

RoFR IN ANDHRA PRADESH & TELANGANA

From records to community terms in traditional customary boundaries

(With a special focus on Godavari Districts)

Sakti, NGO has been working in both the states of AP & Telangana on empowerment of tribes and conservation of natural resources since 1985. The founder of Sakti, Sivaramakrishna (Siva) obtained Ph.d on tribal knowledge systems. By the time JFM was launched all over the country, Sakti has become thorough with administrative systems of natural resources and has been successful in invoking Forest Conservation Act, Land Transfer Regulation etc in checking the deforestation, mining etc.

Society for Promotion of Waste land Development (SPWD) supported Sakti for holding the workshop on JFM in 1992. Principal Secretary (forest), many officials and NGOs participated in the workshop.

JFM is one among the six guidelines (tribal forest interface; regularize the pre 80 encroachments, ensure minimum wages, recognize forest habitations as revenue villages, community forest management etc) of FC act. Sakti questioned the rational in taking only one guideline, JFM to regenerate/ protect a patch of forest. Though, Sakti was a member of drafting committee of JFM guidelines constituted by govt., it did not participate in the implementation of the JFM programme as the govt. ignored rest of the guidelines.

Moreover, community forest management is the basis of tribal economy known as 'Noorinti' (commons of 100 households) in E.G. dist. Instead of rejuvenating this tradition, starting JFM in a bureaucratic style is not the solution. Sakti appealed to evolve a strategy to conserve Eastern Ghats, which is the hotbed of many rebellions and haven of naxalites. The efforts of Sakti in promoting traditional community forest management were referred by Aravind Khare in 'Community based conservation in India' (1998) a publication of Kalpvriksh. "NGO-supported community based conservation: NGOs are supporting community struggle for conservation of their resources in two ways: one is to fight the attempts of entrenched classes to do any more damage and the second is to devise positive solutions for conservation. For example, SAKTI is a federation of 23 community groups who have been protecting their forests for more than 10 years, much before the advent of JFM, and, because of their strength, are in a position to consolidate their conservation efforts by utilizing JFM provisions."

In 2003 when MOEF issued instructions to evict the encroachers from the forest, Sakti obtained stay from the High court. In a case pursued by Chenchu PVTs on fishing rights in Rajiv wild life sanctuary in Nagarjunasagar Srisailam Tiger Reserve, the Secretary, tribal welfare dept. in 2007, instructed to regularize the possession of Chenchus as soon as the rules of RoFR are issued.

In a state level workshop held by AP govt. in 2008 on RoFR, the P.O ITDA Utnoor, the Sub-Collector, Paderu presented trail runs on implementation. Siva chaired a session moderated by Ms. Yogitarana P.O ITDA E.G. dist. Already ITDA was supporting publication of calendars on tribal knowledge, developing the campus of Sakti in Rampachodavaram as a tribal knowledge park. The P.O and the Sub-Collector (chair person of the SDLC) engaged Sakti to train the tribal activists in preparing traditional customary boundary maps for all

the habitation in the tribal area. Tribal welfare dept., the implementing agency for RoFR, issued a G.O. to follow the same method.

But the govt. went ahead recognizing JFM areas. The committee constituted by both the MoEF & MOTA, pointed out that such recognition is against the RoFR. Sakti was engaged by TWD to train all ITDAs to prepare TCBMs. The department issued (03-01-2011) a list of terms used by the communities in each district, for recognition, and also instructed to form habitation wise FRCS.

The revised guidelines are issued in September 2012. Subsequent developments were presented in public hearing held at Visakhapatnam. In terms of statistics, AP & Telangana stand first in conferring the rights quantitatively and qualitatively it is not in tune with the efforts and the instructions of the implementing agency. In 2010 itself, Sakti approached High Court to strike down the rules prescribing to submit applications instead of taking proactive steps to recognize.

In 2015 in a workshop held in Delhi by Vasundhara and RTI, Aravind Khare has been exhorting to prepare TCBMs, upload in the net, to share the data in public domain irrespective of the confusions and delays in recognizing the same. Sakti shared the book illustrating the efforts in this direction in the context of Chenchu PVTs residing and around NSTR. The document is available in forest rights yahoo mail groups.

The present's document is a collection of related papers on the implementation of RoFR in AP & Telangana states with a special focus on the traditional knowledge of Kondareddis PVTs residing in and around the Papikonda Wildlife Sanctuary spread in both the Godavari districts.

***.Footnote:

“A land mark order was passed by the Supreme Court on March 1995 in which the states of Maharashtra and Madhya Pradesh were directed to decide about the people's claims in the light of 1990 instructions of Government of India (Document - 1). About 95 percent of cases in Dahanu , Maharashtra were settled in the favor of tribes adopting the said process. This resolution of disputes in Dahanu, however, has remained an isolated success story largely because of lack of information about this order and inadequately of ground work necessary for establishing genuine claims”.

The resolution of disputes over forest land will require a lot of home work on the part of the state as also the people's movement / organizations / institutions. It may be possible for some organizations to set out the legal parameters in clear terms discussed above. However, the presence of such organizations is rather limited.

-- B D. Sharma, Forest lands – January 2003.

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18. PAPIKONDA MANAGEMENT PLAN 2015

- I. 1st workshop on JFM was held in Rampachodavaram (RCV), E.G. Dist. with the support of SPWD (Society for Promotion of Wasteland Development).



From left Sri Sammireddy, conservator, Rajahmundry; S Ray, Principal Secretary to Govt. Forest Department; Rajeev Sarma, collector E.G.Dist; P.K.Sarma, AP Forest Academy; Aravind Kumar, SubCollector Rampachodavarm.

TRADITIONAL FOREST MANAGEMENT IN RAMPA

“Nooru is hundred. Inti is related to houses. Adavi is forest = Forest (trees) related to hundred houses. Hundred is idiom used for whole (Hundred years) in Indian tradition. All villagers collect the trees uses fruit of village commons. They get equal share. Such tradition is called ‘Noorinti’ in East Godavari.”

“NGO-supported community based conservation: NGOs are supporting community struggle for conservation of their resources in two ways: one is to fight the attempts of entrenched classes to do any more damage and the second is to devise positive solutions for conservation. For example, SAKTI is a federation of 23 community groups who have been protecting their forests for more than 10 years, much before the advent of JFM, and, because of their strength, are in a position to consolidate their conservation efforts by utilizing JFM provisions.”

-Aravind Khare Community based conservation in India-1998.

II. The Secretary TW instructed the Collector for recognizing under RoFR - yet to be recognized

V. NAGI REDDY, I.A.S.,
Secretary to Government (TW)
Social Welfare Department, A.P. Secretariat
Hyderabad - 500 022.
Ph: (O): 23452023, (R): 23356099; Fax: 040-23450611
E-mail: secy_twd@ap.gov.in. www.aptribes.gov.in

D.O.Ir.No.100/STWP/2007, Dated: 3-10-2007.

Dear,

Sub: -Mahaboobnagar District Balmur Mandal, Chillakal Village - Formation of Co-op Societies of Chenchu Tribals - Regarding.

Please find enclosed a representation given by Smt. Balmuri Lingamma, Sarpanch, Lakshmipally Gram Panchayat stating that the Chenchu tribes of her village are depending on fishing in Rusulcheruvu which is in their village. It appears that Forest Department is obstructing their livelihood by preventing them from fishing in the tanks. The existing instructions permit granting of fishing rights to Cooperative society of Scheduled Tribes. However recently enacted ST and other traditional forest dwellers (Recognition of forest right) Act, 2006 allows traditional rights of tribes.

I request you to get a Cooperative Society registered for Chenchu tribals and accord the fishing rights in Rusulcheruvu as requested. With regards

Yours sincerely,
Sd/- (V.NAGI REDDY)

To
Dt. Collector, Mahaboobnagar,
PCCF Aranya Bhavan\

III. Chenchus eye Srisailam reservoir for fishing

The Hindu 22-1-11 Kurnool edition

Special Correspondent

Success of Mahabubnagar Chenchus enthuses Yerrapenta, Rangapur tribes

Fight for rights: Rusul Cheruvu in Mahabubnagar where Chenchus established fishing rights.

KURNOOL: Bolstered by the victory over fishermen in the scheduled area of Mahabubnagar district, the Chenchus of Nallamala forest are preparing to stake claim for exclusive fishing rights in the Srisailam reservoir too.

The NGOs and agencies backing Chenchus are exploring the possibility of establishing exclusive rights of primitive tribal groups in the forest areas. The decade-long fight by Chenchus in Mahabubnagar yielded in the exclusive rights for the tribes at Rusul Cheruvu in Balmur mandal. When fishermen tried to enter the tank, the traditional fishermen who were catching the fishing through a cooperative society objected to their entry. Even a violent clash took place between the two communities.

However, the Chenchus took up the matter with the government saying that non-tribals cannot have the rights in the Scheduled Area. The Tribal Department stood by the Chenchus while the revenue authorities were in a dilemma. Finally, through a Court directive Chenchus got their rights established and formed the cooperative society evicting non-tribal fishermen. Rusul Cheruvu has a capacity to produce ten tonnes of fish every year worth Rs. 5 lakh. The Chenchus of Billekal got the rights over the tank. Enthused by the success, the tribes of Yerrapenta in Lingala mandal and Rangapur also took over the local tanks. Meanwhile, the agencies supporting Chenchus set eyes on Srisailam reservoir which is located in the sanctuary. Technically only tribes could stake claim for the fishing rights. However, migrant fishermen were involved in fishing in the reservoir. The reservoir produces 10,000 tonne fish as per the records of the Fisheries Department. The department which issued licenses to fishermen is not bothered about the sensitive tribal issues involved.

RECOGNITION OF FOREST RIGHTS ACT
TRIAL RUN EXERCISE, I.T.D.A. UTNOOR, ADILABAD DISTRICT
 Presented by: **Sri Saurabh Gaur Project Officer, ITDA, UTNOOR, Telangana State**

IV. Presentations in the workshop held on 16th, 17th of February 2008 in Marri Chenna Reddy institute of Human Resource development, Government of AP.

A. ENCROACHMENT DETAILS IN ADILABAD DISTRICT

Sl. No.	Name of the Division	No. of G.Ps.	No. of Revenue Villages	No. of Habitations	Extent of Forest land	Forest encroachment
1	2	3	4	5	6	7
1.	Adilabad	93	176	289	180106.87	34829.41
2.	Nirmal	108	165	146	2422320.20	27833.64
3.	Utnoor	137	234	507	352611.42	118348.32
4.	Asifabad	70	326	162	186108.70	24920.40
5.	Mancherial	38	79	22	170390.35	3599.10
	Total	446	98	1126	3311537.54	209530.87

B. Villages selected for trial run exercise

Sl. No.	Name of the GP	Name of the Village	No. of Habitations	Name of the Forest Beat	Extent of Forestland (Ac.)	Forest encroachment (Ac.)
1.	Rompally	Rompally	16	Irkepally	7450	207
2.	Manikyapur	Bheempur	5	Irkepally	6505	52
3.	Shettihadapnoor	Kohinoor-K	4	Kohinoor-K	2066	700
4.	Narsapur-B	Narsapur-B	2	Chorgaon	397	343

C. SURVEY TEAM COMPOSITION

DT as Team leader; Legal coordinators – 2; Paralegals – 8; Community surveyors – 3

Government department personnel:

Revenue – Tahasildar, Mandal Surveyor, VRO

Forest – FRO, Section Officer, Beat Officer

D. DOCUMENTS AND MAPS

Pahani, Village map, Section/Beat map, Encroachment details as provided by forest department, TGMS survey details.

E. PROCESS INVOLVED

1. Convening the Gram Sabha & constituting the FRC
2. Forest – Revenue boundary fixation
3. Encroachment boundary fixation
4. Individual claim form filing process
5. Claim form for community rights

Implementation process

1. Constitution of FRC

The FRC members are proposed to be

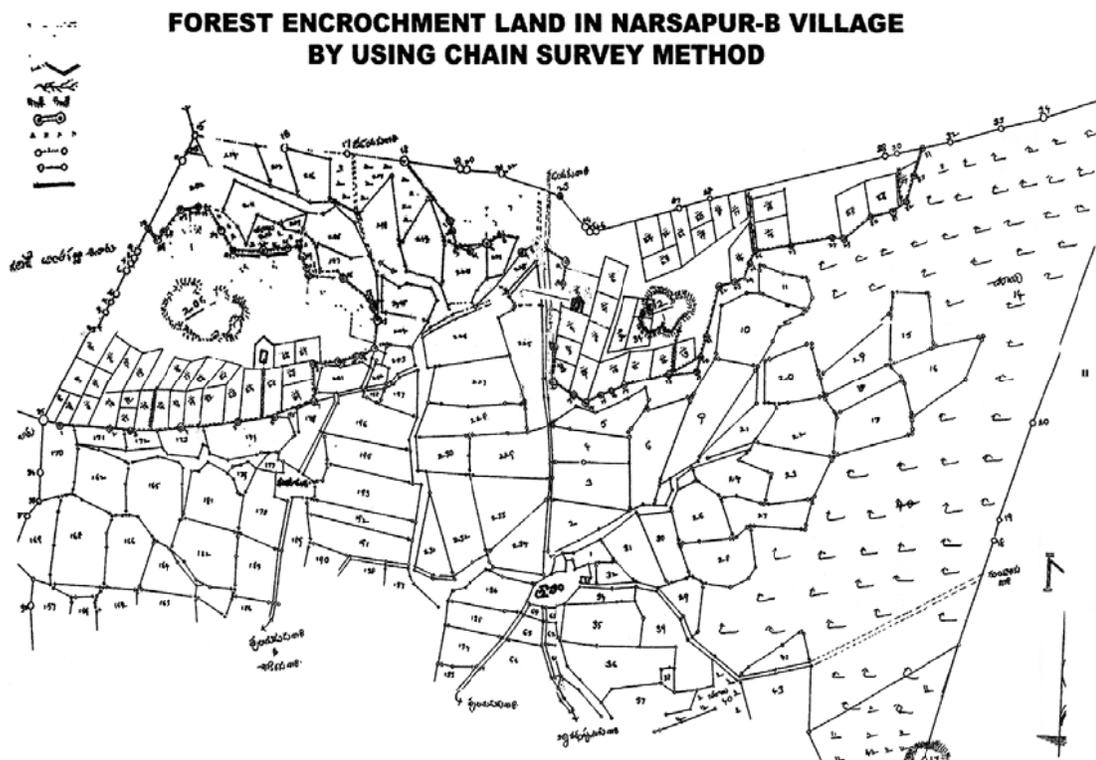
- SSC Pass or Fail local village youth to provide Secretarial assistance (social mobilize);
- Sarpanch/ Ward member;
- Traditional village headman;
- VSS President/ Secretary;
- Sunkari/ Village servant
- Local tribal forest watcher/ Community extension worker;
- Longterm cultivator

2. Forest revenue boundary fixation

- Forest department (Section Officer & Beat Officer) and Revenue department (Regular mandal surveyor, R.I and VRO) have jointly fixed the boundaries.
- For this, beat & section Survey of India (SOI) maps showing the RF boundaries (Geo-referenced) have been tallied with village maps (Non Geo-referenced, physically referenced).

3. Encroachment boundary fixation

- Revenue and forest department officials along with FRC
- Transact walk conducted all along the encroachment boundary
- Rough encroachment map is generated that contains the recognizable landmarks
- The encroachment area map is shown relative to the revenue village map
- If GPS is used during the transact walk along the encroachment boundary, the encroachment area map can be geo-referenced and also shown along with the RF boundary in a Beat/ Section(SOI)map
- Acts as a framework for the FRC to entertain the claims
- Acts as a reference for subsequent verification of disputed claims



**FOREST ENCROACHMENT
LAND IN ROMPALLY
(195,198,199 Compartments)**

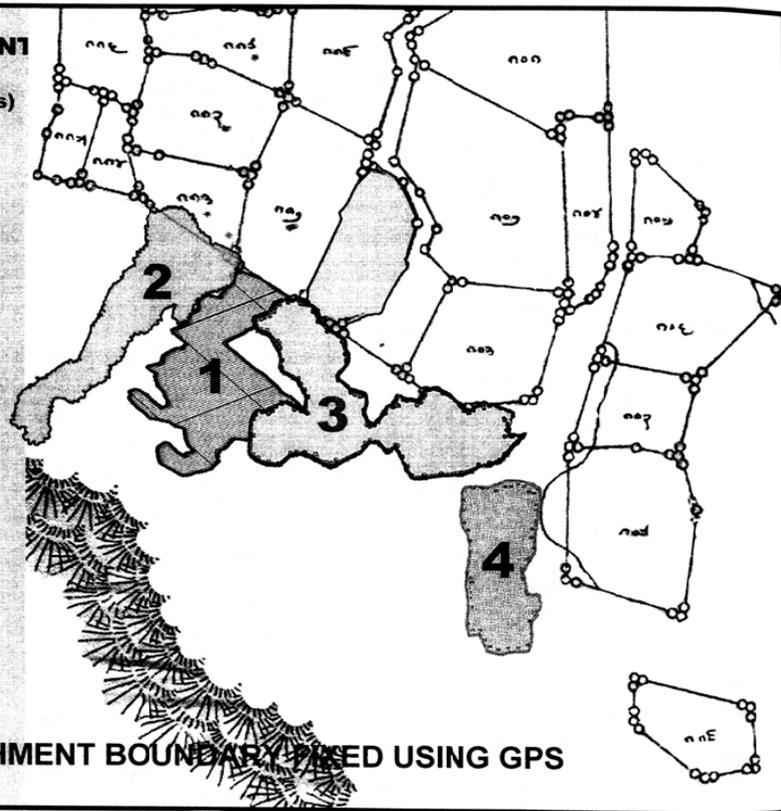
INDEX

MAP-1:
Perimeter:2129.86m
Area:49.29 Acres

MAP-2:
Perimeter:1,405.16m
Area:37.12 Acres

MAP-3:
Perimeter:2000m
Area:31.03 Acres

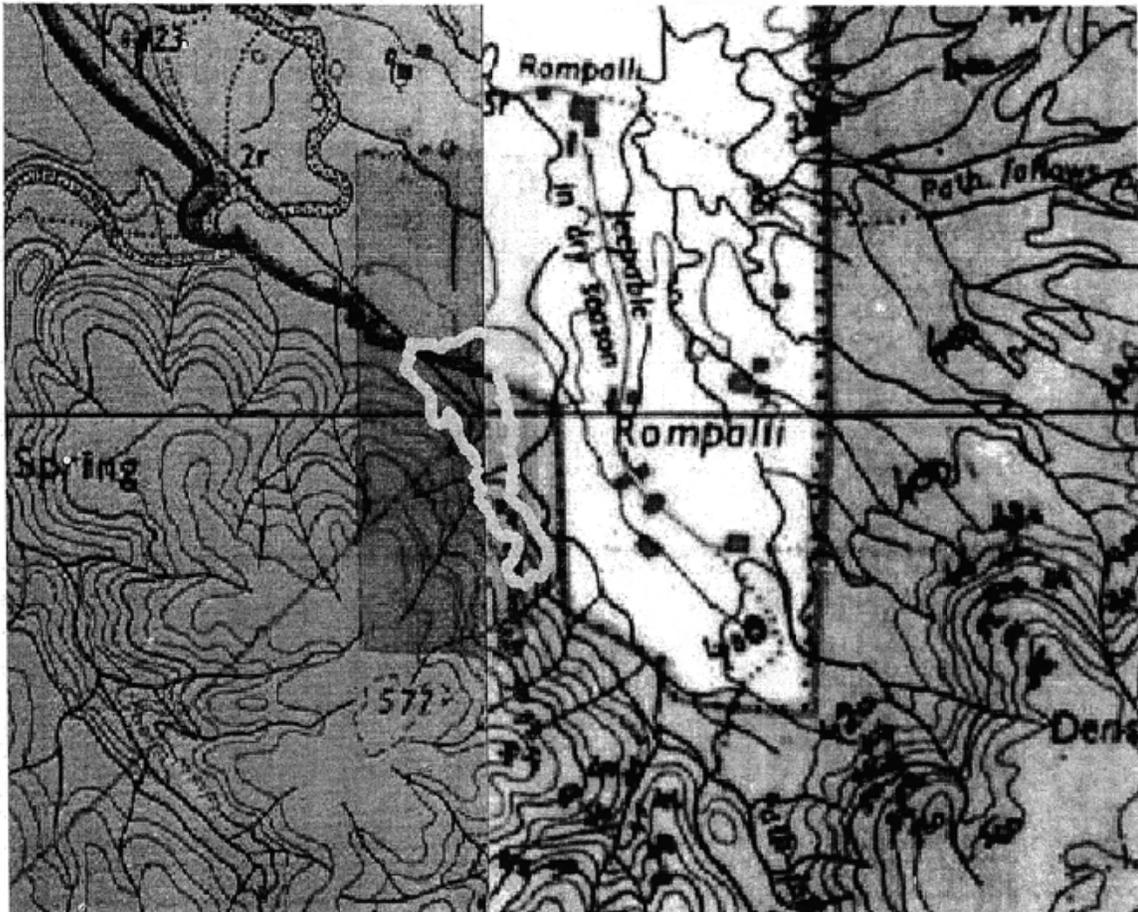
Map-4
Perimeter:499.03m
Area:4.69 Acres



ENCROACHMENT BOUNDARY PISED USING GPS

ROMPALLY-1

Encroachment as shown in Forest Map



4. Filling of individual claims

- Social mobilizer assists the individual in filing the claim Form-A
- The social mobilizer is provided with the encroachment area map that contains: encroachment boundaries; encroachment area; adjacent revenue survey numbers; recognizable landmarks
- The individual claim forms along with the encroachment area map are presented before the FRC
- The rough subdivisions are marked in the encroachment area map based on the individual claim forms

5. Disputed claims

- In the ideal situation, the claim forms should be received to the extent of area marked in the encroachment area map. In such a case, all the claims are deemed to be **Undisputed claims**
- In case of the claim forms being received for an extent more than that is shown in the encroachment area map, then the village maps and the beat/ section maps can be referred to again
- If a part of the encroachment is disputed by the forest/ revenue department, the same should be included as a part of the transact walk and shown in the encroachment area map and the claim for the same shall be filed as a **Disputed claim**. The said claim shall be referred to the Sub Divisional Level Committee (SDLC) along with the disputed encroachment area map.
- Other disputed claims shall be for the same area in the encroachment area map between two individuals belonging to the same or different Gram Panchyats

6. Evidence & verification

Evidence adduced regarding

- a. Eligibility of an individual filing the claim as a valid forest dweller
 - i. Ration card, Voter Identity card, Tax receipt, Residence Certificate etc.
- b. Eligibility of the land in question as valid encroachment
 - i. In relation to cut – off date
 - ii. Physical evidence – permanent improvements on land, traditional structures
 - iii. Recorded evidence – public documents (encroachment register, TGMS report, RoR etc.); Quasi – judicial & judicial records (court orders, fine receipts, cases booked by forest dept.); Statement of elders (??)

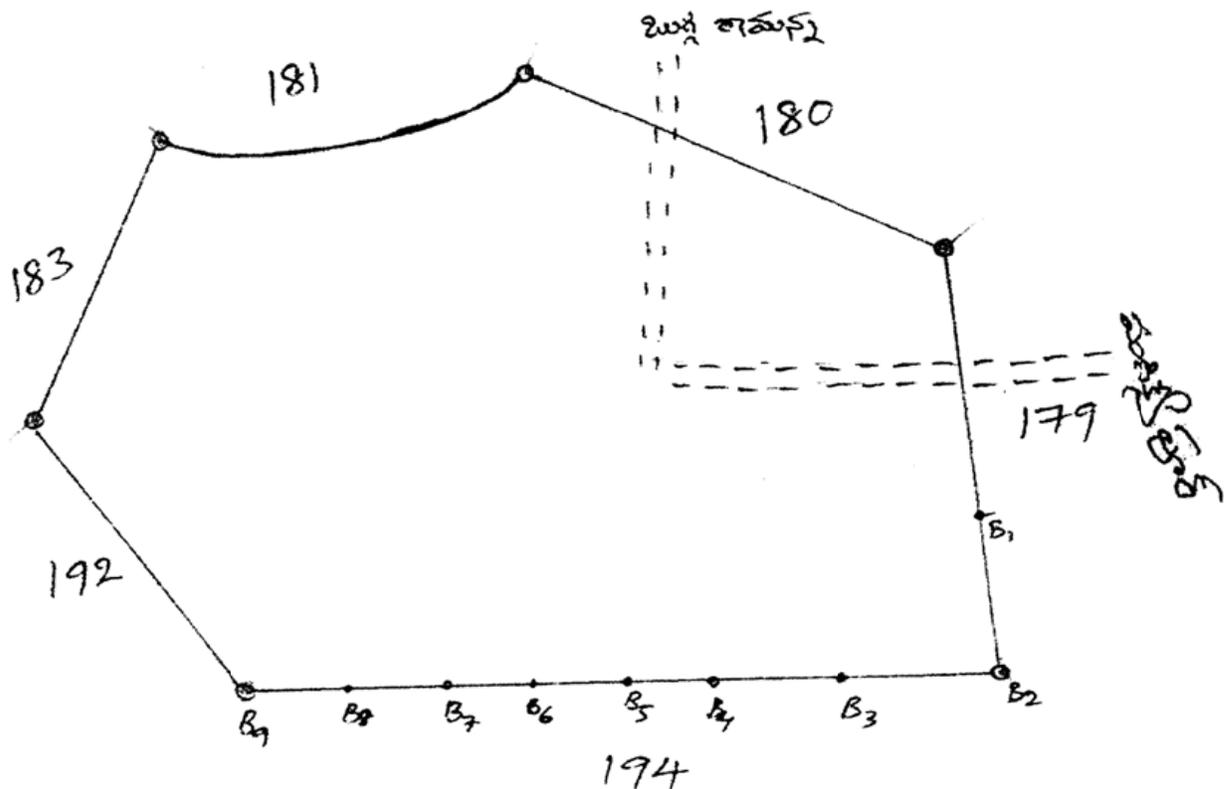
Physical verification of site carried out of examine the nature and extent of the individual claim

CLAIMS FOR COMMUNITY FOREST RIGHTS

- Have to be vested in community habitation wise
- Community to be made aware of provision for community rights
- FRC & social mobilizer visit each habitation and convene gram sabha where the nature and extent of claim is determined and recorded in Claim-B
- Rights arising out of traditional & physical structures can be marked in map and notified

- Rights to access bio-diversity, intellectual property and minor forest produce have to be vested to the community through community based organizations such as VSS and have to be notified based on resolutions of such bodies.

COMMUNITY FOREST RIGHTS



CONCLUSION

- ◆ Pivotal role of social mobiliser – training about provisions of act, rules and also as a barefoot surveyor
- ◆ Proper encroachment area map at disposal of FRC
- ◆ Use of GPS & GIS for determining the overall encroachment area
- ◆ Mandal resource persons (paralegals) and mandal survey terms (MS & Community surveyors)
- ◆ Divisional informatics center to compile & coordinate village maps and forest section/ beat maps
- ◆ Awareness about community forest rights

Presentations in the workshop held on 16th, 17th of February 2008 in Marri Chenna Reddy institute of Human Resource development, Government of AP.

