seeds are sown by marking a hole of 2 to 3 inches in the ground with the boriga (hoe). Two feet spacing is maintained between 2 plants while sowing red gram seeds.

30. A bit of land on the hill slope, very near to their habitant is selected for Kondapodu cultivation Kondapodu plot is cultivated for about 3 years continuously and is left fallow thereafter. The cultivator clears up another bit of fresh land on the hill slope which is cultivated for 3 years. This process goes on in a cyclic manner in that the plots abandoned earlier are put to reuse after a gap of some years during which period the soil regains its lost fertility.

31. A plot of *'podu'* land once abandoned, can again be taken up for cultivation when thick growth of vegetation comes up and the soil is built up by nature. This may extend over a period ranging from 3 to 15 years depending on the relief of the slope and severity of erosion. The greater the incline of the slope and the severity of erosion, the longer would be the period required for a patch of land to be

resumed for cultivation. How soon the fertility is built up by nature, depends upon the lands which are less slopy and where the erosion is not severe. The patches of land which take about 10-15 years or so, the right over these lands is more than possession and less than ownership i.e., Quasi-ownership. The right of possession is a customary one and it is not recognised by the Government, as the lands are not yet surveyed and settlement did not take place. In all cases of disputes, the villagers obey the word of 'Naiko' - their leader—the village head-man with faith. They hold the lands direct from the Government under a tenure which is less substantial than ownership.

32. The soil in this agency area is of loamy type interspersed with pebbles and stocks along the hilly tracks. Use of chemical fertilizers and pesticides for 'podu' cultivation is uncommon among the cultivators. Basically there is no change in the cropping pattern in the village though there is a lot of change in the district by adopting advanced methods of cultivation by using mechanical devices for ploughing, seedling and harvesting purpose.

33. *Settled Cultivation*: Flat lands on the hill slopes, near water sources are taken up for wet cultivation by constructing stone walls to prevent soil erosion and the land is called 'Guddi'. This mode of cultivation is otherwise known as 'Terrace' cultivation , in which paddy is raised. Nursery beds are prepared and nurseries are raised in the month of 'Jyeshta' locally known as 'Basuthamase' (May-June). The land is ploughed a couple of times and farm yard manure is applied before raising any crop. Good varieties of cereals and pulses are preserved for the seed purpose and also for future use soon after the harvest. The paddy preserved for seed purpose is known as 'Jammolusara'.

Wage structure:

34. Generally the wage rates existing in the local plains are Rs.10.00 for males and Rs.5.00 for females per day for carrying out work relating to agriculture. However, among Savara Tribals, the system of wage in its traditional sense is not payment in cash, they provide meals, cigar or beedi for the services utilised in the field.

Village Industry:

35. There is no industry in this village. Only one household is engaged in carpentry work i.e., making agricultural tools and wooden articles like doors, windows, etc., required in house construction.The raw material for the manufacture of these articles is brought from the nearby forest (Rella ranges). Age old tools and indigenous equipment is used in the carpentry work. The DRDA and a nationalised bank have advancd a loan to this household for the purchase of modern tools.

Forestry:

36. Forest produce is mainly seasonal. They collect tamarind and other minor forest produce viz., Ippa flower (Mohua) small quantity of Karakkaya, cleaning nuts (Induga pikkalu), pungum seed (Kaju pikkalu) etc. All the items of forest produce are being purchased by the ITDA Inspectors at the shandies held at G.L.Puram and Kedarapuram on Wednesday and Monday respectively. These items are largely marketed by the ITDA to the neighbouring states. The following statement shows the forest produce of different kinds collected and marketed by the villagers of Kalliti.

Statement III (8)

Minor Forest produce Collected and sold by the People of Kalliti

Items	Approx. produce per year (in tonnes)	Rate in Rs.	Approx. total amount
1. Tamarind	60	250	1,500
2. Ippa Flower seed	10	100	1,000
3. Konakkai	10	80	800
4. Cleaning nuts	2	150	300
5. Pungum seed	2	140	280
6. Hill grooms	300	1.75	525
		Total Rs:	4,405

37. As per the Gazette Notification of Srikakulam District, proclamation under Section VI of the Andhra Pradesh (Andhra area) forest Act V of 1882, dated 13-8-1965 the Savara Tribals of Kalliti Village are enjoying all benefits from the reserved and un-reserved forests of Rella block. Forest produce, fuel and other materials available in the forest can be utilised without any payment. No grazing fee for any type of animal and no restriction for any member of the tribe. The forest is open to all the tribes throughout the year.

Animal Husbandry and Poultry Rearing

38. The animal wealth of the village consisting of cows, calves, bulls, and sheep. These common domestic animals are reared by these tribal people. Besides these, dogs and cats are also kept. Dogs are used for hunting purposes and for guarding the houses and alerting the inmates of the presence of wild animals. Poultry is most common and infact found in almost in two thirds of the households in the village. Eggs and chicken are used by them as food items. Bulls are used mainly for ploughing the fields. The statement shows the cattle wealth and poultry in the village.

Statement III (9)

Number of animals in the households of Kalliti

Name of the category	Cattle and livestock as of 1962 Survey	Restudy 1985
1	2	3
1. Milch cattle	23	28
2. Bullocks	13	22
3. Sheep and goats	13	32
4. Pigs	2	50
5. Fowls	33	48

It appears from the above statement that the increase in cattle wealth or livestock is phenomenal. Pig rearing has been taken up by more households. Drought bullocks are utilised for ploughing the plots of lands under settled cultivation. *Kondapodu* (shifting cultivation) does not require ploughing. Savaras still hold the belief that it is a sin to deprive the calf of its mother's (cow's) milk. So milch cattle are not milked. Savaras are not accustomed to take milk or milk products. Cattle and goats are taken out to the hill slopes for grazing usually by boys and girls between 6 and 12 years. Cattle sheds are separately arranged adjoining the living houses. There are no separate pens for goats or sheep. Sheep and goats are tithered in a part of the living houses for fear of wild animals.

Trade and Commerce:

39. Being essentially an agricultural village, there is nothing worth mentioning about trade and commerce in Kalliti except the sale of surplus agricultural produce and forest produce like tamarind, *ganuga vittulu* (Pongania glabra seeds), *Ippa* (bassia-latifolia) and *jeedi* (cashew) seeds in the shandies at G. L. Puram known as Bhadragiri and Kedaripuram. They purchase daily requirements like salt, kerosene, chillies and clothes form the fair price shops which are run by ITDA. The forest produce is purchased by the Tribal Market Agency of the Government.

Role of Integrated Tribal Developmental Agency, Parvathipuram

40. The Integrated Tribal Development Agency (I.T.D.A) Project, Vizianagaram started functioning in March, 1980. It has been shifted to Parvathipuram in 1982 due to its proximity to the sub-plan areas. It consists of 8 Mandals in its jurisdiction. Among them, Gummalakshimipuram is the Tribal Development Mandal. Kalliti and Lakkaguda two tribal villages selected for re-study belong to this Tribal Mandal. This earstwhile Block Development Office has now been transformed as the Mandal Development Office with limited area. Its location in G. L. Puram has quickened the pace of developmental activities in the villages situated in the jurisdiction of this Revenue Mandal. The Mandal Development Officer is held responsible to implement the welfare plans and programmes sanctioned by the I.T.D.A. Project in the Tribal areas of the Mandal.

41. The following facilities are mainly provided by the I.T.D.A. Project to uplift the tribals in its jurisdiction above the poverty line. The activities are as follows:

A. Horticulture

B. Sericulture

C. Animal Husbandry

D. Agriculture

E. Small Business Sector

42. All the above activities are implemented through the Mandal Development Officer of G. L. Puram Mandal. The following statement shows that the developmental activities provided to the tribals through the I.T.D.A. Project and the benefits derived by the people of Kalliti and Lakkaguda villages.

Statement III (10)

No. of households benefited by the developmental activities in the entire Tribal Mandal and in the referent villages as on 25-9-1988.

Description of the Development activity		No.of people benefited in		
		The entire G.L.Puram Tribal Mandal	The referent village, Lakkaguda	Kalliti
1		2	3	4
1.	Tribals sanctioned with loans for irrigation wells.	156	19	-
2.	No.of irrigation wells energised	52	-	-
3.	Social Forestry, Hoticulture programmes (people benefited and extents).	550	-	-
4.	Distribution of assets under I.R.D.P. like plough cattle, milch animals, sheep etc.	8 (plough bullocks)	11 (milk animals)	-
		60 (milch animals)	-	(4 milch animals to be supplied)
		10 (sheep)	-	-
5.	Assistance given to tribals for land development for Ayacut development etc.	69	-	-
6.	List of tribals enrolled in the single teacher school, ITDA/MPP and also children sent to Ashram schools			
	Ashram	7	-	-
	Res.School	1	-	-
	I.T.D.A	71	-	1
	MPP	32	-	-
	Aided	18	-	-
	Govt.	23	60	-
7	List of people covered under adult education centres and non-formal education	60 (1648 pupils)	28	-

1		2	3	4
8.	Any training programme under Trysem to the tribals (both men and women)	20	-	-
9.	Establishment of Anganwadi centres and number of children being given regular feeding and also pregnant mothers.			
	Centres	46	-	-
	Children being feed daily	2762	136	-
	Pregnant mothers	242	18	-
10.	Housing programme	252	30	-
	SPR	70	-	-
	RPH housing	-	40	-
11.	Provision of drinking water to the villages	224	5	-
12.	Approach road to the village and also bus facilities etc.	-	2kms	-
13.	Provision of electricity to the village.	-	yes electrified.	No.

The above statement reveals that the welfare schemes sanctioned by the I.T.D.A. have not reached the people of Kalliti. Out of the thirteen plans, not even a single one was being implemented in Kalliti village.

Family Budget

43. While studying the socio-economic conditions, customs, manners and ways of life of the tribal people particular care has been taken to collect details about the income, expenditure and indebtedness of the people of the village. It may be said that the economic and social conditions of the Savaras are deplorable. Many of the families reported that it was difficult for them to make both ends meet with their meagre income. Frequent contacts with the people from the plains have created in them artificial desires which they seldom are able to satisfy. The Savaras borrow money in cash in the form of crop loans mainly from private money lenders who infested this area for this purpose alone. The 'shahukar' (the money lender) advances these amounts against the promise of the tribals to sell them the forest collections. Ordinarilly the valuation of these products would ofcourse favour the money lender. All loans provided are utilised for cultivation only. The income of many of the households is derived form *Podu* (shifting cultivation), settled cultivation and from collection of different varieties of forest produce.

44. As of 1962 survey, as many as 25 of the total 32 households were in the annual income range of Rs. 300 and below while of the remaining 7 households, 5 and 2 households were respectively in the income range of the 32 households (1962-63) was Rs. 7,628.75p.

only. Thus, the household average income per year was Rs. 238.40p. and per capita income was Rs. 55.68p.

45. The following statement shows the source of income and annual income ranges of households in the village.

Statement III (11)

Distribution of households by source of income and average income in Kalliti village, 1985

Source of income	Annual income range in rupees					
	Below 1000	1000-1500	1500-2000	2000-2500	2500 3000	3000 +
Cultivation and Collection of forest produce	-	3	12	9	9	2
Total	-	3	12	9	9	2

It may be seen from the above statement that about one third of the house holds in Kalliti have their annual income in the range of Rs. 1,500/- to Rs. 2,000/- and 9 households each are in the ranges of 2,000 to 2,500/-and Rs. 2,500/- to 3,000/- per annam. Only 2 households are in the highest income range of Rs.3,000/- and above while the remaining three households are in the least income range of Rs. 1,000/- and below. From the above statement it is derived that the household average income is Rs.2,178 per annam. Over the 25 year period the household income has increased by 9.14 times (8.14 per cent). This is just in consonance with the price level or even less than the increase if price level which shows no actual income.

Expenditure

46. It was learnt that a major portion of their income was being spent on food items. All items of daily requirements such as salt, condiments, oil etc, have to be purchase from Girijan Cooperative Stores or from the 'shandies' in G.L. Puram or Kedaripuram. Even though they are not in a position to meet the daily expenditure on food items, supply of some items at subsidised rates by the Government is more helpful to the tribal people in this area.

47. The amount spent on various important items such as education, travel, recreation is negligible. This shows that the villagers are not giving importance to certain aspects of life, like education, cultural activities and to travel outside the village. There is no encouragement to these villagers to learn certain new things, there by they lag behind in the above aspects.

48. The level of income of the majority of the households being below Rs. 3,000/- per annum, most of them have to borrow money frequently to meet their essential needs. Financial assistance is provided by Government through different agencies like the Integrated Tribal Development Agency, Andhra Bank, Girijana Co-operative Stores, the Tribal Welfare Department etc. Good seeds are supplied and loans to purchase fertilizers and pesticides are provided. Assistant Director of the Agriculture Department imparts training and holds demonstrators and renders timely advice and guidance on various aspects of agriculture.

49. The total income of the 32 households during the year 1962-63 was Rs.7,628.75 P. whereas the total expenditure was Rs. 8,478.94 P. Two households have balanced budgets, 8 households have a surplus aggregating to Rs.114 whereas the remaining

22 households ran on deficit budgets aggregating to Rs.964.19P. Thus the excess of expenditure over income was Rs. 850.19P. Household average annual income and expenditure was Rs. 238.40P. and Rs. 264.94P. respectively. The per-capita annual income and expenditure are thus Rs. 55.68 P. and Rs. 61.89 P. respectively. Compared to this, as of restudy conducted in 1985, the total income of the 35 households has gone up from Rs.7,229 to Rs. 85,780 i.e., increased by 11.72 times and the expenditure has gone up from Rs. 84.79 to Rs. 80,790 i.e., increased by 9.53 times. As of the first survey, 8 households have surplus budget to the tune of Rs.114 and 22 households have deficit budgets to the tune of Rs. 964 while 20 households have surplus budget to the tune of Rs. 5,540 and 7 households have deficit budgets to the tune of Rs.550 only. Earlier only 2 households have surplus budgets and now 8 households have balanced budgets. The budgetary deficits faced by 7 households now is only nominal with a total amount of Rs.550 which averages to Rs. 78.58 P. The household budgetary surplus has gone up from Rs. 114 to Rs. 5,540 i.e., by 48.6 times and on the other hand the household's deficit amount came down from Rs. 964 to Rs.550 i.e., reduced to 0.57 times or slashed down to a one half of the earlier amount. Statement III-13 shows the budgetary positions as of 1962 survey and of Re-study, 1985.

50. From the statement it is in evident that the household average income, expenditure and per capita income and expenditure have increased by 10.16 times 8.71 times, 9.06 times and 7.77 times respectively. In general the prices have gone up by approximately 10 times and the value of money has gone down to one-tenth. In spite of this general trend in the outside world, it appears that the village economy has made some progress which is evidenced by the increase in the number of households with surplus budgets and balanced budgets.

Indebtedness

51. As of the first survey, out of the total 32 households, as many as 25 households earned incomes below Rs. 300, while 5 and 2 households were in the income ranges of Rs. 301-600 and Rs. 601-900. Out of the 25 households in the income range of below Rs. 300/- as many as 15 households (60%) were indebts to the tune of Rs. 345 putting the household average debt at Rs. 23.00. Four out of 5 households in the income range of Rs. 301-600 were indebted to the tune of Rs. 240 and the household average debt was Rs. 60/-. One of the 2 households in the income range of Rs. 601-900 was indebted to a small extent of Rs. 18/-. The total debt of the 20 indebted households was only Rs. 603 and the household average debt was Rs. 30.15. Of the 20 indebted households, 18 households incurred indebtedness amounting to Rs. 350/- for meeting domestic needs or ordinary requirements while 2 households incurred a debt of Rs. 245 to meet domestic needs as well as to meet agricultural expenses.

STATEMENT

Budgetary Position of Households

Period	No.of house-holds	No.of persons	Total income	Total expen-diture	No.of house-holds with surplus amounts	Surplus amount (in Rs.)
1	2	3	4	5	6	7
Survey (1962)	32	137	7,629	8,479	8	114
Restudy (1985)	35	168	85,780	80,790	20	5,540

(12)

(Kallìti) 1962 and 1985

No.of house-holds with balanced budget	No.of house-holds with deficit budgets	deficit amount (in Rs.)	Average house-hold income (Rupees)	Average house-hoid expen-diture (Rupees)	Per Capita income	Per Capital expendi-ture
8	9	10	11	12	13	14
2	22	964	238.40	265.00	55.68	61.89
8	7	550	2,422.23	2,308.30	504.64	480.90

52. As of the restudy, 20 of the total 35 households are in debt amounting to Rs. 13,770 which averages to Rs. 688.50 per household. None of the households is in the income range of below Rs. 1,000/-. Large number of 13 of the 27 households in the income range of Rs. 2,000-2,999 are indebted to the tune of Rs. 5,420 which keeps the household average debt at Rs. 417. All the 3 households in the income range of Rs. 3,000/- to 3,999 and both the households in the income group of Rs. 4,000 to 4,999 are indebted, the amounts of debts being Rs. 4,850/- and Rs. 2,700/- and the household average debts thus being Rs. 1617/- and Rs. 1350/- respectively.

53. The following statement shows the particulars of indebted households as of Restudy.

STATEMENT - III. (13)

Households in debt by income-ranges, amount of debt etc., as in 1985

Annual Income (in Rs.)	Total No.of house-holds	No.of house-holds in debt (in Rs.)	Amount of debt Rs.	House-hold average debt.	%of of Co.3 to Col.2
Below 1000	-	-	-	-	-
1000-1999	3	2	800	400	66.66
2000-2999	27	13	5420	417	48.14
3000-3999	3	3	4850	1667	100.00
4000-4999	2	2	2700	1350	100.00
5000 +	-	-	-	-	-
Total	35	20	13770	688	57.14

Source: Table 29

54. As many as 14 of the 20 indebted households have incurred small amounts of debts below Rs. 500 against of whome the range of indebtedness is below Rs. 100/- for 10 households it is between Rs. 101 and Rs. 200 for 3 households and for one household it is in the range of Rs. 201 to Rs. 500/-. While the remaining 6 households incurred debts above Rs. 500/-. It is observed that indebtedness is higher with the high income range.

55. Of the total amount of Rs. 13,770/- of debt incurred by the 20 households, as much as Rs. 11,950/- constituting 86.78 percent. (more than 4/5ths) was incurred by 6 households towards agricultural inputs, land development, purchase of plough cattle as also to meet some of the domestic expenses while 14 households in the lower income brackets incurred a small amount of Rs. 1,820/- which comes to an average of Rs. 130/- to meet domestic expenditure requirements.

Credit Agencies and interest rates

56. To meet their credit requirements, earlier, the villagers were solely dependent upon private agencies who happened to be

'Kalingakomatlu' — a community of small business people and a few Dombs — a Scheduled Caste people among whom large number are agricultural labourers and a few are business people. Now institutional financing agencies like Andhra Bank, the Visakha Grameena Bank, the Integrated Tribal Development Agency (ITDA), the Industries Department of the State Govt. and the Primary Marketing Co-operatives made much deep inroads into the tribal economy and alienated them to a large measure from the clutches of the traditional money lenders and took several ameliorative measures to alleviate them from the morass of poverty.

