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Konda Dora ‘The Lord of the Hills’: An Illustrative Study in Vizianagaram district of Andhra Pradesh

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Abstract: Tribes are one among those who have made an immense contribution to the rich cultural heritage of the country since ancient times. It has multi-facets and varies from the Arunachal Pradesh in the far east to Gujarat in the west and from the North to the Southern part of the country. Tribes are known for their retrograde and also for idiosyncratic dress and practices. This paper discusses the social and cultural practices of the Konda Dora tribe under the Integrated Tribal Development Agency in the Vizianagaram district of Andhra Pradesh. It tries to emphasize the present condition and evaluates their diminishing practices. It's not only appraised their practices in the 20th century but also manuscript them in terms of their origin and background, housing pattern, language, and their relation with forest, social practices like code of conduct, marriage, food & drinking habits, utensils, and vessels used by them, religious and cultural practices like folklore, art and dance and their livelihood.

Key Words: 1. Konda Dora, 2. Idiosyncratic dress and practices, 3. Cultural heritage, 4. Folklore, 5. Art & Dance, 6. Livelihood.

1. Introduction: Tribe means a group of people of common descent. It usually stands for a community, a race, a breed, or a class of people. The word Tribe is commonly used to denote the terms ‘Adivasi’ an aborigine, ‘Vanavasi’, a forest dweller, and ‘Girijan’, a mountain people. The term Scheduled Tribe (ST) was first used in the 1931 census. A list was made in 1936, by identifying backward tribes to provide certain rights and privileges. With the Independence of India, the Fifth and Six schedules were incorporated in the Constitution to provide certain provisions as to the Administration and Control of Scheduled Area and Schedule Tribes.

India is home to a large population of tribes and the second-largest country after Africa. According to Census 2011, the tribal population in India is 8,43,26,240 which comprises 8.6% of the national population. A total number of 705 tribes have been recognized as STs and 75 as Particularly Vulnerable Tribal Groups (PVTGs) in 30 States/Union Territories in India. Andhra Pradesh is having a significant amount of tribal population with 27,39,319 which represents 5.53% and 2.5% of the total population of the State and country respectively.

The Government of Andhra Pradesh has notified 34 tribes as STs and Seven out of them are identified as PVTGs. Konda Dora is one of the 34 tribes and the largest populated tribe in the state. The population of Konda Dora is 2,10,509 and constitutes 8% of the total tribal population in the state. The population of this tribe is spread over the districts of Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, and West Godavari districts of Andhra Pradesh. Vizianagaram district is the second highest inhabitations of STs after Visakhapatnam and both the districts are home for 24.57% of the ST population in the state.

The present study is conducted in the villages under the Integrated Tribal Development Agency (ITDA), Parvathipuram in Vizianagaram District of Andhra Pradesh. This research paper is mostly based on primary data. Primary data is collected from the people of the Konda Dora tribe by interaction and interviews in Dokiseela, and Panasabadrain Parvathipuram, Bantumakkuva, and Viziamapuram in Makkuva, Chittelaba and Manchadavalasa in Pachipenta, Yeguva Sembi, and Chintalavalasa village in Saluru.

There is a large distinction raised between the plain area and hilltop Konda Dora tribe in respect of Socio-economic condition and livelihood; hence it is suggested to study all the facets in two heads.

2. Origin and Historical Background: Konda Dora, as the name implies in the local language Telugu, Konda means hill, and Dora means the lord or king, which makes the meaningful term 'the lord of the hills'. According to Thurston (1909), they are also known as Konda Kapu and Oja. They claim themselves as the descendants of Pandavas, the heroes of Epic Mahabharat. Sometimes they are also named Pandava Raju or Pandava Dora. Mr. W Francis opined Konda Dora as a section of Kandha Tribe in the 1901 census.

The tribe has two broad divisions, i.e. Pedda (Big) and Chinna (Little), where the former remained as the traditional group and the latter came under the dominance of the local language Telugu (Thurston, 1909:K1069). The Chinna Kondalu exposed to the general stream of society and adopted the Telugu system of surnames where Pedda Kondalu has retained their totem divisions like Naga (Cobra), Bhag (Tiger), and Kochchimo (Tortoise), the former have names, like Lingamma and Gangamma as the

names of plain area inhabitants and the latter are taken from the day of the week on which they were born, like Bhudra (Wednesday), Sukra (Friday).