Paderu Revenue Division, Visaka District, Andhra Pradesh State

OUTLINE OF THE PRESENTATION

- Overview of Paderu revenue division
- Trial run in Iradapally forest block
- Challenges faced
- Challenges addressed
- Findings
- Field issues observed

OVERVIEW

Notified blocks in Paderu revenue division	No. of forest blocks notified	Extent (in acres)
Blocks notified under section 15	71	31018.39
Blocks notified under section 4 pending settlement	23	435100.50

IRADAPALLY FOREST BLOCK

Year of section 15 notification	1977
Area covered	3052 acres or 1235.10 Ha
No. of villages covered	28
Inhabitant communities	Kondadoras, Bagatas, Porjas and Kotiyas

DOCUMENTS/ RECORDS USED

- Section 15 notification
- Reserve forest block map
- Survey of India map
- Electoral rolls
- RVMs

CHALLENGES FACED

Notification and map not informative

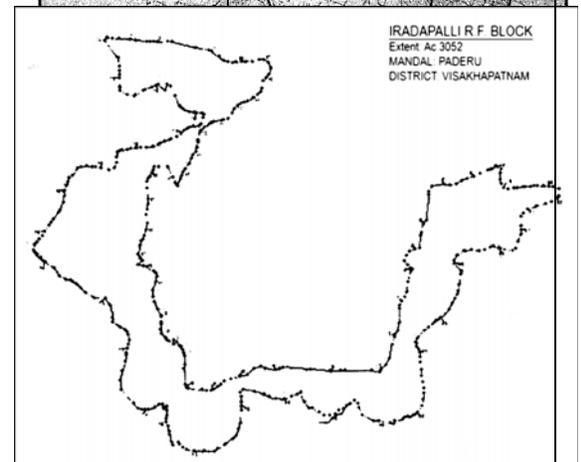
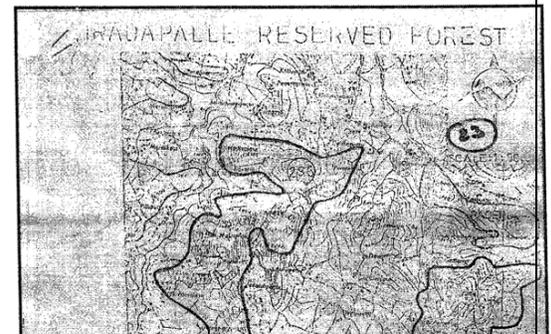
- Original notification was not readily available. Xerox copy was used
- Map was not clear. It was super-imposed on 1970s SI map
- All villages affected by forest were not covered in the map
- Difficult to distinguish forest and village boundaries

HOW CHALLENGES ARE ADDRESSED

- Preparation of fresh digitized forest block map
- Localization on Sol map
- Rebuilding of records
- Final map

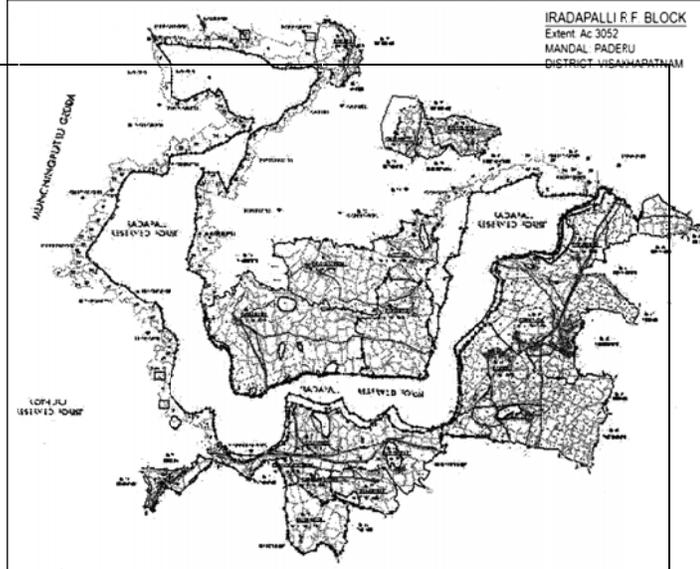
1. Preparation of fresh digitized forest block map

- Details of magnetic bearings in degrees and distances in links collected from gazette
- Map prepared using AutoCAD package



2. Localization on Sol map

- Map localized on survey of India map with same coordinates
- Village in and around the forest block identified
- Verified with electoral rolls

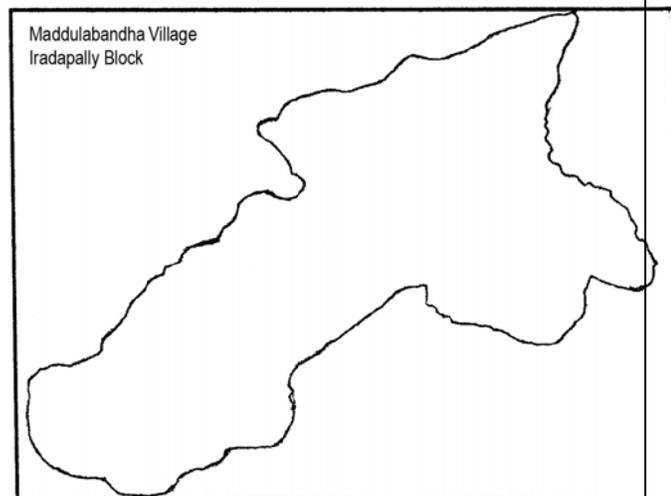


3. Rebuilding of records

- RVMs were obtained
- If RVMs were not available, new RVMs prepared based on FMBs with the help of IKP Surveyors

Unsurveyed village

- Using GPS instruments boundary fixed in minutes and seconds
- Same was translated to AutoCAD data
- Rough map for that particular village was prepared and extent under cultivation was calculated
- Database of enjoyers and the extent under their cultivation prepared



4. Final map

- The RVMs were scanned and digitized
- They were joined with surrounding RVMs
- The joined RVMs are super imposed over the forest block map keeping scale same and constant
- Sol map was used to localize the villages with reference to roads, rivers and villages

Complete map – Iradapally block map

FIELD WORK

- Teams formed with VROs, IKP Surveyors
- Preliminary Gram Sabha
- Enjoyment survey
- Preparation of claims in Gram sabha

FORMATION AND TRAINING OF TEAMS

- Tahsildar, DloS and mandal surveyor oriented
- 10 teams formed with VROs and IKP surveyors
- Teams were trained on how to identify forest boundary, enjoyment survey, preparation of individual and consolidated village claims, community claims etc.

PRELIMINARY GRAM SABHAS

- Preliminary gram sabhas conducted to create awareness about the process

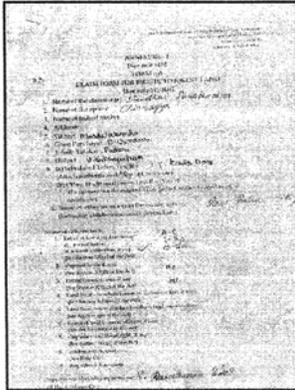
ENJOYMENT SURVEY

- Whole village accompanied the teams
- Occupants identified and showed their plots
- The plots were measured, rough sketch prepared and number assigned
- Boundaries marked
- Enjoyment sketch copy/ rough FMB sheet with all details made ready

PREPARATION OF CLAIMS

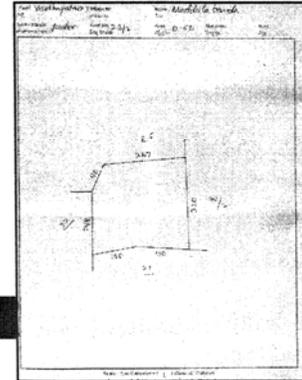
- Gram sabha conducted again
- Individual claims were prepared
- Evidence collected from the occupants
 - EPIC/ Ration card
 - Court summons on forest offences
 - Record of the development of the land – Proof to show cultivation
 - Statements of the village elders
 - Identity card issued by Coffee wing of ITDA

Individual Claim



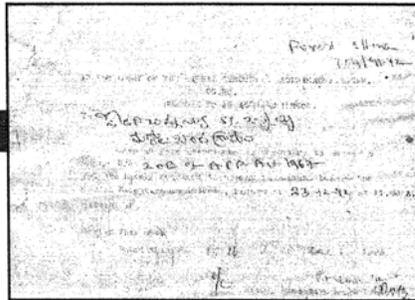
A document titled 'Individual Claim form' with a header in Indonesian. It contains several numbered sections for providing personal and land-related information. The text is dense and includes fields for name, address, and details of the land claim.

Individual Claim form



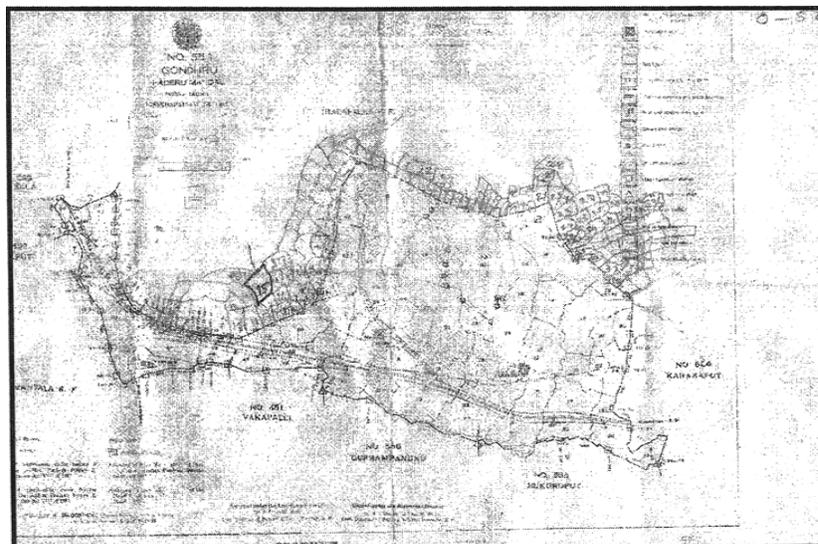
Rough Enjoyment Sketch

Evidence



Consolidated village claim

- A consolidated village claim is prepared which consists of
 - List of occupants with extent under occupation and newly given numbers
 - Forest occupations shown on RVMs
 - List of community rights



Finding

Area covered under forest block	3052 acres or 1235.10 ha
No. of individual claims received	929
Area covered	1032 acres
No. of community claims	2
Details of community claims	Exploitation of bamboo drinking water source

Field observations

- Constitution of forest rights committee
- Gram sabha – GP wise/ Habitation wise
- Shortage of surveyors
- Non-availability of data particularly for forests notified in 1880s
- Non-availability of RVMs
- Consequent management of lands after recognition of rights

V. **Boundary - Commons - Places of festivals - Villages - The social life**

Traditionally ownership of the land is vested in local groups whose members may hunt, collect, and cultivate anywhere within the territory (Gadi, Sarihaddu, Polimera) belonging to the community.

The sense of unity based on a group's common ownership of a tract of land finds expression in joint ritual activities. Though not all the members of a group need live in one locality, they combine for the celebration of seasonal festivals and for the performance of sacrificial rites connected with the agricultural cycle. The atmosphere within such a local group is entirely egalitarian, but one man acts as head of the community. His position is usually hereditary in the male line, and his function lies mainly in the religious sphere. Acting as mediator between man and the local deities to secure the prosperity of the community, he inaugurates the sowing of the grain crops and propitiates the Mother Earth with sacrifices of pigs and fowls. This goddess is the only deity who is thought to be entirely and unalienable well disposed towards humans, and is therefore regarded with gratitude and affection. The Konda reddie's attitude towards other deities and spirits is one of caution rather than reverence, for these supernatural beings are deemed potentially dangerous as

well as helpful. The hill and forests are believed to be inhabited by a host of anthropomorphically conceived divinities, many of whom have their seats on mountain tops, and are hence referred to as konda devata, i.e. "hill deities". Ordinary people cannot see them, but there are magicians and shamans (Veju) who can communicate with supernatural forces in dreams as well as in a state of trance.

Village

Village communal property is carefully preserved. Topes are the joint property of the villagers and the income there from, especially from tamarind, is distributed amongst the shareholders. Newcomers have no claim to a share. The villagers collect the fruit in common from time to time as it ripens and yield is then and there distributed among the shareholders institutions have to be recognized as development centers for extension of credit, thrift and co-operative center for processing minor forest produce. - *Tribes of India, Struggle for Survival, Haimendorf, 1982.*

Traditional boundary is known as Gaddi, Polimera, Sarihaddu in Telugu Language.

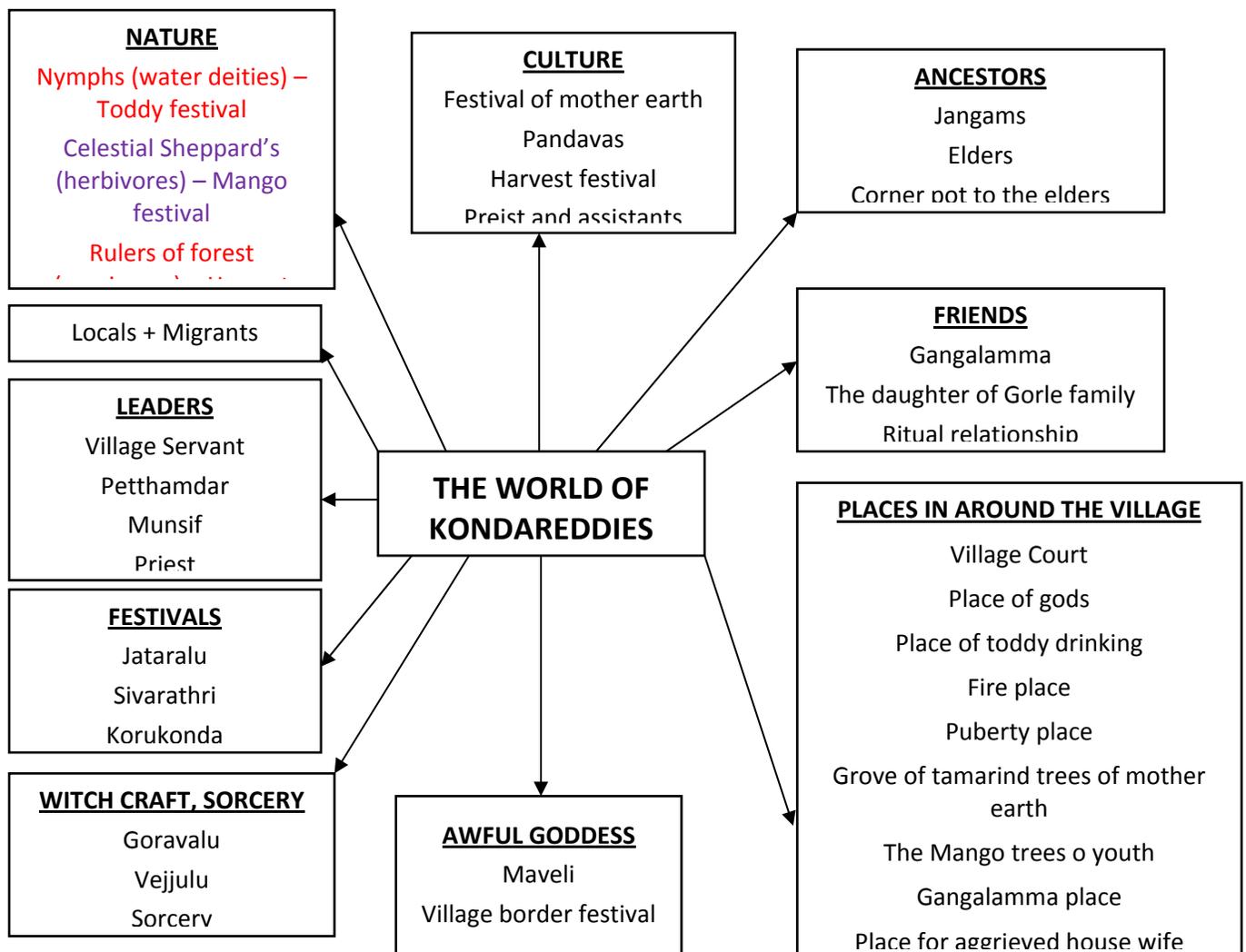
Geomorphologic terms of Konda Reddi Tribe:

Konda	–	Hill
Metta/ Gutta/ Gattu	–	Hillock
Budapa	–	Small Hillock
Goppu	–	Little up to be crossed over
Gandi	–	A way across the hill
Lanka	–	Flat land in the valley (fertile land)
Madugu	–	Pond
Voobi	–	Slough/ bog
Loya/ Loddi/ Lova	–	Source of water in the hill flowing as perennial spring
Gondi	–	A water source which has become seasonal, a corner
Lagabokka	–	Cave
Dookudu	–	Rapids
Uruku	–	Decline
Yekuru	–	Incline
Chavudu	–	Salt Lands
Sunnam gondi, Yerramatti	–	Lime / Red soil corner
Battarai/ Chaparaai/ Panuku	–	Sheet Rock
Vagu/ Gadda/ Yeru	–	Stream

Cheelika	–	Small seasonal stream
Dhara	–	Water fall
Marrem	–	Gorge
Javuka	–	Escape route of the game in a hill range (depression)
Kommu	–	Crest/ Peak
Tarumu/ Sari	–	Cliff
Venam	–	Flat land on the hill range (low grass area)
Dona	–	Spring in the rock
Voota	–	A small spring
Chelama	–	Water hole
Merugu matti	–	Soil with Graphite contents
Bayalu	–	Meadow
Chelaka	–	Dry land
Polam	–	Irrigated land
Podu	–	Land under shifting cultivation
Chiduga	–	Regenerated tree growth in podu field left as fallow
Gundam	–	Water in a rock trough
Ummadiga Thechukunevi	–	Resources collected by the community
Ummadi/ Sontham	–	Common as well as individual enjoyments
Veduru, Kalapa, Gaddi	–	Bamboo, Timber, Grass
Usirikayalu	–	Amla
Nalla Jeedi	–	Wild Cashew
Addaakulu	–	Plate Leaves
Chepuru	–	Broom
Dumpalu	–	Tubers
Konda Mamidi	–	Wild Mango
Konda Chepuru	–	Hill Broom
Jiguru	–	Gum
Panasa	–	Jack
Chintha	–	Tamarind
Karakkayalu	–	Myrabolam
Theney	–	Honey

- Ummadi avasaraalu – Common needs
- Panduga basalu – Places of festivals
- Neeti vanarulu – Places of water resources
- Daarulu – Paths
- Maganali metta – A small hillock where an aggrieved house wife harassed by in-laws or husband retires in protest
- Sunnapu gondi/
- Yerramatti gondi – Place of lime soil / Red Soil to plaster the house
- Sontham – Individual Property
- Podu – Shifting cultivation fields
- Chevadi basa – Drinking places around toddy trees

VI. WORLD OF KONDAREDDIS



There are internationally renowned linguists in A.P., but they confined their studies to the tribes such as Kui, Manda, Pengo, Gondi, Koya etc., belonging to Dravidian linguistic family. While compiling Telugu dictionaries for the livelihoods also they linguists identified only three dialects of Telugu, Coasta, Telangana, Rayalaseema ignored the dialect of Telugu tribes residing in the hill tracts. Chenchu of Nallamala forests, the Konda reddiees, Valmikis, Kondakammaras of Godavari valley around Papi hills and Konda Doras, Bagatas of Visakha uplands are the tribes with Telugu mother tongue. As a result the Telugu heritage has been rootless, missing the contribution of their “contemporary ancestors” i.e. tribes.

The knowledge of these tribes on biodiversity, seasonal changes and geomorphology shall be a contribution to a humanity searching for such wisdom in the light of the debates on identity and integration of indigenous people, their intellectual properties, and the impact of climate change and the recognition of their rights in natural resources. The dance music and the oral literature shall be an important contribution not only to the Telugu people but also wider society. The following article is composed with the extracts from the works.

1. Godavari district gazetteer (1907)
2. Note on Rampa Agency (1931) V.N. Seshagiri Rao avargal
3. The Reddies of Bison Hills (1945) Heimendorf
4. The Tribes of India Struggle for Survival (1982) Heimendorf
5. The Rebellious Hillmen – The Gudem Rampa Raisings (1982) David Arnold
6. The Telugu Tribes in Forests of AP (Kondakonnalo Telugu Girijanlu, 1982) P. Sivaramakrishna.

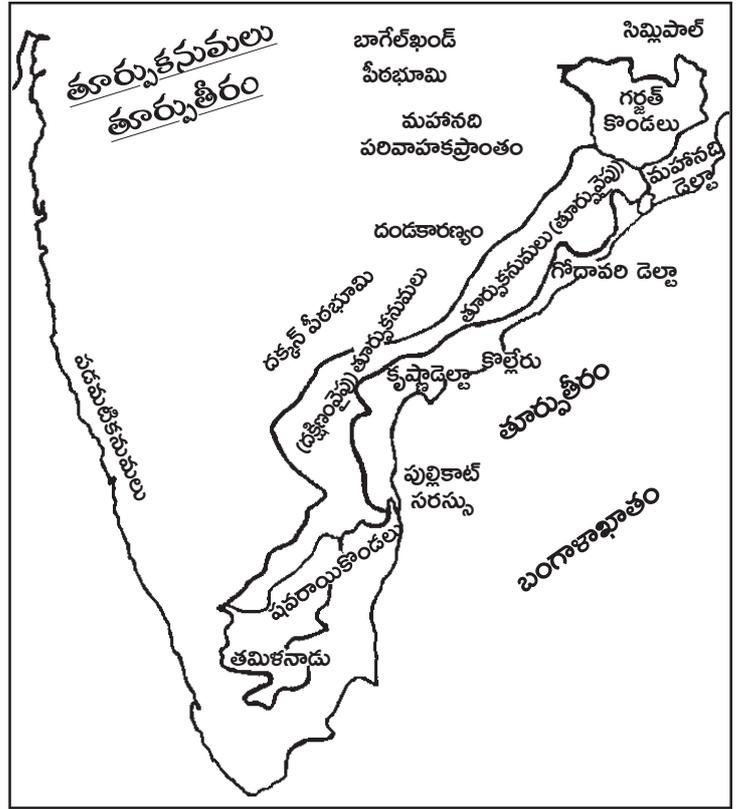
Ere the laws of human race began – When in the forest the noble savage ran.

Key Words:

The East coast, The Eastern Ghats - The Hills and the Hillmen, The Reddis of Bison Hills - Nature Sustaining Culture - The East Godavari District - The Dandakaranya - Culture Conserving Nature - To the eyes of the person of imagination – Nature is imagination itself - Boundary – Commons – Places of festivals – The social life – Village - Regulating food consumption - (1) Konda Rajulu Panduga (2) (S) Thanam Panduga,- (3) Chettu Panduga - (4) Bhudevi Panduga - (5) Ganga Devi Panduga - Jealousy comes first, Witchcrafts follows after - Internalising nature – Imprinting with culture – Podu - Forest Policy, Houses, Love-Marriage-Elopement, Regulating the Social Life – Speak well - Technology - Dance and Music - Aesthetics - Gullible – Vulnerable – British Intervention – Centralised Administration – Rebellion – Development – Road construction – Challenge - Integration - Tribal Problem in All-India Perspective – Important Developments.

THE HILLS AND THE HILLMEN

Between the Godavari and Mahanadi rivers the Eastern Ghats rise steeply from the plains of coastal Andhra and Orissa. The contrast is stark. Below the ghats fertile soils, irrigation and centuries of settled agriculture have contributed to making the lowlands one of the most densely populated areas of southern India. Roads, villages and market towns abound; the Chennai-Calcutta railway saunters through. Above the ghat, at altitudes from 1,500 to nearly 5,000 feet, lie a jumble of hills and plateaus merging distantly into Bastar and the northern Deccan. Dispersed in settlements along the river valleys and in jungle clearings lives a small population. There are few towns and metalled roads; shifting cultivation was the dominant form of agriculture.



THE REDDIS OF BISON HILLS

The Konda (or Hill) Reddis of Andhra Pradesh are one of the tribal groups, which depend to a great extent on slash-and-burn cultivation. They inhabit the wooded hills flanking the Godavari River where it breaks through the barrier of the Eastern Ghats. The great majority of Konda Reddis are found in East Godavari and West Godavari and Khammam Districts in Andhra Pradesh, though a few communities live in the adjoining Malkangiri District of Orissa.

“దండకారణ్య మధ్య పుళింద రంభాహి వంశజులకు అభయ మొసగి” భీమేశ్వర పురాణం - శ్రీనాథ కవి సార్వభౌముడు.

“The Reddy kings gave protection to the Rampa Tribal kings of Naga dynasty, residing in the Dandakaranya.” – Srinatha poet in the court of Rajamahendra varam Reddy kings.

The aboriginal population in the hills was brought under superficial control, and that the system of tribal chieftains (Muttadars) was instituted or if already existing, recognized by the rulers of the country. Mutta is an estate held on service tenure of watch and ward. The name ‘Konda Reddis’ may then have been applied to the primitive hill men, because they were included among the subjects of the Reddi Kings of Rajahmundry (14th, 15th centuries) it may well be that at sometime adventurous/ defeated bands intruded in to the hills, established themselves among the primitive and shy hillmen.

“పన్నెండు ముతాలకు నల్లగవర్షులు పల్లాలవారు”

“The pallala family are black governors of twelve muttas”

The tribe of Konda Reddis is divided into several sections differing in the manner of their assimilation to neighbouring, economically more advanced Hindu castes. Like most other populations of Andhra Pradesh they speak Telugu, but in their racial composition, which includes primitive Veddoid as well as more progressive strains, they are clearly distinct from the majority of Telugu speaking castes. (Tribes of India, The Struggle for Survival, 1982)

“దొర్లం కాము, దొసలం కాము తుమ్మిదీరో - మన్నెంకట్లరెడ్లం కాము తుమ్మిదీరో”

“We are not doras, dosas – we reddies in the hill tracts” – song of Kondareddies on the banks of River Godavari. Another tribe Koyadoras, speaking Kui language are Muttadaras around Rampa. Rampa Koyas don’t speak Koya language. Konda Kammaras, small in number are blacksmiths. The Koyas, Konda Kammaras are beefeaters. Except this difference, they follow the customs of Reddis.