57. During the period 1951-62, three households borrowed an amount of Rs. 33 from private money lenders of neighbouring villages. Most of these money lenders are Kalinga Komatlu who are business men by tradition and Dombs who are mainly a class of agricultural labourers, a few being businessmen combining money lending also. Of the above 3 households, 2 households borrowed Rs. 23 at an interest rate of 50% and the other household borrowed Rs. 10 at cent percent rate of interest. During the year 1962-63, 17 households borrowed an amount of Rs. 570 from private money lenders, of which a sum of Rs. 110 was borrowed by 5 households free of interest, Rs. 15 by one household at a rate of 25% to 30% and Rs. 445 was borrowed by 11 households at a rate of 50% interest.

58. Still there is a system know *asnamu*, according to which one who borrows cereals at the time of sowing of raising nursery beds has to pay double the amount of the quantity borrowed soon after harvesting the crop.

59. As of 1985 restudy, as has already, been stated above, institutional financing has made deep inroads into the tribal economy and it is gladdening to note that all the 20 households that incurred debts borrowed the amount from their public agencies. The following statement shows the quantum of debts by nature of security and rate of interest charged.

STATEMENT III (14)

Indebted Households classified by sources and terms and conditions, 1985

Sl. No.	Source of Credit	Loan range by number of house-holds				Rate of interest by number of households			Number of households taking loans against security of		
		Up to 100	Rs 101-200	Rs 201-500	Rs 501 +	Below 12%	12%	20%	Secu-rity-1 (land)	Secu-rity-2((land)	Secu-rity-3 person-al)
1	2	3	4	5	6	7	8	9	10	11	12
1.	Primary Marketing Society	10	-	1	-	4	1	6	3	5	3
2.	Andhra Bank	-	2	-	2	-	4	-	2	2	-
3.	Visakha Grameena Bank	-	-	-	2	-	2	-	2	-	-

1	2	3	4	5	6	7	8	9	10	11	12
4.	I.T.D.A.	-	-	-	2	1	1	-	-	1	1
5.	Industrial Department	-	1	-	-	-	-	1	-	-	1
	Total	10	3	1	6	5	8	7	7	8	5

The variation in interest rates is due to time of gap. The advances taken 10 years earlier are having lower rates while those taken in recent times are having higher rates. The interest may also dependent on the purpose for which the loan is taken under different scheme.

60. The Primary Marketing Society sanctioned 11 of the total 20 loans obtained by the villagers of which 10 are amounts below Rs.100/- while one loan was ranging between Rs. 201-500/- The interest charged for these loans was for 4 loans below 12% for one 12% and for 6 loans 20% interest was charged. Three each of these loans were sanctioned against security of land and personal surety and 5 loans were crop loans. The Andhra Bank sanctioned 4 loans at a rate of interest of 12% and amounts ranged between Rs. 101-200 and Rs. 501 +, two each and against security of land (2) and crop (2). The Visakha Grameena Bank and the ITDA sanctioned 2 loans each of Rs. 501 and above and the Industries Department sanctioned one small loan in the range of Rs.101-200 at a rate of interest of 20%. Thus, the institutional financing has completely replaced the private money lending by the indigeneous money lenders and itinarary traders.

Sale of Assets

61. As of first survey, during the first 20 years period of the 30 years of 1932-62, none of the households sold any assets. However, during 1952-62, one household sold land worth about Rs. 300 and one household sold livestock worth about Rs. 70. During the 23 years period of 1962-85, none of the villagers have reported to have sold any assets worth mentioning.

Capital formation

62. As of first survey, during the 10 years period from 1952-62, the villagers acquired assets worth about Rs. 496 consisting of Rs. 300 worth of land purchased by one household, 2 households purchased livestock at Rs. 152 while 5 households purchased tools and equipment worth Rs. 14 and 2 households spent Rs. 30 on improving household accommodation. Net capital formation during 1952-62 was of the order of Rs. 126 only (Rs. 496 value of assets acquired less Rs. 300 value of assets sold). Thus, annual rate of capital formation was of the order of Rs. 12-60 and per capita rate of capital formation was a bare 9 paise only.

63. During the past 23 years period from 1962-85, assets worth Rs. 8,700/- were acquired by 4 households while the other households did not secure any assets. The value of assets acquired are land Rs. 2,800/-, livestock Rs. 2,900/-, tools Rs. 1,500/- and jewellery Rs. 1,500/- by one household each. The annual rate of capital formation during the inter-survey period is Rs. 378-26P. and per capita capital formation, thus is of the order of Rs. 1.85 which is not at all significant.

64. To sum up the improvement in the economic position, it is only nominal. The ten fold increase in the income position is only due to the more or less increase in price level over a period 23 years. The imputed cost of goods and services consumed as of first

survey and restudy are more or less similar. The better economic condition can be attributed to the institutional financing provided at lower rates of interest and supply of food grains at Rs.1.90 a kilogram which is being adopted as amehorative measure for the betterment of the tribal people. However, it is undeniable that there is some improvement in the economic condition of these poverty striven people.

Transfer of Wealth

65. Transfer of wealth does not arise in this village, because as per land Transfer Act of 1917, all landed property had been vested with the tribals. Thus the property cannot be sold to a non-tribal. However, the property can be sold or purchased by tribals in between themselves. But no such transfer of wealth took place in the village. Capital formation, sale and purchase of assets are of least significance to these people.

Unemployment

66. The chief occupation of the villagers is cultivation and most of the people are engaged in farming and in the collection of seasonal forest produce. There is no school in the village. Hence there is no tendency on the part of parents to send their children to school. They are illiterates. The villagers are mostly dependent and are accustomed to the work being performed by their elders. They also want their progeny to take up their traditional occupations only. Therefore, the question of unemployment or under-employment does not arise in this village. Of late, a tendency for development in different spheres of activity is seen in this village also which may be attributed to the interaction of the relations that are taking place with the nearby villages in the plains which are more advanced. The wind of change is blowing though slowly over this remote village also.



Fig 23. SOONG — House type in the village
(Chapter IV para 2)

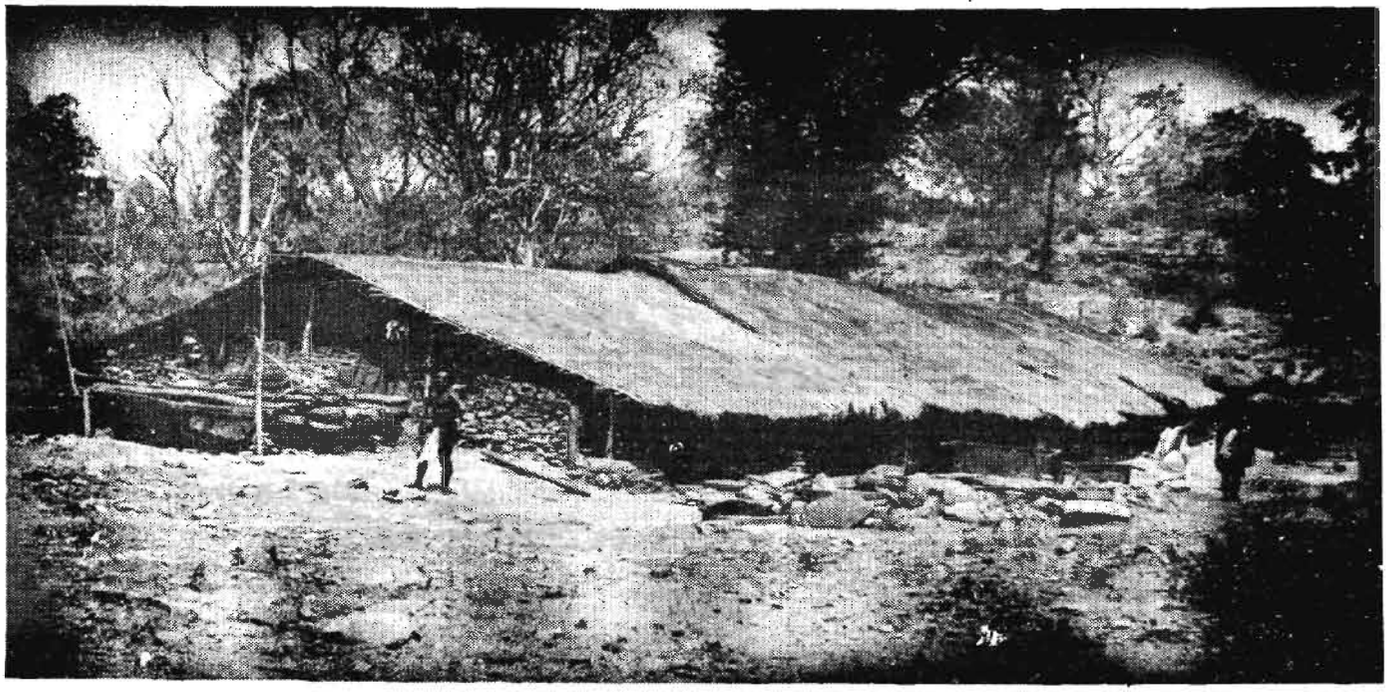


Fig 24. SOONG — House type in the Kothaguda of Kalliti
(Chapter IV para 4)

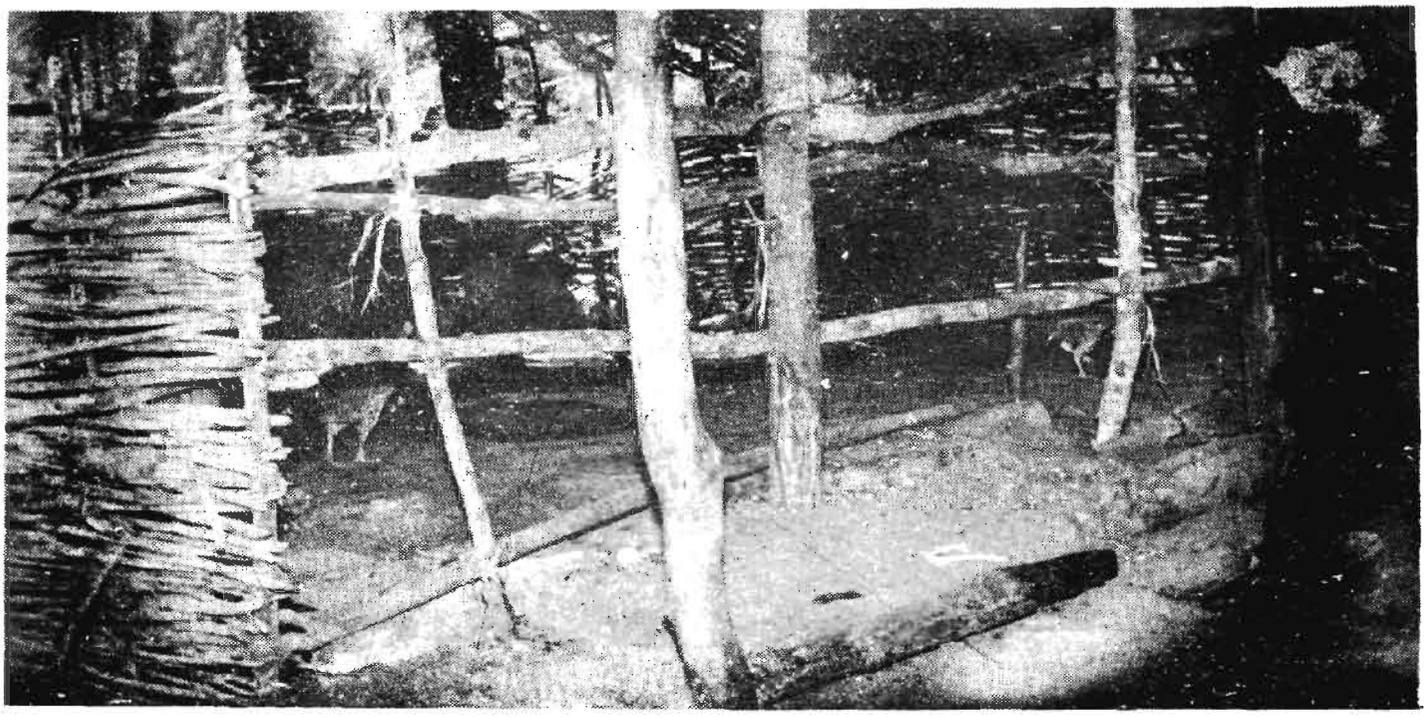


Fig 25. The home for Cattle in the village
(Chapter IV para 3)

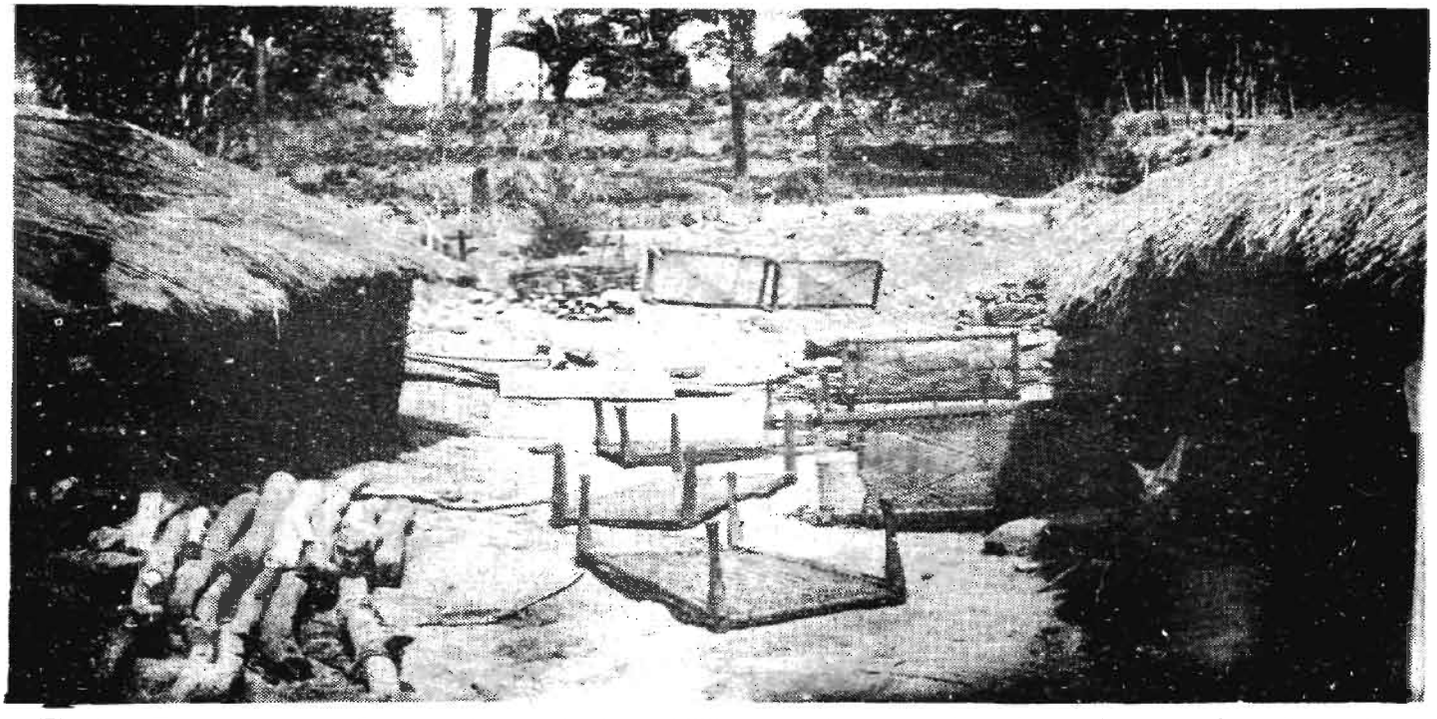


Fig 26. Furniture — Cots of household - (Killing the bugs using the solar energy with cots reversed in the sun)
Chapter IV para 21)



Fig 27. Tribal brides with traditional ornaments and attire.
(Chapter IV para 15)

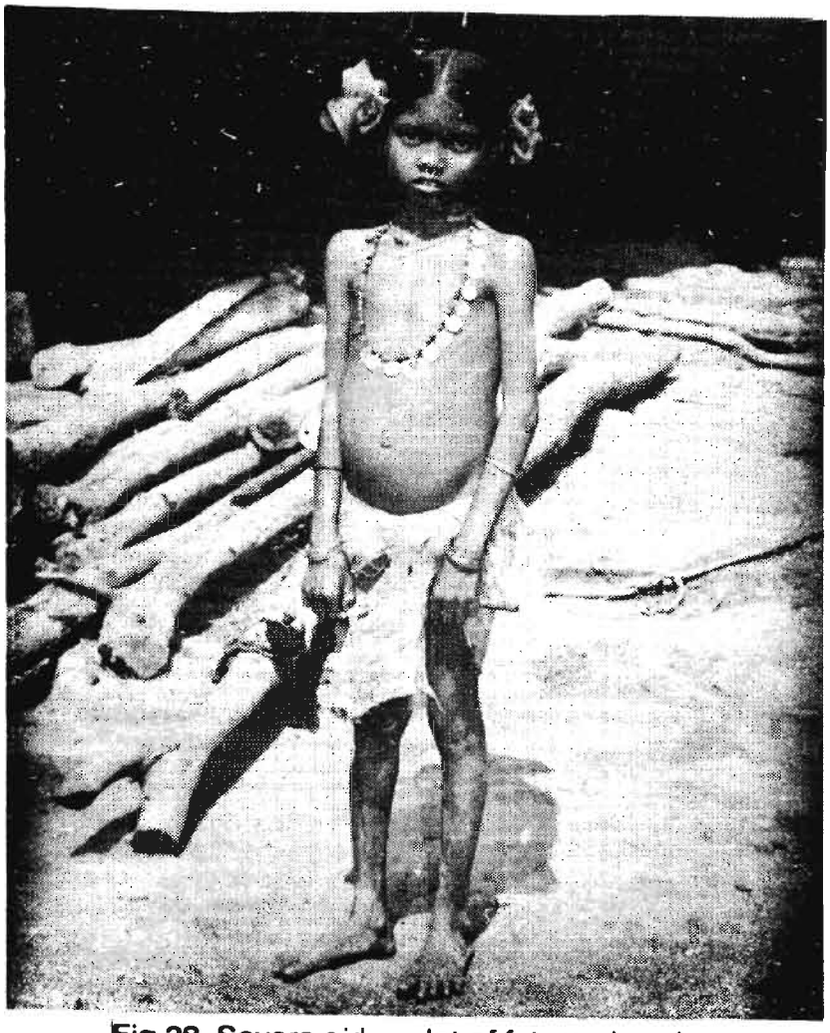


Fig 28. Savara girl — lot of future ahead.
(Chapter IV para 16)