They are further divided into numerous exogamous sects such as Sodalu (Raagi which is known as finger millet in English), Bidikolu (Earthen vessel), Boralu (Cobra), Koku (Cow), Kotra (Wild Goat), and Palakolu, which regulates their matrimonial alliances. However, the Government of Andhra Pradesh has identified Korra, Killo, Swabi, Ontalu, Kimudu, Pangi, Paralek, Mandelek, Bidaka, Somelunger, Surrek, Goolorigune, Oljukula, are the clans of Konda Dora (Narayana Rao, 2018:25).

2.1 Forest and Tribes: Generally tribes are the guardians of the forest. They protect the forest in the mountains, due to their inseparable dependency on them. They do not cut any fruit given tree. "Plant Tree and Save Planet" is the slogan today to conserve the environment, whereas worshipping the rivers and trees is the centuries years old practice of Tribes. They feel trees are one among them and treat them as their family members. They consider rivers are a God-given gift to human beings. Their religious and cultural practices include the worship of plants and rivers. Thus their acts resemble the importance of conservation of the plants. This prodigious culture which is given by their ancestors is being maintained by them and today what the general stream of society is trying to adopt or maintain to conserve the environment.

2.2 Housing Pattern: Like all other tribes, grass-roofed houses are linear in pattern and share a common roof for all the households. If a village is of 20 households, 10 households are constructed on a single roof and facing opposite another ten households on a single roof leaving a wide common area between two lanes. The common area is used as cattle stand. Children also play in this area only. Earlier days they had storage containers to store agricultural products like Paddy, Bajra and Sorghum, in front of their houses in the same area which seems like a small hut. They are made of bamboo in a circular form with 8-10 feet height of having 1-2 meters inside dia. The outer wall of the container is pasted with mud and cow dug over the bamboo liners. This storage tank is mounted 2-3 feet height over the ground. After filling grains in the tank, it is covered with the residue of the crop in a similar way to the house roof. But now a day it is hard to find this kind of house and storage tank. Majority houses are converted into RCC houses with the support of the government under housing scheme.

On the other hand, the housing pattern of those residing on hilltops is different from the plain area tribes. Such as, due to the non-availability of plain surfaces on the hilltops, they inhabited the area where rainwater flow doesn't affect. That slope area is divided step by step by placing the rock stones available on the mountains, then they construct the houses on the steps. They are of either grass or tiles roof (see Fig-2). The average height at the entrance of each house is three to five feet. The entrance is open to the three sides of the veranda which is 6x8 feet. At the center of the veranda, a door is

placed which allows into the closed room which is 6x8 to 10x10. That single room is everything for them, kitchen, storage, and sleeping.

The area in front of the house is very clean. The woman of this tribe cleans the area in such a way that the hard soil of the ground is visible, no-fly ash can be found. They use brooms made of bushes like Chinnaku Chettu (*Acalypha fruticosa*), Vayyaribama (*Parthenium hysterophorus*), and *Sida acuta* (Rasingam & Jeeva, 2013). Sometimes they use to sleep on the naked floor. This area is also used as a cattle stand for their domesticated animals like goats, sheep, etc.



Figure-1

Figure-2

2.3 Language: They have their dialect, called "Kuchi, Kubi or Kuvi". It has no script. They call themselves, "Kubing" or "Kondargi" in their dialect. In due course of development or influx with general society, they have tried to adopt many things from the mainstream of society. In this process of adoption, the language "Kubi or Kuvi" is gone astray from them. However, it is not fully extinct from them but alive in the hill-top tribe, where the flux is less with general society.

The dialect "Kuchi, Kubi or Kuvi" is locally called "Konda Basha", which is known as mountain language. As the name appears, now a day it is limited to the tribes who are residing in the mountains or on hilltops. The plain area people espoused the locally speaking language. The tribes who are residing along the borders of the state, speak both the languages, i.e Telugu and Adivasi Odia, with their dialect if they are mountain dwellers. Here I would like to bring to the notice; the language is completely disappeared from the community of this tribe in the plain area. Remotely located hill tribes are not conversant with the locally speaking languages. It is very difficult for them to understand the language and vice versa. The statement made by Verrier (1943:7), "tribal languages are struggling to survive". Now here I aptly opine that the plain area tribe already overlooked their dialect.

