

NOTE ON

THE RAMPA AGENCY

EAST GODAVARI DISTRICT

BY

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HISTORY OF RAMPA

CHAPTER 1

“An iron race the mountain-cliffs maintain,
Foes to the gentle genius of the plain.

Who, while their rocky rampart round they see,

The rough abode of want and liberty,

As lawless force from confidence will grow,

Insult the plenty of the vales, below. ”

Gray.

GENERAL DESCRIPTION, POSITION AND BOUNDARIES

The East Godavari District lies on the north-east coast of the Madras Presidency, and it one of the most interesting districts in the province. It was the scene of the activities, commercial and military, of the French, the Dutch and the English, under such famous generals as Busy, Clive and Forde. Within its limits were some of the earliest European settlements on the East Coast.

The Godavari, after which the district is named, is the third largest river in India. It drains 115,000 square miles, an area larger than England and Scotland combined. Its discharge per minute is more than 200 times that of the Thames at Stains and about three times that of the Nile at Cairo. It is called **the Indian Rhine** On account of the beauty and majesty of its scenery. The railway bridge at the Godavari station is the second longest in India and the irrigation works in its delta are amongst the greatest of engineering achievements.

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 and the series of broken and scattered hills and spurs to the west of it, and the eastern portion comprising lowlands which extend from the base of the Ghats to the sea. The latter are among the most fertile tracts in the country, have excellent irrigational facilities, and are most densely populated having 820 per square mile. But in the highlands the land is poor, irrigational facilities are absent and the population is scanty being only forty to the square mile. The climate of the highlands is very malarial while it is equable in the lowlands. The deltaic portion of the district has been for centuries the home of culture, although its jungle ...sees contain some of the most primitive of Indian peoples. In short, to one alive to historical, anthropological, scenic and present-day human interest, the district offers a variety of attractions.

The highlands are politically known as the "Agency" and are administered by the Collector of the district under the title of the "Government Agent". The term "Agency" here denotes a tract of country to which the ordinary law does not apply. It derives its name from the Agent appointed in the middle of the last century to suppress the Mariah sacrifices, to which the population was addicted. It now covers **an area** of nearly 20,000 square miles in the Ganjam, Vizagapatam and Godavari districts. "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. It further conn... comparatively unopened country requiring development and affording opportunities in the course of its development for avoiding the numerous errors and miscalculations which have accompanied the onward march of civilization in other parts of this country. Furthermore in a country where forests and their accompanying sources of water-supply have become ...cttably scarce, it connotes a reserve of forests and water which, 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 possibly be unjustified elsewhere."

In the Agency lies the "Rampa country," outside the ordinary routes of travel and remote from the world's activities. It is an extensive, but little known tract of hill and jungle, stretching from the Rajahmundry Taluk of the East Godavari District to the borders of the Golconda Agency in the Vizagapatam District, and divided on the west from Rekhapalle by a range of the ghats; it is about 52 miles long and about 45 miles wide. In their report of 15th February 1787, the Committee of Circuit said. "The country is represented to be mountainous and full of jungle, the natives rude and uncultivated, frequently making incursions in to the adjacent countries, plundering the villages during the.....of the cattle."

The Agency is held in dread by the men in the plains on account of its remoteness and unhealthiness, but it has always possessed a great fascination for such

administrative officers as have chanced to work in it. Independent freedom from routine, scope for original work, charm of natural scenery and opportunity for sport are features of its attraction.

CHAPTER II

"Then onward with the dawn they hied, And stood on
Rampa's western side, Where Sabari's fair house they
viewed, Does in that shady solitude."

Griffith's Ramayana

ETYMOLOGY OF THE NAME

The country takes its name from its former capital Rampa, a small village two miles to the north of Chodavaram. Records throw little light on the origin of the name. From the south of Jumna to the Godavari, the country is represented as one Interminable forest called "Dandaka." The early scenes of the Ramayana are laid in these forests; here Rama is said to have spent ten years of his exile. During his exile, he visited Agastya Ashrama near Panchavati, and erected a Parnasala for himself close by. The site of the temple at Parnasala, six miles above Dummagudem, on the banks of the Godavari is identified as the Parnasala of the Ramayana. Formerly it was believed that the Panchavati of the Ramayana was at the source of the Godavari near Nasik, but opinion is now gaining ground that Parnasala in the Godavari District is the likelier site. Rama is said to have gone to Parnasala from Chitrakuta, on the banks of the Indravati, a tributary of the Godavari in the Bastar State. To go to Parnasala of Nasik from Chitrakuta, Rama should have passed through the Vindhya mountains and crossed the Narbada. The description in the Ramayana cannot apply to this part of the country. It is from Parnasala that Ravana, the 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. Jatpaka (Jatayu's village) in the Bhadrachalam Taluk is considered to be the place where Jatayu lived and 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. Valampur, the chief village of Valampur Taluk in Chodavaram Division, was probably Vali's village, and Vali-Sugriva Reserved Forest, a big and important Reserved Forest of the Upper Godavari Division, was probably Sugriva's hiding place.