Fig 29. Under nurished — **The hope for future.**
(Chapter IV **para 9)**

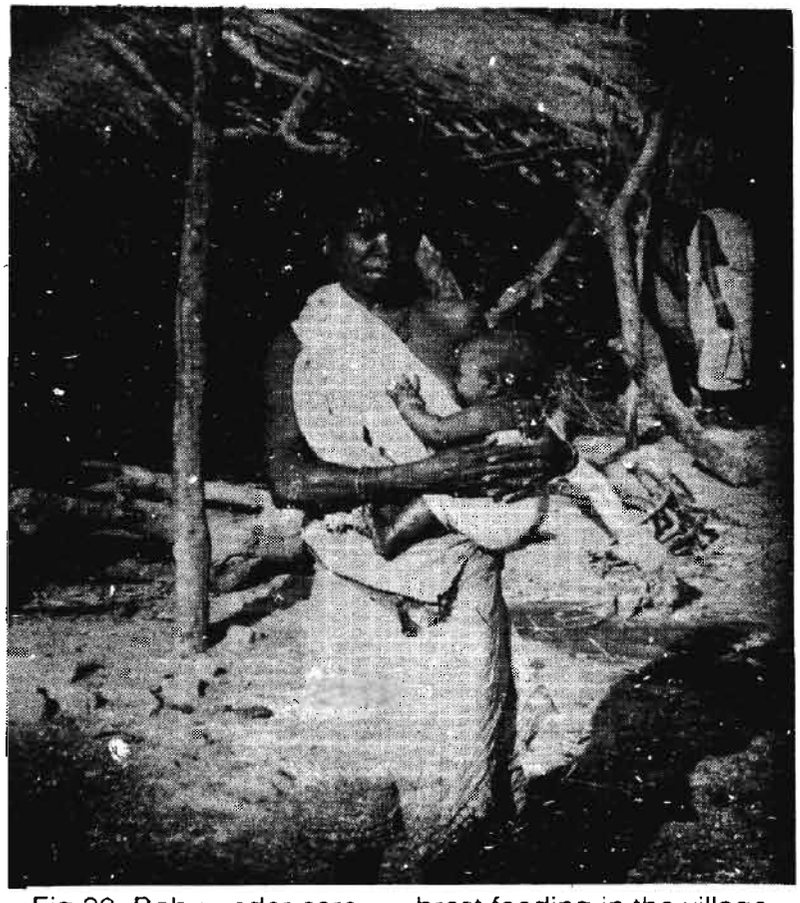


Fig 30 Baby under care — brest feeding in the village
(Chapter IV para 10)

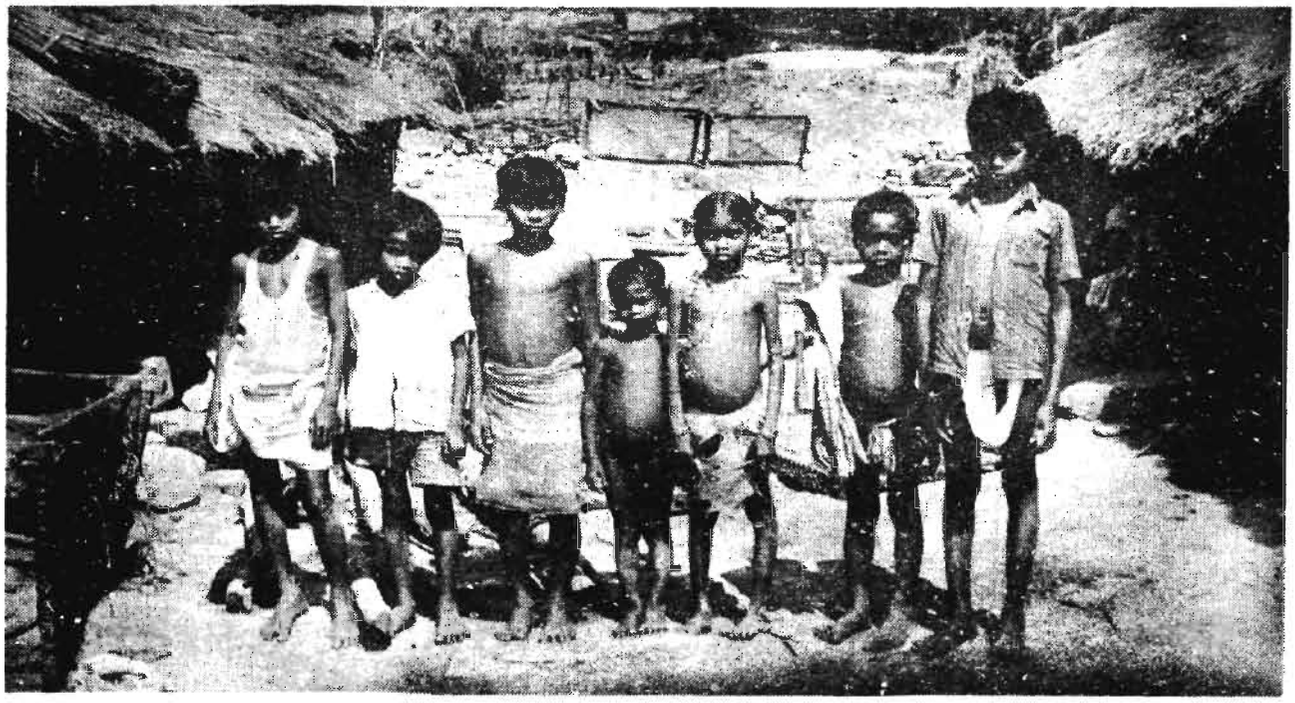


Fig 31. Dressing Pattern — Free style
(Chapter IV para 8)



Fig 32. A Savara Tribe by name Sri Veeranna, who dressed neatly on cultural lines
(Chapter IV para 11)

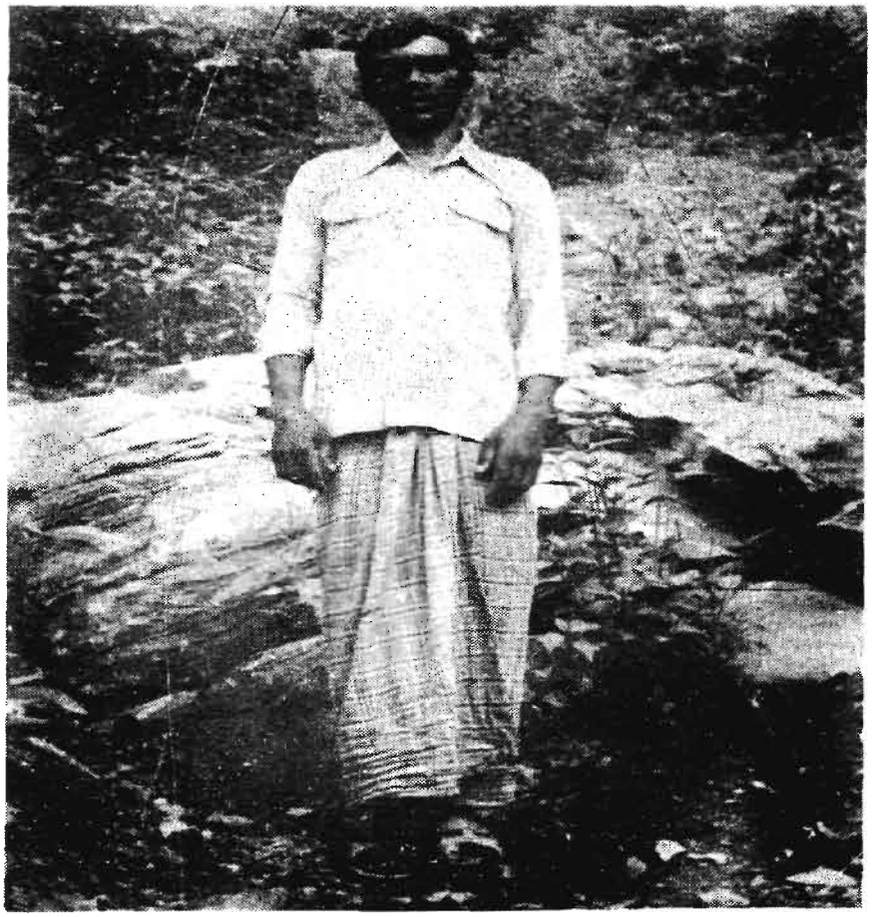


Fig 33. The young Savara man who dressed on the latest model.
(Chapter IV para 12)



Fig 34. Aluminium vessels for serving food in the village Kalliti.
(Chapter IV para 20)



Fig 35. Cooking utencils made of Aluminium and a kerosine lamp - the sole light for the entire household.
(Chapter IV Para 20)

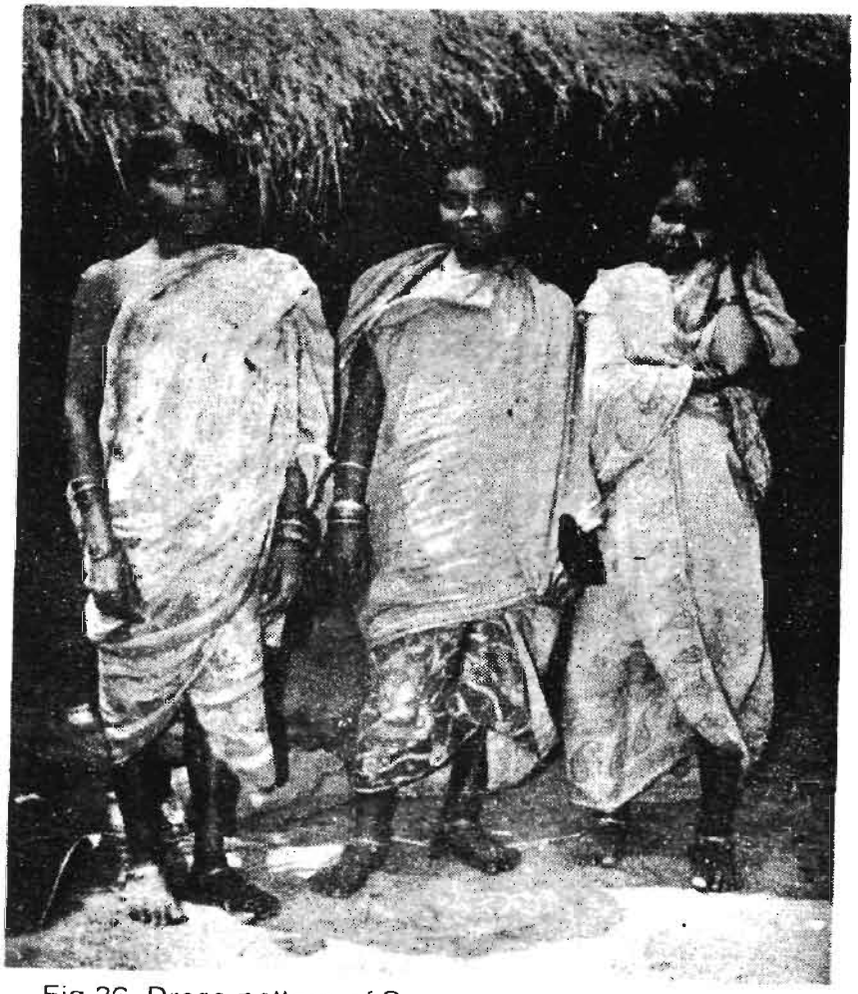


Fig 36. Dress pattern of Savara women in the village
(Chapter IV para 18)



Fig 37. Typical Savara dress — A Savara couple in their usual dress, in the village (Chapter IV para 8)



Fig 38. A Savara family.
(Chapter IV para 30)



Fig 39. Middle aged women with 2 children — Government advise followed. (Chapter IV)



Fig 40. Play while you can — A Savara folk dance in the village. (Chapter IV)



Fig 41. Cigar in the mouth — Thoughts in the air (Chapter IV)



Fig 42. Hit in the century. A Savara woman carried 110 years. (Chapter IV Para 33)

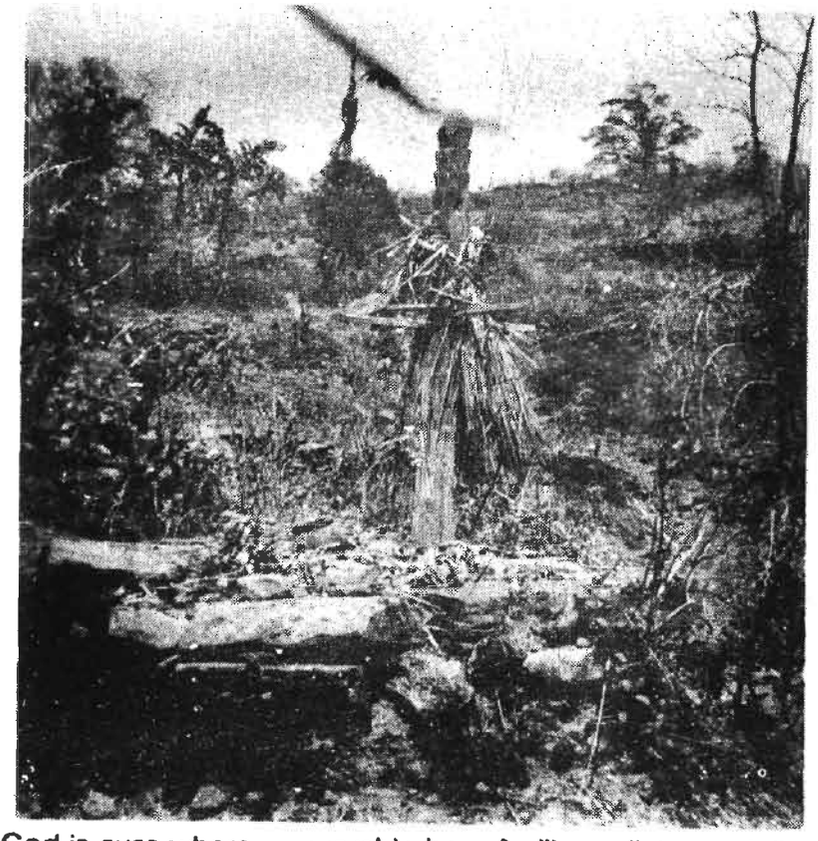


Fig 43. **God is everywhere — worship here A village diety — Jaliademudu (Chapter IV para 42)**



Fig 44. Couple of Jeelugu tree.
(Chapter IV para)

CHAPTER IV

SOCIAL AND CULTURAL LIFE

1. Most of the tribal families in the village reported that they had been born and have been living in these parts from times immemorial. The village constitutes in three segments viz., Kalliti main (16 households) Kothaguda (8 households) and Anthi-manuguda (12 households). However, shifting of places of residence can not be said to be quite uncommon among these tribes as they may move from one place to another in the same region (or outside) in search of means of livelihood on the slopes of hills. One Jatapu family which came to this village from the adjoining village had settled permanently in this village. It is a fact worth mentioning that the number of houses and households at the 1961 Census were 41 and 49 respectively. They were reduced to 33 houses and same number of households in the 1971 Census. Again these figures increased to 46 house and 47 households at the 1981 Census. Thereafter, it is found that there are 35 houses and equal number of households in the village during the re-study.

Housetype

2. The housetype and material used in its construction reflects the socio-economic condition of the individual as well as the village. As has already been stated earlier, the referrent village Kalliti is perched on the range of mountains known as Eastern Ghats. The Savara families are living together in the village. They generally construct their houses on hill slopes. Their houses or huts are mostly permanent ones with or without premises. Most of the huts are built with fair foundation normally elevated from the ground level. The houses are normally rectangular in shape and contain two or three rooms. The beehive-shaped architectural prominance of housing pattern among the tribes like Savaras still dominates the silhouettes of the ancient autochthonous settlement and reflect the role of the tribes in the governance of tribal societies. The houses in Kalliti village, may be categorised into two kinds like medium-quality houses and low quality houses.

Medium-quality houses

3. The medium quality refers to mud houses with walls erected with mud and roof covered with grass or thatch. Usually each house consists of one or two rooms without windows or ventilators. The drainage system is poor. Their surroundings are full of dirt, filth and slush. These houses have no latrines due to the villagers habit of going to fields to attend to nature's calls. As children and sick cannot go to fields, they defecate in or around the houses. There is no scavenging system. Besides lack of latrines, most of the houses do not have outlets for smoke. This is resulting in pollution and bad environment. The following statement shows the medium quality house-type by tribes for the 19 households covered in re-study.

It is informed that all the 19 Kutcha houses were constructed by the householders themselves. They belong to the households which have settled cultivation besides 'Podu' cultivation. The present cost of construction for each house ranges between Rs. 1,000/- to Rs.2,500/- and the same in 1961 was as Rs. 200/- for each house. This is only due to escalation of prices over the last quarter century. Actually, there is no change in the income of the individuals and their economic status.

4. The people who solely depend on 'Podu' cultivation and who are in the lowest strata of income in the village live in poor and low

quality houses. These consist merely of mud walls covered with grass and thatched roof, and are devoid of any drainage facility. During rainy season, these houses are virtually unusable. There is merely one room serving multipurposes. The Present cost of construction of this type of house is about Rs.500/-to Rs.1,000/- and the same 25 years back was Rs. 50/- to Rs.100/- only. The reason for variation seems to be nothing except general inflation in value added in material costs. There are 16 houses or huts in this category in the village.

5. As observed in the field, the housing problem in the village remains unsolved but certain policies have taken shape during the past three decades. The necessity for the government to render assistance in some form or other has been recognised. This inability of the Government to meet the housing needs of the tribal people in the village is evident in housing programme already executed without implementing under the Integrated Tribal Development Project. Acceptance of Public assistance through public housing for the low wage earners persists as an issue before the people, but the history of housing in Andhra Pradesh State and the situation in Vizianagaram district indicate that the issue revolves about the extent to which public housing shall become an integral part of our economic and social machinery rather than complete rejection of such a programme. Practically, Integrated Tribal Development Project is vested with powers to maintain adequate housing standards in these Agency tract. Not only has the enforcement of these powers been ineffective but the nature of the problem has moved beyond the scope of this device. The problem has transcened the piecemeal treatment stage for improvement and has reached the stage of large-scale rehabilitation as the only feasible procedure. Such a procedure implies the co-ordination and participation of all forces at the command of the tribal population. The tribal villages in the Agency tract are an expression of the national disposition. Whereas most of the people live in nearby towns the tribal village and the open countryside represent the cherished qualities of ideal environment. But villages or rural settlements are the creatures of people, built by the people for the people and their form is subject to the will of the people.

6. As this village is exclusively inhabited by tribals, the structure of houses is only of one type i.e.dormitory.

7. Comparative studies of both the field investigations at the time of 1st survey conducted in the year 1962 and subsequent re-survey in the year 1985 reveal the overall picture of one and the same i.e. no improvement worth mentioning occured between these studies in respect of the housing conditions in this village.

Dress Pattern

8. It really seems magical that some people look well-dressed and charming all the time without any effort worth the name. Appearing well-dressed has certainly nothing to do with the cost of the fabric.

9. As a whole two distinct pattern of dress have been observed among the tribals in the village. Some types of dress of the tribals are very close to their traditional habits and customs, while the dress of the other people has been changing from time to time. A few of the tribals who had urban contacts have also changed their old dress pattern. Among some families who can afford women go for the latest designs and varieties of cheap quality sarees and blouses occasionally. A majority of farmers move round the village and fields even today without a shirt on, but whenever they go out to the nearby urban centre, they generally wear a shirt. But most of the tribals did not make any change in their dress with the change of time and place. This shows that there has been no change at all in their dress

pattern during the last 25 or 26 years inspite of strenuous efforts made by various agencies to bring them at least on the cultural map of the State.