2.4 Occupation: Konda Dora also known as Konda Kapu. According to Thurston (1909:164), Kapu means a farmer. Likewise, Konda Dora is also a farmer. Though they have certain limitations due to their geographic locations, still their primary occupation is cultivation. They grow crops on the slopes of hills (Podu/Shifting cultivation) and permanent cultivation in the valleys. Terrace cultivation is being followed to produce rice in the mountain valleys. They grow crops of all types of millets

and grams. In addition to the Sweet Potato, Ginger, Turmeric, Tapioca, and vegetables like Bottle gourd, Beans and Tomato are also grown by them. Usually, agricultural produce is used for their self-consumption only. On the other hand, the plain area tribe is completely adopted the commercial crops like other farmers of the general stream of the society. Some of them are having income from the Mango and Cashew plantation, grown in support of the ITDA, Parvathipuram.

Source of income of mountain tribe is collection of minor forest produce like Soap Nuts, Tamarind, Mangoes, Karakkaya (Myrobalan), Honey, Nalla Jeedi (Marking Nut), Kanuga Pikkalu (Seeds of Millettia Pinnata), Addaku (Bauhinia Vahlii Leaves), Jackfruit, and Forest Herbs, selling them in the plain area. The businessman of the plain area used to buy them at very low prices, whereupon the Government of Andhra Pradesh established Girijana Cooperative Corporation (GCC) to collect and provide a valued market price. Where the plain area tribe works for daily wages in agricultural lands to earn money. Both of them collect fuelwood from the forest and sell them in the plain area.

2.5 Social Condition: Social practices of any tribe add colors to their identity. The Konda Dora considers the Jatapu and Savara are inferior to them. They believe that they are descendants of the Pandavas of Mahabharata and call themselves Pandava Doras. Their relations with other tribal communities are amiable. However, the Jatapu do not accept the claim of Konda Dora in regards to their social superiority. Commensal relationships are forbidden between Konda Dora and the Savara. The social condition of the Konda Dora tribe can be studied under the heads of, the social order of the community and their relation with other tribes. The matrimonial alliance and the marriage procedure give us ample idea about their social relation. The food and drinking habits and the vessels they use indicate the primitiveness of the Konda Dora community.

2.5.1 Code of conduct: There are two village heads and one "Dandasi/Sallani". The village head is known as "Yajamani", which means Karta, takes decisions on behalf of all the village people. "Sallani" is known as a communicator and informs the decision taken by the village head to the villagers. He also passes the information of any upcoming function in the village to all the village people.

The inhabitants of the village elect one member or leader in their community. He acts as the head of the community and is known as "Yajamani". The Yajamani leads the community in times of births, deaths and marriages, puberty functions, and also in village festivals. All the villagers abide to obey the words of the Yajamani. He ensures that certain norms, codes of conduct, and regulations are implemented in their society without any deviation. Village assembly is conducted, if any violation is found in their community. He imposes a penalty, either in the form of cash or things. All the disputes of their community are solved by the village head gently and smoothly. He imposes the

punishment of expulsion from the society or banishment from the community or village as their routine tradition for those who violate their norms. In certain issues like the intermingling of other community members into their society or exile from the community, the decision of the village head is final. With the change in time, several changes and various new trends have occurred in their norms, rules, and regulations, but still, the village head role is pivotal in this tribal community.

2.5.2 Marriage: In the community of Konda Dora, monogamy and adult marriage is the norm however, the age for the marriage is 10-15 years for both bride and bridegroom. This paradigm is shifted to the average age of 17-18 years with the increased awareness level among them. Usually, they prefer marriages among their tribe. But, if at all someone has a marriage with a lower caste, they allow them into their caste with a penalty which is known as "Tappu". The penalty is that the defaulter will offer a feast to the entire village people either with beef or pork or meat along with liquor made with rice. If someone got married to a higher caste then they strengthen that marriage with the court procedure. Divorce is allowed. There will not be any formal documents. They separate themselves in presence of the village head. Once they got separated they remain alone. If they had sexual intercourse after separation they will be penalized with "Tappu". Second marriage is not allowed however, widow, widower, and divorcee remarriage is allowed.

Consanguine marital alliances like cross-cousin marriage are prevalent in their society. In this type of marriage, a man can marry with his mother's brother's daughter (mamakuturapelli) or with his father's sister's daughter (atta kuturu Pelli) however, parallel cousin marriage (apjellu Pelli) is strictly prohibited. In addition to the above, junior levirate (marka Pelli/ Mardi/ Mardiki Pelli) and junior sororate (Marbalupelli/ Mardallu Pelli) are also allowed.