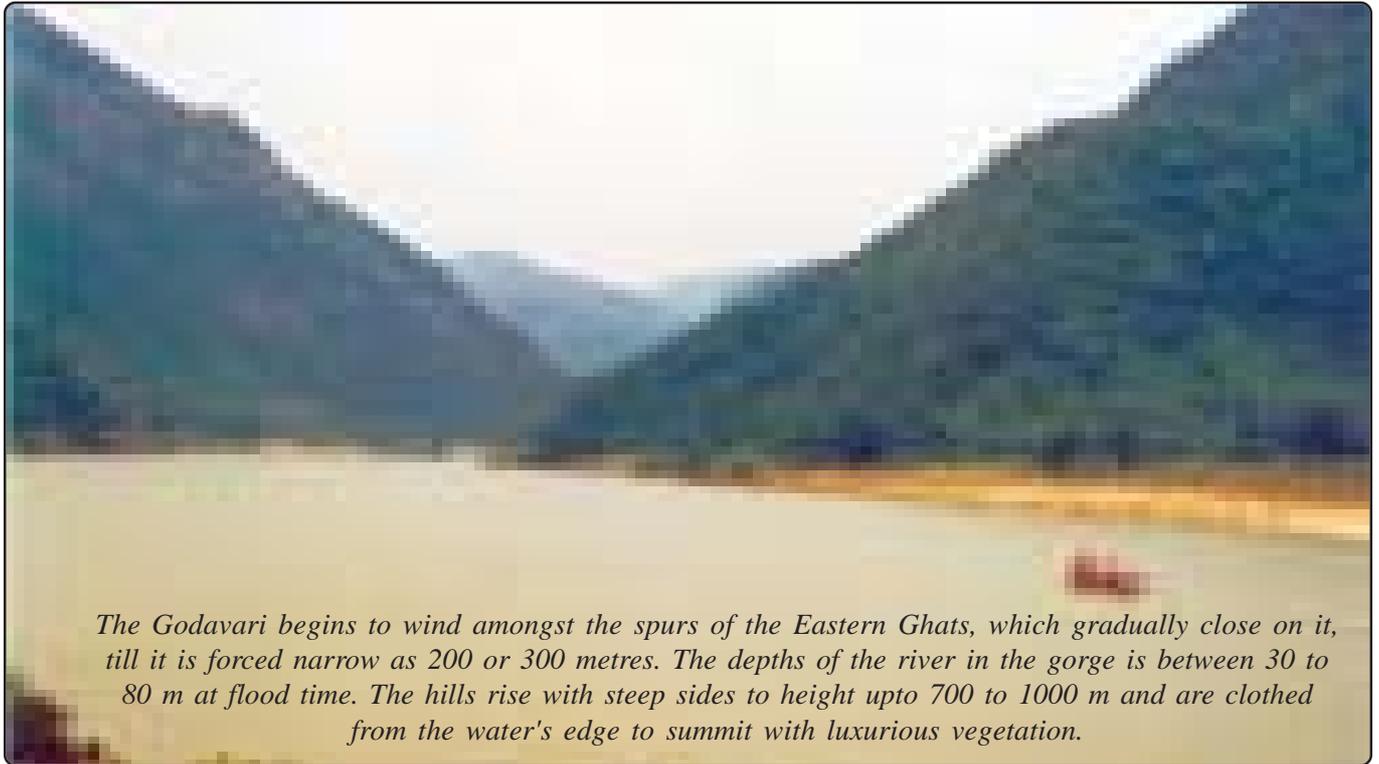
Traders and money lender were pushing into the hills to see the economic opportunities created by the more stable conditions of 1850s and 1860s and by the gradual extension of British control by 1848.

The Hill Malas style themselves as Valmikies. They are trader in hill products, and petty sowcars. Almost all the village servants in the Agency belong to this class. The Valmikis are beefeaters.

NATURE SUSTAINING CULTURE

The main chain of the Eastern Ghats, the Paapi hills runs roughly parallel to the Pamuleru, from the extreme north, down to the Godavari in the south. The general elevation of these hills varies from 500 to 1200 mts above MSL. The highest point is 1329 mts in Dummakonda hill ranges. Other important hills are Katamaraju konda or Peddakonda with height of 1287 mts. The Jamparatikonda near Satlawada is having highest point at 1126 mts.

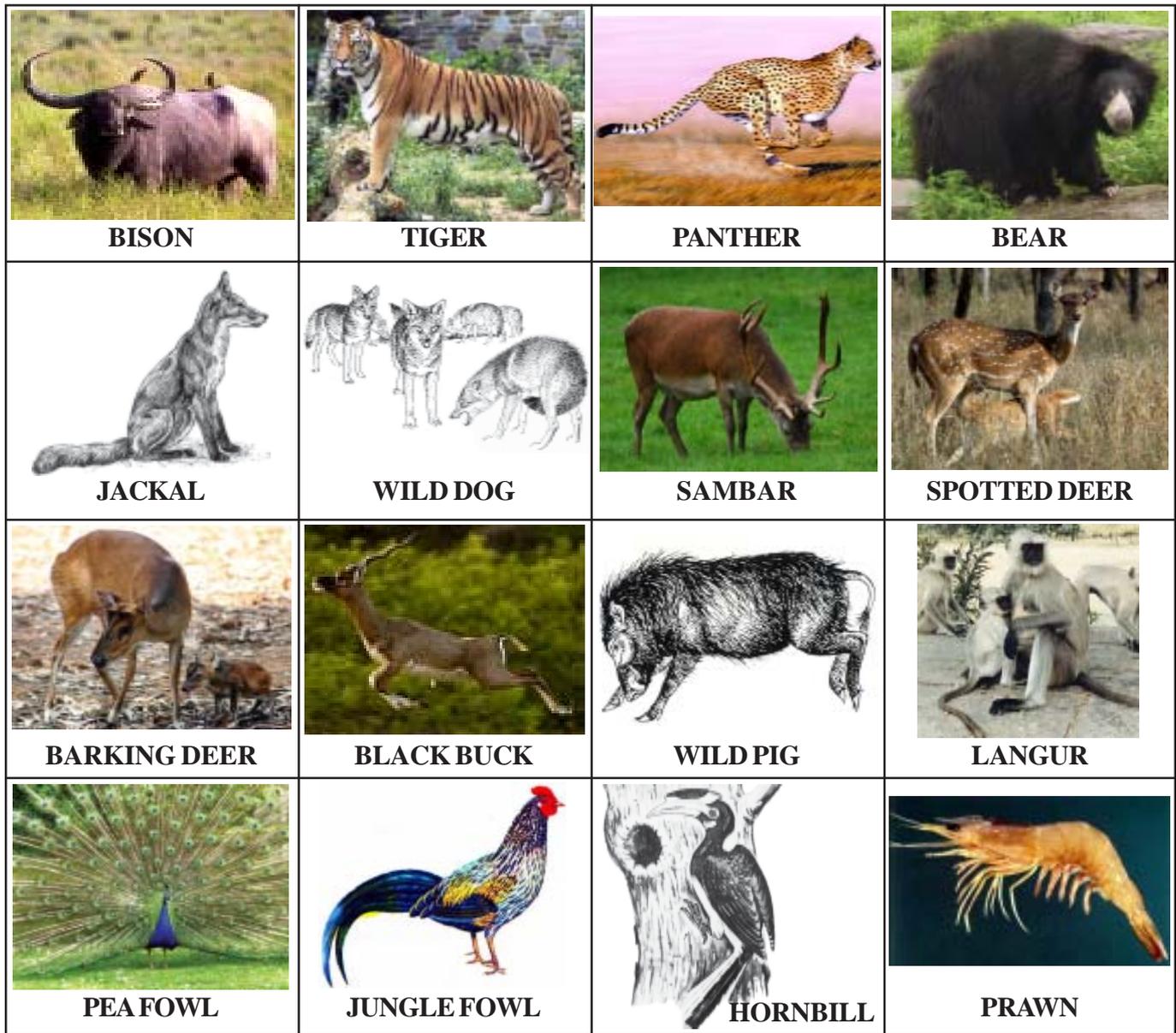
The area is drained by Pamuleru, Yeleru, Seeleru Rivers with number of rivulets like Akuru Vagu, Bodipetta Vagu, Seethapalli Vagu.



The Godavari, the most important river of the Reddi country, cuts almost at right angles through the Eastern Ghats. Where it winds through the foot hills, the river is broad and shallow and its wide and sandy bed is flanked by pockets of alluvial cultivable land; but where it encounters the main massif the stream narrows and forces its way through a deep, rocky gorge. From the south no major tributaries drain into the Godavari, but from the north flow two important rivers, the Sileru, which rises in Orissa and enters the Sabari opposite Konda twenty miles before it reaches the Godavari, and the Pamuleru, which, with its source in the Gudem hills, winds through the wide Gurtedu-Boduluru valley and enters the Godavari at Kolluru, in a bend of the gorge. (P.15)

The Bison (సరగోదే) (Gavaenus gaurus), which gives its name to the mountains enclosing the Godavari gorge, occurs on both sides of the river. Tigers, (పెద్దపులి) Panthers, (చిరుతపులి, బండలపులి) bears, (ఎలుగుబంటి) jackals (బవురడు, నక్క) and wild dogs (రేచుకుక్క) are fairly numerous as well as sambar (కణ్ణు) (Rusa aristotelis), spotted deer (దుప్పి) (Axis maculates), nilgai, Barking deer (కొండగొర్రె, వేనపుగొగ్గడి), black buck (జింక) and wild pig (అడవిపంది). There is plenty of small game and languors (అలమబండ, కొండముచ్చ) are a continual menace to the crops. Water birds of many are abundant in the Godavari valley, and the forests are the home of peafowl (నెమలి), jungle fowl (కారుకోడి), hornbills (కంచరిపిట్ట) and a host of smaller birds, many brightly colored and many sweet singers. Mahseer, other fish both large and small, and prawns (రొయ్యలు) are to be caught in Godavari, where in the dry season crocodiles bask on the sandbanks or plough through the quiet waters. (P.20-21)

The East Godavari District



The East Godavari district is full of contrasts in physical features, climate and civilization. It is divided into two portions: the western portion consisting of the main range of the Eastern Ghats (మన్యం) and the series of broken and scattered hills and spurs to the west of it, and the eastern portion comprising lowlands (పల్లం) which extend from the base of the ghats to the sea. (p.1) The health of the hills is the wealth of the palins. మన్యం ఆరోగ్యమే - పల్లం సౌభాగ్యం.

The well being of the people of the plains depends on the steadiness of the supply from the above streams.

Most of the streams in the southern zone become dry during summer; scooping pits in the dry riverbeds and baling out potfuls of water for domestic purpose is common. Cattle have to be taken long distances for water. (P.6)

In the hills, the forest consists of a mixed deciduous type.

The predominating species being Anogeissus (పాసి) mixed with bamboos, Cleistanthus (కొడిశి) and soft woods.

On the hilltops (వేసం) a few crooked and stunted Dalbergia latifolia (ఇరుగుడు, జిట్టేగి) occur.

On the slopes (గుడి) where the soil is shallow and poor, inferior species, such as Sterculias, (కోవెల, తబిసె) Cochlospermum, (అడవిగోగు) Odina wodier and Bombax (బూరుగు) occur.

Good sprinkling of tamarind trees on some of the hills,

At the foot of the hills and in the lankas (అంక) the growth consists generally of xylia xylocarpa (టంగుడు, కొండతంగేడు) and Terminalia (సల్లమద్ది) with a few Pterocarpus marsupium. (వేగిస)

On the stream banks are usually found large mango trees, Terminalia Arjuna (తెల్లమద్ది, నీటిమద్ది) and Bambusa Arundanacea. (ముల్లెం)

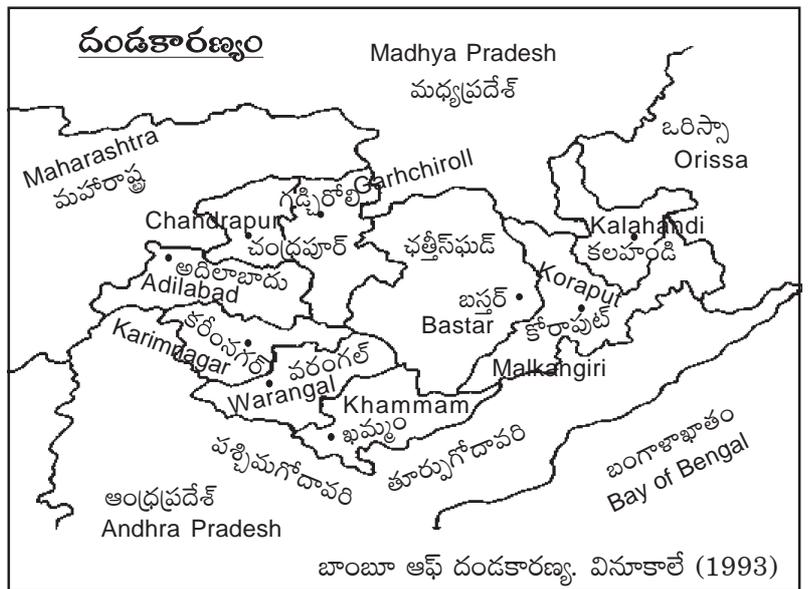
A little further from the foot of the hills, what are generally known as ‘broken grounds’ (చెలక) occur, bearing on them Soyimida, (సోమెద) Acacias (Leucophlea and Sundra చండ్ర) Morinda, (చక్కచెట్టు, జల్లిచెట్టు) Gymnosporia Montana, Woodfordia, (అడవిజాజి) Chloroxylon (బిట్టెడు) and stunted Terminalia tomentosa.

The height of growth of the dominant species is about 40 feet, and the average girth 2 feet; though occasionally trees 80 feet high are also met within the lankas in the Northern portion of southern zone of Rampa country. (P.38)

The Dandakaranya - Rampa

The country South to Godavari is interminable forest called “Dandaka.” The early scenes of Ramayana are laid in these forests, where Rama said to have spent his exile.

The site of the temple at Parnasala near Bhadrachalam in Khammam district, on the banks of the Godavari is identified as Parnasala of the Ramayana. From Parnasala, Ravana king of Lanka carried off Sita. From here Rama appears to have wandered in search of Sita, and met Jatayu (the vulture king) and heard from him about the abduction of Sita by Ravana, and how in his fight with him he fell vanquished with



his wings cut. Jatapaka (Jatayu’s village) is the considered to be the place where Jatayu lived, Rekhapalli (wings village) the place where his cut wings fell. Then marching on, Rama met Kabandha who advised him to make friends with Sugriva, brother of Vali, who would depute his monkey hordes to search for Sita. Valamur, Chodavaram Division of Rampa country was probably Vali’s village, and Vali-Sugriv Reserved Forest, a big and important Reserved Forest of the Upper Godavari division, was probably Sugriva’s hiding place. (P.3)

On the top of the Rampa hill, 2,800 feet above the sea, is a village with some wet cultivation under a small tank; a stream flows from it in westerly direction (paschimavahini), for some distance, and forms a beautiful waterfall, a mile to the north of Rampa village. This stream irrigates a large tract of country below. It is also probable that the name Rampa, is a corruption of “Rampad” (Rama’s foot prints) the letter “d” having dropping in evolution. (p.4) (Seshagiri Rao V.N., 1931, Note on the Rampa Agency, East Godavari district.)

CULTURE CONSERVING NATURE

Our roots are deep in the woods
Among the fishes and frogs in the springs
Our sprits soar high in the sky
Among the birds and the dragon flies

To the eyes of the person of imagination – Nature is imagination itself

The Mother Earth has a world of ready wealth. High hills, rocks and banks waving with natural forests give to the depth of solitude a sort of life and vivacity. Man alone seems to be placed in a state of inferiority, in a scene where all the ordinary features of nature are raised and exalted. అడవికి ఆటగాడు, కొండకు కోలగాడు, చేనుకు చేటుగాడు, మెట్టకు మేలగాడు, దారికి దడ్డడు, ఈకొండకు ఆకొండకు ఇనుపలంకెలు, ఇసుకను మప్పినవాడు, మంచునకుంచాన పట్టినవాడు. తంబలి తరిమెనపట్టినవాడు తీడనికత్తి, పేననితాడు,

Culture of the Reddis of the hills and forests is representative of perhaps the oldest agricultural civilization of the Deccan. (P.337) The Konda Reddies are the “contemporary ancestors” of Telugu society.

Boundary – Commons – Places of festivals – Village – The social life

Traditionally ownership of the land is vested in local groups whose members may hunt, collect, and cultivate anywhere within the territory (Gadi, గడి, Sarihaddu, సరిహద్దు, Polimera పాలిమెర) belonging to the community.

The sense of unity based on a group's common ownership of a tract of land finds expression in joint ritual activities (పండుగలు). Though not all the members of a group need live in one locality, they combine for the celebration of seasonal festivals and for the performance of sacrificial rites (కొత్తలు) connected with the agricultural cycle. The atmosphere within such a local group is entirely egalitarian, but one man acts as head of the community. His position is usually hereditary in the male line, and his function lies mainly in the religious sphere. (వ్రాజారి) Acting as mediator between man and the local deities to secure the prosperity of the community, he inaugurates the sowing of the grain crops and propitiates the Mother Earth (భూదేవి) with sacrifices of pigs and fowls. This goddess is the only deity who is thought to be entirely and unalienable well disposed towards humans, and is therefore regarded with gratitude and affection. The Reddi's attitude toward other deities and spirits is one of caution rather than reverence, for these supernatural beings are deemed potentially dangerous as well as helpful. The hill and forests are believed to be inhabited by a host of anthropomorphically conceived divinities, many of whom have their seats on mountain tops, and are hence referred to as konda devata, i.e. “hill deities.” Ordinary people cannot see them, but there are magicians and shamans (Vejju) who can communicate with supernatural forces in dreams as well as in a state of trance. (P.7-10) (Tribes of India, The Struggle for Survival, 1982)



VILLAGE

Village communal property is carefully preserved. Topes are the joint property of the villagers and the income there from, especially from tamarind, is distributed amongst the shareholders. Newcomers have no claim to a share. The villagers collect the fruit in common from time to time as it ripens and yield is then and there distributed among the shareholders.

Streets radiating from the Pedda dari (పెద్దదారి) are each named after some peculiar characteristic, e.g. Nilla dari (నీళ్ళదారి water street, i.e., street leading to the water or Sila dari (శిలదారి Stoney street); and from these streets branch lanes or alleys described as veedhi of the respective streets, very much like the mews of a town. These narrow lanes on either side are enclosed with a wattle-fence. Sometime one enclosure contains two houses, the householders being relations or relations-in-law, but a courtyard may also be shared by families without any close relationship-ties. Small quantities of garden crops, especially beans and gourds, are raised within the enclosures and small fenced in gardens are found in a few villages sandwiched between the houses. Cattle are tethered to posts and pigs are housed in sites outside the enclosure. (P.52-53)

Serious crime is rare and theft is almost unknown. In fact, the entrances to the dwellings are not secured by bolts or other fastenings. Harvested crops are left in the field or threshing floor and no one is set to watch them. Seldom does a village resound with the quarrels or wrangles of either sex, and in this respect it presents a marked contrast to the frequent street brawls in the so-called civilized towns.

The people live undisturbed by the rush and bustle of the outside world. While the village remains entire and its internal economy undisturbed, the Agency man cares not who administers the land. (P.15)(Seshagiri Rao V.N., 1931, Note on the Rampa Agency, East Godavari district.)

Every village must have a pujari, but there may or may not be a vejju (వెజ్జు) among the members of the community. The priest ship is an office, usually, though not invariably, attained through inheritance; the magicianship (వెజ్జు) is an art, acquired by learning or bestowed by upernatural beings on the eager apprentice (తెంక). (P.231)

Regulating food consumption

Most of the year's feasts commence with the "Sankranthi festival" (దేశవిడి Desavidi), after all the crops in the field are harvested, when there is plenty to eat, and nothing to do in the fields. Feast days are given up to rejoicings and diversions of all kinds; work is entirely suspended; relatives and friends meet together and dine with each other in turn.

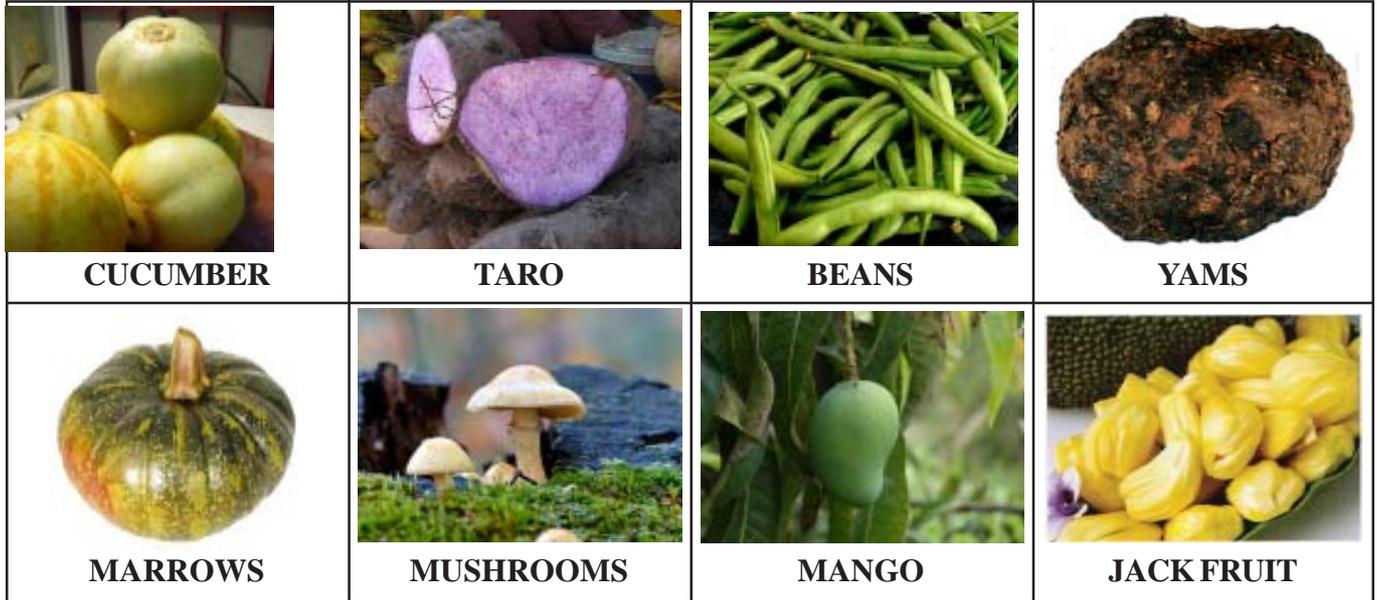
1) Eating ceremony celebrated for the new millet "Kottalu kalapatam" (కొత్తలు కలపడం "mixing of new crop"), (P.255) at the time of the ripening of every new crop, such as "Sama kotha" సామకొత్త, "Jonna kotha" జొన్నకొత్త, "Pappula kotha" పప్పుల కొత్త, "Mamidi kotha" మామిడికొత్త, etc. (P.21-22) ('కొత్తన్నం తిని కొవ్వి, పాతన్నం తిని బలిసి నాయీడువారికి తోడువారికి పడదొబ్బుకు పోవాలె') I will eat the new crop mixing with old crop – with that strength I will excel in the peer group.

A man known to have eaten of any particular crop before the prescribed time would not be allowed to enter the houses of other villagers until the taboo on this crop had been lifted by the performance of the ceremonial first eating. Even a visitor may not eat the new grain of his hosts, if in his own village the first-eating ceremony has not yet taken place.

Annual feasts function rather as stimulants before periods of exertion rather than as expressions of joy on the completion of the work. The Chikudukai Panduga (పప్పుల పండుగ) closes the circle of those annual feasts, which in one form or another are observed by all groups of Reddis. Before celebrating Kotha, crop in the raw or boiled form

can only be consumed (కుండన వండింది అంబలి, పెంకన వేపింది సురువులు). After “Kothalu” the crop can be fried for consumption.

Marrows (గుమ్మడికాయలు), cucumbers (దోసకాయలు), beans (చిక్కుళ్లు), taro (పెండలం), yams (కంద), wild roots (దుంపలు), bamboo shoots (కొమ్మలు), mushrooms (కొక్కులు) and jungle leaves (కూరలు), as well as unripe fruits (కాయలు), such as mangoes (మామిడి) and jack fruits (పనస), are sliced with a small curved knife and boiled in water with salt and, if available, onions or such pounded spices as chillies, turmeric, roselle or tamarind. When serving meat stewed in this



way the liquid (షేరువా) is strained off and served separately. Pulses are sometimes included in the stew ingredients (తొరపులు Thorupulu) and greatly improve the consistency of the gravy. (P.102)



Chettu Panduga

Borassus flabellifer, the palmyra palm (తాటిచెట్టు), grows in large topes on the Godavari banks and in the lower valleys, while Caryota urens (జీలుగ, పాండవులవృక్షం Paandavula Palavruksham) a sago like palm, prefers the hills and is usually to be found solitary or in small groups.

The sap (కల్లు) is treated as the blessing of Pandavas (Pandavula Phalavruksham), the deities of production. The Pandavas are supposed to have taken this tree from the nymphs (కన్నెపాపలు) for their consumption in exchange of a similar big fern (cycad కన్నెజీలుగు). The tribes identify themselves with Pandavas who spent their exile in forest and they are their role models.



Chettu Panduga is done for the toddy yielding trees. Fowls are sacrificed and a meal is cooked and eaten under the trees. The whole village takes part in this festival and men, women and children spend the whole day in the tope. ('పాలసంద్రం, నీలసంద్రం, పాములేరు, సోకిలేరు, గోదావరినీరు కలసివచి వార్ధిపొంగినట్లు కల్లు పొంగవాలె')

The tribes are devoted votaries of Bachhus and the Goddess Nicotine. For Jeelugu trees a rough ladder consisting of a bamboo culm with branches (తాప) on each side of it cut short to make steps, is lashed to the tree and left there permanently and the owner climbs whenever he requires drink. Trees are tapped thrice every day, once in the morning by 8 (చల్లికల్లు), then at noon (ఎడగీతకల్లు, సిత్రం) and again in the evening (సందకల్లు). During the toddy season generally, only one meal is cooked. They live for full three months on almost toddy alone. During this period they even neglect to collect the pulses, which are allowed to remain in the fields and even tamarind, which is their chief article of food and trade, is not gathered fully. All quarrels and disputes occur during this period. Toddy is part and parcel of their existence, associated with their frolics and also with their ceremonies. Though they drink heavily they appear to be sober.



STAGES OF KICKS

పిట్టసోరి, (as sweet as the bird likes) డేగవిసురుపడును, (as sharp as the kite in hunting) చెక్కలకట్టుపడును, (to the bottom of the pot, touching the barks kept for quick fermentation)

TYPES OF SAP - కట్టకల్లు (sour) వెటగొటరం (cocktail) గూనబొబ్బిలి (tiger in the pot)

- (చెట్టు కల్లు చెట్టునుండగా - సెమసెమ పాణాలాయె
- వగ్గుకల్లు వగ్గునుండగా - వరుగు వరుగు పాణాలాయె)
- కల్లైతే కాగిదికాని - కంటి దోకి కనపడదు
- ముంత తోడి ముంతెడు కల్లు - మూలచాటున దాచిడుకున్నడు
- చట్టితోటి చట్టెడు కల్లు - చాపచాటున దాచిడుకున్నడు
- కల్లైతే కాగిదికాని - కల్లుదోకి కానపడదు



Bhudevi Panduga

March and April are the best months for merry making Palmyrah and Jeeluga yield plenty of toddy, the jungles have been burnt and made clear for shikar and there is nothing to do in the fields. The time is spent in drinking, dancing and nightlong singing. Among the festivals during this period, the most important one is the 'Bhumi Devi Panduga'. Just three or four weeks before the festival, a big bamboo (Bambusa arundanasea) split at one end is suspended to a horizontal branch of a tamarind tree, the split halves passing one on either side of the branch and held together at the top by a tie rod, at the lower end of this bamboo a hole is bored, through which is passed a strong stick or rod 2 feet long, leaving 1 foot on either side of the bamboo. This suspended bamboo is used as a swing (చింతమాను చివలలోన - చిన్నబాల తూగుటుయ్యలా), the stick at the bottom serving as foot rests, the bamboo itself swinging on the tie-rod. The tamarind tree to which this swing is attached is generally chosen close to the main entrance to the village. Every outsider entering the village is compelled to pay a certain toll. Women waylay people and exact the toll, (Taasariతాసరి) the men taking no active part. (P.22-23)

Ganga Devi Panduga

- ఓ - ఆడవాలె పాడవాలె వేడుకలు చేయాలె
- అమ్మవారు ఉండేటపుడు ఆడేపాడే బాలలము
- జోడుకొప్పుల గంగాలమ్మ - జొన్నలు పండితే నీవు రమ్మి

కొండతేలు తేలుమనగా - కొండతేలదు కొమరదేవి
 కరకకాయ గోనెలు కట్టి - తోలినాము తోటపల్లి
 తోటపల్లి చెల్లమ్మదేవి - అరుద్రాముల సారా తాగి
 అమ్మకుండా అడ్డుపడినదా

The Ganga Devi Panduga comes off early in June. In this festival also, a swing is constructed with a cross plank suspended by cords just as in a trapeze, on which the virgin swings with the pot (Ganga Devi). Men and women dance singing to a tune (అల). In this, the young men and the maidens take opposite sides, one side improvising extempore obscene verses designed to provoke equally personal repartees. The attitudes and gestures of the dancers are exciting and lascivious. The deity is believed as the daughter of Gorle family of Valmikies. The festival is observed mostly by the Reddies. Kondy Rajula festival is a male festival, where as Ganga Devi festival is Virgin festival, the Bhudevi Panduga is mother festival.