10. The Savara and Jatapu tribals are generally poor, illfed and inadequately clothed. The males wear a 'dhoti' and 'banian' or shirt when the occasions calls for. But most of the time, they wear 'gavancha' i.e. a piece of cloth taken in between the legs covering the vital organs, for the lower garment who are aged 40 and above. In respect of dress, the population of the village can be divided into two groups i.e., minor and adult male/female.

Adult Males and Females

11. The way of dress for most of the adult persons is very close to their traditional habits and customs. In this age group, most of the female population wear white saree in typical tribal way which needs wearing of no blouse. The male population also do not wear any upper garment like baniyan or shirt.

Minor Males and Females

12. In recent years, due to occasional contact with people of the plains and urban areas, youngfolk of the village have begun to wear modern type of dress. The males wear coloured dress such as *'dhoti'* and shirt or baniyan preferably imitation nylon fabric cloth. The females wear blouses, petty coats, colourful sarees mostly of cheaper variety sold in the *'shandies'*. Children usually wear knickers. But these people do not seem to have any special type of dress for festive and other occassions and in general seldom keep their dresses clean and washed, but continue to put on dirty one. Many among them take bath only once in two or three days or even less occasionally in the running streams.

13. The poorer sections use cheap mill-made or handloom clothes while some adults belonging to the higher income groups wear costly clothes made of cotton, silk, etc., old women as well as some middle aged women wear sarees of 7 meters length, without blouse, while youngesters use only 5 metres long sarees with blouse. The widows, as a custom, wear white saree without blouse.

14. The common footwear used by both men and women is chappals. Most of the villagers are not habituated to wear footwear. But the younger generation of men and women are habituated to wear chappals. These look like modern days slippers, but the bottom portion is madeup of wood instead of galvanised rubber. A wooden plan carved out in the shape of foot is worn to the foot with the help of a 'V' shaped strap. The chappals make the people look taller by nearly five centimeters. The use of cosmetics like talcum powder, beauty creams etc. is almost unheard of.

Ornaments

15. Ornaments made of gold and silver are seldom used by these people due to economic reasons, but beads and German Silver chains bought from local shops and hawkers, are used in plenty and these ornaments cost them only petty amounts. The tribal women show much interest to buy these ornaments and adorn themselves with these. The average annual expenditure for the tribes, on items of ornaments is very small and correspondingly the cost of ornaments possessed by them, is also not much. The ornaments of women are varied in type and design like ear-rings, nose-pins, nose-rods, rings worn on the fingers and toes, bracelets, anklets, several types of light and heavy necklaces and belts worn round the waist are common. The glass bangles, plastic bangles worn of the wrists are found among married women and unmarried girls. *'Bulaki'* is worn on the nose. An important ornament to all married women is the marriage locket.

16. Many people have a few silver pieces, the rest of their ornaments being made of

cheaper metals and alloys. It is observed that most of the women folk in Srikakulam and Vizianagaram districts are in the habit of wearing a particular ornament naving distinctive design called "Kammalu" on both the sides of the nose, By seeing a women adorned with this ornament, one can easily identify the women as belonging to northern parts of the state beyond Visakhapatnam. This type of ornament usually is found among old generation ladies only. But at present the younger generation is not linking to use this type of ornaments which is heavy on the nose posing many problems. They prefer to wear a nose ornament called *bulaki* studded with or without a stone.

17. Gold has been prohibited by tradition and customs to be used in ornaments worn on legs and feet. 'Danda-Kadiyalu' made of Silver are worn on the arms, 'Kalla Kadiyalu' made of German Silver are worn to the anklets of women. 'Bandulu' made of German Silver or brass are worn on the second toe of the feet. But the present generation is not practicing of donning all the above ornaments except important items like *bondulu* which is essential only for the women in married status. Married females invariably wear marriage lockets, (Mangalasutram) made of gold, *bondulu* made of German silver or aluminium given at the time of marriage, and bangles. The widows are not allowed to wear the above ornaments.

18. Most of the ornaments are bought by the people of the village during the visits to the 'shandies' in Gumma Laxmipuram or Kedaripuram or in the nearest town Parvathipuram. Many people belonging to poorer sections prefer to put only gold plated ornaments at the neighbouring and the nearest village Gumma Lakshmipuram or Kedaripuram. The costs of these things depend upon the quality of metal used and the design selected.

19. All females below the age of 40 years with the exception of widows apply *'Bottu'* (Vermilion mark) on the forehead while some use Tilakam (Vermilion in fluid forms). Young decorate their hair into a knot called *Koppumidi*.

Household Goods

20. The more common types of domestic utensils used by them are made of clay and aluminium. 'Ginnelu,' glasses and such small vessels made of German Silver or aluminium are also used. Few of the households are using the steel utensils. Clay plates, and earthern pots for cooking purposes are used by almost all households. The following statement shows that the number of households used as utensils for cooking and serving food purposes.

STATEMENT IV (I)

Material of which utensils are made as of survey data

Use of utensils	No. of households having		
	Mud	Aluminium	Steel
Utensils for cooking purpose	28	7	-
Utensils for serving food	3	13	19
Total	31	20	19

It can be seen from the above statement that most of the households use clay vessels for cooking purposes while for serving food aluminium plates are used mostly. The modern type of vessels or items like stainless steel is not yet gained prominence in the domestic life. Plates and tumblers made of stainless steel are slowly replacing the old type of utensils.

21. No household possesses wooden furniture such as stools, benches or chairs except wooden cots. It was stated that they do not have special utensils on festival occasions. The household goods are purchased either from Gumma Laxmipuram or nearby town Parvathipuram, where they gather on festive occasions making payment in cash. (Appendix table 15)

Food and Drinks.

22. The tribes are non-vegeterian and use the flesh of wild pigs, porcupine, deer and mountain squirrels and certain small lizards and fowls. They do not use the meat of cows or oxes as these domestic animals are considered sacred. Flesh of dead animals are not used by most of them. All types of fish, whether caught by them from the local ponds, or dried fish brought from outside are used by them. Eggs of hens are taken, if available. All varieties of vegetables are used by them. Wild roots and fruits, items of food of the tribes in the past, are seldom obtained in the village now as easily as in those days. Nevertheless they prepare gruel with the dried mango seeds for consumption.

23. Rice and topioca are the stapple food of these tribes. Most of the families take their food twice, if available thrice a day. They use little oil for cooking purpose, which they have to buy from the Girijan Co-operative Stores. All food materials, condiments oil, salt etc., are purchased from Girijan Co-operative Store located at Gumma Laxmipuram on subsidised price. The forest produce, collected by them are sold in the Girijan Co-operative Stores at remunerative rates. There does not seem to have any restriction amongs these tribes about the use of certain pulses like horse gram, red gram etc.

Drinks

24. Most of the people in the village were not taking tea or coffee as a regular habit. But occasionally, they take when they go out from the village on any work. Gul Mahua liquor is, the favourite drink for the Savaras and Jatapus. Besides this, they are habituated to take 'Sagu Sara' or 'Ippa Sara' by tapping the 'Sagu' trees in the forests or cooking 'Ippa' fruits and brewing it till yeast is formed.

Smoking

25. Smoking is quite a common habit among the males and females of Savara and Jatapu families. Most of the people, both male and female, smoke *Chutta* a self-made cigar with dry leaves of tobacco. The fair sex also do not lag behind in this aspect. The smokers derive greater satisfication in smoking the 'Chutta' by keeping the lighted part inside the mouth. Besides smoking, they are in the habit of chewing tobacco. This habit is mostly found among the Savara tribe.

Household Accommodation

26. Statement II-(5) chapter-II shows that the household congestion index of the referrent village is higher than all the villages except Kaligottu the neighbouring village selected for comparative study. Similarly, as can be inferred from the statement II(6), average size of the household in Kalliti is lower than all other villages except Keesari village in the neighbourhood. Conditions of accommodation, therefore, appear to be far better compared to the villages in the neighbourhood. The following statement shows the number of houses by number of rooms and tribe to elucidate the fact whether the restudy confirms the above inference.

STATEMENT IV (2)

Houses by number of rooms and number of persons occupying by tribe (1985 survey)

Sl. No.	Name of the Tribe	No. of households	Persons living			No. of rooms	No.of persons per room on average
			P	M	F		
1	2	3	4	5	6	7	8
1.	Savaras	34	164	79	85	59	2.8
2.	Jatapu	1	4	2	2	2	2.0
	Total	35	168	81	87	61	2.8

It can be seen from the above statement that the average size of the households 2.8 compared to the average size of households given in statement III-(4), the average size of surveyed households is higher i.e., nearly 3 persons live per each living room on an average. As can be seen from coloumn 7 of the above statement, among Savaras it is 2.8 and among Jatapus, it is 2 persons per room. The living rooms are some what congested while in respect of Jatapu tribe it is satisfactory.

27. Out of the 35 surveyed households in the village, in 33 households there is one married couple each. There are 8 households in which 2 married couples are living. In 14 households, there are 9 children aged below 5 years and in 11 households there are 59 other members aged over and above 5 years.

28.This can be compared with the average size of households given in the previous survey of 1962.

STATEMENT IV. (3)

Size and composition of households as of 1962 and 1985 survey data

	Single member			2-3 members			4-6 members			7-10 members			10 members and above		
	Total No. of House-Holds	No. of HH	M	F	No. of HH	M	F	No. of HH	M	F	No. of HH	M	F	No. of HH	M	F
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1962	32	1	1	-	10	13	13	19	41	48	1	3	4	1	9	5
1985	35	-	-	9	11	11	19	41	42	4	15	16	3	14	18	

The above statement shows that the average size of households is 4.28. It is slightly less than the latest survey (4.8) i.e. the average size of households is almost the same and hence it is totally satisfactory.

29. The following statement shows the comparative picture of the present size of the household.

STATEMENT IV (4)

Houses by number of Rooms and number of persons occupying and Tribe (Basic Survey as of 1962)

Name of the Tribe	Total No. of Houses	Total No.of rooms	Total No. of persons	No. of persons per room on average
1	2	3	4	5
Savara	32	34	137	4.03

It can be seen from the above statement, that 32 houses are having 34 rooms in which 137 persons are living i.e., the average number of persons per each living room is 4.03 whereas in the re-study 35 houses are having 61 rooms in which 168 persons are living i.e., the average number of persons per each living room is 2.75. So there is significant difference between the two surveys within a gap of 25 years. It means, the congestion is decreased to some extent within the gap of 25 years.

Composition of households:

30. The head of household, his spouse and unmarried sons and daughters generally, constitute a household in the village. Large undivided families comprising all closely related members such as head of the household, his brothers and sisters, and their children, all living together under the same roof and dining from a common kitchen are practically absent in the village. Married sons and daughters of the heads of households leave the household either soon after marriage or after some time when they have their own children to bring up. The family bond is maintained through frequent visits and get-togthers on various ceremonies connected with marriage, death, birth etc.

31. Information about the composition of household with reference to the relationship between the head of household and members was canvassed among 35 households in Kalliti village. The following statement shows the distribution of the households by place of birth, status, classified as non-migrants and migrants and according to the nature of the relationship between the members of the household and its head.

STATEMENT IV (5)

Distribution of households by nature of relation of members to the head of household and migration status of head of household (Survey data) 1985

Nature of relation of members to head of household	No.of households whose migration status of head of household is		
	Non-Migrants	Migrants	Total
1	2	3	4
Self	Nil	Nil	Nil
Self, spouse	5	-	5

1	2	3	4
Self, spouse, unmarried sons and daughters	18	3	21
Self (Female) unmarried sons and daughters	1	-	1
Self, spouse with unmarried son and daughter and widowed mother or father	3	-	3
Self, spouse with or without unmarried son daughter, married son, son's wife, Son's son and daughter	2	3	5
Total	29	6	35

It can be seen from the above statement that majority of the households i.e., 60.00 percent of the 35 households are composed of self, spouse unmarried sons and daughters. This is followed by 5 households with self and spouse only i.e., newly married couples and those who are separated from parents recently. Three households are with self, spouse, unmarried sons and daughters and widowed mother or father. Two households are with self, spouse, with or without unmarried son, daughter, married son, son's wife, sons' son and daughter. There is only one female head with unmarried sons and daughters in the village.

32. The distribution of the 35 households by type, tribe in Kalliti village is given below:

Statement IV. (6)

Distribution of households by Tribe of Head of household and type of household as of re-study, 1985

Type of households		No. of households where head belongs to Tribe	
		Savara	Jatapu
	1	2	3
1.	Nuclear	20	1
2.	Supplemented nuclear	2	-
3.	Sub-nuclear	2	-
4.	Single person	-	-
5.	Supplemented sub-nuclear	1	-
6.	Collateral Joint	2	-
7.	Supplemented collateral joint	1	-
8.	Lineal joint	-	-
9.	Supplemented lineal joint	-	-
10.	Lineal collateral joint	4	-
11	Supplemented lineal collateral joint.	1	-
12.	Others	1	-
	Total	34	1

It can be seen from the above statement that there are 21 households of nuclear type,2 of supplemented nuclear type, and 2 households of sub-nuclear type of families. Ten households are joint families of different type.

33. The joint family system which was once prevalent specially among the Savaras has now come down to a significant extent. The tendency in recent times is to set up nuclear type of families.

Net work of social relations centering birth, marriage, and death.

34. It is not proposed in this survey to discusses in detail the ceremonies centering round birth, marriage and death. Elaborate description of the various customs, ceremonies and practices connected with these social events prevalent among the predominant community of Savaras of the village has been discussed in the village survey monograph published ancillary to the 1961 Census. It is observed that some changes in the observance of social customs and practices have taken place and these changes are high-lighted below.

Marriage:

35. Marriages are more often than not arranged by the parents of the bride and bridegroom. The bride is taken to the husbands household after her marriage and is accepted as a member of that household until the young couple decide to set up an establishment of their own. The woman is taken to her parents household for her first delivery atleast. An experienced woman of the Tribe attends the deliveries. They observe the traditional postnatal care which requires a short period of rest and a simple course of native treatment.

36. The child naming, and tying a thread round the loins of the child are performed. These are considered suitable occasions for friends and relations to visit one another and given some presents to the child. The woman stays with her parents and is looked after by them for a minimum period of 30 days. Thereafter she is taken to her husband's house. Her parents may invite her for the subsequent confinements also though they are not obliged to do so.

37. Marriage is considered to be the most important event in the life of an individual and it calls for an expensive celebration. The traditions of the old joint family institutions seen to revive on such occasions. The marriage ceremonies in the village still seem to reflect the economic and social influence of the bride's family. The more economically backward class of women look upon marriage as the only and final goal of their existence as it ensures them security, and legitimacy to the offspring. Monogamy has been the accepted way of life of these people from early times. Child marriage is completely absent in the village.

38. Generally the girls are given in marriage after attaining puberty to bridegrooms older by 3 to 5 years i.e., bride 15 to 18 years or more and bridegroom 20 to 22 years or more. The customs and ceremonies connected with marriages of Savara and Jatapu tribes have been dealt with in the survey report of the referent village published in connection with the 1961 Census.

39. During field investigation, the dowry system has not been found in the village. The system of paying *'Voli'* - *Bride* price is still continuing among these tribes in the village. The payment of *Voli* in kind i.e., 40 to 70 Kgs of Jowar or rice had been in practice. But now *Voli* has changed from kind to cash. The present rate of *Voli* in this village ranged from Rs 200/- to Rs 2000/- depending upon the economic status and good looks possessed by the girl. Further, occupational difference has practically nothing to do with the system of marriage payment, the only difference

being that the amount varies with the earning capacity of the bridegrooms.

40. Marriage provides an opportunity for social gathering. Non-vegetarian food is normally served at parties among Savaras and Jatapus in the village.

Death:

41. Death is mourned by the near relatives of the dead. Among the Savaras and Jatapus in the village, the dead body is cremated and some of them also bury their dead. The various customs and practices connected with the funeral ceremony among the tribals have already been explained at length in the earlier survey monograph. There has been no significant change so as to write in detail once again, in this village.

Religion, Leisure and Recreation:

Religion:

42. The entire population of the village consists of tribes belong to Savara clan. Due to lack of contacts with outside population, these people do not worship god in different forms as defined in the doctrines of Hinduism. However, they have faith in the spirits and dieties which are believed to guide their destination and fate. On these lines, the village dieties like Durga, 'Jakara', the village Goddesses represented mostly by stones are worshipped by the villagers according to their traditional and accepted customs. Now, it is informed that some of the villagers have visited the famous car festival of Lord Jagannadhaswamy at Puri in Orissa State.

43. The worship of village dieties of 'Durga', 'Jakara,' etc.. had been discussed in detail in the basic survey report. There has been no significant changes so as to write in detail once again.

Leisure and Recreation:

44. The tribes have hardly any leisure hours. After the tiresome work of the day, they return to their huts at dusk from the field i.e., from hill slope lands. Housewives busily prepare the supper while householders go for collection of firewood. The urge in them for somnolence is often overpowering the call of stomach. Immediately after supper, all go to sleep. Thus, there is scarcely any leisure for them. Further, there are no temples in the village to attend temple festivals except village dieties. They have their own group dances and group songs, but it is rarely conducted. There are no cinema theatres located nearby to them. If they want to visit a cinema, they have to go 68 Kilometers to Parvathipuram town. So, they have no recreational activities at all for the people of this village except the local dances at festivals. The savaras hold very peculiar and interesting notions about the concept of soul, its transmigration, on merits and sin, supreme diety etc.,;. These aspects are given in appendix.

Influential and prestigious persons in the village:

45. Sri Seemala Veeranna, is only the person having influence and prestige in the village. He is the Tribal head who guides the entire village in all respects. Sri Mandangi Arjana, a former panchayat president and resident of Nondrukona village also acts as an influenciai and prestigous individual in both the villages. His advice is sought in developmental activities and in other social and cultural matters. His son is working as single teacher under ITDA educational scheme, in Kalliti village.

Administrative and Developmental Organisations in the village.

46. A small village like Kalliti situated on the top of hill slopes in the midest of thick reserve forest is never expected to have any set up of

administrative and developmental organisations.

The village Panchayat

47. Kalliti village is under the administrative control of the Nondrukona Panchayat. Eight members of the Executive committee were elected by the villagers, from the five constituent revenue villages like Kalliti, Keesari, Keesariguda, Kaligottu and Nondrukona. It was found that there was no member from the referent village Kalliti in the existing Panchayat. Majority of the elected members are from the main village Nondrukona.

48. The following statement shows the names of the members and their villages they reside in.

Statement IV. (7)

Particulars of members of Nondrukona Panchayat as on 25.9.1988.

	Name of the member	Status in the Panchayat	Name of the village
	1	2	3
1.	Biddika Minna Rao	President	Nondrukona
2.	Palaka Raghupathi	Vice-president	—do—
3.	Pattika Gumpaiah	Member	Keesari
4.	Biddika Bughatanna	--do—	Nondrukona
5.	Mandangi Sarojamma	—do—	—do—
6.	Pattika Somulu	—do—	Keesari
7.	Mandangi Neelakantam	—do—	—do—
8.	Biddika Arjuna	—do—	Nondrukona
9.	Kolaka Sukumari	—do—	Keesari

49. The source of income for the Panchayat is only from the government grants i.e., funds from government side. House taxes, profession taxes, license fees etc. are not in existence in this tribal panchayat.