Marriage through negotiations is considered an ideal and esteemed mode of getting a life partner. The procedure for marriage in this mode is groom's father takes initiative and engages a facilitator for arranging a suitable bride for his son. Once a suitable bride is identified, and negotiate for bride price which is locally known as "Oli or Voli". If negotiations are ended successfully, on one chosen day father of the groom along with the village head and facilitator goes to the bride's home with three jars of Desi liquor (Maddi Kallu/Jeeliga Kallu) and Oli amount either in cash or in form of articles reaches to bride's house. If they accept the presents and consume the liquor means they accepted the alliance. Sometimes after the acceptance of matrimonial alliance, they wait for three years to get married.

The marriage procedure starts by consulting their traditional astrologer (Chukamurthi) to fix the marriage date and time (Muharattam). On the day of marriage, the bride is escorted by parents, family members, kinsmen, and relatives in a marriage procession to the groom's home with drum beaters playing music. The Chukamurthi

sprinkles turmeric water on wedded-couple, which is considered turmeric bath. Groom accepts the Bride as his life partner by tying the sacred thread, which is known as Santhanam around the neck of the bride. The entire ceremony is presided over by the community priest(guru), and astrologer(Chukamurthi). The guru ties sacred thread (Kankanadu / Kankanalu) on the right wrist of the wedding couple as a marriage symbol and is opened by the Chukamurthi after the completion of the ceremony. A marriage feast along with desi liquor is provided to all the invitees. Both men and women enjoy the liquor and dance to the beats of the music. Here I would like to mention the younger generation enjoy with DJ music system, whereas the elders enjoy traditional music instruments, which indicates transition towards modern society.



Drum beaters (Fig-3)
Ceremony(Fig-6)

Guru (Fig-4)

Desi Liquor (Fig-5) Marriage

The other modes of marriages prevailing in their society, are marriage by capture (Gunjila Pellilu/ Etakalu Teeskelu), by purchase (Kani Pelli/ Kani Pali), by service (Intialludu/ Illaka Alludu), by mutual consent (Prema Pelli), by intrusion(Rampa-Earpu Pelli/ Ram-Pukarpu Pelli), by elopement(Gallala-Elipaindi/ Udulia) and by exchange (Rama Pelli/ Kunda Marpula Pelli), etc., within their tribe only.

2.5.3 Food Habits:Major portion of these tribes are inhabited by the mountains, generally their food habits are dependent upon what they get easily. They eat what they harvest and what they get from the forest. Usually, they harvest Rice, Millets, and Grams. Usage of vegetables is less and grown during monsoon period only. In other season they do not use vegetables. Rather we can say vegetables are not part of their regular meal. They collect bamboo seeds from the forest and use them like rice. There is a belief in the Kani tribe, the seeds of the Bamboo enhance fertility (Kiruba et al, 2007). Bamboo shoots are used to cook curry. They collect the ripened mangoes and extract the pulp. The pulp is added with salt and red Mirchi to make it tasty and dried up in the sunlight to make aam papad (Mamidi Tandra). The seeds of the mangoes are dried up and make powder of it. This is used as gruel. They also eat the gruel of Tapioca and other roots which are available to them. The plain area tribes of Konda Dora differ from their counterparts of mountain dwellers in respect of the use of forest produce and vegetables as their food. Usage of vegetables is considerably high with that of mountain dwellers.

They do not know the separation between vegetarian and non-vegetarian, however, they eat all kinds of meat including wild animals. They hunt for Rats on the agriculture fields to eat. They keep bird catchers on the fields and in the bushes on the mountains. Pork is a community feast during festivals and celebrations; however, there are little shreds of evidence of taking beef. The meat is dried up in the hot sun or on wooden flames and kept for future consumption.

Like all other Tribes, Konda Doras also has their food three times per day. Morning time food is known as "Ambali". They have their morning food at around 9-10 AM. At this time they have night-cooked (GantluorJonnalu) Bajra or Sorghum along with rice, kept in a pot filled with water and rice gruel (water extracted when rice is cooked). At the mid-day, they have gruel of "Raagi". At the night they have dinner at around 8-9 pm, which is called "Tillela". They have Rice, Korralu, Samalu, and Udhalu along with "Pulusu" made of dal either of Urad, Moong, Red Gram, and Horse Gram.