(S)thanam Panduga

Thanam is a place of village deity. Maddiveedu, earlier capital of Rampa country is the fort of Maaveli, an awful deity for 76 Thanams (villages) “Debbiah aaru tanalaku – Maddivedu Maaveli dugamaa” so goes the song of Reddis. ‘డెబ్బై ఆరు తానాలకు - మద్దివీడు మావెలి దుర్గమా’ (within the boundaries of Rampa country, at Tadepalli, (Maddiveedu) 12miles to Chodavaram Adivasi Gods and Sacred places – Sacrifices to Maveli have been made here)

(S)thanam Devudu is made of Pterocarpus marsupium (yegisa వేగిస) wood. It is either a piece of forked wood planted in the open or a conically shaped idol made of the wood planted in a shed, near the entrance to the village. A separate shed is constructed close by, to keep the peacock feathers which adorn the idols, and the drums, etc., used at the time of worship. This festival is chiefly observed by the Reddies. (P.23-24)

Konda Rajula Panduga

Konda Devathalu/ Konda Rajulu are supposed to remain in the sacred groves. These groves are treated as sacred, no tree being allowed to be felled nor any nuisance committed in or near them. This festival comes about the time of Sivarathri in February. (P.24) Katamaya is attributed



with power over the wild animals in the forest. (P.220) One of the highest peaks near Gurtedu is named after Katamraju. If they kill an animal they carry it to a shady tree, and first offer



three pieces of the uncooked (పచ్చిమాంసం) liver and some times also head and hoof to Katamaya, the Konda Raju. (P.192)

Jealousy comes first – Witchcrafts follows after

Tribes attribute all troubles and misfortunes that happen to them to sorcery and witchcraft. If a man’s bullock dies, it is caused by witchcraft (చెడిపి Chedipi); if his crops fail, it is because an enemy has bewitched the land. If a man fails to hit his game, the field has been bewitched, and unless the young chicken of a red fowl is sacrificed, no shikari is likely to take correct aim.

Further a wrong presumption is based on the analogy that some material object through parasites can be inserted by sorcery into person’s body in order to cause illness. In the tribal folklore, the bird dropping seeds (త్రిత్రికపిట్ట) on the tree is treated as a sorceress. Tribes believe that Doctors cannot cure this kind of disease. So native doctors (Vejjus) flourish.

Internalising nature – Imprinting with culture

Thus according to Reddis, the nature i.e. the forests are governed by mountain kings (Konda Rajulu) represented by carnivores, herbivores are looked after by celestial shepherdess (అడవిగొల్లలు), water in whatever form belong to nymphs (కన్నెపాపలు), the culture (పంట production) to Pandavas. “Earth is the mother, Sky is the father, Brahma the producer” (తల్లి భూదేవత – తండ్రి ఆకాశవేణ్ణి – పుట్టించిన బ్రహ్మదేవుడా) so goes the invocation chant.

Tribal communities living in settlements surrounded by forest regarded these woods as much their own as old style pastoralists considered the grasslands over which their herds were ranging as their own preserves, to be defended if necessary against the inroads of neighbouring tribes.

PODU

“కొత్తచేసు - కోమటివాడి దుకాణం” “New podu field is a superbazar”

Traditionally the economy of the Reddis is based on the periodic felling of forest and the cultivation of various millets (సామ, బొంత, కొర్ర, రాగి (తృణ ధాన్యాలు)), maize (మొక్కజొన్న), pulses (పప్పులు), and vegetables in the resulting clearings. A hill side is always selected, on the slope of which a space is cleared at the end of the year. The wood is left to dry till the following March or April and then burnt. (డొక్కులార, మిందెలార, పాములార, చీమలార, దోమలార, చిరుకోటి జీవులార - మాకొండ చేసుకు అగ్గులు పెడుతున్నాం - తప్పుకోండహో) “The lizards, snakes, ants! the mosquitoes! all other creatures! We are setting our fields on fire. Please keep away.”

In most places the seed is sown at first rains without the soil being touched with implements of any kind. The only further operation is weeding. The crop is gathered towards the end of the year and the produce is stated to be double that of which could be obtained under the ordinary mode of cultivation. A small crop is taken off in the second year and sometime in the third, after which the plot is deserted until the jungle becomes sufficiently high (బిడగ) to tempt the podu cutter to repeat the process. In this type of tillage, axe and not the plough is the primary instrument. In Madhya Pradesh the podu is known as bewar or penda, and in Northeast India as jhum. But there are important differences among the various forms of shifting cultivation. While the Naga, Nishi, or Hill Maria uses a hoe to turn over the soil on his hill fields, the Reddi of the Godavari region broadcasts all small millets without so much as scratching the surface of the ground and dibbles the great millet (*Sorghum vulgare*), maize, and pulses into holes made with his digging stick. It can safely be said that Reddi agriculture represents as crude a form of cultivation as may be found anywhere on the Asiatic mainland. It is by no means efficient, and at some times of the year when their stores of grain have run out, Reddis subsist on wild forest produce, eating the sago-like path of the caryota palm or the kernels of mango stones. They also hunt with bow and arrow, and those living on the banks of the Godavari add to their food supply by fishing, often from dugout canoes. Reddis of the Godavari region use only digging sticks for the cultivation of their podu, in Chodavaram the Reddis dig over their podu with iron hoes. (P.76) (Tribes of India, The Struggle for Survival, 1982)



“Shifting-cultivation, although it kept men as unimportant servants of wild Nature, continuous cultivation meant continuous depletion of the soil and always more deforestation to secure new land for the rapidly growing community.” (P.307)

It would be difficult to understand why any Reddi should cut podu on his own village-land for outsiders instead of for himself, unless it is that the Malas have established so strong a grip on the aboriginals that they are in a position to command. House building is another task for which the Malas prefer to employ Reddis.

Chelaka podus (చెలకపోడు) are on level grounds. The land is ploughed once or twice both before and after sowing. The former is in fashion in the interior agencies where agricultural cattle are wanting; the latter obtains in places nearer civilization where the land is scarcer. At the time of the ripening of the crop, the whole family moves to the podus, to watch the crop against the ravages of wild animals and birds. (P.31)

Among the forest products, tamarind (చింతపండు), myrabolams (కరకాయలు), soapnuts (కుంకుడు), turmeric (పసుపు), shikoy (సీకాయ), honey (తేనె), wax (మైనం), plate leaves (అడ్డాకులు) etc., are the chief items of trade. Bamboo baskets, winnows and mats (బుట్టలు, చేటలు, చాపలు), crude cots (మంచాలు), yokes (కాడి) ploughshares (నాగలి) are made and sold in the weekly markets (సంత). (P.32)

			
TAMARIND	MYRABOLAMS	SOAPNUTS	TURMERIC
SHIKOY	HONEY		PLATE LEAVES

In years of poor harvest there was little for the Hillman to eat or the sahuakar to distraint. In bountiful years the sahuakars descended at harvest time, like a plague of locusts, taking the grain from the threshing-floor and the tamarinds from the trees. For the Hillman ‘good years’ and ‘bad years’ were almost equally bad.

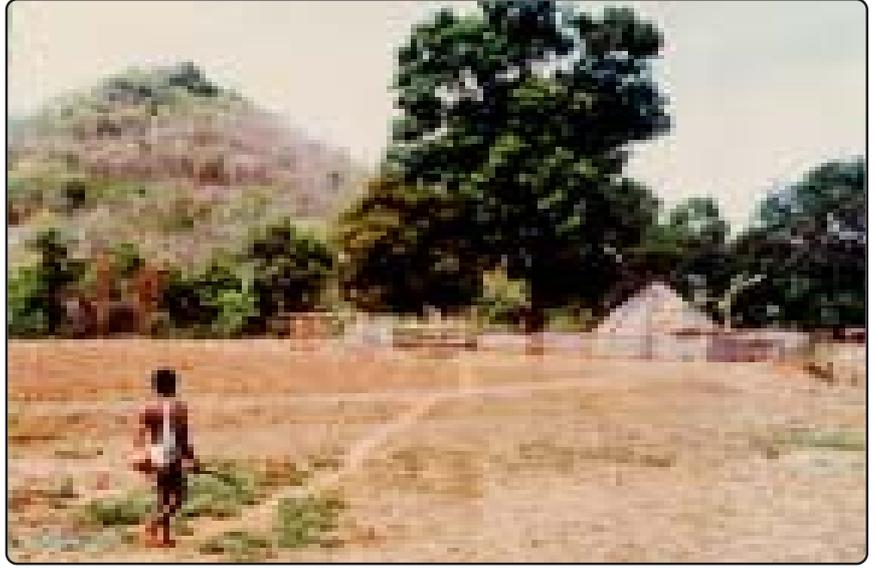
(చింతలు కాస్తే చెడ్డకాలం - మామిళ్లు కాస్తే మంచికాలం)

Forest Policy

The traditional de facto ownership of tribal communities was replaced by the de jure ownership of the state, which ultimately led to the exploitation of forest resources with total disregard for the needs of the tribal economy.

HOUSES

Whether a Reddi house stands isolated in the jungle or fence-to-fence in a street it is built according to the same structural pattern. The plan is square and the earthen floor (సోలు) is well raised above the ground. Most important is the forked centre post (nitram), for on it rests the whole structure of the pyramidal roof, the spliced bamboo rafters (వాసం) radiating on all sides, and the thatch of grass (దబ్బుగడ్డి) or palmyra leaves (తాటాకు). The centre post is generally about twenty feet high and on its fork is balanced a short ridge pole (arvi) about 25 inches long with slightly hooked ends; over this the corner rafters are hitched. The other house-posts four or six according to the size of the house are about six feet high, and are set back about four feet from the edge of the floor; none of the posts are fashioned, and in many cases they are not even stripped of bark, but the natural forks are enlarged, being squarely cut to carry two heavy cross-beams and the ceiling of horizontally laid bamboos which serves also as the floor of the attic. (అటక)



The floor-space is divided between two main parts, an inner room (gadi), where the women cook and husband and wife sleep in bad weather and a veranda (arugu), which is used as the general living room. This veranda may be left open but it is often closed in by wattle screens, which are set up against the edge of the raised floor and reach to the eaves. (P.54)

The hearth (poi పొయ్యి), generally consisting of three stones, stands in a corner or to one side against the wall. The more Hinduized Reddi builds a horse-shoe-shaped, raised mud-hearth with openings (అలివింబొర్రలు) for one or two cooking pots. Sometimes there is a cot, tipped up against the wall during the day, and generally a small wattle-shelf (జోలారు) suspended from the ceiling over the hearth on which leaf packets of garlic, spices or chillies, salt and garden seeds are kept. Occasionally a similar shelf hangs on one of the walls, and a bamboo suspended from the ceiling serves as a clothes-rail. (దండెం) On the floor stand a number of pots of various kinds: large pots for storing water (nilla kunda) each taking about 2 gallons, smaller pots used for fetching water and small cooking pots (loti). There will be several winnowing fans (chata), small baskets (butta) with newly gathered food; a grass broom (cheepuru), bamboo measuring vessels (sola) and a small stack of wood (పుల్లలు) for the day's use. But the great majority of household goods, oblong covered baskets (pette) for storing clothes, small square baskets on strings (ginjala butta) used for collecting wild plants and storing current stores of grain, dal or beans, gourd bottles (burra, dippa) and dance rattles (gilla kailu) are suspended from the ceiling where they are safe from the ravages of white ants. (చెదలు)

The veranda often surrounds the inner room, which is then situated in the middle of the house, but equally often the veranda is L shaped and runs along two sides of the inner room and is used as a general living and sleeping room. There the Reddi plait his baskets and mats, makes his fishing nets and gossips in the evening over a smouldering fire (నెగడు); there the baby sleeps in its basket cradle (Uyyala) or sari-hammock; the children play during the heat of the day, and the women pound grain or sago pith, grind and sift flour and often even cook on an improvised hearth; there too the family usually takes its meal. At one end there may be a stack of firewood stool (pita), a wooden trough (totti) made from a hollowed log and used for pounding sago pith, a circular stone mill (తిరుగలి tiragali) and a large flat stone (సూరుకొనేరాయి, nurukune rai) with a water-worn pebble (పొత్రం) for grinding spices There may be a wooden

pounding table (రోలు), but many women pound their grain in holes sunk in the floor (రోటిగుంట) and these are generally in the middle of the veranda. Agricultural implements, axes (goddali గొడ్డలి), hatchets (katti కత్తి), digging-sticks (gachali గచ్చలి) and collecting baskets in daily use lie on the floor or are propped up against the wall, while in the corner stand one or two pestles (రోకలి), generally metal-tipped, winnowing fans and brooms. But here again the favourite repository is the roof and wedged under rafters, stuck in the thatch, or suspended by strings you will find gourd-bottles for carrying gruel to the fields or fetching liquor, wooden ladles (తెడ్డు), drums (డోల), bows (విల్లు), arrows (అమ్ము), one or two spare cock feathers (ఈకలు), bill-hooks, small curved knives of various sizes, spare slivers of bamboo (వెదురుబద్దలు) for sewing leaf plates (దొప్పలు), bamboo baskets of several types, wooden combs (దువ్వనిబన్ని) and an occasional rain hat (నిడుగు); in the dry season there may be a bundle of dried sago pith (జీలుగుపిండి).

The attic (ataka) is the general storeroom. It comprises most of the space under the roof and is approached from the inner room by a twigged bamboo ladder (tapa తాప). Here we find baskets which after the harvest contain grain or pulses and are often covered with a layer of ash (బుగ్గి) to keep off rats and insects, leaf parcels (ఆకుపొట్లం) with seed grain or dried tobacco leaves (పొగరేకులు) and if there has been a good season, a store of mango stones (మామిడికొంకలు) and tamarind seeds (చింతగింజలు).

The walls of the inner room are, however generally of wattle (తడిక), frequently smeared on both sides with mud, though here and there mud-smeared stockading is used also in the interior of the houses. (P.55-57)

A large square living room, (lopata illu లోపటి ఇల్లు) where the Gangamma Devi pot and the brass vessels used in the preparation of the food for feasts are housed and which is always kept locked; and three other compartments, all called pancha (పంచ) where household-goods and goats are kept. The attic (ataka అటక) extends over the whole building; the ladder leading up to a square trap stands in the living room.

Some houses contain a walled-off space set apart for the worship of the clan-god, but more often only a corner with a semi-circular mud-platform about six inches high, is set apart as 'an altar' for offerings (గూనకుదురు/పెత్తగొండ్లి). (P.62)

During the Pindi Panduga (Ragi flour festival) the Reddies offer feast to the Pandavas. The Pandavas object to dine in an unclean house. The Reddies promise to construct, maintain, decorate and clean it properly. According to Reddies the termites build houses in the nature (ఇసుకను మప్పినవాడు). Incidentally the Pindi Panduga is also celebrated next to termites mound the near the hill close to the forest.

లేలే లేలేలేలే లేలమ్మారో - ఓలే లేల లేల
 లేలే లేలేలేలే లేలయ్యారో - ఓలే లేల లేల
 రండోచేరి పాండవులార - భోంచేయరండో



LOVE, MARRIAGE, ELOPEMENT

Love affairs

Chance meetings in a jungle clearing

దారకొండ సన్నాసిదొర - డేరా వేసి డక్కీకొట్టిదా

సారుకూర సలవచేసి - బడ్డికింద బసవేస్తీరా

a tryst in the moonlit fields

(వెన్నెలేని పందిరికింద వేసినారు చోళ్ల తిరుగలి

వాయువేసి విసురబోగా - వాయు వాయుకు వరుసలడిగేవా

చేరుపోసి విసురబోగా - చేరు చేరుకు సెలవులడిగేవా

గండిమీద కామువెన్నెల - పాపదాటు పండువెన్నెల - పగవాడు కామువెన్నెల), moments of leisure during visits to an old grandmother

(పెండ్లిపొడుగున మీరురాగ - పెండ్లికూతురనుకుంటిమా

మియ్యతోటి నేనుండగా - మీయమ్మతోటి తప్పుకం పోతివా)

stolen hours in the evening shadows,

(గొందిదిక మంచంవేసి గోరపిట్ట పిలుపుతీద్దాం: కాలుమీదకాలు వేసో - కలుసుకొన్న వాడికిలా

చేయిమీద చేయివేసో - చేసుకొన్న వాడికిలా

తియ్యమామిడి గండిలోన గయ్యళిది ఆడపిల్లన్నా)

“The teasing girl in the mangoslope.” All are opportunities for would-be lovers. And at feasts and weddings when

kinsmen gather girls and boys slip away from the merry crowds to enjoy the delights of love. (ఉందాము ఉందామనగా -

ఉనికిపుట్టని కాలాలాయె

పోదాము పోదామనగా - పోదువేట కాలాలాయె

ఈపీటికి యీలాగుందాం - కన్నెకు కలుసుకుందాం - దసరాకు దంచుకుందారా)

Although premarital sexual intercourse does not meet with social approval, lovers surprise evokes merriment

(చింతకింద బొంత చేను - చిలుక పిట్టలు రాపమాడివా) rather than wrath and even a prolonged love affair, unless the rules of exogamy are infringed

causes little stir in the community (వద్దర గుంటడ వరుసలేదు - లేదుర బావ లేతప్రాయమా). Marriage soon legalizes the union.

(అడిగిన పిల్ల - కడిగిన మొహం)

Young people are in an inconspicuous way tenacious and resourceful when they have set their heart on winning a particular girl or man.

(నగరికి వెళ్లుదమన్న - జాజివలస నగరిలోన - పుట్టిదయ్య పువ్వులపోడు

కూతలేదు మేతలేదు - కులముతోడి కూడిలేదు

అమ్మలతోడి ఆటకు లేదు - గుబ్బుల్లతోడి గుమ్మళ్లు లేవోయా - కోతకోత పండుగరాగ

గోవులతోడి గొట్టికిలేదోయా తాడువేసి పట్టబోగా - తలపాగ లెగురదన్నె

చుక్కనుదురు సూరెపుడేగ - చూద్దామన్నా తేలిరాదోయా

మందువద్దు మాకువద్దు - మనసుపుడితే నేనే వద్దు

దుడ్డువద్దు దూపం వద్దు - దూరపు దండలందుకుందారా (P.116)

Sometimes a marriage by capture fails owing to the girl's resistance.

(వేటలకు వెళ్లితెచ్చో - వేడుకల ముంగిపిల్ల

కూడుపెట్టి పెంచుదమనగా - కులముతోడి చెప్పుకొన్నది

పాలుపోసి పెంచుదమనగా - పారిపోయిది ముంగిపిల్ల) (P.126)

If a boy and a girl fall in love they may go to the jungle and stay there for two or three days; when they return to the village they are considered husband and wife without any ceremony being performed or they may go to another village and stay with relatives.

(కొతపాకల సిరిపువ్వులు - జొండికుండన వండుకున్నరా
Conserving nature.pmd

కొట్టుచెట్టు తీయనికల్లు - కోండ్లూరు కొనగందులా
దూరపుచుట్టాలు మేలు - దూలదామపప్పు మేలోయా) (P.129)

As a rule, the period that a young wife spends in the house of her parents-in-law does not last very long, for most husbands soon build a house of their own.

(కొండ కొండ వెదురునరికి - గండిమీద ఇల్లుకట్టి
ఇత్తుపొత్తు లేకమనము - ఇద్దరము ఈడితిందాం) (P.131)

Marriage

As soon as the eligible girl is selected, proposals for the marriage are formally made by the boy's parents. (అడిగినపిల్ల కడిగినముఖం) On its acceptance, they pay to the girl's parents (oli). A day is then fixed for the marriage, and is announced by the father of the bridegroom. A week or ten days before the muhurtham, the bridegroom's party sends through a barber and a washermen, kunkuma, turmeric, one saree (చీర), one petticoat (రవిక), five kunchams of rice, four kunchams of green gram, half seer of gingelly oil (నువ్వులనూనె) and one viss of jaggery (బెల్లం). (Kaatha కాత)

(కుంకుమేరి బొట్టుపెట్టగ - కూడినాము ఇందరమూ
కాటుకేరి కండ్లు దిద్దగ - క లిగినాము ఇందరమూ)

The women mark the forehead of the bride with bottu. 'కట్లవారి బొట్టు - మట్లవారిబొట్టు - విష్ణుబొట్టు - ఈశ్వరబొట్టు - పూససేకు వేస్తున్నాం - ఇకనుండి ఫలానా వారి అమ్మాయి మాకోడలు'

The co-operation of men of three other castes is required for a Reddi wedding of this type. The bride, under a sari-canopy, closely surrounded by her relations, and preceded by the Tsakal and some Madiga drummers, moves towards the village. At the same time another procession, the womenfolk of the bridegroom's family, leaves the village and when the two processions meet, they halt and the women sing a marriage hymn. (లచ్చుకల్లెనమో వైభోగమో - గౌరికల్లెనమో వైభోగమో) (P.123)

The bridegroom's party go to the bride's village a day before the marriage. Red earth and the bark of Ficus religiosa (Ravi chettu) are brought; a platform is erected with the former and the latter is pounded and kept in a pot with water. A branch of Neredu (Eugenia Jambolana) is planted by the side of the platform. Four kunchams of paddy are spread on the platform (పీనె) and a plank is placed on it. (ఈపోలు పోయంగ ఎవరిని పిలుతు, పిన్నత సాటిరో కన్నతపిలువు, చెక్కు చెక్కున తీయవేరిదుమన్ను గోరుతో తీయపోయే గోరిదుమన్ను) In front of the plant is kept a plate. The bride is dressed in a new saree and smeared with turmeric and made to prostrate herself before all the elders gathered and receive their blessings. She is then made to sit on the plank on the platform, keeping her feet in the plate. Turmeric coloured rice (అక్షింతలు) is distributed to all the elders present. Then the barber pares the toe nails of the bride and the elders sprinkle rice on her head and bless her and all pay కట్నం, katnam to the barber. (గోరుతీయు మంగలికి గొడ్డుతో విందు) Then the bride is given a bath (తొగరునీళ్లు) and both the bridegroom and bride's party dine together. (పందిని కొట్టవాలె - పాలవిందు పెట్టవాలె, Paalavindu)

After the meal, all set out with drums (డోల) and trumpets (డప్పు) for the bridegroom's village. The pot containing the bark of Ficus religiosa is carried by the bride's maid. (ఈరావి ఆరావి మట్టెల్లరావి, తోడి కోడలు పెళ్ళి తొగరియ్యు రావి) Reaching the outskirts of the village they sound trumpets to announce their arrival, and the bridegroom's party go out with trumpets and music to meet them, with pots of full of jaggery water. (Paanakam పానకం) This is distributed to the bride's party, which is then conducted with music and singing to the house arranged for their temporary lodging (Vididi విడిది) where they are given a good meal.

The loose ends of the bride's and the bridegroom's garments are tied together into a knot and the bridal pair are conducted to a seat specially erected under the wedding pandal. They are asked to go round a post in the pandal seven times. Thereafter the sathamanam (sacred tali) and the kankanams (threaded bracelets) are shown to all elders to be touched and blessed. The thread bracelet is tied by the bridegroom on the bride's left wrist and by the bride on the bridegroom's right wrist.

Lastly the sathamanam or the sacred tali is tied by the bridegroom around the neck of the bride. The happy pair is shown the star (Arundhati) as an emblem and example of matrimonial virtue and constancy. (Seshagiri Rao V.N., 1931, Note on the Rampa Agency, East Godavari district.)

REGULATING THE SOCIAL LIFE

Fine

Sexual laxity before marriage with a member of a lower caste is punished with instant expulsion from caste (Velim), the parents being heavily fined (Tappu తప్ప). If the lover is of the same caste he is made to marry the girl and to feed the tribesmen. If a married woman (Maganaali మగనాలి) runs away with another of her own class, the aggrieved husband can claim reimbursement of his marriage expenses from the lover; if she elopes with a man of inferior caste while in her husband's house, the husband and his family are fined. Polygamy is permitted. Widows are allowed to remarry. Divorce is not common. (P.25-26). (Seshagiri Rao V.N., 1931, Note on the Rampa Agency, East Godavari district.)

Excommunication

After hearing the evidence and consulting the assembled householders, the headman denounces the culprit for consorting with a woman of other caste and proclaims him excommunicated; besides having to pay a fine, he is no longer allowed to enter the houses of Reddis, to eat with them or to take part in ceremonies or ritual; he must live with her in another part of the village.

(బందమామిడి బయలులోన - బయలుదేరిది గేదెపోతు
చుక్కనుదురు అలమతోక - సూటిగల్ల గేదెపోతోయా
గేదెకువేసే బంటెవ్వరు - కారుకోడి లచ్చుమన్న
రిప్పుమంటే తప్పేలేదు - కనురెప్పలు గర్రులు గట్టోయా
సూరీడు బాణముతో - చుక్కనుదురు దెబ్బతీసె
చందురుడు బాణముతో - చెంపమీద దెబ్బతీసె
కండలు కాకుల్లోల్లవు - దానిరకతము చీమల్లోల్లవా) (P.156)

Most Panchayat held among the Reddis are concerned with abduction(మగనాలి తగవులు). (P.135)

Responsibility falls always on the man; on the husband while she lives under his roof; on her father if she returns to her parents' house; and on her lover if she is caught in adultery. Tribal justice hardly ever punishes a woman.

The Reddi woman's position as an equal partner and companion of her husband is largely due to the importance of her contribution to the maintenance of the common household. (P.133)

“Speak well”

If the Malas quarrel they settle their dispute among themselves, but when the Reddis hold a Panchayat they call Malas to help them discuss the case and to tender their advice. (మాటపెరిగితే మాలవీధికి పోవాలి) Though this may not yet be a general practice, it is symptomatic of the power, which his quick wit, and the gift “to speak well” (మాలవారిమాట మంచి పిరియంగిడ్డ) lends the Mala over his simpler neighbours. (P.249)

The elders advise the village servants to collect from the ‘haves’ and serve the community.

‘ఉన్నవారి సొమ్ములు తినండి - ఊరివారి పనులు చేయండి’

TECHNOLOGY



Children are encourage to handle bow and arrow right from the naming ceremony.