50. A few of the welfare agencies such as ITDA, Social Welfare Department, *Girijan* Corporation etc. are helpful to this Panchayat by taking up developmental activities. It is learnt that the village panchayat has recommended to construct check dams at Rella village and Nondrukona village on the streams flowing from the ranges of mountains.

Caste and community Association and other Voluntary Organisation:

51. Being a remote village in the agency tract, there are no such associations in the village Kalliti. Kalliti being tribal villages solely inhabited by 'Savara' tribe. There exists a caste Panchayat consisting of the headman called 'Naiko' and four members belonging to the Savara Tribe from other villages. Whenever disputes arise among the villagers, the cases are referred to this body. The decision handed down by this Panchayat is final in all respects. The matters referred to this

Panchayat touch all spheres of tribal life, like disputes in sharing the property in case of death of the head of the household, sharing the yield of the collective 'Podu' cultivation, cases of separation (divorce) and marriage disputes, responsibility of children in case of divorce and re-marriage etc. The headman of the village wields great influence even among the private life of the villagers.

Factions and clique:

52. Being a tribal village in the agency tract in Vizianagaram district, there are no such factions and cliques in the village. Further, it is a small village of the Savara tribe and only single household of another tribe Jatapu is there.

Organisation of the peasantry, workers and other socio-economic classes:

53. As a Tribal village in a remote corner of the district Vizianagaram and the boarder of Orissa State, no such organisations in the village.

Political parties in the village:

54. The Indian National Congress (I) and Telugu Desam parties are mainly having political bases and recognition among the people of this village.

Assembly elections:

55. This village falls in the jurisdiction of Nagur Legislative Assembly Constituency. In the last election, this constituency returned a candidate belonging to Telugu Desam party in the ruling clique in the State. Earlier the Congress (I) was maintaining political monopoly over this area. This constituency was reserved for Scheduled Tribe. So the elected candidate belongs to Scheduled Tribe.

Lok Sabha Elections:

56. Kalliti village and Legislative Assembly constituency of Nagur come under the jurisdiction of Parvathipuram Lok Sabha constituency. This constituency also returned the Telugu *Deasam* party in the last elections held in 1984. This is also reserved for Scheduled Tribe candidate on the basis of population.

Voting behaviour in the elections:

57. Organisational trend in this village based on any dividing factors, such as occupation, hamlet, etc., appears to be scarce or even nil. Even the people in this village as a whole do not constitute an organisation at least for the sake of being organised. In fact, the reasons for this trend is that there has been no incentive for them to organise. There is no trend of tension, not of any dissent in the atmosphere of the village. However, the tribes are united in their own way. They normally live in peace, unless otherwise provoked. Moreover, the various political parties frequently proclaim in public their views on the various problems facing the State and the village, in particular, but little reaches the people living in the village.

58. The villagers in general may not have very clear and definite knowledge of the country's geography, history or on current events, it can not be said that they are lacking in social awareness. Many of them are frustrated on their own living conditions though they do not knowhow to pull out of them.

Range of contact with outside world:

59. People living in Kalliti, being economically backward and belong to tribes, do not travel much outside the jurisdiction of forests earmarked for them to collect minor forest produces and carry 'Podu' cultivation. The produce so collected are sold in the local

markets ('Shandy') to purchase in turn other essential commodities of day to day living. The tribals do not possess any desire to travel to other places unless compelled by some strong economic reasons. As they do not have their kin and kith outside the range of forests, there is no need to travel much on this account too. Thus, their range of contact with outside world is very much limited, mostly to the neighbouring villages including Gummalakshmipuram. In some rare events few males numbering between 15-20 travelled to Parvathipuram, head quarters of the revenue division and Integrated Tribal Development Agency (I.T.D.A.) to present a memorandum. In addition to this, two males visited Puri in Orissa state and three males visited Tirupati on pilgrimage. In case of females, they have not moved this far. Thus, the travel index calculated on the suggested lines is very poor in case of females which is 55 Kms., and in case of males it is slightly better with 78 Kms.

Knowledge, attitude and opinion about important matters of public interest:

60. The *Girijana* Corporation is supplying all essential commodities such as rice, oil etc., to the tribals at subsidy rates and it also purchases the forest produce collected by them, paying remunerative prices. Due to these facilities provided by the Government to the tribal people, they are not in a position to know the current problems arising out of the rise in prices and shortage of essential commodities etc., Even they do not worry about un-employment problem, because as per Land Transfer act of 1917, all the landed property had been transferred to the tribes in the Agency area. Due to provisions of this Act, all agricultural labourers at once, had become land owners in the village. Originally people of the village are not having knowledge about this important matter. Now they became conscious of the momentous measure which will usher in new prosperity to the land and its people.

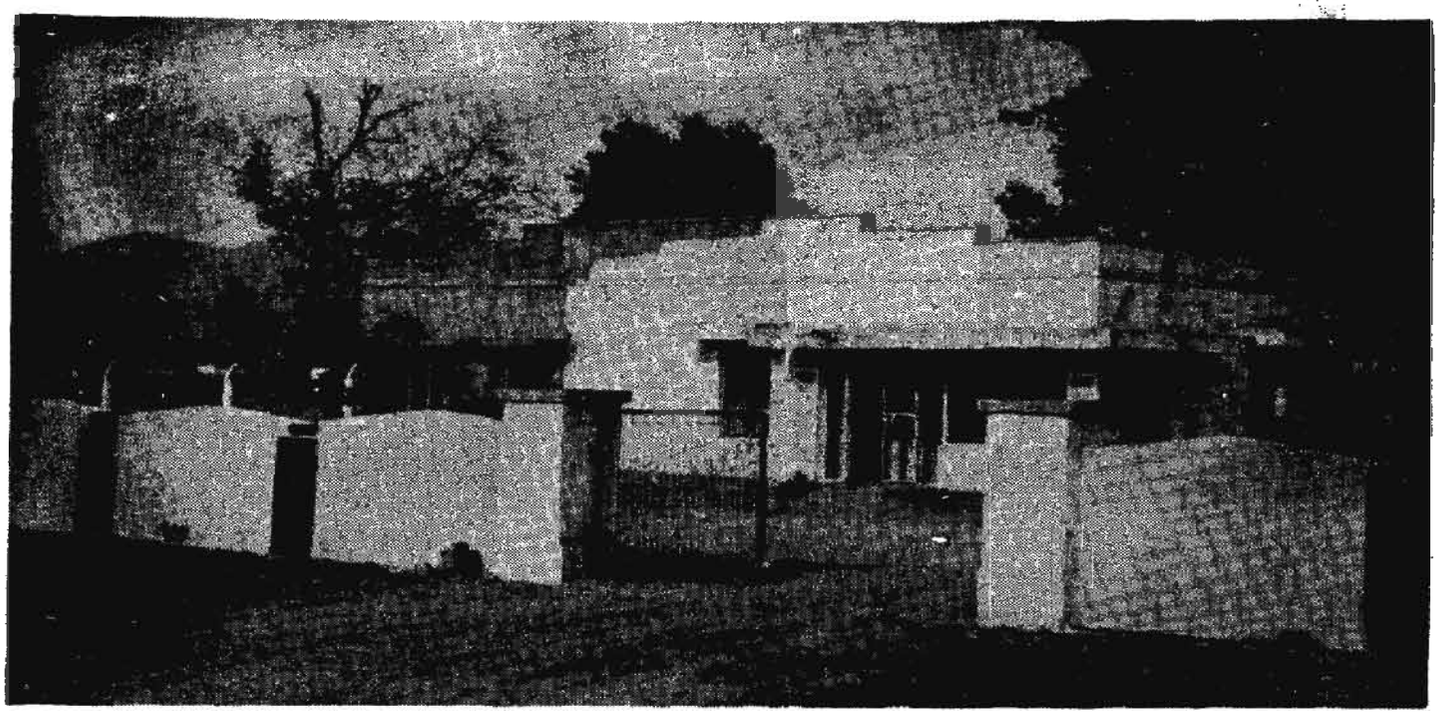


Fig. 45. I.T.D.A. Guest House - at G.L. puram

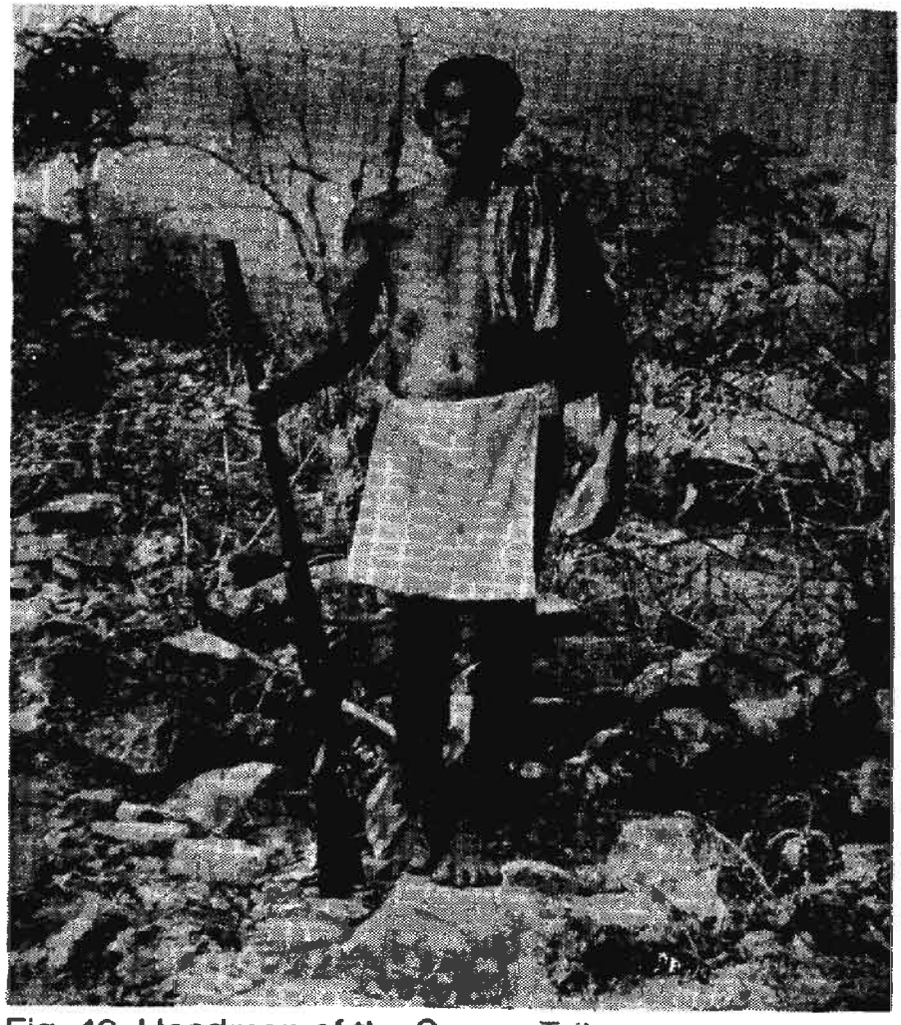


Fig. 46. Headman of the Savara Tribe.
He is also the protecter of the Tribe, Wilding the gun to protect the people from wild animals.

CHAPTER V

CONCLUSION

1. Kalliti is a village situated away from the normal hub-dub of civilisation. It is a small village of about two hundred inhabitants who are scheduled tribe. They are known as Girijans or Adivasis, whose economy, culture and social order are guided by the age-old customs and traditions handed down from one generation to the other. The chief source of their livelihood is cultivation and collection of minor forest produce. The crude type of cultivation practised in these parts is known as 'Podu' shifting cultivation. Some householders are also having permanent terraced lands in which they raise suitable crops. These people depend heavily on monsoon rains and employ primitive tools to carry on their activity. As such, the yields were low and precarious. The people therefore depend upon the surrounding forests to collect all kinds of edible roots and fruits and hunt small game. They also collect honey, resin, lac etc., which were sold to the outside world. In this regard, there is slight improvement in the position compared to the circumstances prevailing some 25 years ago. In the olden days, the different varieties of forest produce collected by these tribal people were sold in the weekly 'Shandies' held either at G.L.Puram or at Kedaripuram. The returns from the sales of these items were not always as expected. But now the tribal people were provided assured market for these items. The collected items were sold in the Girijan Corporation out lets specially established to accommodate these tribals. Certainly this is a welcoming sign.

2. Further, the Girijans were supplied with rice and other essential commodities at subsidised rates through Girijan Co-operative Stores. This is another favourable development in the living conditions of the Girijans. Now the Girijans are not only getting remunerative prices which are certainly higher than those offered by the local business community people, but also they are getting all the essential items like, rice, salt, kerosine, oil, cloth etc. at subsidised rates. Because of these welfare measures provided by the Integrated Tribal Development Agency (I.T.D.A.) a Government organisation established solely for the upliftment of tribal people in the State, the life of tribal people has become some what comfortable and happy to some extent. Otherwise, the tribal people of Kalliti and its surrounding areas might have been at the mercy of the money lenders, liquor-dealers etc operating in this area who were always alert to grab any chance that come their way.

3. Since the attainment of Independence many plans were drawn to place the tribals on par socially, economically, culturally and politically with the rest of the people in the country. In this direction, a widely accepted measure suggested was the geographical solution viz., a policy of bringing the tribal people down to the plains. Though this may appear as a possible alternative for eradicating the evils connected with the practice of 'Podu' cultivation, it has got some serious draw backs. When all the tribal people vacate their abodes on the hills and hill ranges, there is every possibility of these places becoming breeding grounds for predators and places of refuge for anti social elements like decoits and terrorist. Besides, there are signs of land-starvation every where and to distribute good and sufficient land to the new settlers would have serious repercussions in the society. In view of the situation arising from such a move, it is better if the Girijans are learnt to utilise their time more productively by providing suitable opportunities to exhibit their inherited skills in arts and crafts. This can be achieved by

providing facilities for vocational and technical training to these tribes near their residences. There is scope for a variety of subsidiary industries such as bee-keeping, basket making, scriculture, fruit preservation and preparation of palm-gur, which can be profitably nurtured. Any tribal welfare programme has to be based on respect and understanding of tribal culture and traditions. The welfare and development programmes in tribal areas invariably involve a measure of disturbance in relation to traditional beliefs and practices. In their implementation, therefore, the confidence of the people and the understanding and the good-will of the elders of the tribal community become important. The only way of achieving it is development of education, art and language.

4. Illeteracy among the Savaras is the greatest handicap in the organisation of any developmental activity. On account of this utterly disturbing phenomenon, the Savaras remained back-ward in all the spheres of life for centuries together. A desirable break through was achieved when a school was established in Kalliti recently. Now that a script was developed to Savara language, teaching should be carried out in that language. A syllabus should be drawn up for primary stages incorporating activities familar to the tribal folk. Making efforts to improve literacy among the tribals is another development from that of the last survey. If efforts were made to make them learn their own language, things may start showing improvement for a change.

5. Modern medicines have not found favour with these people owing to their superstitious out look of life. The tribals have their own medicine men, their own method of diagnosis and cure. Diseases are generally attributed to the work of evil spirits. This attitude of the tribal people can be changed, if not only the administration but also the medical practioners approach these people in a spirit of love without any desire to impose themselves on them. By patience, skill and sheer friendliness these barriers can be broken and then those who never knew relief from pain and fever will accept them with gratitude and hope. Indigenous systems of medicine must be explored and simple natural remedies used whenever possible. In this way the healing touch of science will reach the tribes.

APPENDICES

Savaras--A brief historical account

Dr. G. V. Sithapathi* who did much research among the tribes, particularly of the Savaras, finds mention of them in the ancient Sanskrit literature in *Aitareya Brahmana, Ramayana, Mahabharata* and other epics. He is of the opinion that the ancient Sabaras are the modern Savaras. He finds mention of them in the ancient edicts also. According to him, the ancient Sabaras seemed to have lived on the plains, established kingdoms and dynasties and were in good status. Dr. Sithapathi, in the 'Korni'edict traced by him, finds a mention of the battle fought between Kamarnava--the founder of the Ganga dynasty in Kalinga (present Orissa State) Kingdom and the Sabara King (Sabaradithya) at about 730 A. D. at Dantapuram (a place at a distance of about 10 miles from Srikakulam Railway Station).

2. The learned author finds much similarity between the languages of the Mundas, Santhals, Birhor, Juang and Ho tribes in the Central Provinces (present Madhya Pradesh) and of the Gadaba, Pareng and Remo tribes in the north-west of Visakhapatnam and of the Savaras and is of the opinion that these languages might have originated from the same mother language. He supposes that all the above tribes might have originated from the ancient Sabaras and that they might have migrated from the southern part of the Gangas to Vindhya mountains; later to the Central Provinces (Madhya Pradesh) and thence to the north-western part of Ganjam, Visakhapatnam and Srikakulam Districts.

3. At present, the Savara country extends from Mandasa in the east of Gunupuram in the west, from Parlakimidi in the south to over 20 miles in the north. Besides this, it is spread over the hills to the west of Chilakasamudram and in Parvathipuram Palakonda and Tekkali Taluks of Drikakulam District and in Parlakimidi Taluk in Ganjam District of Orissa State.

4. The Savaras in the northern part have been influenced by the Oriya language whereas those in the southern part have been influenced by the Talugu language.

5. "The name is derived by General Cunningham from the Scythain sagar, an axe, in reference to the axe which they carry in their hands. In Sanskrit, sabara or savara means a mountaineer, barbarian, or savage. The tribe has been identified by various authorities with the Suari of Pliny and Sabarai of Ptolemy. 'Towards the Ganges', the latter writes, 'are the Sabara, in whose country the diamond is found in great abundance'. This diamond-producing country is located by Cunningham near Sambalpur in the Central Provinces (now Madhya Pradesh). In one of his grants, Nandivarma Pallavamalla. a Pallava King, claims to have released the hostile King of the Sabaras, Udayana by name, and captured his mirror-banner made of peacock's feathers. The Rev. T. Foulkes identifies the Sabaras of this copper-plate grant with the Savaras of the eastern ghats. But Dr. E. Hultzuch, who has re-edited the grant, is of opinion that these Sabaras cannot be identified with the Savaras. The Aitareya Brahmana of the *Rig Veda* makes the Savaras the descendents of the sons of Visvamitra, who were cursed to become impure by their father for an act of disobedience, while the Ramayana describes them as having emanated from the body of Vasista's cow to fight against the sage Visvamitra".[1]

6. From the above account, it may be inferred that the Savara is a very ancient tribe

* Article in Telugu, entitled *Adimanivasulu,* by Dr. Gidugu Venkata Sithapathi, in the book, *Andhra-Sarvasvamu,* edited by Sri Maganti Bapineedu (Madras: 1943), pp. 95-98.

1. E. Thurston, *Castes and Tribes of Southern India,* Vol. VI (Madras: 1909), pp. 304-305.

that had reigned over certain parts of the country.