2.5.4 Drinking and Smoking: Both males and females used to smoke self-made tobacco cigars or beedi, however, the younger generation women are away from this habit. They chew the tobacco paste, plain area women are an exception to this habit. Drinking alcoholic beverages is common practice among them both men and women, but it is limited to the older generation of the hill tribe women. They consume alcoholic beverages made of Rice (Maddi Kallu), Palm juice (Jeelugu Kallu). Sometimes they also consume the liquor from the nearby markets. Whereas plain area tribe is purely consumer of liquor available in the market. Presently high rise in liquor prices by the government leads them to consume cheap liquor (undistilled) made of fertilizers, which causes damage to the liver and in turn death. Men of the age group 25-40 years are highly consuming and the victims of this.

2.5.5 Cooking vessels and Instruments: They use pots, mugs, vessels, pans made of clay and spoons, and other serving and stirring equipment like ores were made of wood; however, both are replaced with items made of aluminum. This transition takes place as the flux with the general stream is increased. Nowadays it is rare to find people using vessels made of clay either on the plains or on the mountains. We can find the extensive use of items made of bamboo-like mats, baskets, fans, etc. in the mountain dwellings. Bamboo baskets are used to keep the produce collected from Podu or the forest. A nest made of bamboo with a single-pole stand of 4-5ft height is arranged at the backside of the house to attract domestic hens to give the eggs in the nest (Fig-07). For carrying and drinking water they use ripen and dried bottle gourds (Fig-08). The vessels made of bottle gourds are used for carrying gruel and water etc. to the Podu agriculture. They use wooden blocks for grinding pulses and millets along with stone (Fig-09). Mortar and Pestle which are used to ground Rice, Bamboo seeds, Sorghum, and Bajra are also made of wood, whereas every cement floored house has a facility of submerged stone mortar in the center of the veranda. The devices they use for cultivating on the slopes of mountains are spades, hoes, swords, axes, scythes, and bars.



Fig-07 Fig-08

Fig-09

Fig-10

Fig-11

2.6 Cultural Practices: According to Verrier (1964), tribes were the custodians of unique cultural traditions and they were superior to the mainstream of society. These cultural practices make them unity, their eco-friendly approach is a lesson to the mainstream society, supports the statement made by Verrier.

2.6.1 Folklore: Etymologically Folklore means the knowledge of the people, viz traditional beliefs, customs, and stories of a community passed through the generations orally. Tribal communities are the storehouse of folklore. Folklore performs many functions. Myths explain the universe and provide a basis for rituals and beliefs. Tales are regarded as an unwritten record of tribal history. Proverbs garnish conversation with pointed allusion; help clarify an obscure reference to one deficient in worldliness and morality. Riddles help by serving as a test of wits. From legends, people draw all ideas necessary to their existence (Patnaik N, 2002:6). Like all other tribes, Konda Dora also has such types of tales and beliefs. Here I would like to share my experience when I visited Chittelba, a tribal hamlet of 17 households. It was a winter night, 4-5 male persons were sitting around the firewood at an identified place and lit up the fire. Behind them, another four were standing along with their children (boys). They were chatting among them in their language and laughing in-between. All the women were sitting on the nearby veranda and spending their time chatting and riddling with each other's and laughing. After half an hour all the young women started standing in a line in the open area, hand in hand position. After 5 minutes they settled their positions and started singing and dancing. Their dance is in sync with the song they sang rhythmically. It was their daily routine in the nights to spend the time and practice of their inherited art.

2.6.2 Music and Dance: Music and Dances intersperse their individual and social life. Different songs are sung and perform dances according to the various occasions. Music and dance are modes of enjoyment and relaxation. It is part of their life. Birth, death, marriage, name giving, attainment of puberty, sowing of seeds, harvesting, wearing new flowers and eating new crops and fruits, hunting, curing illness, thanksgiving to the ancestors, unseen spirits, and Gods are the various occasions, to perform the singing and dancing. While singing and dancing they use various musical instruments like Nagara, Tamak, Dholki, Flute, Cymbal, Gong, and String instruments (see Fig-3).

2.6.3. Religion: According to Census, 1931 Central and Southern India comprises a 15 million tribal population, out of the 48% of the tribes did not declare themselves as Hindu, but the majority of the remaining 52% declared as Hindu (Sinha S, 1958). Here it is noteworthy that 48% were not declared as Hindu and at the same time other religions too. Meaning of that they declared themselves as a separate religion. However, the Konda Dora tribe under the study area called themselves Hindu. The decoration for puja to their God/Goddess can be seen in Fig-10. Their main deities are Bod Devataha, Sankudevataha, Nishanidevata, and Jakaradevataha. They celebrate the festivals of Chaitrapanduga, Ballipanduga, Samakotha, Chikkudukotha, Pusapandoi, and Kandapandoi. They have a belief that the goddess Muthyalamma protects them from cholera and smallpox, likewise for the protection of cattle they worship the goddess Doddiganga. They also worship Talupulamma, and Pothu Raju, upon the local mainstream dominance. They celebrate the "Salla panduga" in the name of Desammathalli for rainfall.