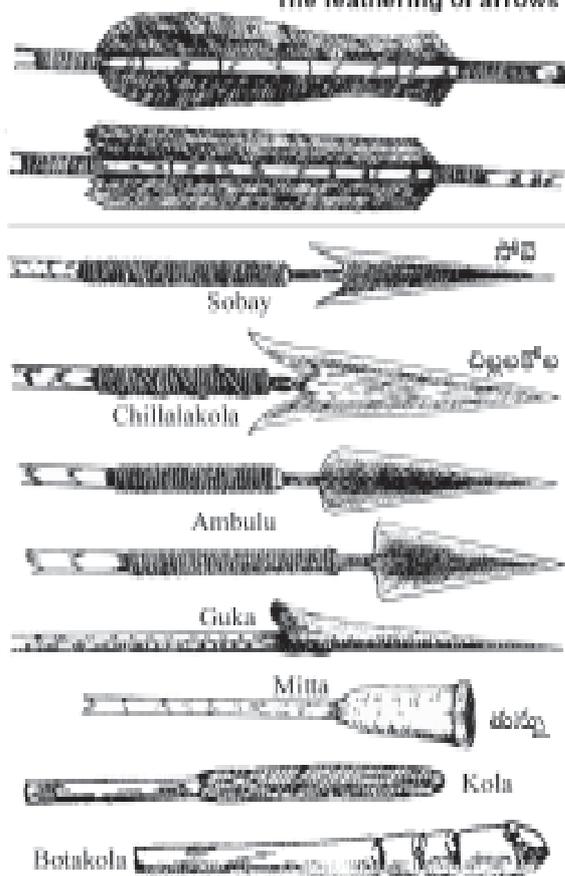
‘గంగడవు సింగడవు విల్లుబద్ద పట్టో- పేరు ముద్ద ముట్టో’

The stave (vinti badda) is of split bamboo, the back shaved and slightly convex; the belly flat. The string (nari) is a sliver of bamboo with ends thickened to accommodate two or three stops. It is fastened to the stave by means of twined harness (kotika), made from *Bauhinia vahilii* (అడ్డనార,) or caryota fibre (జీలుగుసురుములు), slip-knotted on the string-stops and looped over notches in the tapering horns. The string is sometimes reinforced by caryota fibre binding at the point where the arrow rests. (పంజనారు) (P.341)

The shaft (అంబు) is of bamboo the feathering of vulture, peacock or jungle fowl feathers (ఈకలు). They are set radially to the shaft and pinned in position in two, three, or four places with bindings or caryota. The butt end of the feathering (ఈకలతుంటి) is finished with a ruffle of small coloured birds’ breast feathers. The notch (గంటు) is deeply and squarely cut in the butt (పింజరికట్టు). The metal tipped heads are of two varieties: the double barbed (చిల్ల, నారస) (chilalambu) and the leaf shaped (sobay). The all-wood arrows are of two varieties: the bird arrow (విట్ట mitta) with a cylindrical detachable bamboo cap (తున్ను), fitted over the head of the shaft; and the single barbed arrow, the barb being fashioned from the head of the shaft. (P.342)

అంబులకు ఈకలు = చిల్లలు

The feathering of arrows



Metal and wooden arrow-heads

DANCE AND MUSIC

As the full moon rises behind the black-silhouetted palms the gathering picks up and all return to the village dancing ground (Aata basa). (P.258)

(తేనెగండి మోరులోన - తేలివచ్చే చందురుడా)

The drummers in a compact group led the men round and round the center of the dance floor, while the woman danced on the outskirts in small chains of two, three and four holding each other's hands, their bunches of rattles clasped between the palms. These rattles are clusters of dried and split sword-bean seeds (గిల్లకాయలు), and their dull jingling enlivened the women's dance, and was an excellent foil to the loud beating of the men's drums.

The favourite phrase used by the women was four long gliding steps, the right foot leading three obliquely forward and one obliquely back; and this produce a surging effect, with the ebb and flow accentuated by the swinging of arms and the downward shaking of dance rattles. Later in the evening this same phrase is interpreted with springs and hops, instead of gliding steps. It is sometimes substituted by two other phrases, one best described as an open running waltz without turns, and the other as a rocking movement executed with slightly bowed back and springs with legs wide apart: spring forward on to the right foot, spring back on to the left foot, spring forward on to the right foot, and with a scissor-like movement, pass the back foot forward and spring forward on to it.

Men with hour-glass drums (జెజం) beat the lower membrane with the palm of the right hand at each step, but those who carried cylindrical drums (డోల) accompanied the forward steps with a beat of the left hand on the upper membrane as the back foot closed up, a trill of two beats and with their drum-sticks on the lower membrane. 'నాడోలలు మువ్వకుండల్లాగ మ్రోగవాలె'

(పణముకు జంపం - తప్పితే గరగలు - పండిక దండలు - పాతకోటభరతం)

Gradually the rhythm quickens, the chant dies away, the compact groups loosen and individual dancers brake away from the central block, hopping, jumping and skipping, revolving on their own axis in circles and figures of eight. Hour after hour passes and the drums keep up their incessant and unflinching throbbing; both men and women shout



and yell as the spirit moves them and the dance grow wilder and wilder. Short couplets (తెల్లీబాచో తెల్లై లేవోయ్ - లల్లకాడు బాలకోడలా), humorous and taunting, takes now the place of longer chants. Beating an hourglass drum, some youth tripping with rapid steps in spite of the heavy drum they were carrying, are not short to reply with a terse popular couplet.

Sometimes one or the other dancer drops away to take a short rest in a house, but refreshed by half an hour's sleep and a draught of palm-wine they would once more join the tipsy, swaying crowd, who in the light of the moon worked themselves into that state of ecstatic abandonment which knows neither fatigue nor exhaustion. 'వేగినంత వేడుకలు - సాగినంత సంబరాలోయా'

The stick-dance (కోలాటం) is danced by men, particularly young men, who carry short bamboo batons, with which they mark the rhythm, but no drums. It is danced in circular figures, each dancer moving as an integral part of the dance-pattern, and though any number of dancers may take part, each man's steps and movements are exactly prescribes so as to concur with those of the other dancers. One of the most favourite figures is the chain-circle, which is danced with either lilt or spring in the step, and close-up phrase.

(కూయుడు కూయుడు కున్నెలార - కో - కోడలమ్మా - కుత్తుకల మేపులున్నవా
గుర్రుడు గుర్రుడు గువ్వలార - గుండె నిండ వలపులున్నవా
మరల కూయుడు కున్నెలార - మరదిచేత వలపులున్నవా
కుడువు కుడువు డబ్బిపిట్ట - కో - కోడలమ్మా ముక్కుమునిగిది - కొప్పుజారిదా
పులికాదు ఎలుగు కాదు - కో - కోడలమ్మా - పూరిపిట్ట వేటలవాడోయా
దంపులు దంపో - వాలారుమొగ్గ
ఎప్పుడుదంపంగ చూడలేదా - మంచిదోయ్ కోడలమ్మ మంచిదోయ్
గైరికపిట్ట కన్నులదాన - కోడల కోడలమ్మ - కారుపంది ముక్కుడానవా) (P.190)

నరకవాలె, కరదవాలె, ఏమినరకవాలెజియా! పెద్దకొండకడ్డుపడి పోడు నరకవాలె జియా

One man carries the drum on a cord round the neck, while another facing him and following his steps backwards and forwards beats the drum with two sticks. This method naturally excludes all more rapid movement, and the actual dancing is left to the women, who dance in open circles with interlinked arms.

Dawn found the dance in full swing, and it was not till 10 a.m. that the last tottering dancer put aside his drum and silence envelopes the village. (P.185-188)

Dance Rattles (Gilla Kaayalu)

Carried in the hand and shaken to emphasize the rhythm. Made of dried and halved sword bean seeds, and strung with jungle fibre twine.



Jews harp (Sondavillu)
Made of slip of bamboo,
the tongue cut from the center.

Two stringed lute (Kinneri)

Played with bamboo bow, strung with fibre; finger board round stick; resonator halved coconut; membrane dried skin of nilgai or deer or goat. (P.348)



AESTHETICS

(నూనెకొప్పుల పొన్నచిలుక, అడ్డపూవు అండగాడు, కాలిఅందెల బంగారుగువ్వ, దిప్పదిప్పమక్కల కొరువ, కాసిన కందులు - కారుకోడి బాలలు, చుక్కలకు అక్షింతలు - సూరుడికి బాసికం, భూదేవిఅంత పీనె - ఆకాశమంత పందిరి, పదాల సంబరాలు, వేడుకల ముంగిపిల్ల, కనురెప్పలగర్రలు, వసంత సంగీతమాను (వెదురు) నీటి విరుగుడుమాను (పైరు) లచ్చిమిగల చింతమాను (పసుపు), చుక్కలన్న సూరెపుదేవి.

Gullible – Vulnerable

Within the sphere of his own culture the Reddi observes accurately and acts rationally. It is only when he comes in contact with entirely new situations where his cultural background no longer dictates the general lines of his behaviour, and no accumulated experience helps him to gauge the ultimate consequences of his actions, that he appears simple mind and is easily deceived and exploited. Bartering his goods or labour the Reddi often cuts a poor figure beside the shrewd trader from the plains; but if we were to turn the tables and imagine that same trader – or indeed ourselves – provided only with a bow, an axe and a digging stick trying to avoid starvation among the jungle clad hills of the Reddi country, we should appreciate the great amount of practical topographic, botanical and zoological knowledge and experience of the Reddi, who manages to make a living far from wretched and uncomfortable, where few others could subsist at all. As the owner of ploughlands and in some cases of orange groves, Reddi possesses for the first time in his history a commodity that arouses the covetousness of outsiders. Almost all the fruit gardens in the north of Chodavaram passed into their (Valmikies) hands.

British Intervention – Centralised Administration

REBELLION

(రాజారాజ్యము - రంపరాజ్యము - రాజువచ్చి చేయివేయ రాజమంతా - తొనుకు తొనికె)

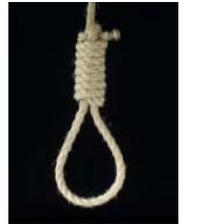
The Rampa country was in the possession of a ruler alternatively styled zamindar, mansabdar, or raja. He appears to have leased his villages to certain subordinate hill chiefs known as muttadars. His oppressive rule led to several minor insurrections, but the last straw was an excise regulation forbidding the drawing of plam wine for domestic purposes and leasing the toddy revenue to contractors entitled to collect taxes at their own discretion. Their illegal extortions and the oppressiveness of a corrupt police were the immediate causes of the Rampa Rebellion in 1879. Under British rule, however, a new situation arose. The extension of a centralized administration over areas which had previously lain outside the effective control of princely rules deprived many of the aboriginal tribes of their autonomy, and though most British administrators had no intention of interfering with the tribesmen's rights and traditional manner of living, the establishment of "law and order" exposed the aboriginals to the pressure of more advanced populations. In areas which had previously been virtually unadministered and hence unsafe for outsiders who did not enjoy the confidence and goodwill of the aboriginal inhabitants, traders and moneylenders could now establish themselves under the protection of the British administration. Often they were followed by settlers, who succeeded in acquiring large tracts of the aboriginals land. The operation of the civil law of the country was an additional grievance of the tribesmen, whose trustfulness and ignorance of court proceeding enabled traders from the lowlands to make unfair contracts with them, and if these were not fulfilled according to the trader's own interpretation, to file suits against them, obtain ex parte decrees, and distrain as much property as they could lay hands on. The hill people laid the blame for all this injustice on government and government regulations and thought that only remedy lay in rising against the authorities.

The ringleaders were Chandrayya of Lagarayi, Sambayya of Kutravada, Thamman dora of Bhupathipalem and Aimbul Reddi of Bodulur. Sambayya belongs to Jangam caste; Thamman dora was a Koya, Kondla Bhemireddy of Rekhapalli (P.32)

District Gazetteers, Godavari F.R. Hemingway 1907

"May I be permitted to speak? I heard that Nana Sahib was advancing with his victorious army, and that whosoever did most against the English would be rewarded most". Karukonda Subba Reddy, the head man of Koruturu village in the West bank of Godavari River, in the court of District Sessions Judge Rajahmundry.

P.283 Polavaram village contains some tombs which are locally stated to be those of European soldiers who fell in the fituri of Mangapathi Devu at the end of eighteenth century. They bear no inscriptions. Another grim relic of the old disorders in these parts which existed here till recently was the gallows on which Karukonda Subba Reddy and Kommi Reddy, the ringleaders of the fituri of 1858, were hanged. This was carried away by the floods of 1900.



The history of Rampa Rebellion is important in two respects: It shows firstly that aboriginals, even if inherently not of a war like character are capable of considerable efforts when driven to extremities, and secondly that it is both inexpedient and dangerous to allow the control and exploitation of aboriginal populations to fall into the hands of unscrupulous and unsupervised outsiders, who although not directly responsible to government are backed by the authority of the police and the law courts. The outsiders understand how to use the laws of the land to their own advantage and are assisted in their designs by the aboriginal's dread of contact with the police. The aboriginals are in a helpless position. They felt use of force, is the only means in their hands to free themselves from the oppression of their exploiters, brings them into conflict with the authority of the state. (P.33)

Rebellions of aboriginal tribesmen against the authority of the government are among the most tragic conflicts between rulers and ruled. Whatever course the clash may take, it is always a hopeless struggle of the weak against the strong, the illiterate and uninformed against the organized power of a sophisticated system. There may be loss of life on both sides, but it is always the aboriginals who court ruin and economic distress. As such they could all have been avoided had the authorities taken cognisance of the aboriginal's grievances and set about to remedy them, not as it happened in most cases after the rising, but before the pressure on the tribesmen made an outbreak of violence unavoidable. (P.36)

Development

The revolution stimulated progress. The country began to be opened up. Markets for the sale or barter of jungle produce were started. Deputy Tahsildar's offices and police stations were opened at Chodavaram and Addateegala. (p.13)

Road construction

Road construction in the hills stimulated the growth of markets at their foot - Eleswaram, Gokavaram and Krishnadevipeta among them - as well as weekly markets in the principle hill villages - Chodavaram, Kota and Addateegala. By 1920's the hill tracts had become a part, albeit a small part, of the international economy.

Challenge

The term 'Agency' (an area under the administration of agent - the District Collector who is designated as agent to the Government) denotes a tract of country to which the ordinary law does not apply. It connotes a country inhabited mainly by simple and ignorant people, who by reason of their ignorance and excitable temperament, need handling with tact and sympathy and, by reason of their backward condition, requires being sheltered from the subtleties of law and the wiles of the more civilized traders and lawyers of the plains. Furthermore, in a country where forests and their accompanying sources of water supply have become regrettably scarce, it connotes a reserve of forest and water that are properly used, will be of incalculable value for future generations. In other words, 'Agency' still connotes a field for the pioneer administrator. Until the pioneer has done his work, the administering of the tract requires latitude, which would be possibly being unjustified elsewhere.

Tragic experiences in Oceania, America and certain parts of Africa have taught us the dangers of uncontrolled intercourse between populations of widely differing cultural level, and various administrative systems which in modern times have been devised in these continents aim at the protection of the indigenous populations from too sudden and radical a change, at the preservation of tribal culture and at the development of economic and moral self-reliance. In India, where backward and progressive populations dovetail and overlap, the establishment of an effective protection of the aboriginals is perhaps more difficult than anywhere else in the world. (P.305)

Unable to resist the gradual alienation of their ancestral land, the aboriginals of many regions either gave way by withdrawing further into hills and tracts of marginal land or, if no such refuge areas were left, had no other choice than to accept the economic status of tenants, share croppers, or agricultural labourers on the very land their forefathers had owned. (P.34-35)

Integration - Tribal Problem in All-India Perspective

The manner of the integration of the tribes into the wider Indian society will ultimately be determined by political decisions, and these will be made on the basis of moral evaluations. It thus seems that unless the intellectually leading sections of the Indian population develop a spirit of cultural tolerance and an appreciation for tribal values, even the most elaborate schemes for the economic improvement of tribal populations are likely to prove abortive. (P.322) (Tribes of India, The Struggle for Survival, 1982)

Important Developments

Recognition of tribal rights in the forest

The Scheduled tribes and other forest dwellers (Recognition of rights in the forest) act 2006 recognises “traditional boundary of the habitat”. The act authorises Grama Sabha to define “the nature and extent of individual and community forest rights” within the traditional boundary. The habitats of wildlife can be conserved as conservation reserved and the places needed for the community can be protected as community reserves invoking wildlife protection act. The Biodiversity rich areas can be regulated as biodiversity reserves. All these areas should be governed by gram sabhas constituted by PESA (Panchyatraj Extended to Scheduled Areas)

VII. Engaging Sakti for the implementation of RoFR.

Training programme; Sub-Collector , Rampachodavaram (RCV).

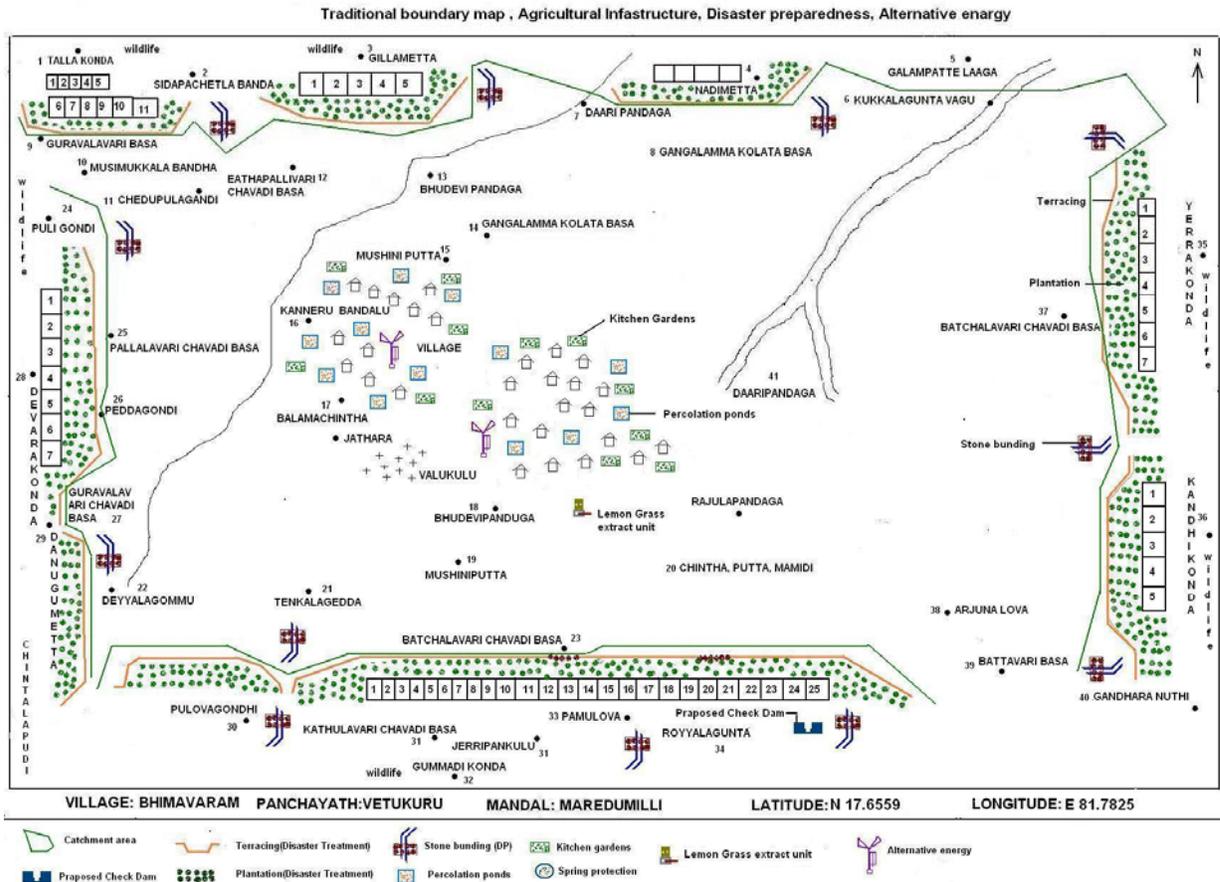
STs and other Traditional Forest Dwellers

(Recognition of Forest Rights Act 2006), Rampachodavaram division.

Schedule programme for conducting of training at Mandal Level

Sl. No.	Name of the mandal	Date of training	Name of the team of conduct training class	Date of field training	Follow up training date	Who will conduct follow up training class
1	R.Chodavaram	11.03.2008	Sakti Organization	12.03.2008	14.03.2008	IKP Staff
2	Maredumilli	11.03.2008	IKP Staff	12.03.2008	15.03.2008	Sakti Organization
3	Devipatnam	12.03.2008	Sakti Organization	13.03.2008	15.03.2008	IKP Staff
4	Gangavaram	12.03.2008	IKP Staff	13.03.2008	16.03.2008	Sakti Organization
5	Addateegala	13.03.2008	Sakti Organization	14.03.2008	16.03.2008	IKP Staff
6	Rajavommanng	13.03.2008	IKP Staff	14.03.2008	17.03.2008	Sakti Organization
7	Y.Ramavaram	14.03.2008	Sakti Organization	15.03.2008	17.03.2008	IKP Staff

4. Renewable and sustainable interventions to meet the energy demands through hydrams, solar and biogas technologies at each place.



XI. Minutes of State Level Monitoring Committee Meeting Chaired by Chief Secretary

Date: 15-6-2010

Venue: Conf. hall, GAD, III Floor.

3. Community Rights

Commissioner, TW informed that except VSS claims practically no other community right has been conferred under the Act. After detailed discussions, the committee decided that the Commissioner, TW shall initiate action to obtain claims and confer community rights. (Action: CTW)

XII. Instructions of Commissioner Tribal Welfare to train the ITDAs to prepare the traditional customary boundary map

Government of Andhra Pradesh

Tribal Welfare Department

From:

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

To:

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

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

Sir,

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

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

Kind attention is invited to the reference cited, wherein Dr. P. Siva Ramakrishna, Director 'Sakti', R.C.Varam, East Godavari district was requested to prepare the district wise (ITDAs) Traditional and Customary Boundary map (Resource map) in consultation with the elders of the habitats and traditional usages such as religious places, burial grounds, village council sites along

with places of MFP, water resources, bio diversity etc. and also Primitive Tribal Groups tenures for conferring rights under RoFR Act, 2006.

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

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

In view of the above, I request you to kindly provide necessary logistic support like accommodation and transportation to complete the proposed task in time.

Yours faithfully,

Sd/-(O.S.V.D.Prasad)

For Commissioner of Tribal Welfare

Copy to:

Dr. P.Siva RamaKrishna, Director, 'Sakti',

RCVaram, East Godavari district for necessary action.

XIII. MODEL MAP or TCBM FOR CHENCHU PVTS

“In Nagarjunasagar Srisailem Tiger Reserve (Andhra Pradesh), participatory mapping to claim CFRT has included detailed observations based on traditional knowledge and cultural practices, and the claims would cover virtually all of the tiger reserve (Sivaramakrishna, SAKTI, personal communication).”

“At some sites, CFRT claims have been processed and accepted. Amongst the first were community rights to a reservoir (for fish, water) and forest produce obtained by the Chenchu tribe in Nagarjunasagar Srisailem Tiger Reserve (Andhra Pradesh).”

“Some state governments actively encouraged such involvement. In Andhra Pradesh, for instance, civil society groups were commissioned by the government to help special groups like the Chenchu PTG to make customary use maps for claiming CFRT (Sivaramakrishna 2010). Manthan in ‘Report of National Committee on Forest Rights Act’ December 2010. A Joint Committee Ministry of Environment and Forests, and Ministry of Tribal Affairs Govt of India.”

XIV. Discussions, instructions to form habitations wise FRCs and list of terms to recognize community uses district wise

GOVERNMENT OF ANDHRA PRADESH
SOCIAL WELFARE (LTR) DEPARTMENT

Memo.No.355/LTR-1/2008

Dated:13.01.2011

Sub:- TWD - TCR & TI, Hyderabad - Implementation of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 - Continuation of process - instructions - issue.

Ref:-

1. G.O.Ms.No.102, Social Welfare (LTR.I) department, dated 6.6.2008.
2. Minutes of the SLMC under the Chairmanship of Chief Secretary dated 15.6.2010.
3. Discussions with Parliamentary Standing Committee on Social Justice and Empowerment, New Delhi on 18.6.2010.
4. Minutes of the meeting of NFRAC, MoEF and Tribal Affairs, New Delhi held on 31.07.2010 with Spl. CS TW, Hyderabad.
5. Workshop on the implementation of RoFR Act on 16.03.2010
6. Workshop on provisions of RoFR Act, 2006 with POs of PDAs, NCOs on 27.08.2010.
7. Minutes of the meeting of State Level Monitoring Committee held on 21-12-201

As per the provisions of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 the individual and community rights of Scheduled Tribes (STs) and Other Traditional Forest Dwellers (OTFDs) have to be recognized.

1. During the first round of implementation of the Act, individual and community rights were conferred over an extent of 14.44 lakh acres. Subsequently certain representations are received from individual tribal farmers, tribal organizations etc., stating that in the first round of implementation certain forest interface villages could not be covered and even in villages where the Act was implemented some farmers could not be claimed due to lack of sufficient awareness and felicitation etc.,

2. In the State Level Monitoring Committee held on 15.6.2010 certain decisions have been taken to initiate RoFR (Recognition of Forest Rights) process for individual and community rights in left over forest interface habitations / villages.

3. The Parliamentary Committee on Social Justice and Empowerment, New Delhi, in its meeting held on 18.6.2010 at Hyderabad, reviewed the performance of Recognition of Forest Rights Act and requested Tribal Welfare Department to ensure that the provisions of the Act shall be implemented in all forest interface villages with letter and spirit and title deeds shall be conferred in all eligible ST cases.

4. During the visit of National Forest Rights Act Committee on 31.7.2010 in its meeting with Chief Secretary to Government of AP, Special Chief Secretary to Government, Social Welfare (Tribal Welfare) and Prl.Chief Conservator of Forests, AP, Hyderabad the above two points were reiterated.

5. Based on the above discussions, a work shop has been conducted on 16.8.2010 with Officers of Forest, Revenue, Tribal Welfare departments, Non Govt Organisations and tribal associations in which the modalities of identification of left over claims/left over habitations etc., to discuss in detail.

6. In view of the discussions held and in continuation of instructions issued vide reference-1st cited, the following further instructions are given for completing the balance work under Recognition of Forest Rights Act, 2006:

1. List of left over villages having forest interface is enclosed to this circular at Annexure - I. Project Officers of ITDAs and District Tribal Welfare Officers of Non ITDA districts are requested to follow the detailed guidelines issued vide G.O.Ms.No.102, Social Welfare (L.T.R.1) department, dated 6.6.2008, constitute Forest Rights Committees, obtain both individual and community claims, process them through Gram Sabhas, Sub Divisional Level Committee and District Level Committee and issue Pattadar pass books to all eligible claimants as per the provisions of the Act.
2. Constitution of Forest Rights Committees: In all left over habitations, where the Recognition of Forest Rights work was not taken up so far, Forest Rights Committees may be constituted at the habitation level or for a group of habitations, if individual habitations are too small (< 25 households). In already covered villages, where RoFR process has to be continued further to cover the left over claims, same Forest Rights Committees may continue or new Forest Rights Committees may be constituted, if each Forest Rights Committees is having too many habitations.
3. Community Rights:
 - I. As regards Community claims, illustrative list of Community claims, which has been prepared after extensive discussions with various local tribal leaders, is enclosed at Annexure - II.
 - II. Project Officers of ITDAs and District Tribal Welfare Officers of Non ITDA districts are requested to issue pattadar pass books on community rights. A revised format for issue of Community right pass book is enclosed at Annexure -III.
 - III. Gram Sabha at the habitation level shall be convened at the time of handing over of community rights pass book and the pass book shall be handed over to Community head man / woman in the presence of all the members of the Gram Sabha.