Sub-divisions

7. "The following twenty-five sub-divisions have been recorded:- (1) Arsid Savara: (2) Based Sora (or) Beseng Savara: (3) Bimma Savara; (4) Bobiddili Savara; (5) Dondiya Savara; (6) Gontora Savara; (7) Jadu Savara; (8) Jaro Savara; (9) Jati Savara; (10) Jurai Savara; (11) Kampu Savara; (12) Kindal Savara; (13) Kimsed or Kissor Savara; (14) Kudumba Savara; (15) Kumbi Savara; (16) Lambalanijiva Savara; (17) Luang Savara or Luara Savara; (18) Mala savara; (19) Mara Savara; (20) Moni Savara; (21) Muli Savara; (22) Mutta Savara; (23) Sarda Savara; (24) Sudda Savara; and (25) Tekkali Savara".[2]

8. "The Jati Savaras, * *i.e.,* Savaras *per excellence,* regard themselves as superior to other divisions, the superiority being conferred by their abstention from the flesh of the buffalo, but not that of the cow. Kindal Savaras are basket-makers *(Kindal* is a Savara word meaning basket). Kumbi Savaras are potmakers. Luang or Luara Savaras and Gontora Savaras are workers in metai, the former in iron, and the latter in brass and bell-metal. Savaras of the low country are called Kapu Savaras or Pallapu. The Kapu section is sometimes called Kuduga or Bissoyi, derived from the Savara word 'Bissi' meaning salt. Among the Jati Savaras, there are three social divisions, *viz,* Gamangs, Buyyas and Parjas. The official village head is also called Gamang. The Buyyas are the priests; the Parjas are commoners and inferior in status".[1]

9. The sub-divisions among the Savaras according to Thurston are as follows:-

"A-Hill Savaras

(1) Savara, Jati - Savara (Savaras *per excellence),* or Maliah Savara. They regard themselves as superior to the other divisions. They will eat the flesh of the buffalo, but not of the cow.

(2) Arsi, Arisi or Lombo Lanjia. Arsi means monkey and Lombo Lanjia, indicating longtailed, is the name by which members of this section are called, in reference to the long piece of cloth, which the males allow to hang down. The occupation is said to be weaving the coarse cloths worn by members of the tribe, as well as agriculture.

(3) Luara or Muli. Workers in iron, who make arrow heads, and other articles.

(4) Kindal, Basket-makers, who manufacture rough baskets for holding grain.

(5) Jadu. Said to be name among the Savaras for the hill country beyond Kollakota and Puttasingi.

(6) Kumbi, Potters who make earthen pots. 'These pots' Mr. Fawcett writes, are made in a few villages in the Saora hills. Earthen vessels are used for cooking, or for hanging up in houses as fetishes of ancestral spirits or certain deities.

B. Savaras of the low country

(7) Kapu (denoting cultivator), or Pallapu.

(8) Suddho (good).

It has been noted that the pure Savara tribes have restricted themeselves to the tracts of hill and junglecovered valleys.....The Kapu Savaras are said to retain many of the savara customs, whereas the Suddho Savaras have adopted the language and customs of the Oriya Castes".[2]

2. Aiyappan, *Report on the Socio-economic Conditions of Aboriginal Tribes in the Province of Madras* 1948), p. 78.

*Dr. G. V. Sithapathi: 'The Soras' -- An article published in the *Journal of the Andhra Historial Research Society,* Vol. XIII Parts 3 & 4.

1. Aiyappan, *op.cit.,* pp. 78-79

2. Edgar Thurston, *op. cit.,* Vol. VI, pp. 307-308.

10. The elderly Savara informants of this village are unable to give any account of their origin. They are aware of only three divisions among them *viz,* Jati Savara, Kapu Savara and Mali Savara, though all the Savaras of this village are Jati Savaras only.

11. Jati Savaras are people that live in the interiortracts of forests, retaining all their customs. They claim that they are superior to the other two divisions with whom they do not interdine. They abstain from eating flesh of buffalo though meat of cow is relished by them.

12. Savaras of the plains area are called Kapu Savaras. They have adopted the customs of plains people. So, traces of amalgamation are apparent among these people and their customs and way of living are a blending of those of hill Savaras and of the plains people.

13. Mali Savaras are the people that live in Orissa State and their habitat is only 10 miles from Kalliti village which is very near the boundary limit of Andhra Pradesh with Orissa.

Physical features

14. The physical features of the Savaras can be distinguished from others. They are black in complexion with well built physique of medium height varying from $4^{1/2}$' to 5' 10", (Figure 3). A few of them are also light brown in colour. Women present a gorgeous appearance with their ornamental bead necklaces and can be easily identified at a glance even in *shandy* places. Most of the men have long hair with a knot. Males of the present generation are slowly taking to modern style of cropping the hair. The hair style of men is locally known as *reredu* and that of women is called *kokoyu.* Men and women comb their hair in the morning hours, applying *kagu or kanuga* (pongamia glabra) oil. They part the hair in the middle, dress it with a comb and knot it at the back.

Honesty

15. Savaras are noted for their honesty. Their sense of honesty may be illustrated by the incident described below by Sri Sitapathi.

16. "One Savara youngman went to the forest but could not get even a fish or a bird for his sauce. He returned home with his bow and arrows. His mother served him more porridge without any sauce. "What mother! how can I eat this? 'O, you big man, spent two hours but could not find a fish. You do not deserve more than this', said his mother. He was excited, there was the bow and arrow-he shot his mother dead. After her death, he began to cry. The neighbours came, 'I did this crime' he said. According to the tribal laws, he was fined, forced to give dinner to all the villagers and drink. This was done. Two months later, the police came to know of it, and arrested him. 'Who are you?' he said to the police, 'I committed this murder, I was punished for that, the whole thing was closed, who are you now to renew the case?'. It was not possible to convince that youngman that he was to be tried by the police according to the British laws. 'Who are these British?' he said. 'We live in our land. We are subject to the tribal laws and I was already punished' and then the case came for trial. I was asked to be helpful to Mr. Austin. the Agent. He was holding the sessions. The tribal would repeatedly say, 'why all this bother. I admit I committed this murder, punish me if you have to punish me'. One man on prosecution side entered into the box. The accused asked him, 'What fellow, were you there when I committed this murder? Were you in the room when I killed my mother. You went to Parlakimidi to the *shandy,* I know. You brought me also some things. Then the District Collector asked me to tell him. 'We shall give him an opportunity to cross-examine, let him not disturb.' When I translated this to the accused he burst out saying, 'What is this judge-When I speak the truth and confess, he does not believe me. But when the false witness enter into the box and prattle nonsense, he will listen to them (him?) What is this justice?"

Language

The mother tongue of savaras is Savara language. Most of the women do not know Telgu language which is spoken by the people of the neighbouring plains. Besides their own Savara language, Telugu is spoken by 50 persons 41 -- males and 9 females out of the total population (137) of the village (Table 41). Their medium of negotiation with the outside people, especially in the weekly *shandies,* etc., is nothing but Telugu, though corrupt. Following are some words of Savara language with their English equivalents:

SOME LOCAL WORDS AND THEIR MEANINGS

Savara Language (1)	(2)	*Meaning in English*
Vang	..	Father
Yang	..	Mother
Kaku	..	Brother
Oba	..	Younger brother
Salo	..	Wife
Ayya	..	Son
Ayang	..	Sister
Kakey	..	Elder sister
Mama	..	Uncle
Awang	..	Aunt
Jujun	..	Grand father
Yuyu	..	Grand mother
Yayang	..	Mother's younger sister
Dada	..	Father's brother (elder or younger)
Vasingnam	..	Where is your house?
Vanam janayam	..	What is your father's name
Kasim	..	Fowl
Kimma	..	Goat
Tangili	..	Cow
Kimboan	..	Pig
Bassi	..	Salt
Minyol	..	Vegetable oil
Guba	..	Call
Ma	..	Go
Jai	..	Come
Gadana	..	To drink water
Asodamar	..	Man
Dhanqdi	..	Woman
Saroba	..	Field
Poga	..	Tobacco

Counting of numerals

2. The numeral system of the Savaras as reported by Sri Seemala Nandru, the village Naiko, is as accounted below:

SAVARA NUMERALS

Boys	..	One
Bagu	..	Two
Yagi	..	Three
Unji	..	Four
Monloi	..	Five
Thuru	..	Six
Gulji	..	Seven
Thamji	..	Eight
Theemji	..	Nine
Galji	..	Ten
Galmu	..	Eleven
Miggallu	..	Twelve

To count after 12, they use either the Talugu numerals or repeat the same numerals such as:

Boye for thirteen
Bagu for fourteen

which may be construed as addition of the same figures (numerals) to 12. The further decennial numerals,

Sologa or Bokkodu	..	Twenty
Bokkodu galji	..	Thirty
Bakodi	..	Forty
Bakodi galji	..	Fifty

are also used by them. But it is not quite clear whether these are derivations or independent of the twelve numbers. However, the word *'solaga'* is evidently a Telugu word. Sometimes, they use a combination of Telugu as well as Savara numerals to the extent possible. For instance, to say 200, they utter *bagonda* -- a combination of *bagu* + *vonda*

Bagu (Savara language)	..	2
Vonda or Nooru (Telugu language)	..	100

3. It is of some interest to compare these findings with the observations of Mr. Fawcett

in connection with the use of duodecimal system by the Savaras.

"On asking a Gomango how he reckoned when selling produce to the Panos, he began to count on his fingers. In order to count 20, he began on the left foot (he was squatting), and counted 5; then with the left hand 5 more; then with the two first fingers of the right hand he made 2 more *i.e.,* 12 altogether; then with the thumb of the right hand and the other two fingers of the same, and the toes of the right foot he made 8 more. And so it was always. They have names for numerals upto 12 only, and to count 20 always count first twelve and then eight in the manner described, except that they may begin on either hand or foot. To count 50 or 60, they count by twenties, and put down a stone or some mark for each twenty. There is a Saoras story accounting for their numerals being limited to 12. One day, long ago, some Saoras were measuring grain in a field, and, when they had measured 12 measures of some kind, a tiger pounced in on them and devoured them. So, ever after, they dare not have a numeral above 12, for fear of a tiger repeating the performance".[1]

4. This shows that the counting method of the Savaras continues to be what it was in years past, with slight changes brought above by the Telgu influence which is nothing but natural as the Savara contact with the Telugus is more and more increasing both in frequency and form.

Week names

5. The names of the days of the week are just like Telugu names. The names of the day of the week in Savara language, and its Telugu and English equivalents are as follows:

NAMES OF WEEK DAYS IN SAVARA, TELUGU AND ENGLISH LANGUAGES

Savara (1)	*Telugu* (2)	*English* (3)
1. *Adivaram*	*Adivaram*	Sunday
2. *Somavaram*	*Somavaram*	Monday
3. *Mangalvaram*	*Managalavaram*	Tuesday
4. *Budhavaram*	*Budhavaram*	Wednesday
5 *Lakshmi-varam*	*Lakshmivaram or Guruvaram*	Thursday
6. *Sukravaram*	*Sukravaram*	Friday
7. *Sanivaram*	Saturday	

Months

6. The names of the twelve months in a year are as follows:

NAMES OF MONTHS IN SAVARA AND TELUGU LANGUAGES AND THE CORRESPONDING ENGLISH MONTHS

	Savara (1)	*Telugu* (2)	*Corresponding English months* (3)
1.	*Thamegai*	*Chaitram*	March-April
2.	*Vaisakha*	*Vaisakha*	April-May
3.	*Mumikoli*	*Jyesta*	May-June
4.	*Ashada*	*Ashadha*	June-July
5.	*Avati*	*Sravanam*	July-August
6.	*Induva*	*Bhadrapada*	August-September
7.	*Dasara*	*Asvija*	September-October
8.	*Karthika*	*Karthika*	October-November
9.	*Paiakam*	*Margasira*	November-December
10.	*Sankranthi*	*Pushyam*	December-January
11.	*Sivarathri*	*Magha*	January-February
12.	*Dolo*	*Phalgunam*	February-March

School

7. Though there is an elementary school in Kisai-a village at a distance of 2 miles from the village, none of the boys and girls of Kalliti village attend this school as communications through the forest are difficult.

Leisure and recreation

8. The Savaras of the village spend about 3 months in a year (March to May) in collecting mangoes, edible roots and tubers and *ippa* (bassia latifolia) nuts from the forest. They make gruel out of a power prepared from mango units or shells known as *tenku.* During this period, they also spend the time in collecting fuel from the forest. The usual leisure hours in a day are from 6 a. m., to 10 a. m. During these hours they look after their

1. E. Thurston, *op. cit.*, Vol. VI, pp. 311-331

children and attend to some of the sundry household works. They go for hunting during the summer season. They enjoy leisure at the time of worshipping the deities and on festival occasions. A description of the deities and spirits, their conception of the universe, the human soul, the universe and sin, the observance of festivals, the worship of deities and the village organisation is given in the following pages.

Deities and spirits

9. The Savaras have supreme faith in the spirits and deities which are believed to guide their prosperity or fate. Some of these spirits are said to be benign and they are worshipped with a sense of gratitude; some are malignant and these are appeased by customary offering of sacrifices and some spirits are neutral or indifferent and these are worshipped occasionally. In order to ward them off from the innumerable spirits, Savaras devote a greater part of their time, energies and wealth in propitiating or appeasing these deities or spirits. They believe that all the ailments are caused by the evil spirits whereas good is done by the benevolent spirits. To the particular evil spirit that caused the ailment, the Savara would say, 'the other day I offered you a calf, today I am offering a goat, how long are you going to keep my son ill, I have done my duty, you have not done your duty'. He would challenge the spirit.

10. Sonuman is the general name for Savara deities and spirits. *Suman* is a contracted from of the word. Through all deities and spirits may be called Sonums, the Savaras mention by different names, several orders or classes of deities and spirits and include in the list, an order known by the name of Sounms. The order of classes of deities and spirits* is an shown below:

(1)	Sonum-an-ji	(2)	Bonad-an-ji
(3)	Jnonad-an-ji	(4)	Manni-n-ji
(5)	Sunni-n-ji	(6)	Badong-an-ji
(7)	Kitting-an-ji	(8)	Daiyn-an-ji
(9)	Raja-n-ji	(10)	Patara-n-ji
(11)	Kuara-n-ji	(12)	Adang-an-ji
(13)	Malla-n-ji	(14)	Bullu-n-ji
(15)	Jalba-n-ji	(16)	Bulka-n-ji
(17)	Radob-an-ji	(18)	Raga-n-ji
(19)	Jojo-n-ji and	(20)	Yoyo-n-ji
		(21)	Kulba-n-ji.

11. In each of these classes again there are innumerable deities and spirits. These spirits include various hill spirits and human souls and also those controlling the various contagious diseases, vegatables etc. The Kittunganji constitutes a class of deified heroes or demi-gods in human form and some of them belong to the Hindu *puranas*.The number of the Kittungs is variously given as seven, nine and eleven. The names of the eleven Kittungs are (1) Argatta, (2) Bimma, (3) Gersada, (4) Jaganta, (5) Jode-pula or Jode-bulla, (6) Mutta, (7) Peda or Pedra-mad-tung, (8) Ramma, (9) Rung-rung, (10) Tete and (11) Tumanna. Argatta is considered to be the brother-in-law of the remaining 10 Kittungs. Some of the Savaras, particularly those that have come into contact with the people of the plains identify Argatta with Krishna; Bimma with Bhima of the *Mahabharata;* and Ramma with Rama of the *Ramayana*.The Kittungs, as the Savaras tell us, lived in the Savara country for a long time and went away to the *baseng-desa* (salt country) by which they mean the country towards the sea. They get the salt they require from this country and it lies to their south. The Sora word for south is *basengan-a-seng* (salt side).

12. The Kittungs were masters and lords of the Savara country during the time they stayed there and even the Sonums were rendering service to them. They left the country not on account of any ill-feeling or quarrel but of their own free will and when they left it, the Sonums escorted them, carried their luggage on the way, and returned to the Savara country after the Kittungs reached the seacoast.

*Dr. G. V. Sithapathi: 'The Soras' -- An article published in the *Journal of the Andhra Historial Research Society,* Vol. XIII Parts 3 & 4.

13. The memory of the Kittungs is preserved in every Savara house. They find a place in the paintings on the walls. Since they are demi-gods in human form, they are represented as men. Of Bimma and Ramma, the former is supposed to be the elder and progenitor of the Savaras and the latter, the younger and progenitor of the men of the plains. Consequently, the Savaras believe that they are superior to the men of the plains.

Notion of supreme deity

14. Sun, the supreme deity among the Savaras, is called by various names in different regions, *viz,* Dharma Boya, Lankan, Ayungang, Daramman, Uyungan, Dharam Deota, Sing Bonga, Gaddel or Gadel-Jang, all referring to the Sun or the position of the Sun in the sky. People of this village call the Sun as Uyungan or Uyo. He is considered as the life giver. At the time of worship, it is absolutely necessary that there should be a drawing of the Sun on the wall near the place of worship. An additional drawing of a snake also is found, probably, to represent the eclipse of the Sun which they believe to be due to the periodical swallowing of the Sun by a snake. The Savaras explain the story of the snake swallowing the Sun and the Moon not due to their position being a subordinate one to that of the snake but due to a gift of the Sun to the snake to make a show of swallowing them (Sun and the Moon) so that people on earth will make plenty of offerings to the snake. The Sun deity is supposed to cause all births. He is worshipped immediately before or after marriage at any time between 8 a.m. and 3 p.m., in the household itself. Though the Sun deity is called by different names in different areas, the sacrifices made are a white goat, a white cock and a pig. Particularly, the colour of the goat must be white and not black. Besides innumerable deities, they have adopted some of the Hindu deities of the plains, such as Jamaboja (Yama, the God of death) and the idea of heaven or hell. They believe that all the ancestral spirits live together in one and the same place.

Conception of the universe

15. They consider the sky *(ruangas)* as the above of the Uyunga (Sun); the Moon (Angaitha) is his wife, the stars and planets as their children; Ringeboi is the Goddess of wind and Ganuiboi, the Goddess of rain. Sonums are supposed to cause or manifest the forces and phenomena of nature. In short, every house is treated as the abode of a deity (Dako-sung-boi also--stay-housedeity) and every important part of a house has a special deity, *viz,* Kuda-boi at the hearth, Medi-boi on the loft, Ganon-roi-al-Sum at the caves of the thatched house and Garna-da-sun at the threshold.

Conception of sin

16. One who observes the customary rites, formalities, ceremonials and festivals, is considered by Savaras to be a good man—*bangse-mar*. One who does not observe or fails to observe the customs *(ukka)* is considered a *ranka-mar* (bad-fellow man). They believe that the punishment for the sin is meted out by the offended deity or the spirit. The nature of life and avocations of their ancestral spirits and deities are sometimes revealed through seances. According to the belief of the Savaras, the life of the Sonums is similar to that of the human beings on earth. The spirits and deities are said to be very fond of liquor and therefore come close to the liquor pots.

17. As they (Savaras) ascribe disease, every untoward occurrence or adversity in life and every case of death to one or the other of the various evil spirits which may work either on their own accord or under the influence and direction of sorcerers controlling them, when a person suffers prolonged illness, first of all they consult a diviner, to ascertain the cause of the illness and its source. The rites

for diagnosis are of a magico-religious character while the treatment varies with the results of the seance which is a purely, religious one; in some cases, it is magico-religious; in some other cases it is magico-medicinal also.