They celebrate harvesting festivals like all other tribes. The entire hamlet celebrates the puja/festival on the auspicious day set by the muharattagadu and starts eating them. Likewise, all harvesting festivals, Chikkudukota (Beans), mamidikota (mangoes), Sama Kota (Little millet) are celebrated. They strictly follow not to eat before the harvesting festival is celebrated.

The practice of these festivals is on the dying bed due to the conversion of religion. The conversion of religion is increasing rapidly in the tribal hamlets. The tribes are being converted into Christianity. The converted tribe is only celebrating the Christian festivals. It is no wonder if the percentage of the Christian followers in the tribal hamlets is equal to the percentage of Hindu followers.

2.7 Costumes: All of them follow ancient methods of fashion wearing costumes and round marks on their foreheads in the community of Konda Dora. We are astonished when we see the method women follow even nowadays. This binding of saree is known as "Genti wearing" (Fig-11). This means they wear the saree horizontally to their body. Men wear silakatta and talapaga (Turban). Even now in men, the method of wearing clout (Gochi) is still implemented. In the Konda Dora community, women apply turmeric round marks of crimson power on their foreheads. They fold their hair back on their head and on one side they wear a dress or braid of hair. Certain women like Devudamma and men like Devudu Babu grow their hair as plaited or pigtail (Jada or Jata) and it is not fit for combing. Certain other men do not have their hair cut and bind it as tress or braid of hair on their heads. Women wear several nose screws like Kammulu, Nattu, and Adda Kammulu on the nose and on-ear, they wear Thammetlu, Kona Kammulu, Jumkalu, and on hair Jadagantalu and forehead Papitaseru, Talukalu, etc. as ornaments. Men on the other hand wear Cherma kami on the nose and Kona Kammulu and Thammetlu on the ears. Tattoos on the forehead or on the fore arm are a

common practice, which is still being followed in both the plain area and hilltop tribe of Konda Dora.

3. Findings:

- The language of the Konda Dora is the most vulnerable and diminishing from their society. Now it is a transitional phase of transformation due to the influence of local lingua francas-Telugu and Odiya, but it is disappeared from the plain area tribe.
- Due to increased flux with the general stream of the society, the change in the lifestyle has been adopted by this tribe from the mainstream, thus their traditional practices are at a pose to waning from their community.
- Art and Dance is the color of the tribal culture. Singing and dancing on various occasions is an unvarying practice of them, however, the plain area tribe cast off these practices.
- Plain area tribes are prospered than their counterparts in the hill area and a comfortable position for economic sustainability, however, there is a need for development for both.
- The dependency of the plain area tribe on the local markets is increased with the growth of commercial crops, whereas hill tribe still follow the traditional crops, which is self-sustained.
- The flow of the undistilled liquor in the plain area tribal villages is unrestricted. The youth of these tribes are attracting to the short-term intoxication with less amount spend. By the time they realize the effect of this, they are losing their lives to this death fluid.

4. Point of Suggestion:

- Introduction of mother tongue as an oral subject in the schools run by the Tribal Welfare. It makes them conversant with their language, which makes the language live long.
- Conduct of cultural activities related to their community at the school level, not only abridge the younger generation with the older generation but also creates interest and passion about their practices.
- As a part of a promotion of the cultural practices of the tribes, the creation of Cultural Units at least each in the Mandal under ITDA, Parvathipuram, gives life to the dying arts and dance. It is not only the lifeline to the dying arts and dance but also increases the earning capacity of the tribes. Though it is not a new concept but a widely prevalent method to promote art and culture before the new age cinema was invented.
- Transport connectivity always plays a pivotal role in reaching the fruits (like medical facilities, Education) designed by the Government for the backward. Hence the road connectivity to the last village is to be completed on priority.
- ITDA, Parvathipuram is providing new autos under subsidy to the tribes for their livelihood; however, it is to be extended and ensure the availability of an auto for 2-3 nearby villages on the hilltop. It does not only provide a transport facility on normal days but is also used in case of medical emergencies.

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