5. Establishment of Recognition of Forest Rights Cell in ITDAs:

A separate cell shall be constituted in each ITDA with the following staffing pattern.

Sl.No.	Designation	No.
1	Deputy Tahasildar	1
2	Senior/Junior Assistant	1
3	Computer Operator	1
4	Office Sub Ordinate	1

The cell shall be responsible for;

- i) Maintenance of claims records, resolutions of Gram Sabhas and proceedings of Sub Divisional Level Committees and District Level Committee, copies of pass books and also as per the orders issued vide G.O. Ms.No.102, Social Welfare (L.T.R.1) department, dated 6.6.2008 and G.O.Ms.No.94, Social Welfare (L.T.R.1) department, dated 10.9.2009,
- ii) Regular on line updating of progress and day to day correspondence with Headquarters, District Collector's Office, Revenue Divisional Offices, District Forest Offices/Forest Range Offices / Mandal Revenue Offices etc.,
- iii) Shall up date and keep beneficiary wise data in 20 column format as when the fresh pattas are issued,
- iv) Shall coordinate with forest and revenue departments in issuing fresh individual and community pattas and ensure timely completion.

4-

6. Maintenance of Records:

With regard to incorporation of Recognition of Forest Rights records in revenue records detailed instructions were already given vide G.O.Ms.No.94, Social Welfare (LTR.1) department, dated 10.9.2009. However incorporation of records has not been done in all the cases. The Project Officers of ITDAs are requested to pay a remuneration of Rs.1/- per record to the concerned Village Revenue Officers to facilitate accurate incorporation of Recognition of Forest Rights beneficiary details in Pahani / Adangal.

7. Budget:

The requirement of funds for implementation shall be worked out and a proposal should be submitted to the Commissioner for release of funds duly submitting Utilization Certificates for the amounts already released under Recognition of Forest Rights budget head.

All the District Collectors, Project Officers of ITDA, District Tribal Welfare Officers and other concerned authorities are requested to take necessary action accordingly.

A.Vidya Sagar,
Prl. Secretary to Government(TW).

To

All District Collectors (Except Hyderabad)(w.e.)

All Project Officers of ITDAs(w.e.)

All Dist.Tribal Welfare Officers of Non ITDA districts (Except Hyderabad)(w.e.)

The Commissioner of Tribal Welfare, Hyd.(w.e.)

Copy to

The Prl.Chief Conservator of Forests, AP Forest Department, Hyderabad.(w.e.)

The Chief Commissioner of Land Admn.,Hyd.(w.e.)

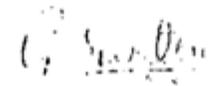
The EFS&T Department. / PR&RD. (w.e.)

The PS to CS / Prl. Secretary to CM / PS to M(TW).(w.e.)

The PS to Prl.Secretary to Govt.(TW).(w.e.)

SF / SC

//FORWARDED BY ORDER//


SECTION OFFICER

GOND

SL. NO.	NAME OF BOUNDARY	SIGNIFICANCE/PURPOSE
1	Siwwa/Siwar/Sivaram	Over all boundary of the village
2	Bhimai Matam	Abode of Lord Bhima's deity which usually locates outside the village. People worship Bhima's deity in all occasions and also celebrate Chanchi Bhimai festival in the Bhimai matam
3	Aki pen matam	Locates in the village and villagers worship akipen deity in all the religious and social occasions
4	Awwal Pen/ Marke Yayal matam	Deity of Awwal Pen/ Marke Yayal locates in the village and villagers worship deity in all the religious and social occasions
5	Akadi Matam/ Akadi Bhatti	Locates outside the village in the forest where Akadi Rajulk penk and Siwa Bodi festivals take place.
6	Mehwal Jaga/ Mehwal Bhooni	A common forest patches of the village allotted for cattle grazing
7	Keda Sonen Sari	Way which leads to forest
8	Natna Bhoimi/ Goutan Bhoimi	Common village land for its needs
9	Patlana roon/ Racha (Nalwira Udval Jaga)	A common place where all villagers congregate for all religious and social occasions. Usually a place in front of the village heads house (community hall).
10	Duradi (Matari- Matral)/ Dundusval Jaga	A place outside the village where cremation of Matari- Matral take place during Holi festival
11	Atsitinval Jaga	A place where villagers commonly cook and dine together and worship Bhoolachoni deity.
12	Dasara kaidatha Jaga	A place usually outside village where religious rites takes place during Dasara festival
13	Kormarratha Jaga	A place outside the village where rites of deceased persons take place
14	Porka Patar	A shrub forest area of the village
15	Loddi Patar	A valley forest land of the village

16	Kolabodi Kiwal Jaga	A place where Kolabodi rites takes place during Diwadi (Deepavali) festival
17	Goverdhan Gotan	A place in the village where marriage rites (Akshintalu/Talambrulu) takes place
18	Pen Garuda/ Satik matam	Abode of supreme god (Persa Pen) and Satik deity in a particular village where all the members of specific clan gather and worship Persa Pen
19	Rai Center	A place where all type of disputes are resolved and 20-30 villages fall under single Rai Center's jurisdiction. Rai center is a traditional dispute mechanism unit of tribals.
20	Panchi Mutti	A place in the village where village level disputes are resolved VTDA (Village Tribal Development Agency).
21	Mahadev Matam	Abode of lord Mahadev in the village and worshiped in all occasions.
22	Jangu-Lingu Matam	Abode of deities Jangu-Lingu in the village and worshiped in all occasions.
23	Tadai jaga	A place of tank/pond in the village which is used for fishing, washing etc purposes.
24	Betal pen/ Ban peri / Masinal pen	Abode of tribal deities situated in the village and worshiped in all occasions.
25	Traditional shrines	Traditional shrines are the worship places of Gonds, Thoti, Pradhan, Kolam and Naikpods which are situated in the forest of different regions. According to their convenience tribals visit the shrines i.e., Jangu Bai (Arjunloddi/Kota Parondoli/ Rompelli), Padmalpuri Kako (Gudirevu), Chinnaiah-Peddiah (Luxetipet), Gandhara Maisamma (Mandamarri Mdl), Jangunabuyari, Rangasani Buyari (Sulugupalli, Bejjur Mdl), Bondki Metta Rajul (Devaiguda), Pothuraju (Indapur, Kerameri Mdl), Nagoba (Kestapur), Pavan Madugu (Gadepalli) etc.,
26	Specific trees considered as sacred, worshipped by tribals in Adilabad district	Dondera Marra(Are chettu), Irp Marra (mohwa tree), Veduru (Baniboo), Teka marra (Teak), Lim marra (neem tree), Hali marra (papal tree), Mahka marra (Marelu tree), Sale marra (Anduga Chettu), Samaka Tree, Vad marra (Marri Chettu), Fela marra, Mur marra (Butea Monosperma) etc.,

KOLAM

Sl. NO.	NAME OF BOUNDARY	SIGNIFICANCE/PURPOSE
1	Oori Kattu	Over all boundary of the village
2	Bhimayak Matam	Abode of Lord Bhimayak deity which usually locates outside the village. People worship Bhima's deity in all occasions and also celebrate Bhimayakagna festival in the Bhimal matam
3	Aki pen Yayak/ Aki Pen Bheyak	Locates in the village and villagers worship akipen Yayak deity in all the religious and social occasions
4	Awwal Yayak	Deity of Awwal Yayak locates in the village and villagers worship deity in all the religious and social occasions
5	Akadi Matam/ Akadi Bhatti	Locates outside the village in the forest where Akadi Rajulk penk and Siwa Bodi festivals take place.
6	Doryake Meskal Jaga	A common forest patches of the village allotted for cattle grazing
7	Advin Serekat	Way which leads to forest
8	Goutana Bhoomi	Common village land
9	Patlaken Yelmunta	A common place where all villagers congregate for all religious and social occasions. Usually a place in-front of the village heads house. (community hall)
10	Pulara Jaga	A place outside the village where cremation of Matari- Matral take place during Holi festival
11	Ambavaddeka Jaga	A place where villagers commonly cook and dine together and worship Bhoolachmi deity.
12	Dasara Kaidatha Jaga	A place usually outside village where religious rites takes place during Dasara festival
13	Kormarratha Jaga	A place outside the village where rites of deceased persons take place
14	Poden Patar	A shrub forest area of the village
15	Lobbe Patar	A valley forest land of the village
16	Kolabodi Kiwal Jaga	A place where Kolabodi rites takes place during Diwadi (Deepavali) festival

A.Vidya Sagar.
Prl. Secretary to Govt(TW).

XV. Recognition Vs Application

IN THE HIGH COURT OF JUDICATURE OF ANDHRA PRADESH AT HYDERABAD

W. P. No. 1615 of 2010

Between

'Sakti', a voluntary social organization for the upliftment of Tribes People, (Regd. No. 76/85)
Rampachodavaram, East Godavari District, represented by its Director, Dr. P. Sivaramakrishna
.....Petitioners

AND

Union of India, rep. by its Secretary to Government,
Ministry of Tribal Welfare, Government of India, Shastri Bhavan, New Delhi – 110 001.

Extracts from the Affidavit:

I submit that while framing the rules, the rules travelled beyond the provisions of the Act and sometimes it was silent on some aspects. (8th page)

I respectfully submit that the act of recognition and vesting of forest rights does not depend on the claim of the tribe but on the preexisting right of the tribe and its recognition. (9th page)

It is therefore prayed that this Hon'ble Court may be pleased to issue any appropriate Writ, Order or Direction more particularly one in the nature of a Writ of Mandamus directing the respondents:

- (i) To identify the forest dwelling Scheduled Tribes and other Traditional Forest Dwellers in the Forest areas of Andhra Pradesh and confer forest rights in accordance with the provisions of the Scheduled Tribes and other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 irrespective of non-submission of their claim forms under the rules by reading down Rule 11 of the Rules framed under the Act 2 of 2007;
- (ii) To take up proper recording of community rights and tenures specified under Sec.3 of Act 2 of 2007 in villages defined under said Act. (13th page)

XVI. Status of implementation of RoFR (Recognition of forest rights) Act in Andhra Pradesh

Dr. P. Sivaramakrishna, SAKTI

305, Janapriya Abodes, Gandhinagar, Hyderabad-80. Cell: 94414 27977

e-mail: saktisrk@yahoo.com, website; www.sakti.in

Paper presented in the seminar on 'politics in the implementation of forest rights act' held on 28-03-11 by Dept of Political science, University of Hyderabad

Since 1990 all over the world the process to recognize the rights of traditional forest dwellers has began.

The ROFR act empowers the Gramasabha, Panchayat, Forest rights Committee to prepare the records of individual, community possessions within the "traditional customary boundary" of 'habitat' and submit the same to SDLC (Sub Divisional Level Committee) which recommends for approval of DLC (District level Committee). RDO (Revenue Divisional Officer), DTWO (District Tribal Welfare Officer) DFO (Divisional Forest Officer) and three elected representatives are members in the SDLC. District Level Committee is chaired by District Collector with members DTWO, DFO and three elected representatives. It is prescribed to begin the process with preparing a map delineating the area. The Gramasabha can define the nature and extent of enjoyments in its habitat. The nodal/ implementing agency is MOTA (Ministry of Tribal Affairs Govt. of India). Tribal Welfare department is nodal agency in the State. The ITDAs involved IKP (Indira Kranti Patham), floated by Rural development dept to provide supporting services through their surveyors and Para legal workers.

Attempts not through: Some ITDAs for ex. East Godavari engaged SAKTI to train 120 social Mobilizers in preparing the customary boundary maps with landmarks. A pamphlet citing the community uses with local terms was issued by this ITDA. Utnoor ITDA also engaged SAKTI to train their personal.

The Govt. issued G.O.s time to time. One of the G.O. instructs, ITDAs to prepare model resource maps (G.O 102 dated 6-6-2008). On the title book of rights distributed by Govt., the terms of community uses in East Godavari such as "Chevadi basa" (Caryota urens/ solap/ Jeelugu toddy tree bar), "Maganali metta" (short stay place for the aggrieved house wife) and "Chepuru polalu" (hill broom fields) etc were printed. But the maps and the community uses were not

submitted before the 'Committees'. Instead, the lands covered by JFM were recognized under community rights, first in East Godavari and later in other districts. Since some of these lands were individual, the tribes are demanding titles under the act.

Case study on the lapses in the claims: In Dornala Mandal of Prakasam District total no of claims approved are 350, extent 1071.05 acres in 13 habitations. Total no. of community claims approved 9, extent 0. Electricity lines, PHC, Anganwadi centre are approved in community category. The verification agency, forest department, a member of the SDLC, found following lapses in the claim applications submitted in Dornala range of Prakasam District in December 2008.

1. Cultivation started after year December 2005. More than ten acres, extent 132.130.
2. Presently not cultivated. Extent – 110.100 acres
3. Nil – Extent 168.508.
4. Having only one evidence, no evidence, change of name in the map. Extent 19.102.
- 5,6. No evidence, no verification reports, change of names. Extent 17.697, 208.310.
7. More than ten acres, no survey, change of names. Extent 130.420.
8. Nil – 121.904.
9. More than ten acres, wrong with GPS readings. Extent 76.321.
10. Cultivated after December 2005. Extent 68.128.
11. Only one evidence, more than ten acres, change of names. Extent 62.292.
- 12,13. Only one evidence, more than ten acres, change of name, all claims having only one evidence. Extent 313.087, Extent 86.250. Total no of claims- 472. Total extent 1514.249 acres. It is surprising though the remarks are 'Nil', they are returned by SDLC.

The two evidences are 1) Nativity certificate 2) Tribal certificate .In addition; the marks of land development are also proofs. But this proof on the ground is no where recorded. In the first round, only 40 % claims are approved. It is reported that the applications are returned to ITDAs for rectification and resubmission. The complaints are endorsed in a bureaucratic way, not in the way prescribed by the act. For e.g. News appeared in Vaartha daily news paper on the lapses attracted the attention of District Collector, Khammam. The Collector instructed RDO to conduct

an enquiry. A network of NGOs submitted community claims endorsed by 25 Sarpanchs. The Collector instructed the PO ITDA Paderu to issue titles but there is no follow-up.

Active pressure groups: Though pressure groups insisted, the community rights of Chenchus on the water bodies in Rushul cheruvu and Yerrapenta in the Nagarjuna Sagar Srisaillam Tiger Reserve in Mahaboobnagar were yet to be recognized. In second round, ITDA (Chenchus) engaged SAKTI to train their personal. Issued a pamphlet citing the “evidences” on Chenchu enjoyments. (Gazetteers. reserve notifications. Census and Anthropological Survey of India reports and the works of eminent anthropologists etc) referred in the act. ITDA East Godavari published calendars produced in the year 2010 with the village maps from the village monographs produced by Census of India in 1965.

The Commissioner Tribal Welfare instructed ITDAs “to prepare the District wise traditional and customary boundary maps with the elders of the habitats and traditional usages such as religious places, burial grounds, village council sites along with places of MFP, water resources, bio diversity etc and also primitive tribal groups tenures for conferring rights under ROFR act 2006” (R.C. No. 1615/ TRI/ ROFR/ 2010 dated 8-12-2010). The ITDA East Godavari invited SAKTI three times 1) to interact with the officers of Gujarat 2) to train surveyors of IKP 3) to address the officials and unofficials in an orientation class on ROFR. The surveyors have a feeling that recording the names of many landmarks is unnecessary. They cite the cadastral maps with few local names of land marks. But those maps are full of symbols and legends. So in preparing the customary boundary maps, both the practices of mentioning local names with symbols and legends should be followed. So far at State level, there is no effort to standardize the mapping methodology. During the interaction in orientation class, it is found the tribal participants do not know that three people’s representatives are members of the SDLC, DLC and they do not know the reasons given for keeping some of the claims pending in their Panchayat. There is neither response nor follow up from other Districts in training or recording of community uses. The deadline fixed to complete the second round process is March 2011.

Recognition of the knowledge is prerequisite: The tribes belong to various linguistic groups and different stages of economy. So their cognitive process is complex. Recognition of such knowledge is a prerequisite for the successful implementation of the act.

The short comings –

- 1) The act directs to recognize, whereas the rules prescribe to submit the claims. SAKTI pointed out this difference and sought stay orders against the eviction of claimants till the recognition process is exhaustively completed. (Writ petition 1615/2010). There is a provision to use forest land for development purposes but there is no opportunity of getting new land for individual and community uses. So if not recorded the tribal will be prevented from enjoying the resources.
- 2) The communities resolve their disputes with the help of the elders who are well versed with the local landmarks and community practices. The recording by GPS pushed this process beyond the understanding of a common tribe. Most of the complaints are on the GPs measurements.
- 3) Most of the community uses are allowed as ways and concessions while notifying the reserve blocks. There should not be any confusion in converting them as rights. Instead of getting this information, the Tribal Welfare Dept procured the forest maps.
- 4) The act allows the GramaSabha to define extent and nature of enjoyments. But the PRI leadership is unable to assert in a constructive way and continues blaming the forest and tribal welfare depts.
- 5) The academic community did not produce any document on the community specific traditional knowledge base necessary to implement the act.
- 6) The form b prescribed for community claims does not has a column to mention the land marks, where as the title carries the same . The community forest resources, other than MFP water sources grazing, PTG tenure such as burial grounds, religious places, community council meeting places, dancing grounds which are a must in every tribal village should be mentioned in the column "others if any". In many habitations filling of this column was ignored.
- 7) In the given situation, there is no scope of recording the enjoyments to the satisfaction of the communities. So the lapses in conferring forest rights shall also haunt us on similar lines of land problems and movements. As long as the lessons on basic principles of governance of natural resources are not included in the school syllabus, the opportunities to empower the poor are very limited.

XVII. Presentation in the Public Hearing 26-11-2013 at Visakhapatnam

Jury members - Ms. Medha Patkar, Sri E.A.S.Sarma(IAS Retd.), T.Ashok (Journalist)

Collect the list of Forest Tribal interface habitations identified by TW department (ITDA) and propose necessary additions.

The three people's representatives in the committees should be pressurized to represent grievances of tribes in the committee

In spite of the new rule issued in Sep 2012, the quarterly meetings of the committees are not held. In the Nallamala forest instead of recognizing dwelling site, three cents of home sites is allotted.

Habitations in the forest cannot be converted as revenue villages as the land is treated as forest. This is a mistake in the act. Permission shall be given for the development purposes under ROFR.

All the grass root level officials, paralegals, community surveyors of IKP (*Indira Kranthi Padham-SERP*) working in ROFR only follow the instructions of their officials. The officials engage them for different works according to their priority. Tribes also believe and depend upon them as they are fellow tribes working with govt. They approach NGOs or others when they are losing something. NGO should be ready to intervene and prove their worth in such situations. Thus NGOs should begin action from the bottom.

Gramasabha should have the liberty to follow the measurements of their choice. Traditional measurements are better and Gramasabha will be comfortable with traditional systems in resolving the disputes. As the new rules give the choice to Gramasabha, the FRC/ Gramasabha resolve to do away with GPS and record the names of neighbors of the land with local place names.

In the applications two evidences 1) nativity 2) tribal certificates are enclosed. The proof on the ground – trees, land development etc and place name of the areas are not mentioned. The FRC, SDLC should advise to furnish further information by the applicant. They should not reject the claim for want of additional information.

So far the Govt of AP accepted VSS under community claims. Now the Govt of India rejected such titles. So identification of community uses should be started.

In the Forest reserve block notifications, the community uses are recorded as ways and means. The Forest department should furnish this information. The same should be approved under ROFR to begin with.

The Dhimsa, a tribal NGO network in Visakha prepared 217 habitation wise traditional customary boundary maps and submitted them to the committees. The District Collector instructed the PO ITDA to take up the matter. There is no follow up.

An OSD should be appointed at State level to monitor the progress and to bring the problems of the committees, tribes for appropriate clarification and information sharing. Exclusive staff for the completion of ROFR should be appointed and they should not be engaged otherwise till the ROFR process is completed.

The Act directs to recognize by contacting the families, on the lines of preparing voters list, Census operations, whereas the rules prescribe to submit applications. This is against letter and the spirit of the act.

As soon as the titles are issued, it is the duty of the officials to develop the lands under NREGS. The tribals, whose claims are pending, are deprived of this employment guarantee and it amounts to 'denial' as described in the SC&ST prevention of atrocities act.

The produce from the community resources recognized under ROFR should be treated as personal. All the members of habitation whoever works should get similar to MFP collection. Farming cooperative societies, enrolling few of the community as members, electing president etc (such as fishing cooperative societies) are against the customary spirit.

The existing management system (block, compartment, beat etc) of Forest dept sooner or later shall be replaced by traditional customary boundaries and practices. We, faltering at the first steps, have to go long way in realizing and empowering the tribes for effective implementation of ROFR.

XVIII. PAPIKONDA MANAGEMENT PLAN 2015

1.1.0 INTRODUCTION:

Papikonda Wildlife Sanctuary is named after the famous Papi hill range of Eastern ghats with undulating terrain supporting luxuriant vegetation of dry deciduous to semi moist deciduous forests. The areas are inaccessible with characteristic high slopes, valleys and high rainfall. The area contains valuable varied flora supporting a variety of fauna carnivores, and herbivores. The hill ranges play a key role in the high precipitation and the

consequent origin of many small streams and rivulets which drain and enrich the perennial River Godavari. The luxuriant forest vegetation, the varied fauna, the high rainfall and the undulating steep hill slopes with a number of hill streams had evolved a typical, ecological, faunal, floral, geomorphological variety - a biosphere worth protecting and preserving.

1.1.1 LOCATION:

The Sanctuary is located in the Revenue districts (Part) of Khammam, East and West Godavari. It lies on either side of the perennial River Godavari in Eastern ghats encompassing the famous Papi hill range starting from Koida and Jeedikuppa villages on the river side in Khammam District to a width of 15-20 Km. and covers hill ranges in Khammam District, East Godavari District and West Godavari District and terminates at Tutigunta village in West Godavari District and Katchuluru village limits in East Godavari District.

1.1.2 LATITUDE AND LONGITUDE ETC.:

The Sanctuary falls between

Latitude : Between $17^{\circ} - 18' - 17^{\circ} - 40'$ N

Longitude : Between $81^{\circ} - 22' - 81^{\circ} - 41'$ E

Taluks : Part of Rampachodavaram (East Godavari District)

Part of Polavaram (West Godavari District)

Part of Bhadrachalam and Borgam pahad (Khammam District)

Forest Division: Eluru, Kakinada, Paloncha and Bhadrachalam South Divisions.

State : **ANDHRA PRADESH.**

1.2.1 APPROACH AND ACCESS:

The Headquarters of Range Officer of the Wildlife Sanctuary is fixed at Rampachodavaram. The Sanctuary is accessible both by road and river. Apart from vehicular access through road, regular launch services ply on river Godavari from Rajahmundry to Bhadrachalam and back through very pleasing picturesque Papikonda hill gorge. The nearest Railway station is Rajahmundry, at a distance of about 60 kms. from Rampachodavaram. The nearest Airport is also Rajahmundry situated at a distance of 50 kms. Almost all the roads leading to the Sanctuary are motorable excepting a few during rainy season.

1.2.2 AREA:

Total area of the Sanctuary is 590.68 Sq. kms.

All the above Reserve Forests were notified under Sec.16 of old Madras Forest Act and Sec. 15 of A.P. Forest Act, 1967 and their position is in tact. The Reserve lands were notified under sec. 24 of Madras Forest Act and Sec 4 of A.P. Forest Act, 1967.

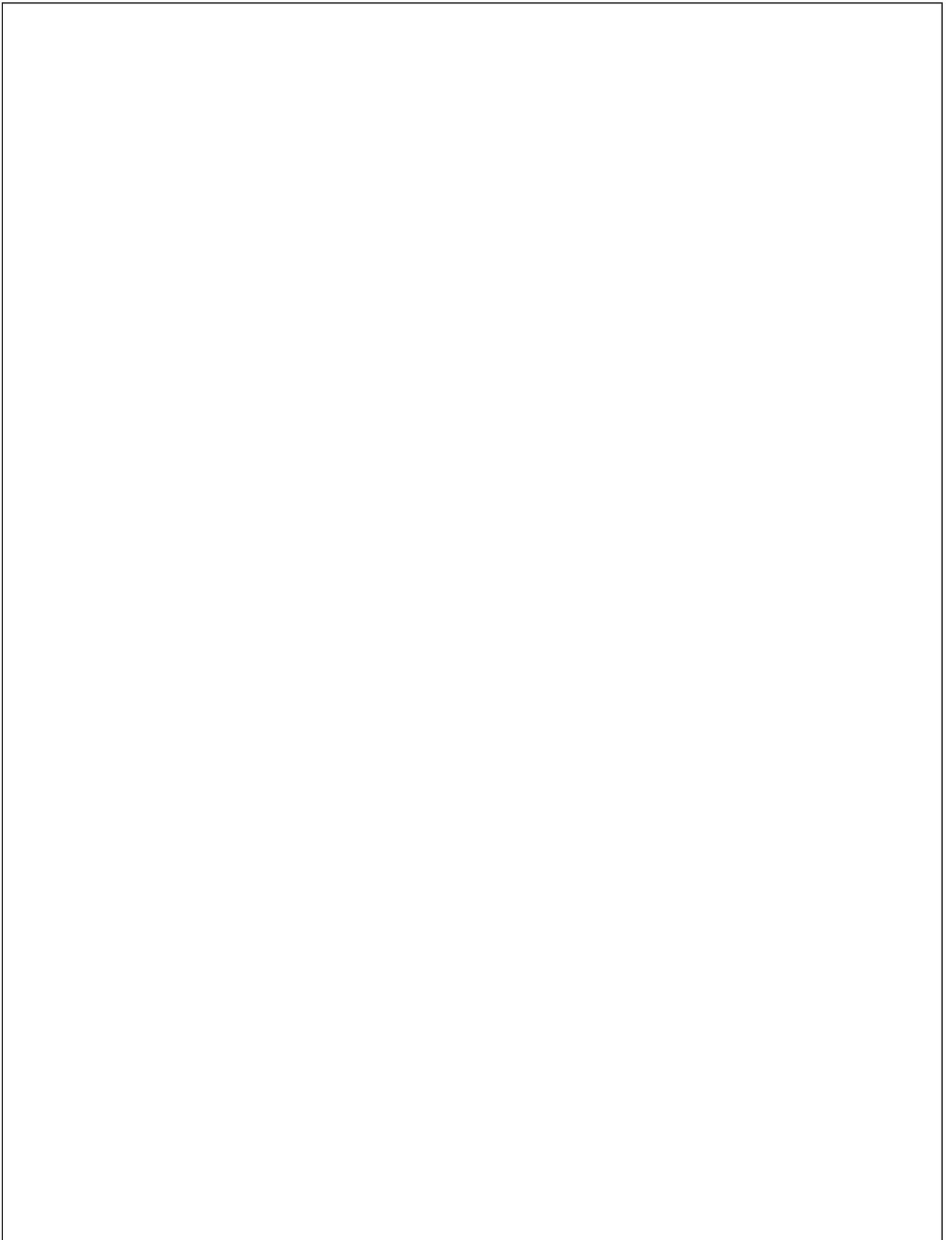
2.6.2.1 THE LIMITING FACTORS (POPULATION INSIDE THE AREA):

The Scheduled tribes residing in the Sanctuary area are hill Reddis and Koyas. The Koyas are believed to be a section of the great Gond tribe of central provinces. They have a language of their own and also can speak crude Telugu. They are mainly agriculturalists and also collect minor forest produce. Reddies are similar to Koyas in habits, but their appearance is quite different. Reddies are fair looking tribals and these two tribes celebrate festival during summer. They drink toddy, dance, and make merry at the festive times. Like any other forest tribe they are lazy and indolent. All these villages are situated in the enclosures and are revenue villages.