18. They think that the efficacy of the drugs increases if they are administered by the medicine man along with some spell. Some medicines are considered to be so powerful that they can ward off the evil effects of sorcery. *Solan-a-regam*--sorcery medicine, a mixture of more than a dozen drugs is put in a small case made of five metals--copper, brass, silver, iron and gold and the case is tied as an amulet called *dongra* to the wrist or waist of the victim. This is followed by the sacrifice of a fowl or a goat or a pig to the spirit as revealed by the diviner at the seance.

19. Adultery (other than incest), theft and falsehood, though treated as offences, are not considered sinful *(erse),* as they are not offences against the deities and spirits. Murder is considered as an offence against the society. The culprit has to pay compensation to the bereaved family as decided by the elders of the village and sacrifice an animal to propitiate the ancestral spirits and the Sonums in general and distribute the flesh of the sacrificed animal and liquor as well among all the families in the village. Cases of theft and adultery are very rare among the Savaras. Though, cases of murder are many, the culprit does not hesitate to speak the truth and never tries to conceal the fact or deny the act.

Conception of human soul

20. The Savaras conceive that every person has, besides the corporal body, two substances--one is known as *baleng-purada-n* (substance that maintains the life of the body) or *sanna-purada-n* and the other *suda-purada-n* which is identified with the heart. This *sanna-parada-n* is born with the body and it remains in the body as long as the body lives and it dies with the body. Breathing, snoring and the movement of the limbs, etc., are explained with reference to the influence of the *suda-purada-n* which never leaves the body. The *suda-purada-n,* though born with the body of a person is independent of the body and can leave and re-enter the body as it does frequently, when the body sleeps. It does not die with the body and is immortal. The mental, moral and other activities of a person are attributed to *suda-purada-n.* The *suda-purada-n* re-enters the body when the person awakes. Dreams are supposed to be due to the wanderings of the *suda-purada-n* which in its course of wanderings comes across such *suda-purada-n.*

Transmigration of the human soul

21. The *suda-purada-n* can never have rebirth so long as it remains in the stage of a *kulba.* It may, if it so desires, have a rebirth only after it becomes an ancestral spirit. It all depends on its will and pleasure. The medicine man knows all the details about the *kulba* that possesses a person and of driving away the *kulba* from the person that is afflicted by the *kulba.*

22. Their conception of *karma* does not go beyond the performance of the stipulated or customary ceremonies, rites and festivals. Failure to perform the funeral rites of the dead person would keep the *suda-purada-n* of the dead person in the stage of a *kulba* and bring upon the dilinquent the wrath of the *kulba* as well as of the ancestral spirits interested in that dead person. The Savaras are, therefore, very particular about the performance of the funeral rites and there is hardly a case of neglect in this matter.

Definition of Workers:

At the time of taking Census, the livelihood pattern of each individual is also ascertained and tabulated. Broadly the population is divided into workers and non-workers, depending on the nature of activity, one is engaged in to eke out a livelihood. The information on economic activity of the individuals was being collected right from 1872 Census. But the concepts and definitions used to identify a worker are often changing. From the point of view of comparability of data, it is important to note the conceptional changes in the definition of worker from the 1961 Census onwards.

As of 1961 Census, persons engaged in productive work whether they derive income or not were treated as 'Workers'. In respect of 'Seasonal Work' like cultivation, Livestock, Household Industry, etc., if the person had some regular work, for more than one hour a day throughout greater part of the working season, he/she was recorded as a 'Worker' persons who were temporarily incapacitated, under trial prisoners, if they were working before were also treated as workers.

The 1961 Census adopted a dual reference period of working season for those engaged in 'seasonal work' and 15 days for those in regular work.

There has been no change in the non-workers category who included students, housewives, dependents, persons permantly disabled from work, retired persons, people of independent means for they need not work, beggers, convicts in jail, unemployed persons, etc.,

In the 1961 Census, workers were covered under the following categories:

(i) Working as cultivator
(ii) Working as agricultural labour
(iii) Working at household industry
(iv) Doing work other than (i), (ii), & (iii).

In the 1971 Census, considerable departure was made in respect of the economic questions. The main activity of the person was ascertained according to the time spent basically as s worker producing goods or doing services or as a non-worker. For regular work in industry, trade and commerce or services, the reference period was one week prior to the enumeration and for seasonal work such as agriculture preceeding year Further, 'secondary work' was also recorded in respect of persons returned as part-time workers. At the 1981 Census, it was considered desirable to have as a detailed a profile of the working population as possible, maintaining the comparability with 1961 and 1971 data. An attempt was made to find out if a person had done any 'work' at all during the preceeding year. 'Work' is defined as any economically productive activity which involves not only actual work but effective supervision and direction of work too. Thus the questions on aconomic activity were designed to identify all workers, regular or seasonal, and non-workers, with reference to the last one year prior to the date of enumeration. It was intended to find out how many had worked during 'major part of the year' i.e. worked for 183 or more days. Information regarding 'secondary work' done by regular workers, and marginal work done by non-workers was also collected. All others who did not do any productive activity, whether they derived some income such as pension, rents or not were classified as non-workers. A significant feature of the 1981 Census was the collection of information on 'marginal workers' who had done some work for a period of less than six months during the reference year prior to Census take. At the 1971 Census, though this concept was not present, there was a comparable category called non-workers with 'secondary work'.

The workers class are broadly arranged into four distinct categories as (i) Cultivators, (ii) Agricultural labour, (iii) Persons engaged in house hold industry and (iv) Other workers. There has been no change in these Categories from 1961 through 1981. The type of workers that come under 'Other workers' category include factory workers, plantation workers, those in trade, commerce, business, transport, mining, construction, political or social work, all Government servants, municipal employees, teachers, priests, entertainment artists, lawyers, barbers 'dhobis' etc.,.

GLOSSARY OF LOCAL TERMES

Adakalai	..	Keeping of the goddess Durga at the Jakaradevatha
Adda leaf	..	A kind of leaf used in stitching leaf plates
Adda	...	Local measure equal to one Kilogram
Adijang	..	A ceremony of the birde and the bridegroom entering the house
Akkuppalai	..	A heap of food kept before the God or Goddess for propitiation
Anaba	..	A silver ornament worn on the hair by women
Andodaka	..	Anklet
Angaitha	..	Moon
Ariselu	..	A sweet preparation of rice flour and jaggery cooked in oil
Arsi	..	Monkey God (Hanumanthudu or Hanuman)
Asioneba	..	Owl
Bada	..	Gun
Bajra or Ganti	..	Pearl millet
Barika	..	Village servant
Baru	..	Hoe
Battam	..	Honorarium
Bayardanda	..	Fine paid in the form of pig or goat by the present husband to the former husband while marrying a divorced women
Beerakaya	..	Ridge gourd
Bhuvanam or boda	..	Rice cooked by the traditional priest in Jakaradevatha festival
Birnamar	..	Tribal Council
Bodantam	..	A green leaf vegetable
Bottu	..	A mark of vermilion on the forehead of a woman
Buddi	..	A small kerosene lamp *with or without a glass* chimney
Chaldi	..	Cooked rice of previous night
Chodi		Finger millet
Chodi ambali	..	Finger millet gruel
Dalli	..	A lid made of bamboo ribs
Dappu	..	A native musical instrument
Darbha	..	A kind of grass used for *roofing*
Darani	..	Threshold
Daring digna	..	Kitchen
Demudu	..	God
Disaradu	..	Priest
Diya soong	..	Living portion of the house
Docora	..	A circle formed by the rice corn in connection with the preliminary test for the selection of house site
Donkri and thala	..	Cymbals
Dukandi	..	Bed spread used as an upper garment to cover the body and shoulders
Dunducoi	..	Marriage by elopement
Eduru menarikam	..	Marrying one's father's own sister's daughter
Gadapa	..	Threshold
Garelu	..	A savoury prepared out of blackgram dal

Gavancha	..	Lower garment of a man which is also used as upper garment of woman to cover the body and breasts
Gidugu	..	A palmyra leaf hat
Gijji	..	Knife
Ginne	..	A German silver plate to take food
Gochi	..	Small rag of cloth worn by boys and girls between the two legs and tying it on both sides of the waist thread
Goona or Donga	..	A big pot
Guar	..	Final obsequies
Guggilam	..	Resin
Gunapam	..	Crowbar
Gundruth	..	A kind of bird
Gundujodu	..	A gold or silver ear ornament
Idising	..	A canvas bearing several tri-coloured pictures
Intiperu	..	Surname
Ippa	..	Bassia latifolia
Jammolusara	..	Seed preserved for sowing
Janni or Boya	..	Traditional priest who attends to performing *puja* and sacrifices animals to the village deities
Jaram	..	A fine imposed upon a man who refused to marry a girl with whom he had illicit sexual contact
Jeedi	..	Cashewnut
Jeeluga	..	Aeschgonomenia indica
Kadingi	..	A musical instrument
Kadip and baku	..	Knives
Kadupi	..	A brass or gold nose ornament
Kagu or Karanja	..	Pongamia glabra
Kambam	..	A carved wooden post of 5 feet in length fixed in the burial ground on the *guar* (final obsequies) ceremony
Kandikotha	..	A festival at the time of harvesting redgram
Kanthob	..	A big dried red pumpkin to store grain
Karnam	..	Village Accountant
Kase	..	Fowl
Kasiagare	..	The heart of the cock
Kokoyu	..	Women's hair style
Kolla or Sundri	..	A small basket
Kondajathi	..	Hill variety
Kondapodu or Lollo	..	Hill slope cultivation
Korra	..	Italian millet
Korrapindi	..	Italian millet flour
Kudumboi	..	Midwife
Kumkumbani	..	Tonsure ceremony
Labu	..	A fine imposed by the tribal elders on a man who eloped with a girl and married her
Labo	..	Wooden handle to stir the gruel under preparation
Labothai	..	A kind of wood
Laddalu or Kondade-vathalu	..	Hill spirits or Gods
Longdanda	..	Offering of an animal - the spirit of the deceased husband by the man marrying his widow
Mada	..	Loft
Maganali	..	Eloping with another's wife

Malaka .. A pot to cook the curry

Mamidi tenka .. Mango nut

Marumanuvu .. Widow remarriage

Menarikam .. Marrying one's mother's own brother's daughter

Mukkera .. A brass ornament worn to the nose

Mundri .. A hollow carved but wooden piece used for watering the cattle

Munsiff .. Village Headman

Mutta .. An administrative area consisting of a group of villages controlled by a Muttadar

Orupdol .. Night meal

Pachabottu ... Tattooing

Pagadala-bubbuda or danda .. A multi-coloured beads necklace

Pane .. Flute

Para .. Spade

Pedalang reyadi .. An iron piece of one foot length

Poorillu .. Thatched hut

Pullerukura .. A green leaf vegetable

Rame .. Cat

Rangavalli .. Decorative drawings made on floor with lime powder

Reredu .. Man's hair style

Salung .. Water pot

Sama .. Little millet

Sangoda .. An article made of thin bamboo ribs tied over the oven, on which cereals are for drying

Sara .. Indigeneous liquor

Sarang .. Door-frame

Sarung .. Back yard of the house

Sathuva .. A laddle made of red pumpkin

Seemegarika or Reyadi .. A kind of grass

Sindhoor .. Mark of vermilion on the forehead

Siggonna .. A little of the cooked blood of the sacrificed animal kept over the rice which is kept in leaves before the deity

Somavaram santha .. Monday *shandy*

Sonums .. Spirits or deities

Soong .. Thatched hut

Tambadod .. Midday meal

Tangda or Pakali .. Breakfast

Tarang dading .. A pot to cook rice

Thatti .. Basket

Thodika .. A kind of tree

Thudumu .. A musical instrument

Thumbikura .. A green leaf vegetable

Thungsa .. Saree

Tondolu .. A gold or silver ornament worn to the ear

Tungsup .. A thick and coarse cloth worn by women as saree (lower garment)

Turu .. Harrow

Udarthoi .. A kind of bird

Ulavalu .. Horse-gram

Uyu .. A small patch of hair kept on the scalp after tonsuring

Uyungan or Uyo .. Sun

Vetti	..	Compulsory labour service/labour without payment
Vodise	..	A kind of tree
Voli	..	Birde price
Vonri or *Rokali*	..	Wooden pestle
Yansi	..	Finger ring
Yenjang	..	Toe ring
Yejjodu	..	An eunuch who attends on the witchcraft

APPENDIX TABLES

Table

Distribution of Members classified by Age, Sex and

Age-group	Number of persons who are						
	Head of Household	Wife	Son	Brother Wife	Son's Wife	Brother's	Daughter
1	2	3	4	5	6	7	8
Kalliti							
0–9	–	–	8	–	–	–	11
10–14	–	–	7	–	1	–	2
15–24	–	2	5	–	3	–	1
25–44	9	11	2	–	–	–	–
45–59	4	3	–	–	–	–	–
60+	1	–	–	–	–	–	–
Age not stated	–	–	–	–	–	–	–
Total	14	16	22	–	4	–	14
Anthamaniguda							
0–9	–	–	9	–	–	–	8
10–14	–	–	–	–	–	1	–
15–24	1	3	1	–	1	–	–
25–44	8	8	–	1	–	–	–
45–59	3	1	–	–	–	–	–
60+	–	–	–	–	–	–	–
Age not stated	–	–	–	–	–	–	–
Total	12	12	10	1	1	1	8

No. 1

relationship to head of household where the head is male

related to Head of household				Total			
Sister	Mother	Other Males (Specify) (Son's Son)	(Son's Daughter) Other Females (Specify)	Persons	Males	Females	Remarks
9	10	11	12	13	14	15	16
—	—	2	3	24	10	14	Daughter's husband, Sister's husband,
—	—	—	—	10	7	3	Father, Father's brothe Mother's brother etc.
—	—	—	—	11	5	6	are not revealed in the household schedules.
—	—	—	—	22	11	11	
—	—	—	1	8	4	4	
—	—	—	—	1	1	—	
—	—	—	—	—	—	—	
—	—	2	4	76	38	38	
—	—	—	(3) Son's Daughter 1 Brother's Daughter 2	20	9	11	
—	—	—	—	—	—	—	
—	—	—	—	7	2	5	
1	1	—	—	19	9	10	
—	—	—	—	4	3	1	
—	1	—	(1)Father's Mother	2	—	2	
—	—	—	—	—	—	—	
1	2	—	4	52	23	29	

Table

Age-group	Number of persons who are						
	Head of Household	Wife	Son	Brother Wife	Son's Wife	Brother's	Daughter
1	2	3	4	5	6	7	8
Kothapeta							
0—9	—	—	1	1	—	—	5
10—14	—	—	2	—	—	—	1
15—24	—	1	4	—	1	—	—
25—44	3	5	1	—	—	—	—
45—59	4	1	—	—	—	—	—
60+	—	—	—	—	—	—	—
Age not stated	—	—	—	—	—	—	—
Total	7	7	8	1	1	—	6
GRAND TOTAL	33	35	40	2	6	1	28

No. 1 (*CONTD.*)

related to Head of household				Total			
Sister	Mother	Other Males (Specify) (Son's Son)	(Son's Daughter) Other Females (Specify)	Persons	Males	Females	Remarks
9	10	11	12	13	14	15	16
—	—	2	1 Son's Daughter	10	4	6	
—	—	—	—	3	2	1	
—	—	—	—	6	4	2	
—	1	—	—	10	4	6	
—	—	—	—	5	4	1	
—	1	—	—	—	—	—	
—	—	—	—	1	—	1	
—	2	2	1	35	18	17	
1	4	4	9	163	79	84	

Table No.2

Distribution of members classified by Age, Sex and relationship to head of household where the head is female

Age group	No. of persons who are related to head of Household				Total			Remarks
	Head of the Household	Husband	Son	Mother	Persons	Males	Females	
1	2	3	4	5	6	7	8	9
Kothaguda								
0 – 9		–	1	–	1	1	–	Only female households are available in
10 – 14		–	1	–	1	1	–	Kothaguda only in the other two hamlets, there
15 – 24		1	–	–	1	1	–	are no female households.
25 – 44		1	–	–	1	1	–	
45 – 59		–	–	1	1	–	1	
60 +		–	–	–	–	–	–	
Age not stated		–	–	–	–	–	–	
Total		2	2	1	5	4	1	

Table No. 3

DISTRIBUTION OF HOUSEHOLDS AND POPULATION CLASSIFED BY RELIGION AND CASTE/TRIBE/COMMUNITY AND SEX

Table

Distribution of households and population classified

Religion	Savara				Jatapu			
	No. of House-holds	P	M	F	No. of House-holds	P	M	F
1	2	3	4	5	6	7	8	9
Hinduism	14	76	38	38				
Total	14	76	38	38				
Hinduism	11	48	21	27		4	2	2
Total	11	48	21	27	1	4	2	2
Hinduism	9	40	20	20				
Total	9	40	20	20	—	—	—	—
Grand Total	34	164	79	85	1	4	2	2

No. 3

by Religion and Caste/Tribe/Community and Sex

Total				Remarks
No. of House-holds	P	M	F	
10	11	12	13	14
14	76	38	38	There is no other Religion except Hindu Religion
14	76	38	38	
12	52	23	29	
12	52	23	29	
9	40	20	20	
9	40	20	20	
35	168	81	87	

Table No. 4

Distribution of households classified by Religion and Caste/Tribe/Communiyt and mother tongue of head of household

Religion	Caste/ Tribe/ Community	Number of Households where Mother tongue of head of Households		Remarks
		Language 1 Savara	Language 2 Jatapu	
1	2	3	4	5
Hinduism	Sakara	34	—	There is no other Religion exept Hindu Religion
	Jatapu	—	1	
Total	—	34	1	

Table No. 5

Distribution of houiseholds classified by Number of members and age of head of household

Age of hea· of Household	Number of households having members									
	Single	Two	Three	Four	Five	Six to Seven	Eight to Nine	Teh to Twelve	Thirteen and above	Total
1	2	3	4	5	6	7	8	9	10	11
Below 20	—	1	—	—	—	—	—	—	—	1
20 – 29	—	—	2	2	2	—	—	—	—	6
30 – 39	—	—	1	6	2	2	—	—	—	11
40 – 49	—	2	2	4	3	1	—	1	—	13
50 – 59	—	—	—	—	—	—	1	2	—	3
60 and above	—	—	1	—	—	—	—	—	—	1
Total	—	3	6	12	7	3	1	3	—	35

Table No. 6

Distribution of Households classified by Number of Members and migration status and place of birth of head of household

Migration Status and Place of Birth of Head of household	Number of households having members				
	Single	Two to five	Six to Ten	Eleven and above	Total
1	2	3	4	5	6
A. Non-migrant (Born in the village)	—	22	5	2	29
B. Migrant	—	4	—	—	4
I) Born in Other State Orissa	—	2	—	—	2
Total	—	28	5	2	35

Table No. 7

Distribution of Households classified by Numbers of Members and migration status of the head of the household and last residence and duration of stay of the household who has stayed the longest in the present residence

Number of members	Non-migrant	Number of households where the migration status and place of last residence of Head of the household and duration of stay of the household who stayed longest is					
		Migrant					
		Last Residence in rural area and duration of study Year in present residence					
		Less than 1 year	1 – 5 years	6 – 10 years	11 – 20 years	21 + years	Total
1	2	3	4	5	6	7	8
Single	—	—	—	—	—	—	—
2 – 5	22	—	1	1	3	1	28
6 – 10	5	—	—	—	—	—	5
11 and above	2	—	—	—	—	—	2
Total	29	—	1	1	3	1	35

Table No. 8

Number of persons by age, sex and religion who are studying/ not studying in Educational Institutions.