Villages inside the Sanctuary and approx. population.

The following are the villages situated inside the Sanctuary with approximate human and Cattle population.

SI.No	Village	Human Population	Cattle Population
1	Kesavaram	228	173
2	Perantapalli	116	65
3	Tekupalli	149	99
4	Kakaznur	243	184
5	Modila	14	--
6	Burugupalli	6	14
7	Chiduru	182	183
8	Sirivaka	158	105
9	Kotrupalli	45	14
10	Chilakaluru	107	30
11	Darwada	64	20
12	Koruturu	249	305
13	Sivagiri	273	257
14	Kothuru	373	340
15	Gajjalagondi	171	145
16	Tutigunta	368	371
17	Tekuru	379	273
18	Semaluru	59	24
19	Tangetikonda	116	39
20	Tadivada	2737	
21	Kachuluru		
22	Kothapalli		
23	Musuruvada		547
24	Kondamodaluru		
25	Badigunta		
26	Kintukuru		
27	Kadumuru		



List of reserves, their area in hectares, Length of the Reserve Forest in

Name of the R.F.	Area in hectares.	Length of the R.F. in K.M.s.	Number of stations (cairns) in R.F. lines and enclosure lines
1	2	3	4
ADDATIGALA RANGE			
Addatigala.	963.15	14.93	75
Chendurti	593.69	10.38	24
Chidipalem	4262.14	27.25	116
Chidipalem west	694.44	11.5	25
Dutcherti	2585.13	31.12	112
Dutcherti East			
Extension	2638.55	35.83	97
Dummakonda	8951.66	37.99	211+78+7
Yerrakonda	353.28	10.09	26
Kalimamidi South	700.86	23.03	48
Marripakala	152.15	8	40
Mohanapuram	1075.88	22.5	62
Pinjarikonda	1082.7	22.09	50
Pinjarikonda west	2666.88	54.18	56
Rayapalli	326.97	11.32	42
Tapasikonda	900.02	19.83	60
Tapasikonda South	184.53	6.22	22
Tapasikonda North	746.23	29.65	123
Vedullakonda north	41.26	16.88	14
Vedullakonda west.	131.11	4.8	14
Vedullakonda R.F.	278.42	8.24	25
Lakkonda	4923	4.12	--

Mallavaram	3079.69	42	--
Molleru	3,525.22	26.00	--
Sudikonda	1,943.29	20.20	--
Tirumalayapalem	2,015.57	36.00	--

KAKINADA RANGE

Coringa.	4,241.21	29.68	--
Coringa extn	19,457.27	76.80	
Kandikuppa	3,484.34	26.40	--
Kothapalem-I	60.28	3.38	20

ENCLOSURES.

Name of R.F.	Name of Enclosure.	Length of boundary in K.Ms	No.. Of Coairns.
Dommakonda	1) Sesharai	13.09	78
	2) Viswanathaswami temple	14.29	7

DIS-RESERVES.

Name of R.F.	Area dis-reserved	Remarks.
Coring Extension	6.47	Dis-reserved in the year 1953.
-do-	32.37	Dis-reserved in the year 1969

Name of the Range.	Name of the taluk.	Area in Sq. K.Ms.
Kakinada.	Kakinada.	994.5
	Amalapuram	914.3
	Kothapeta	297.8
	Ramachandrapuram	758.5
	Razole	455.8
	Pithapuram	357.4
	Total	3,778.30

Sudikonda	Yellavaram	180
	Peddapuram	530
	Total	710
Addatigala	Yellavaram	1,053
	Chintapalli.	790.0
	Total	1,843.0
Yelwswaram	Yellavaram	520.0
	Tuni.	474.0
	Prathipadu	583.0
	Total.	1,577.0

Grand total .. 7,908.3 Sq. K.Ms.

The geographical are of Kakinada division is 7,118.3 Sq.K.Ms. Of East Godavari District and 790 Sq.K.Ms. Of Gudem

List of Rights and concessions admitted in Reserve Forests and blocks of Kakinada Division.

Kakinada Range.

Name of the Reserve Forests. Name of the block

Kandi kuppa

Particulars of concessions.

I. Right of navigation over the undermentioned creeks are allowed as previously

(1) From Kandikuppa to Pandi Over the creek called Masarupadu Kalva.

(2) Pandi to Neelarevu over Vaddichilapa.

(3) Pandi to Pora over Pandi godavari.

(4) Kandikuppa to Pora over Pedderumkalva

(5) Kandikuppa to Molletimoga Kalarevu kalava.

(6) Pora to Molletigoma over Bidaru kalava.

(7) Pora to sea-shore over cheekati kalava.

(8). Gangitippa to Pandi over Nidikalva.

II. Right on behalf of the inhabitants Molletimoga and Kothapalem hamlets of Guttindeevi to the use of water of springwells at the Karuvaka beach for domestic purposes is allowed with access by foot-path from Molletimoga to sea-shore 2 yards wide for men only length being 7 furlogns.

Coringa Extention.

1. Right to fish in the Godavari river and in the salt creeks within the Reserve is allowed to the General public.

2. Right of navigation over Godavari river and the salt creeks within the reserve is allowed to the general public.

Kothapalem.

Balusutippa.

Kothapalem-II

Masanitippa

Nil

Nil

Nil

The following creeks are allowed for fishing and navigation

1. Bangaramma kalava.

2. Patarasi kalava.

Motletippa
Ratikalava.

Nil

The following streams are proposed to be admitted as rights of way for men for fishing and navigation

1. Neelarevu vagu
2. Ratikalava
3. Sarevu.

(Notified under section 26).

Bhyravapalem

Nil

SUDIKONDA RANGE

Lakkonda

The following rights of way are admitted in the Reserve forest over foot-paths 1.83 mts. Wide for men and cattle and over the cart tracks 5.48 mts. Wide for men, cattle and carts.

1. Foot and cattle path from Lakkonda to Badam and thence to Matlapadu.
2. -do- Pidotamamidi to Pedagarlapadu.
3. -do- Badadam to Jeedipalem.
4. Cart track from Lakkonda to Vuyyalamadugu and thence to Nellipudi.
5. -do- Vuyyalamadugu to Pidotamamidi.
6. -do- -do- to Badadam.
7. -do- -do- to Jeedipalem.
8. -do- -do- Pidotamamidi to Pedagarlapadu.
9. -do- -do- to Badadam.
10. -do- Vemulova to badadam.
11. -do- -do- to Matlapadu.
12. -do- Uppalapadu to Chinnampalem.
13. -do- -do- to Timmapurm.

Mallavaram.

The following rights of way for men, cattle and carts are allowed in the reserve forest over the under mentined cart-tracks 5.48 mts. Wide

1. Sivarampatnam to Govindapuram.
2. Sivarampatnam to Mallisala.
3. Mallavaram to Govindapuram
4. Mallavaram to Bhavaram.
5. Kali jolla to Bhavaram.
6. Lingaram to Bhavaram.

Molleru	<p>7. Kothapalli to Govindapuram</p> <p>8. Foot-path 1.83 mts. Wide from Kalijolla to Govindapuram form men and cattle only.</p> <p>The following public rights of way are allowed in the under mentioned cart-tracks 5.48 mts. Wide for men, cattle and carts.</p> <ol style="list-style-type: none"> 1. Sivaramapatnam to Chinnampalem. 2. Krishnaram to Lingaram. 3. Krishnaram to Ramaldevipuram
Sudikonda	<p>The following public rights of way are allowed in the R.F. of 1.83 mts. Width for men and cattle only.</p> <ol style="list-style-type: none"> 1. Path from Sudikonda to Vummetta 2. Path from sudikonda to Bayanapalli.
Tirumalayapalem.	<p>The following public rights of way are admitted in the R.F. of cart-tracks 5.48 mts. Whid and foot-path 2.74 mts wide</p> <ol style="list-style-type: none"> 1. Cart-track rom Tirumalayapalem to Gangampalem 2. Cart-track from Tirumalayapalem to Kothapalli 3. Cart-track from Tirumalayapalem to yerrampalem 4. Foot and cattle path from Yerramplem to Dona konda

ADDATIGALA RANGE

Addatigala Range

The following rights of way are admitted within the reserve to a width of 9.14 mtss. For men and cattle.

1. Foot-path from Anigeru to Bheemudipakalu.
2. Foot-path from Anigeru to Bollanks.

Cheedipalem

The following rights of way is admitted in the reserves to

a width of 9.14 mts. For men and cattle.

1. Foot-path from cheedipalem to Yerrakonda.

Dutcherti

The following rights of way are admitted withing the reserve to the width of 9.14 mts. For men and cattle.

1. Foot-path from Rayapalli to Dutcherti
2. Foot-path from Veeravaram to Dutcheri
3. Foot-path from Dabbanapalem to Dutcherti
4. Foot-path from Chikkalagedda to Rollagedda.
5. Foot-path from Rollagedda to Dutcherti.

Dummukonda.

The following rights of way are admitted within the reserve to a width of 9.14 mts. For men and cattle.

1. Foot-path Ramavaram to Puttakota.
2. Foot-path from Matam Bhimavaram to Mest the foot-path referred above.
3. Foot-path from Palakajeedi to meet the foot-path referred in right of way No.1.
4. Foot-path from Jangalathota to meet the foot-path referred in rights of way No.3.
5. Foot-path from Yarlagadda to Sesharayi.
6. Foot-path from Nulakamani to Sesharayi.
7. Foot-path from Komaravaram to Nulakamaddi.
8. Foot-path from Nulakamaddi to Dharawada.
9. Foot-path from Parikivalasa to Valagude.

Kalimamidi

The following rights of way are admitted within the reserve to width of 9.14 mts. For men and cattle.

1. Foot-path from Kalimamidi to join the foot-path from Veerampalem to Tirumalavada.

2. Foot-path from Kalimamidi to Jajipalem.

3. Foot-path from Munakayala to Bhimavaram to Ananthagiri.

Marripakala.

The following right of way is admitted for men and cattle to a width of 9.14 metres.

1. Foot-path from Cheedipalem to Marripakala.

Pinjarikonda

The following rights of way are admitted within the reserve to a width of 9.14

1. Cart track from Pidathamamidi to Cheedipalem for men and cattle only.

2. Foot-path from Badadam to Cheedipalem for men and cattle only.

3. Foot-path from Cheedipalem to Panukuratipalem for men and cattle only.

4. Foot-path from Badadam to Pinjarikonda for men and cattle only.

5. Foot-path from Panukuratipalem to Pinjarikonda for men and cattle only.

Tapasikonda.

The following rights of way are admitted within the reserve to a width of 9.14 mts.

1. Foot-path from Duppulapalem to Addatigala for men and cattle only.
2. Cart-track from Ramavaram to Addatigala for men, vehicles and cattle.
3. Foot-paths from Mittapalem for men and cattle only.
4. Foot-path from Bhimavaram to Mamidipalem for men and cattle

Vedullakonda

The following right of way is admitted within the reserve.

1. Cart track from Indulakonda to Jalluru opened to men, cattle and vehicles to a width of 9.14 metres.

Chendurti

The following rights of ways to be admitted for men and cattle only to a width of 3.65 metres.

1. Foot-path from chendurti to Ammapeta

Chidipalem West	<p>The following rights of way is to be admitted for men and cattle only to a width of 3.65</p> <ol style="list-style-type: none"> 1. Foot-path from Buradakota to Yerrakonda.
Dutcherti East.	<p>The following rights of way are to be admitted within the reserve to a width 3.65 metres for men and cattle only.</p> <ol style="list-style-type: none"> 1. Foot-path from Tirumalawada to dutcherti. 2. Foot-path from Potuluru to Chodavaram 3. Foot-path from Bandamamidi to Chodavaram. 4. Foot-path Rollagadda to Dutcherti.
Yerrakonda	Nil
Kalimamidi south	<p>The following rights of way have to be admitted for men and cattle only to a width of 3.65 metres within the reserve.</p> <ol style="list-style-type: none"> 1. Foot-paths from Kalimamidi to Somalapadu. 2. Foot-path from somalapadu to Yellapuram (Veerampalem)

3. Foot-path from Somalapadu to Darasinuthulu.

4. Foot-path from Darasinutulu to Veerapalem.

Mohanapuram.

The following rights of way are admitted within the reserve to a width of 3.65 metres for men and cattle.

1. Foot-path from Chinna Yerrampadu to Moahanapuram.

2. Foot-path Sapatati palem to Ravigudem.

Pinjarikonda. West

The following rights of way are admitted within the reserve to a width of 3.65 metres for men and cattle only.

1. Foot-path from pydiputta to Panukuratipalem.

2. Foot-path from Panukuratipalem to yettipalem.

3. Foot-path from Panukuratipalem to Cheedipalem

4. Foot-path from Panukuratipalem to Pinjarikonda

Puttakota west.

The following rights of way are admitted to a width of 3.65 metres for men and cattle only.

1. Foot-path from Gurtedu to Dharakonda.

2. Foot-path from yedlakonda to Kommanuru.
3. Foot-path from Badlanka to Gurtedu.
4. Foot-path from Nillapalem to Matam Bhimavaram.
5. Foot-path from Irlavada to Matam Bhimavaram.
6. Foot-path from Sovadikota to Karamatagondi.
7. Foot-path form Kanivada to Karamatagondi

The following rights of way are admitted for men and cattle only to a width of 9.14 metres in reserve.

1. Foot-path from Dharavada to Rovvagadda.
2. Foot-path from Dharavada to Nulakamaddi.

3. Foot-path from Ratsavada to Daravada
4. Foot-path from Puttagondi to the Foot-path from Ratsavalasa to Dharawada.

Rights of way admitted for a width of 3.65 mts. For men and cattle only.

Rayapalli

Tapasikonda South

1. Foot-paths from Pydiputta to Mittapalem.

Tapasikonda North

The following rights of way are admitted within the reserve to a width of 9.14 mts. For men and cattle only

1. Foot-path from Mamidipalem to Bhimavaram.
2. -do- -do- to Nukarayi

Vedullakonda West.

Rights of way admitted in the reserve for me, cattle and vehicles of 9.14 metres wide.

1. Cart-track from Jalluru to Vedullakonda.
2. Cart-track from Jalluru to Ravulapadu.
3. Cart-track form Jalluru to Saparathipalem.

Vedullakonda North

The following rights of way are admitted within the reserve of 9.14 metres wide for men, cattle and vehicles.

1. Cart track form Vedullakonda to Rayapalli.
2. Metal road Addatigala to Rayapalli.

Gangavaram.

The following rights of way are to be admitted to a width of 3.65 metres for men and cattle in the block.

1. Foot-path from Marrisakala to Yerrakonda.
2. Foot-path from Palakajeedi to right of way No.I.

Puttakota.

The following rights of way to be admitted for men and cattle only to a width of 3.65 metres.

1. Foot-path from Jerrigondi to Marrisakala.
2. Foot-path from Marrisakala to Palakajeedi.
3. Foot-path from Mandapalli to palakajeedi via., Ravulakota.
4. Foot-path from Palakajeedi to Mandapaalli
5. Foot-path from Puttakota to Palakajeedi-Mandapalli
foot-path
6. Foot-path from Puttakota to Ramavaram.
7. Foot-path from Yedlakonda to Jajigadda vai., komanuru
8. Foot-path from Nillapalem to Matam Bhimavaram via., Komanuru

9. Foot-path from Irlavada to Yedlakonda - Jajifedda foot-path.

10. Foot-path from Irlavada to Bodlanka.

11. Foot-path from valagudem to Irlavada-Bodlanka foot-path.

YELESWARAM RANGE

R.F.

Block

Particulars of Concession.

The following right of ways are to be admitted within the block to a width of 3.65 mts. For men and cattle.

Girijanapuram.

1. Foot-path from Girijanapuram to Mettuchinta.

2. Foot-path from Simisuru to Gokavaram.

3. Foot-path from Vatada to Gokavaram.

The following right of ways are to be admitted in the block to a with of 1.83 metres for men and cattle.

Jaganadhapuram

1. Foot-path from Sangvaka to Lachireddipalem.

2. N. Suravaram to Janardhanapatnam

3. Lovakothuru to Dara jagannadhapuram.

4. Seetaramapuram to Kolimeru.

Kona-I
Kona-II

N I L
N I L

Rajavaram.

The following foot-path to a width of 1.83 metres and cart-tracks to a width of 1.83 metres and cart-track to a width of 3.65 metres are to be admitted for men, cattle and vehicles.

1. Foot-path from Totapalli to Baruvaka.
2. Cart-track from Pandavulapalem to Bauruvaka.
3. Cart-track from Rajavaram to Gondi.

Santapydipala.

N I L

Tegagunta.

The following two foot-paths are to be admitted as the rights of way to a width of 3.65 metres for men and cattle.

1. From Mandapam to Arungadhara Agraharam.
2. From Mandapam to Tatagunta.

Vajrakuntam 'A'

N I L

Vajrakuntam 'B'

N I L

Gangavaram

N I L

Bauruvaka. N I L

Billanunduru N I L

D.Polavaram N I L.

Mallavarampukonda N I L

Nellipudi. N I L

Anantaram.

The following rights of way are allowed
for men and cattle

in the F.F. 1.83 metres wide

1. From Singadhara to Gavirampeta.
2. Siddavaripalem to Anantaram.
3. Siddavaripalem to Gavirampeta.
4. From yerakapuram to Anantaram.
5. Bromehpath to Uppam palem.
6. Yerakapuram to Santapydipaala.
7. Polavaram to Santapydipala.

Labbarti

The following right of way is allowed in
R.F. 1.83. Metres

wide for men and cattle

1. Foot-path from Guduvokurti to
Jeddangi.

Banadapalli.

The following right of ways are allowed in the R.F. 1.83

metres wide for cattle and men and 5.48 metres wide for men and cattle and carts.

1. Banadapalli to Kothapalem cart-track 5.48 metres.

2. Foot and cattle path from Kimmalagadda to Kothapalem (1.83 metres wide)

3. Foot-path from Amirellula to Kothapalem (1.83 metres wide).

4. Foot-path from Bandapalli to Gnjerthi (1.83 metres wide)

Lododdi.

The following rights of way are allowed in the R.F.

cart-tracks (5.48 metres wide) and foot and cattle paths (1.83 metres wide).

1. Pakavarthi to Ananthagiri foot-path.

2. Kimmalagadda to Ananthagiri foot-path.

3. Pakavarthi to Kimmalagadda foot-path.

4. Kimmiligadda to Borakapalli foot-path.

5. (a) Cart-track from Kimmiligadda to Rajavommangi.

(b) 'The right of villagers
Kimmiligedda and Amirakula
for the use of water for three spring wells
in Yeduvampulloddi for drinking, cooking,
and washing & for watering their cattle.

Lingamparthi

The following rights of way are allowed in
the R.F. Foot-path for men and cattle (1.83
metres wide)

1. Marritimmapuram to Vantada.
2. Doddavaka to Spring well at the foot of
Nagulakonda hill.
3. Doddavaka to Thotakurapalem.
4. Sarampeta to Balijapadu.

Raghavapatnam &
Sarlanka.

The following rights of way are allowed in
the R.F. Foot
and cattle paths for men and cattle (1.83
metres wide).

1. Amirekula to Ondregula.
2. Ondregula to Vatangi.
3. -do- to Avelti.
4. Avelti to Vatangi.
5. -do- to Vampalem
6. -do- to Anumarti
7. -do- to Peddur.
8. -do- to Gannilaram.
9. Anumarthi to Polavaram.
10. -do- to Dabbavari Pydipala.

11. Peddur to Jaladam.
12. -do- to Ginnilaram.
13. Ginnilaram to Challuru.
14. -do- to Dabbadi.
15. Sarlanka to Lododdi
16. -do- to Siripuram.
- 17 -do- Raghavapatnam.
18. Vatangi to Avilti.
19. -do- to Kanumarthi.

Rajavommangi.

The following rights of way are allowed in the R.F. Cart

tracks for men, cattle and carts (5.48 metres wide) and cattle paths 1.83 metres wide for men and cattle.

1. Cart-track from Bandapalli to Kondapalli.
2. -do- -do- to Sarbhavaram.
3. - do- Rajavommangi to Banadaopalli.
4. -do- -do- to Sarampalem
5. -do- -do- to Kimmalagedda.

6. Foot-paths -do- to Manchapuralla ghati.
7. Foot-paths from Rajavommangi to Borikapalli.
8. Foot-path from Rajavommangi to Lagarayi.
9. Dasaripalem to Lagarayi.

Singampalli.	<p>The following rights of way are allowed in the R.F.</p> <p>Cart tracks for men, cattle and carts (5.48 metres wide) and cattle and foot paths for men and cattle (1.83 metres wide).</p> <ol style="list-style-type: none"> 1. Cart-track from Labbarti to Anantagiri. 2. -do- Jaddangi to Lagarayi
Totapalli.	<ol style="list-style-type: none"> 3. Foot-path from Jeddangi to Ananthagiri. 4. -do- Jeddangi to Lagarayi <p>N I L</p>
Ultimothula.	<p>The following rights of way are allowed in the R.F.</p> <p>Foot-paths for men and cattle (1.83 metres wide).</p> <ol style="list-style-type: none"> 1. Sarabhaavaram to Tallapalem. 2. Kondapalli to Tallapalem
Vatangi	<p>The following rights of way are allowed in the R.F.</p> <p>Foot-paths for men and cattle (1.83 metres wide).</p> <ol style="list-style-type: none"> 1. Vampalem to Lododdi. 2. -do- to Sarlanka. 3. -do- to Dabbavari Pydipaala. 4. Kumilingadda to Borakapalli.

Aminabada.

The following rights of way is allowed in R.F.

Cart-track wide for men cattle and carts from Aminabada to Yerrampalem.

Uligogula.

The following rights of way are allowed in R.F. Foot & cattle paths 1.83 mts. Wide for men and cattle.

1. Mettuchinta to Uligogula.
2. Singaram to Uligogula.
3. Balijapadu to Uligogula.
4. Totakurapalem to Uligogula.
5. Peddipalem to Kondapalli.
6. Pedamallapuram to Kondapalli.
7. Velangi to Kondapalli.
8. Amirikula to Kondapalli.
9. Burdakota to Singadhara.
10. Bapanadara to Singaram.
11. Bapanadara to Kondapalli.

Jeddangi.

The following rights of way are allowed in the R.F.

Cart-tracks 5.48 mts. Wide for men and cattle and carts.

1. Vurlanka to Vanakarayi
2. Vuralanka to Cheruvukommupalem.

Padagarangi

The following rights of way are allowed in the R.F.

Foot paths 1.83 metres wide for men and cattle.

1. Pedagarangi to Amirekula.
2. Vanchangi to Singaram.
3. Kottapalli to Bapanna dhara.
4. Vatangi to Pedagarangi.
5. Kadevupalem to Pedagarangi.

Annavaram.

The following rights of way are allowed in the R.F.

Foot and cattls path 1.83 mts. Wide for cattle and men.

1. Uligogulapadu to Varlaka.
2. Maredubaka to Sarabhavaram.

Veerabhadrapuram.

The following rights of way are allowed in the R.F.

Foot and cattle paths 1.83 mts. Wide for men and cattle.

1. Gavirampeta to Bornagudem.
2. Parinthadakam to Konalova.
3. Veerabhadrapuram to Timmapuram.
4. Annavaram to Konalova
5. Cart-traek 6 mts. Wide for men, cattle and carts. From Timmapuram to Rajanagaram.

Doramamidi

The following rights of way are allowed in the R.F.

Foot & Cattle paths 1.83 mts. Wide for men and cattle.

1. Doramamidi to Ianguparthi via Nerullapadu.
2. Doramamidi to Achampeta.
3. Bonnangipalem to Languparthi.
4. Gubbalamadugu to Languparthi.

Right to Graze cattle.

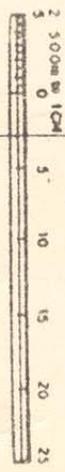
Right to graze cattle without permit except in areas specially closed for grazing is allowed as per G.O. Misc. No. 387 dated 14-3-1968 throughout the Forest division.



DISTRICT EAST GODAVARI (UPPER)

REFERENCE

- STATE BOUNDARY
- DISTRICT BOUNDARY
- RANGE BOUNDARY
- RANGE H.Q.
- KAKINADA RANGE
- SUDIKONDA RANGE
- ELESWARAM RANGE
- ADDATIGALA RANGE
- GOKAVARAM RANGE
- RAMPACHODAVARAM RANGE



N

BAY OF BENGAL

EAST GODAVARI DISTRICT

WEST GODAVARI DISTRICT

KHAMMAM DISTRICT

ORISSA

VISAKHAPATNAM DISTRICT

18° 30' 45' 15' 30'

15'

30'

15'

30'

RECOGNITION V/s APPLICATION

IN THE HIGH COURT OF JUDICATURE OF ANDHRA PRADESH AT HYDERABAD

W.P. NO. 1615 OF 2010

Between:

"SAKTI", a voluntary social organisation
for the upliftment of Tribes People,
(Regd.No.76/85) Rampachodavaram,
East Godavari District, represented by its
Director, Dr. P. Sivaramakrishna

..... PETITIONERS

AND

1. Union of India, rep. by its Secretary to Government,
Ministry of Tribal Welfare,
Government of India,
Shastri Bhavan, NEW DELHI - 110 001.
2. State of Andhra Pradesh, rep. by its Secretary to
Government, Social Welfare Department,
Secretariat Buildings, Saifabad,
HYDERABAD.
3. A.P. State Level Monitoring Committee
(Under ST & Other Traditional Forest
Dwellers (Recognition of Forest Rights) Act,2006)
represented by its Member Secretary &
Commissioner of Tribal Welfare,
Sankshema Bhavan, Masab Tank,
HYDERABAD.
4. Principal Secretary to Government,
Tribal Welfare Department,
Secretariat Buildings,
Saifabad, HYDERABAD.

..RESPONDENTS

AFFIDAVIT FILED ON BEHALF OF THE PETITIONERS

I, Dr. P. Sivaramakrishna, son of late Venkatanarsaiah, Hindu, aged about 60 years, Director, 'SAKTI', a voluntary social organization, Rampachodavaram, East Godavari District, presently resident of Hyderabad, do hereby solemnly and sincerely affirm and state as follows:

1. **IMPORTANCE OF THE CASE:** I am the Director of the Petitioner organization and as such I am well acquainted with the facts of the case. I am filing this petition representing the interest of public in general and tribes people

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living in forest areas in Andhra Pradesh in particular. I submit that the total forest area in the State of Andhra Pradesh covers in an extent of 63,779.22 sq.kms. out of which 50,000 sq.kms. is under reserve category. Out of the total area only 09.1% is the thick forest whereas the remaining forest area is either degraded or sparsely populated by trees. Out of the said total forest area nearly 42,262.03 sq.kms. area is in tribal areas. The total tribal population in 8 scheduled districts, where forests are largely founds, is 50,24,104 lakhs as per 2001 census. The Chenchus, Kolams, Thots, Konda Reddis, Khonds, Gadabas, Porjas, Konda Savaras, who are recognized as Primitive Tribal Groups in the State primarily depend on forest resources. In addition to these groups, several hill tribes like Koyas, Gonds, Konda Doras, Manne Doras, Valmiki, Bagatas, Jatapus etc. are also depending largely on forest resources for supplementing their meager income and food production. Out of the 33 tribal groups in the State, 30 tribal groups stay in and around forest areas while the remaining 3 tribal groups stay outside the forest. I submit that in independent India, for the first time, an enactment called 'The Scheduled Tribes & Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006' is passed recognizing and vesting individual and community rights to the Scheduled Tribes living in forest areas and if such right is not protected now, the succeeding generations would loose their rights over the land.