Religion	Age group	Total		Number not Studying	
		Males	Females	Males	Females
1	2	3	4	5	6
Hindu	5 – 9	16	18	16	18
	10 – 14	10	4	10	4
	15 – 19	7	6	7	6
	20 – 24	4	9	4	9
	25 +	36	36	36	36
	Total	73	73	73	73

Table No. 9

Number of persons by Age, Sex and Studying in Educational Institution by Scheduled Castes, Scheduled Tribes and Other communities

Name of Caste/Tribe/ Community	Age-group-	Total		Number not studying	
		Males	Females	Males	Females
1	2	3	4	5	6
SAVARAS	5—9	15	17	15	17
	10—14	10	4	10	4
	15—19	7	6	7	6
	20—24	4	9	4	9
	25 +	35	35	35	35
	Total	71	71	71	71
JATAPU	5—9	1	1	1	1
	10—14	—	—	—	—
	15—19	—	—	—	—
	20—24	—	—	—	—
	25 +	1	1	1	1
	Total	2	2	2	2

Table

Distribution of population classified by

Educational level	Age							
	5 to 9		10 to 14		15 to 19		20 to 24	
	M	F	M	F	M	F	F	M
1	2	3	4	5	6	7	8	9
Illiterate	17	18	7	4	7	6	4	9
Total	17	18	7	4	7	6	4	9

No. 10

Age, Sex and Educational level

and Sex									Educational level
	25 to 34		35 to 49		50 and above		TOTAL		
	M	F	M	F	M	F	M	F	
	10	11	12	13	14	15	16	17	1
	13	13	19	19	4	5	71	74	Illiterate
	13	13	19	19	4	5	71	74	Total

Table

Distribution of Workers and Non-workers Classified

Sl. No.	Caste/Tribe Community	All ages					
		Workers			Non-workers		
		T	M	F	T	M	F
1	2	3	4	5	6	7	8
1	Savara	88	45	43	75	34	41
2	Jatapas	3	1	2	2	1	1
	Total	91	46	45	77	35	42

No.11

by Sex, Caste/Tribe/Community and Broad Age-group

0 – 14						Caste/Tribe/ Community
Workers			Non-workers			
T	M	F	T	M	F	
9	10	11	12	13	14	1
3	2	1	64	31	33	1. Savara
–	–	–	2	1	1	2. Jatapas
3	2	1	66	32	34	Total

Table

Distribution of Workers and Non-workers Classified

Caste/Tribe/ Community	15–59					
	Workers			Non-workers		
	T	M	F	T	M	F
1	15	16	17	18	19	20
1. Savara	83	43	40	9	2	7
2. Jatapas	3	1	2	—	—	—
Total	86	44	42	9	2	7

No. 11 (*CONTD.*)

by Sex, Caste/Tribe/Community and Broad Age-group

60 +						Caste/Tribe/ Community
Workers			Non-workers			
T	M	F	T	M	F	
21	22	23	24	25	26	1
2	—	2	2	1	1	1. Savara
—	—	—	—	—	—	2. Jatapas
2	—	2	2	1	1	Total

Table

Distribution of workers and Non workers by migration status

Sl.No.	Migration status with reference to last residence		All Ages					
			Workers			Non-workers		
			T	M	F	T	M	F
1	2		3	4	5	6	7	8
A.	Non Migrant		77	43	34	74	34	40
B.	Migrants							
	I.Last residence out side the	R	9	2	7	2	—	2
	village but in the same taluk	U	—	—	—	—	—	—
	II.Other taluk of the District	R	—	—	—	—	—	—
	Taluk I. Bobbili.	U	1	—	1	—	—	—
	III. Other State of the Country							
	Orissa	R	4	1	3	1	1	—
		U	—	—	—	—	—	—
	Total		91	46	45	77	35	42

No. 12

with reference to last residence broad age-group and sex

0 – 14						
Workers			Non-workers			
T	M	F	T	M	F	
9	10	11	12	13	14	1
3	2	1	66	32	34	A. Non Migrant
						B. Migrants
—	—	—	—	—	—	I.Last residence out side the
—	—	—	—	—	—	village but in the same taluk
—	—	—	—	—	—	II.Other taluk of the District
—	—	—	—	—	—	Taluk I. Bobbili.
						III.Other State of the Country
—	—	—	—	—	—	Orissa
—	—	—	—	—	—	
3	2	1	6	32	34	Total

Table

Distribution of workers and Non workers by migration status

			15 – 59					
			Workers			Non-workers		
		T	M	F	T	M	F
		15	16	17	18	19	20
A.	Non Migrant 72	41	31	7	2	5	
B.	Migrants						
	I. Last residence out side the	9	2	7	2	—	2
	village but in the same taluk			—	—	—	—
		-	—	—	—	—	—
	II. Other taluk of the District	—	—	—	—	—	—
	Taluk I. Bobbili.	1	—	1	—	—	—
		4	1	3	—	—	—
	III.Other State of the Country	—	—	—	—	—	—
	Orissa	—	—	—	—	—	—
					-	—	—
	Total	86	44	42	9	2	7

No. 12

with reference to last residence broad age-group and sex

60+						
Workers			Non-workers			
T	M	F	T	M	F	
21	22	23	24	25	26	1
2	—	2	1	—	1	A.Non Migrant
						B.Migrants
—	—	—	—	—	—	I.Last residence out side the
—	—	—	—	—	—	village but in the same taluk
—	—	—	—	—	—	IIOther taluk of the District
—	—	—	—	—	—	Taluk I. Bobbili.
						III.Other State of the Country
—	—	—	1	1	—	Orissa
—	—	—	—	—	—	
2	—	2	2	1	1	Total

Table

Distribution of Non-workers by

Age-Group	Total non-workers			Full time student			Household duty		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
0 – 14	66	34	32	2	2	–	–	–	–
15 – 19	2	1	1	–	–	–	–	–	–
20 – 24	2	1	1	–	–	–	2	1	1
25 – 29	–	–	–	–	–	–	–	–	–
30 – 39	–	–	–	–	–	–	–	–	–
40 – 49	3	–	3	–	–	–	2	–	2
50 – 59	2	1	1	–	–	–	–	–	–
60 +	2	1	1	–	–	–	–	–	–
Total	77	38	39	2	2	–	4	1	3

No. 13

Sex,Age and Type of Activity

Dependent			Infant			Age-group
P	M	F	P	M	F	
11	12	13	14	15	16	
60	31	29	4	1	3	0 – 14
2	1	1	–	–	–	15 – 19
–	–	–	–	–	–	20 – 24
–	–	–	–	–	–	25 – 29
–	–	–	–	–	–	30 – 39
1	–	1	–	–	–	40 – 49
2	1	1	–	–	–	50 – 59
2	1	1	–	–	–	60 +
67	34	33	4	1	3	Total

Table

Households classified by number of members, number of rooms occupied

Religion and Caste/ Tribe/ Community of Head of Household	Total No. of H.H. Studied	Total No. of Members		Total No. of rooms	H.H with one room			H.Hs with
		M	F		No. of H. Hs	No. of members		No. of H. Hs
						M	F	
1	2	3	4	5	6	7	8	9
				HINDUISM				
S.Ts.								
Savara	34	79	85	59	15	27	30	15
Jatapus	1	2	2	2	—	—	—	1
Total	35	81	87	61	15	27	30	16

No. 14

and Religion and caste/Tribe/Community of Head of Household

one room			H.H with three rooms			H.H with four rooms		Religion and Caste/Tribe/ Community of Head of Household
No.of members		No. of H. Hs	No.of members		No. of H.Hs.	No.of members		
M	F		M	F		M	F	
10	11	12	13	14	15	16	17	1
			HINDUISM					
								S.Ts.
37	37	2	6	5	2	9	13	Savara
2	2	—	—	—	—	—	—	Jatapus
39	39	2	6	5	2	9	13	Total

Table No. 15

Existance of furniture classified by Religion and Caste/Tribe/Community and duration of present residence of head of household

Religion and Caste/Tribe/ Community of Head of Household	Duration of present Residence	Total Number of Households	Number of Householkds having		
			Cot	Navar Cot	Other furniture (Specify)
					Rope Cot
1	2	3	4	5	6
Hinduism (S.Ts)					
	Less than 1 Year	—	—	—	—
	1 — 4 Year	1	—	—	1
SAVARA	5 + Year	33	4	19	10
	Total	34	4	19	11
	Less than 1 Year	—	—	—	—
	1 — 4 Years	—	—	—	—
JATAPU	5 + Years	1	—	—	1
	Total	1	—	—	1
G. Total		35	4	19	12

Table No.16

Material of wahich utencils are made classified by Religion and Caste/Tribe/Community and Migration Status (Migrant and Non-Migrant with reference to place of last Residence of Head of the Household)

Religion and Caste/ Tribe/ Community of head of households	Migration status	Total No. of Household	Number of households where cooking utensils are made of			Number of households where Utensils for serving food are made of		
			Mud	Aluminium	Stainless	Mud	Aluminium	Stailess Steel
1	2	3	4	5	6	7	8	9
Hinduism (S.T.)								
(a) Migrant	6	—	6	—	—	5	5	
SAVARA	(b) Non-Migrant	28	28	—	—	3	10	14
JATAPU	(a) Migrant	1	—	1	—	1	1	—
	(b) Non-Migrant	—	—	—	—	—	—	—
Total		35	28	7	—	4	16	19

Table No. 17

Knowledge about family planning Measures as related to Education, Religion and Caste/Tribe of informant.

Sl. No.	Religion and Caste/Tribe of informant	Educational Status			Total Number	Number aware of		Remarks
		Illiterate	Literate up to Matric	Matric and above		Possibility of prevention of birth	Family Planning Measures	
1	2	3	4	5	6	7	8	9
1.	Savara	34	—	—	34	33	15 (Vasectomy) 10 (Vasectory + Tubectomy) 8 (Nirodh + Vasectomy + Tubectomy)	One female informant refused to answer to the above question.
2.	Jatapu	1	—	—	1	1	1(Vasectomy)	
		35	—	—	35	34	34	

Table

Knowledge about practice

Sl. No	Religion and Caste/ Tribe of informant	Educational Status			
		Illiterate	Literate up to Matric	Matric and above	Total Number
1	2	3	4	5	6
1.	Savara	30	—	—	30
2.	Jatapu	1	—	—	1

No. 18

of family planning

Number among of whose kins practicing			Number of whose non-kins known persons practicing			Sl. No.	Religion and Caste/Tribe of informant
Measure.1 Nirodh	Measure.2 Vase-ctomy	Measure.3 Tubec-tomy	Measure.1 Nirodh	Measure.2 Vasec-tomy	Measure.3 Tubec-tomy		
7	8	9	10	11	12	1	2
—	2	1	—	24	3	1.	Savara
—	—	—	—	1	—	2.	Jatapus

Sl. No.	Present age of married persons	Number of Males Married at the age						
		Below 15	15 – 17	18 – 19	20 – 24	25 – 29	30 – 34	35 +
1	2	3	4	5	6	7	8	9
1.	Upto 19	–	–	–	–	–	–	–
2.	20 – 24	–	–	2	1	–	–	–
3.	25 – 29	–	–	3	3	2	–	–
4.	30 – 34	–	–	1	3	1	–	–
5.	35 – 44	–	–	–	7	4	–	–
6.	45 – 59	–	–	1	9	1	–	–
7.	60 – 64	–	–	–	1	–	–	–
8.	65 +	–	–	–	–	–	–	–
	Total	–	–	7	24	8	–	–

No. 19

Related to Present Age

Number of females married at the age							Sl. No.	Present age of married person
Below 15	15 – 17	18 – 19	20 – 24	25 – 29	30 – 34	35 +		
10	11	12	13	14	15	16	1	2
1	4	–	–	–	–		1.	Upto 19
3	4	2	–	–	–	–	2.	20 – 24
1	5	–	–	–	–	–	3.	25 – 29
–	5	–	2	–	–	–	4.	30 – 34
1	11	–	2	–	–	–	5.	35 – 44
–	4	3	–	–	–	–	6.	45 – 59
1	–	–	1	–	–	–	7.	60 – 64
	–	–	1	–	–	–	8.	65 +
7	33	5	6	–	–	–		Total

Desirable number of sons and daughters as reported by married persons

Sl. No.	Religion/ and Caste/Tribe Community	Educational Status			Total number	Number reported	
		Illiterate	Literate upto Matric	Matric and above		Nil	One Son
1	2	3	4	5	6	7	8
1.	Savara	34	—	—	34	—	1
2.	Jatapas	1	—	—	1	—	—

No. 20

classified by Religion, Caste/Tribe/Community and education

desirable number to be						Religion/ and Caste/ Tribe/ Community
One daughter	One son and one	Two sons and one daughter	Three sons & two daughters	Any numbers	Others	
9	10	11	12	13	14	2
—	15	8	5	3	2	1. Savara
—	1	—	—	—	—	2. Jatapas

Table

Reason for Considerating Number of Children as Desirable as Reported by persons

Sl. No.	Religion/ and Caste/ Tribe/ Community	Educational status			Total Number
		Illiterate	Literate up to Matric	Matric & above	
1	2	3	4	5	6
1.	Savara	34	—	—	34
2.	Jatapas	1	—	—	1

No. 21

classified by Religion and Caste/Tribe/Community and Education

Number reporting as desirable						
Children numbering for	Children numbering for	Children numbering for	Children numbering for	Children numbering for	Children numbering for	Religion/ and Caste/ tribe/ Community
1	2	3	5	any number	others	
Reason ponents	Believed small family is better one	Due to economical and health aspects	F.P methods	For better livelihood	As Gods desire	
7	8	9	10	11	12	1
1	15	8	5	3	2	1. Savara
-	1					2. Jatapas

Table No. 22

Aspiration about number of sons and daughters in case of persons with spouse alive classified by religion and Caste/Tribe/Community and Education

Sl. No.	Religion and Caste/ Tribe/ Community	Number who are illeterate and who aspire to have					
		One son	One son and one daughter	Two sons and one daughter	Three sons and two daughters	Any number	Others
1	2	3	4	5	6	7	8
1.	Savaras	1	15	7	3	2	2
2.	Jatapas	—	1	—	—	—	—
	Total	1	16	7	3	2	2

Table No. 23

Aspirations about number of sons and daughters in case of persons with spouse alive classified by religion and Caste/Tribe/Community and industrial category

Religion and Caste/Tribe/ Community	Industrial category		Number who aspire to have sons and daughters					
	Cultivation	Agricultural labour	One son	One son and one daughter	Two sons and three daughters	Three sons and two daughters	Any number	Others
1	2	3	4	5	6	7	8	9
Savaras	24	5	—	15	7	3	2	2
Jatapas	1	—	—	1	—	—	—	—
Total	25	5	—	16	7	3	2	2

Table No. 24

Practice of family planning measures by Religion, Caste/Tribe and age and sex

Sl. No.	Religion	Age-group	Numbers of males adopted	Number of females adopted
			1. Vasectmy	2. Tubectmy
1	2	3	4	5
1.	HINDUS	Below—20	—	—
		20—29	1	—
2.	Savara (S.T)	30—39	7	1
		40—49	6	—
		50 +	—	—
	Total		14	1

Table No. 25

Practice of family planning measure by Religion, Caste/Tribe, Education and Sex

Religion and Caste/Tribe	Educational level	Number of Males adopting		Number of females adopting	
	Illeterate	Vasectomy		Tubectomy	
1	2	3	4	5	6
Hindus (S.T's) Savara	13	14	—	1	—
Total	13	14	—	1	—

Table No. 26

Practice of family planning measures by Religion, Caste/Tribe and industrial category and sex

Sl. No.	Religion	Industrial Category-I Podu production		Industrial category-II Agricultural labourers	
		Males	Females	Males	Females
		Vasectomy	Tubectomy	Vasectomy	Tubectomy
1	2	3	4	5	6
1	Savaras	10	1	2	—
	Total	10	1	2	—

Table No. 27

Distribution of land (Cultivation Holding) by nature of Terrain and by size-group of holding

Size-group of holding	Total no. of household	Land by nature of terrain covered by the Size-group of holding						
		Total	Upland	Households	Slope	Households	Flat	Households
1	2	3	4	4(a)	5	5(a)	6	6(a)
Less than 1 Hectare	23	12.52	0.24	1	9.5	17	2.78	5
1 to 2.4 Hectares	4	5.07	—	—	2.42	2	2.65	2
Total	27	17.59	0.24	1	11.92	19	5.43	7

Table No. 28

Distribution of households classified by religion, Caste/Tribe, possession and size-group cultivation holders

Size group of holding (in Hectares)	Total no. of households	Distribution of households by religion and Caste/Tribe (running list) (For example Hindu:Rajput (7)/ Cahar (2)/Muslim (5)	
		HINDUS	
		Savara (S.T)	Jatapus (S.T)
1	2	3 (a)	3 (b)
Less than 1 Hectare	23	22	1
1 to 2.4 Hectares	4	4	—
Total	27	26	1

Table No. 29

Number of households in debt classified by occupation of head of household, purpose and income group

Sl. No.	Occupation of head of household	Total number of households	Number of households in-debted in the income group in(Rs.)				Number of households in debt for	
			Upto 1000	1001/ 2000	2001/ 5000	5000 above	Purpose-I Domestic	Purpose-2 Cultivation
1	2	3	4	5	6	7	8	9
1.	Cultivation	25	—	8	17	—	12	13
2.	Agricultural labourer	9	—	4	5	—	9	—
3.	Non-workers	1	—	—	1	—	1	—
Total		35	—	12	23	—	22	13

Households

Sl No.	Source	Number of households taken loan Rs.				..... households taken loan at the interest of			No. of household who have taken loans against		
		Upto 100	101 - 200	201 - 500	501 +	Rate-1 2%	Rate-2 12%	Rate-3 20%	Secu-rity-1 Land	Secu-rity-2 Crop	Secu-rity-3 Personal
1	2	3				4			5		
1.	P.M.L	10	—	1	—	4	1	6	3	5	3
2.	Andhra Bank	—	2	—	2	—	4	—	2	2	—
3.	Visakha Gramina Bank	—	—	—	2	—	2	—	2	—	—
4.	Integrated Tribal development agency	—	—	—	2	1	1	—	—	1	1
5.	Industies Deptt.	—	1	—	—	—	—	1	—	—	1
	Total	10	3	1	6	5	8	7	7	8	5

Table No. 31

Source of finance for capital expenditure

Source	No. of households who spent for			
	Construction and improve-ment of building and other structure (Money value)	Land development (Money value)	Capital goods	Purchase of land and other productive assets
1	2	3	4	5
Borrowing from				
a) Bank	—	500/-	1500/-	—
b) Govt.	—	2,200/-	—	—
Others (specify)				
Integrated tribal development agency				