2. **LOCUS STANDI**: I submit that I am the Director of the Petitioner organization and I did research in tribal songs of Andhra Pradesh tribes and submitted my thesis to the Osmania University and I was awarded the Degree of Doctor of Philosophy in Telugu in 1982. During my research study, I found that the tribes people are exploited by non-tribes in many ways and fruits of various governmental schemes are not being enjoyed by them. The tribes people, who are mostly illiterate are not aware of their rights under various protective

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legislations enacted for their benefit. Hence, I thought of uplifting them from their deprived and depraved state. That idea took shape in the formation of an association and it was named as SAKTI (Search for Action and Knowledge through Tribal Initiative). The said organization was registered as a Society under Societies Registration Act, 1860 on 25-02-1985 and was given registration No.76 of 1985. I submit that the office of the said organization is located at Rampachodavaram and its activities extend to Scheduled Areas of entire State in general and Khammam, West Godavari, East Godavari Districts and Nallamala forest area covering Nalgonda, Guntur, Prakasam, Mahaboobnagar and Kurnool districts in particular. The main objectives of the said organisation is the upliftment of tribes, maintenance of ecological balance, protection of environment, prevention of illegal land transfers etc. The said organization is being financially supported by the international and national organizations like Action Aid India, Hyderabad and WWF, New Delhi. It extends its organizational support to Integrated Tribal Development Agency and other Governmental and Non-Governmental organizations working in the Scheduled Areas. The locus standi of the Petitioner to maintain a Writ Petition in the interest of the Tribes and for protection of ecology was upheld by a Division Bench of this Hon'ble Court in a decision rendered in W.P.No. 11136 of 1990 dated 03-04-1992 reported in 1992(2) ALT 514. The 1st Petitioner earlier sought cancellation of mining leases in Scheduled Areas of East Godavari District in W.P.3734 of 1993 and the same was allowed on 27-08-1993 and the matter was taken to Hon'ble Supreme Court by the affected parties and the decision is reported in AIR 1997 SC 3297. Recently, the Hon'ble Supreme Court in Civil Appeal 2805 of 2009 dated 24-04-2009 directed the Government of Andhra Pradesh to appoint Officers under Sec.21 (2) of SC & ST (Prevention of Atrocities) Act, 1989 for initiating prosecution for contravention of the provisions of the Act, at the instance of the Petitioner.

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3. **HISTORY OF TRIBAL LAND RIGHTS:** I submit that the tribal people in India have been living in the forests for centuries together without any rights over the land under their occupation except the customary rights recognized from time to time. A tribe was identified with the territory and even given its name to the geographical area under their occupation and control. The individual tribal considered himself as the owner of the land he occupied by virtue of his traditional association and his personal effort in making it cultivable. The tribal communities developed their own traditional system of land management. Forests are closely associated with tribal economy and culture. They depend on forests for food, fuel, wood, housing material, herbal medicines and fodder for cattle and material for agricultural implements. Their culture is also influenced by forests. They worship many trees. But the new legal system gradually superseded the traditional system and the tribal as an individual has become unequal and could not withstand the pressure exerted by the new legislations relating to forests. The introduction of the Forest Act brought the adverse affect of legislation on their lives for the first time as they were not used to the so called civilized attempts of recognition of rights over the land till then. I submit that before British Rule, tribes inhabited the forest and mountain areas between Hindu kingdoms. When the East India company came into contact with tribes, its officers began to impose a kind of authority over them. For the first time in 1855. Lord Dalhousie, the then Governor General of India, proclaimed a Forest Policy, namely the timber standing on State Forests was State property. It stepped in to prevent the entire deforestation of the country. The reserving of forest started in 1860 and even though it was intended to protect the forests, it resulted in depleting the forest and looked as a source of revenue by selling timber to supply the railways. More systematic interventions, however, began in 1864 with the appointment of the first Inspector General of Forests D. Brandis. The imperial Forest Department was formed in 1864 with the help of experts from Germany.

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The enactment of the Indian Forest Act in 1865 facilitated the acquisition of forests by the State and in 1878 the customary rights of rural communities to manage forests were also curtailed. The Indian Forest Act of 1878 expanded the powers of State by providing for reserved forests which were closed to the people and by empowering the forest administration to impose penalties for any transgression of the Act. The forest policy statement of 1894 further consolidated the position of State by enabling it to forcibly take over all forests, including private and community forests. The policy denied recognition to the legitimacy of conventional conservation practices of people living in and around forests This was done in the name of public benefit itself. Providing teeth to these provisions, the Forest Act of 1927 specifically denied people any rights over forest produce "simply because they were domiciled there". The government blamed deforestation on tribal practice of shifting cultivation. Similarly the process of recording ownership was haphazard and left many families with no official title to their land and they were classified as 'encroaches on government land'. The defiance of forest regulations also formed part of the countrywide campaigns led by the Indian National Congress in 1920-22 and 1930-32. Gandhi's visit to Cuddapah in South-Eastern India in September 1921 was widely hailed as an opportunity to get the forest laws abolished. In nearby Guntur peasants actually invaded the forests in belief that Gandhi Raj had been established and the forests were open. Ten years later, during the Civil Disobedience movement the violation of forest laws was far more widespread. Even though after independence the tribal rights were protected by various legislations and Constitution, in reality, the exploitation and oppression continued and was accepted as normal. The 29th report of the Commissioner for Scheduled Caste and Scheduled Tribes bears testimony to this. The subject of 'Forest' was in the State list till it was added in the Concurrent list as item No.17-A under Constitution (42nd Amendment) Act. So far as Andhra Pradesh is concerned

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there was A.P. (A.A.) Forest Act, 1982 adopting Madras Act and A.P. (T.A.) Forest Act, 1355F till it was integrated as A.P. Forest Act, 1967 and it received the assent of the President of India. The Indian Forest Act, 1927 is also in force. Chapter II of the A.P. Forest Act, 1967 deals with the power to reserve a forest, notifications, proclamation by forest settlement officer, compensation for rights, extinction of rights not claimed, penalties for trespass or damage etc.

4. I further submit that the recognition of ownership rights to the tribes over the lands in their occupation either in the so called reserve forest area or outside it was hanging in balance since several decades without any resolution. I submit that in the scheduled areas of the State, large tracts of the land was either not surveyed or where it was surveyed, the records are not up to date. The matter was discussed in a meeting held by the then Hon'ble Chief Minister on 14-06-86 and it was decided to create five units for taking up comprehensive survey and updating the land records in tribal areas and to complete the work within a period of five years. G.O.Ms.No.737, Revenue (R) Dept., dated 26-06-86 was issued for the said purpose. This was followed by G.O.Ms.No.758, Revenue (B) Department, dated 1-07-2986 to take up a crash programme of assignment of lands to tribes known as "Telugu Girijana Maagani Samaradhana". In the meanwhile, the Forest (Conservation) Act, 1980 came into force with effect from 25-10-1980. I submit that the Government of India issued six orders on 18-09-1990 in pursuance of the National Forest Policy of 1988 and one of the orders related to regularization of encroachments prior to 24-10-1980.

5. **FOREST RIGHTS ACT & RULES:** I submit that ultimately, Union of India enacted 'The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006' with effect from 2-01-2007 addressing the long standing insecurity of tenurial and access rights of forest dwelling tribes. I submit that the Central Government constituted a Technical support group on

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12-2-2007 for framing Rules and basing on their report, the Rules under the Act were framed on 1-1-2008 called "The Scheduled Tribes and Other Traditional Forest Dweller (Recognition of Forest Rights) Rules, 2007. I submit that the Act defines "community forest resource", "habitat", "forest dwelling Scheduled Tribes", "forest land", "forest rights" etc. among other things. Sec.3 defines the forest rights for securing individual or community tenure and they include:

(a) right to hold and live in the forest land for habitation or for self-cultivation for livelihood;

(b) community rights;

(c) right of ownership, access to collect, use, and dispose of minor forest produce which has been traditionally collected within or outside village boundaries;

(d) other community rights of uses or entitlements such as fish and other products of water bodies, grazing and traditional seasonal resource access of nomadic or pastoralist communities;

(e) rights of primitive tribal groups and pre-agricultural communities;

(f) rights over disputed lands;

(g) rights for conversion of pattas or leases granted by authorities on forest lands;

(h) rights of settlement and conversion of all forest villages etc. into revenue villages;

(i) right to protect, regenerate or conserve or manage any community forest resource which they have been traditionally protecting and conserving for sustainable use;

(j) rights which are recognized under any traditional or customary law of the concerned tribes of any State;

(k) right of access to biodiversity and community right to intellectual property and traditional knowledge;

(l) any other traditional right excluding the traditional right of hunting or trapping;

(m) right to in situ rehabilitation in respect of displaced tribes prior to 13-12-2005.

Sec.4 of the Act deals with recognition and vesting of forest rights in respect of Scheduled Tribes and others who occupied forest land before 13-12-2005. The

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right so conferred shall be heritable but not alienable or transferable and shall be registered jointly in the name of both the spouses in case of married persons and in the name of single head in the case of a household headed by a single person. The area recognized shall not exceed four hectares. The procedure for vesting of forest rights is prescribed under Sec.6 of the Act. A three tier structure consisting of Gram Sabha, Sub-Divisional Level Committee and the District Level Committee has been envisaged and the decision of the District Level Committee was held to be final and binding. Rule making power was given in Sec.14 of the Act. I submit that while framing the rules, the rules travelled beyond the provisions of the Act and sometimes it was silent on some aspects. A perusal of the provisions of the Act would indicate that the forest rights are broadly classified as individual rights and community rights. In respect of individual rights, the rules assume that the tribals are literate and aware of the provisions of the Act and presupposes the grant of forest rights on the claim made by the tribes. In respect of community rights, there is no clarity at all. I submit that a combined reading of Secs.4 and 6 of the Act would make it clear that the Central Government recognizes and vests forest rights in the forest dwelling Scheduled Tribes and other traditional forest dwellers and casts a duty on the Gram Sabha to initiate such process by receiving such claims. The claims would be consolidated, verified and a resolution would be passed thereafter and a copy of the same would be sent to the Sub-Divisional Level Committee. The Sub-Divisional Level Committee would examine the resolution passed by the Gram Sabha and prepare the record of forest rights and forward to the District Level Committee for a final decision. In this process, the functions of the Gram Sabha were delegated to the Forest Rights Committee constituted under Rule 3 which was not envisaged under the Act. Though the concept of Gram Sabha in this Act is different from the concept of Gram Sabha under the Panchayat Raj Act, the Secretary of the Gram Panchayat is made the Secretary of Gram Sabha under

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Rule 11 (6). Though Rule 13 mentions the list of documents as evidence of forest rights, at least two of the documents mentioned in the said rule were directed to be produced in support of the claim under Rule 11 (a) which is not expected from a Tribe. I submit that no provision is made for publication of the resolution of the Gram Sabha or publicity of the same. The concept of 'person aggrieved' as is known to the literate civilized society is incorporated in the rules for making appeals and it definitely requires the assistance of a person knowing some rudiments of legal procedure. This assistance is obviously absent in tribal hamlets. There is no provision for condonation of delay in filing the appeals. The right of the person aggrieved is lost after the prescribed period of sixty days. I submit the whole process of 'recognition and vesting of forest rights' is reversed by making the tribe an applicant and the authorities, the grantor of rights rather than recognizing and identifying the tribe and vesting the forest rights on the basis of the official documents mentioned in Rule 13 available with authorities. This process resulted in the lopsided recognition and vesting of forest rights only to 40% of the tribes when they should have covered the entire 100%. I respectfully submit that the act of recognition and vesting of forest rights does not depend on the claim of the tribe but on the preexisting right of the tribe and its recognition. When this is the situation with regard to individual claims, there is no clarity with regard to the persons/groups claiming community rights and nature and classification of such rights in the rules. The number of community rights mentioned in Sec.3 were not at all recognized and recorded any where in any forest village. Sec.3 (h) of the Act has not been operated at all in the entire forest area of Andhra Pradesh. I submit that though the traditional or customary law of the concerned tribes was studied by the Tribal Cultural and Research Training Institute, Hyderabad, no such right was given to any tribe under the Act. Similarly, the right under Sec.3 (m) was not implemented. I submit that a perusal of the rights indicated in Sec.3 would make it clear that the tribes themselves

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were made the rulers of the forest land with clearly defined rights under various categories and the forest authorities were reduced to the role of mere controllers but unfortunately the same is implemented in breach. Hence I submit that the recognition and vesting of forest rights on the tribes in the forest areas of Andhra Pradesh needs a relook into the matter and requires a thorough revision. Otherwise, the provisions of the Act are frustrated leaving many genuine tribes without rights over the land.

6. **IMPLEMENTATION DEFICIENCIES:** I further submit that I have been associated with the implementation of the provisions of the Act at various stages contributing my mite and addressed letters on 5-6-2008, 20-08-2009 and 24-08-2009 bringing to the notice of the respondents, the various gaps in the implementation process and sought rectification. In these letters I requested 1) to instruct/train social mobilisers to prepare 'traditional customary boundary'/maps; 2) to circulate literature on the 'evidences' from Census of India, Anthropological Survey of India, writings of eminent anthropologists, Tribal Cultural Reserch and Training Institutes etc.; and 3) to devise criterial to facilitate the Grama Sabha to identify the nature and extent of enjoyments in the traditional boundaries and habitats and to instruct to record the concessions allowed for the community in the reserve forest which are still in use. There was no response form them. The result is poor implementation of the provisions of the Act. The same impression has been gathered by the Centre for Economic and Social Studies, Begumpet, Hyderabad which did a study on the implementation of the Act. The study was conducted by taking four panchayats in Scheduled areas and one panchayat each in tribal sub-plan area and plains non-scheduled area. The study felt that the actual process of implementation on the ground was largely undemocratic and non-participatory and the Gram Sabhas were held at Panchayat level but not at habitation or habitations level which was prescribed

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under the Act. The study noticed that a number of people were not sufficiently aware about the provisions of the Act and at the time of creating awareness, many villagers were away. Many did not attend the Gram Sabha as they were engaged in their daily works. Due to communication gap between officials and people, awareness and communication could not reach the grass root level and the same situation prevailed throughout the State. The study also noticed that there was political interference and highly influential people who are not eligible have submitted claims in some areas. In most of the areas, the claimants applied for their individual entitlement and not for community rights such as grazing lands, pathways, burial grounds, temples, rivers and streams etc. The enquiries conducted at Grama Sabha are stage managed and the enquiries conducted at higher level are without any transparency. The study noticed that the interference of the Forest Department was there at Gram Sabha level and the claims which were accepted by the Gram Sabha were the claims accepted by the Forest Department only. The report further reveals that no community rights were claimed by Nagalutigudem habitation in the Siddapuram Panchayat of Atmakur Mandal and revenue division, inspite of the participation of Project Officer ITDA (Chenchus) and Forest range officer in the meeting of Grama Sabha to record the claims. Though number community uses, such as tanks, wells, footpaths, dwelling sites, historical and sacred places were recorded by the forest dept and incorporated in the management plan of Nagarjuna Sagar Srisailam Tiger Reserve, only electrical lines, school buildings and few recently constructed temples were recorded in the Nagarjuna Sagar Srisailam Tiger Reserve, which part of Rajeev wildlife sanctuary in Nallamala forest, which is the habitat of the Primitive Tribal group Chenchus. In the tribal areas of East Godavari District, only areas developed under JFM programme were recorded as community rights. The burial grounds, sacred places, traditional village council meeting places, dancing grounds, water bodies etc were not at all recorded which are already allowed by

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the forest dept in their working plans. The Sub Divisional Revenue committee of Markapuram Revenue Division and District Level committee in Praksam district finished the process of finalization and declaration of rights without giving an opportunity for the Grama Sabha to file appeals before the DLC against the claims rejected by Sub Divisional committee. Thus a funded study of an established organization also noticed the drawbacks in the implementation process and in view of the date of completion, no new claims are entertained and no concerted effort to give rights to all eligible tribes is taken up leaving a large number without rights over the land under their occupation.

7. I submit that the total forest area in the State of Andhra Pradesh covers in an extent of 63,779.22 sq.kms. out of which 50,000 sq.kms. is under reserve category. Out of the total area only 09.1% is the thick forest whereas the remaining forest area is either degraded or sparsely populated by trees. Out of the said total forest area nearly 42,262.03 sq.kms. area is in tribal areas. The total tribal population in 8 scheduled districts, where forests are largely found, is 50,24,104 lakhs as per 2001 census. The Chenchus, Kolams, thots, Konda Reddis, Khonds, Gadabas, Porjas, Konda Savaras, who are recognized as Primitive Tribal Groups in the State primarily depend on forest resources. In addition to these groups, several hill tribes like Koyas, Gonds, Konda Doras, manne Doras, Valmiki, Bagatas, Jatapus etc. are also depending largely on forest resources for supplementing their meager income and food production. Out of the 33 tribal groups in the State, 30 tribal groups stay in and around forest areas while the remaining 3 tribal groups stay outside the forest. The Chenchus in Nallamala area are under threat of eviction in view of declaration of Tiger Reserve and other tribes who are not given the documents of title are also liable to be evicted. It is therefore just and necessary that this Hon'ble Court may be

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pleased to grant stay of eviction of the scheduled tribes and other traditional forest dwellers who are in occupation of forest land as on 13-12-2005, pending disposal of the above Writ Petition. Otherwise the interest of those Scheduled Tribes would suffer.

8. I submit that we have no other effective alternative remedy except to approach this Hon'ble Court under Article 226 of the Constitution of India. The Petitioner has not filed any Writ Petition, suit or other proceedings for the relief or reliefs sought herein.

For all the aforesaid reasons, it is therefore prayed that this Hon'ble Court may be pleased to issue any appropriate Writ, Order or Direction more particularly one in the nature of a Writ of Mandamus directing the respondents:

- (i) to identify the forest dwelling Scheduled Tribes and other Traditional Forest Dwellers in the Forest areas of Andhra Pradesh and confer forest rights in accordance with the provisions of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 irrespective of non-submission of their claim forms under the rules by reading down Rule 11 of the Rules framed under the Act 2 of 2007;
- (ii) to take up proper recording of community rights and tenures specified under Sec.3 of Act 2 of 2007 in villages defined under said Act

and pending disposal of the above Writ Petition, to direct the respondents not to evict the forest dwelling Scheduled Tribes and other Traditional Forest Dwellers who are in occupation of forest land as on 13-12-2005 from the forest areas as provided under sub-section 5 of Section 4 of Act 2 of 2007, and pass such other

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further orders as this Hon'ble Court may deem fit in the circumstances of the case.

DEPONENT

Solemnly affirmed and signed his name
in my presence on this 26th day of January, 2010
at Hyderabad.

BEFORE ME

ADVOCATE :: HYDERABAD

VERIFICATION STATEMENT

I, P.Sivaramakrishna S/o.Venkata Narasaiah, being the Director of the Petitioner organization and acquainted with the facts do hereby verify and state that the contents of the paras 1 to 7 of the Affidavit are true and correct to the best of my knowledge and belief and I believe the same to be true.

Hence verified at Hyderabad on this the 26th day of January, 2010

COUNSEL FOR PETITIONER

PETITIONER

IN THE HIGH COURT OF JUDICATURE OF ANDHRA PRADESH
AT HYDERABAD

W.P. NO. 1615 OF 2010

COVER NOTE

DEPARTMENT:
BENCH

DISTRICT: EAST GODAVARI
NON-SERVICE

Between:

Sakti, a voluntary social organisation for the upliftment of Tribes People,

..Petitioner

AND

Union of India, rep. by its Secretary to Government, Ministry of Tribal Welfare,

.Respondent

Prayer:

to issue any appropriate Writ, Order or Direction more particularly one in the nature of a
Writ of Mandamus directing the respondents:

- (i) to identify the forest dwelling Scheduled Tribes and other Traditional Forest Dwellers in the Forest areas of Andhra Pradesh and confer forest rights in accordance with the provisions of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 irrespective of non-submission of their claim forms under the rules by reading down Rule 11 of the Rules framed under the Act 2 of 2007;
- (ii) to take up proper recording of community rights and tenures specified under Sec.3 of Act 2 of 2007 in villages defined under said Act

Counsel for Petitioner: **M/s A.RAMALINGESWARA RAO (47)**

Counsel for Respondent:

MEMORANDUM OF WRIT PETITION
(SPECIAL ORIGINAL JURISDICTION)
(UNDER ART. 226 OF THE CONSTITUTION OF INDIA)

IN THE HIGH COURT OF JUDICATURE OF ANDHRA PRADESH
AT HYDERABAD

W.P. NO. 1615 OF 2010

Between:

"SAKTI", a voluntary social organisation
for the upliftment of Tribes People,
(Regd.No.76/85) Rampachodavaram,
East Godavari District, represented by its
Director, Dr. P. Sivaramakrishna.

..... PETITIONER

AND

1. Union of India, rep. by its Secretary to Government,
Ministry of Tribal Welfare,
Government of India,
Shastri Bhavan, NEW DELHI - 110 001.
2. State of Andhra Pradesh, rep. by its Secretary to
Government, Social Welfare Department,
Secretariat Buildings, Saifabad,
HYDERABAD.
3. A.P. State Level Monitoring Committee
(Under ST & Other Traditional Forest
Dwellers (Recognition of Forest Rights) Act,2006)
represented by its Member Secretary &
Commissioner of Tribal Welfare,
Sankshema Bhavan, Masab Tank,
HYDERABAD.
4. Principal Secretary to Government,
Tribal Welfare Department,
Secretariat Buildings,
Saifabad, HYDERABAD.

..Respondents

The address for service on the above named Petitioners is that of their counsel
A.RAMALINGESWARA RAO, Advocate,H.No.3-6-207/1 & 2, Opp:Lane Telugu
Academy, Maqdoom Marg, 15th Street, Himayathnagar, Hyderabad-29

For the reasons stated in the accompanying affidavit, it is hereby prayed that this
Hon'ble Court may be pleased to issue any appropriate Writ, Order or Direction more
particularly one in the nature of a Writ of Mandamus directing the respondents:

- (i) to identify the forest dwelling Scheduled Tribes and other Traditional
Forest Dwellers in the Forest areas of Andhra Pradesh and confer forest
rights in accordance with the provisions of the Scheduled Tribes and
Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006
irrespective of non-

submission of their claim forms under the rules by reading down Rule 11
of the Rules framed under the Act 2 of 2007;

- (ii) to take up proper recording of community rights and tenures specified under
Sec.3 of Act 2 of 2007 in villages defined under said Act

HYDERABAD
DATE: 27-01-2010

COUNSEL FOR PETITIONER

EAST GODAVARI DISTRICT

HIGH COURT OF ANDHRA PRADESH
HYDERABAD

W.P. NO. 1615 OF 2010

WRIT PETITION

M/s A.RAMALINGESWARA RAO (47)

COUNSEL FOR PETITIONER

MEMORANDUM OF WRIT PETITION MISC. PETITION
(UNDER SEC. 151 OF THE C.P.C.)

IN THE HIGH COURT OF JUDICATURE OF ANDHRA PRADESH
AT HYDERABAD

W.P.M.P. NO. 2149 OF 2010

IN

W.P. NO. 1615 OF 2010

Between:

"SAKTI", a voluntary social organisation
for the upliftment of Tribes People,
(Regd.No.76/85) Rampachodavaram,
East Godavari District, represented by its
Director, Dr. P. Sivaramakrishna

..... PETITIONER/PETITIONER

AND

1. Union of India, rep. by its Secretary to Government,
Ministry of Tribal Welfare,
Government of India,
Shastri Bhavan, NEW DELHI - 110 001.
2. State of Andhra Pradesh, rep. by its Secretary to
Government, Social Welfare Department,
Secretariat Buildings, Saifabad,
HYDERABAD.
3. A.P. State Level Monitoring Committee
(Under ST & Other Traditional Forest
Dwellers (Recognition of Forest Rights) Act,2006)
represented by its Member Secretary &
Commissioner of Tribal Welfare,
Sankshema Bhavan, Masab Tank,
HYDERABAD.
4. Principal Secretary to Government,
Tribal Welfare Department,
Secretariat Buildings,
Saifabad, HYDERABAD.

..Respondents/Respondents

For the reasons stated in the affidavit filed in support of the above Writ Petition,
the abovenamed Petitioner prays that this Hon'ble Court may be pleased to direct the
respondents not to evict the forest dwelling Scheduled Tribes and other Traditional
Forest Dwellers who are in occupation of forest land as on 13-12-2005 from the forest
areas as provided under sub-section 5 of Section 4 of Act 2 of 2007 and pass such
other further orders as this Hon'ble Court may deem fit in the circumstances of the case.

HYDERABAD
DATE: 27-01-2010

COUNSEL FOR PETITIONER

EAST GODAVARI DISTRICT

HIGH COURT :: HYDERABAD

WPMP.NO. 2149 OF 2010

IN

W.P. NO. 1615 OF 2010

STAY PETITION

M/s A.RAMALINGESWARA RAO (47)

COUNSEL FOR PETITIONER

BENCH
NON-SERVICE
DEPT:_TRIBAL WELFARE
Category Code and
Sub Category Code
Admission Court:

HIGH COURT

SPECIAL ORIGINAL JURISDICTION

W.P. NO. 1615 OF 2010

EAST GODAVARI DISTRICT

Sakti, a voluntary social organisation for the upliftment of
Tribes People,

..Petitioner

By
M/s A.RAMALINGESWARA RAO (47)
COUNSEL FOR PETITIONER

NATURE OF APPLICATION

(Under Art. 226 of Constitution of India)

to issue any appropriate Writ, Order or Direction more particularly one in the nature of a Writ of Mandamus directing the respondents:

- (i) to identify the forest dwelling Scheduled Tribes and other Traditional Forest Dwellers in the Forest areas of Andhra Pradesh and confer forest rights in accordance with the provisions of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 irrespective of non-submission of their claim forms under the rules by reading down Rule 11 of the Rules framed under the Act 2 of 2007;
- (ii) to take up proper recording of community rights and tenures specified under Sec.3 of Act 2 of 2007 in villages defined under said Act

Permitted on : 27-01-2010

Presented on : 27-01-2010

Filed on : 27-01-2010

WPMP.No. OF 2010

HIGH COURT

WRIT PETITION MISC.PETITION

W.P.M.P NO. 2149 OF 2010

IN

W.P. NO. 1615 OF 2010

EAST GODAVARI DISTRICT

Sakti, a voluntary social organisation for the upliftment of Tribes People,

... Petitioner

By
M/s A.RAMALINGESWARA RAO (47)

NATURE OF APPLICATION
(UNDER SEC. 151 C.P.C.)

to direct the respondents not to evict the forest dwelling Scheduled Tribes and other Traditional Forest Dwellers who are in occupation of forest land as on 13-12-2005 from the forest areas as provided under sub-section 5 of Section 4 of Act 2 of 2007

PRESENTED ON: 27-01-2010

REPRESENTED ON:

FILED ON: 27-01-2010