Kabandha then described the route to reach Sugriva and bade Rama rest a night "On Pampa's lotus-covered breast upon a mountain's wooded height." Accordingly Rama is said to have rested on the Pampa and was very much attracted by the beauty of the scene, the limped water, the cool breeze and the fragrant blossoms. With the dawn, Rama started westwards to the Ashrama of Sabari, a pious ascetic, where she greeted Rama as follows :-

Laid up within my dwelling lie
Fruits of each sort which woods supply
Food culled for thee in endless store
From Rampa's shore."

The Savaras must have been living at one time on the banks of the Sabhari (a

tributary of the Godavari) and taken their name after that *river*. It is very unlikely that Sabari would have collected the fruits etc from Humpi (**Pampa**) of the Bellary District.

Even now 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 (Pashchimavahini), 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. There is also a hillock named "Matanga Metta" near Polavaram. From here, it is said that Rama left for Janasthana which is, I think, another name for the plains as contrasted with the Agency.

From the description of the country around Rampa it is very likely that the Pampa described in the Ramayana is Rampa of the Godavari District.

At the foot of the beautiful Rampa falls is a temple dedicated to Rama, by the side of which are marks on a sheet of rock believed to be the foot-prints of Sree Rama. If this is not Pampa of old, how then came the temple of Rama, in this region of Animists?

It is also probable that the name Rampa is a corruption of "Rampad" (Rama's foot-prints) the letter "d" having dropped in evolution.

CHAPTER III

“Where we see before us rudely swell,
Crag over crag and fell over fell.”

PHYSICAL FEATURES

The country is for the most part hilly and the level plains are nowhere of considerable area. It is traversed by the ranges of the Eastern Ghats. The main chain of the Eastern Ghats, the Papi Hills, runs roughly parallel to the Pamuluru, from the extreme north, down to the Godavari in the south, and separates the Bhadrachalam Taluk from Rampa, reaching 4,466 feet above the sea-level at Peddakonda.

The one peculiarity about these ranges is, that where the one on the north ceases, the parallel range to the south commences, and where this ends, the one of the south of it begins and so on. These hills are generally steep and abrupt on their southern and eastern faces, and scarped near their summits, while on the reverse, or the northern and western sides, they present an easy slope. There is little level ground on the summits.

Viewed from the south, a few miles from the plains, lofty mountains rise up one behind the other, their summits lost in the clouds. Every variety of mountain profile is represented in the elevated region and we may infer a corresponding diversity in geological structure.

UNDERLYING ROCK AND SOIL

The northern elevated region is composed of sandstone and shale marked with ferruginous bands contrasting strongly with the black precipices of the Deccan trap and the rounded irregular masses of the more granitoid metamorphic rocks in the south.

In the central region the surface hills are strewn with vitrified sandstone. At elevations between 1,700 and 3,000 feet, laterite occurs, e.g., at Satlavada, Kappakonda, Darawada, etc.

The soil is deep and rich on the range of hills in the north, shallow and poor, sprinkled with rocks and boulders, in the south.

In the valleys and the foot of the hills are fine stretches of rich alluvial soil, often of considerable depth, locally known as "Lankas." The resultant tree growth is usually of greater dimensions than is found elsewhere. Conglomerates and mottled **clays** are found either cropping out on the surface or on the banks of rivers and the streams.

In the southern portions, what are known as "Broken grounds" occurrence and there, exposing nodular lime-stone.

The chief rivers and hill streams are—

1. The Pamuleru, the chief tributary of the Godavari below the **gorge**. It drains chiefly Chodavaram Division and its waters are not used for irrigation.
2. The Yeleru, which flows through Yellavaram Division, is important in that its waters are used in irrigating a portion of the Peddapur Taluk.
3. The Sitapalli Vagu, the Maderu and the Kanneru are jungle streams of less importance.

All the above streams are perennial, as also many smaller ones not worthy of mention. The well-being of the people of the plains depends on the steadiness of the supply from the above –streams. It is alarming to find that the Agency people, by their wasteful methods of cultivation, named "podu," are clearing the hill slopes whence these are fed.

Most of the streams in the southern zone become dry during summer; water is got by scooping pits of the dry river beds **and** baling out potfuls of water for domestic purpose cattle have to be taken long distances for water.

Natural lakes there are none, and tanks are very small and few.

CHAPTER IV

"The gate of clouds swings slowly to and fro; The magic
keys the sentinel seasons hold,

Brighter than gems softer than virgin gold,

The nacreous splendour's palpitating glow."

SEASONS AND RAINFALL

The divisions of the seasons are the rainy season from the middle of June to the middle of November, the cold season from November to the middle of February and the hot season from March to May.

The rains are heavier towards the close of the season. East winds are most prevalent during the rains. The cold season sets in suddenly, and northerly winds prevail at this time. Heavy dew is common during the cold season and as lasts even as late as March. During March, hot western winds blow.

In April, storms are frequent and hail-storms of great violence are common. The air is fairly cool till May.

The rainfall is distributed as follows :—

Seasons	Rainfall in inches
South-west monsoon—June to September	... 36.77
North-east monsoon—October to December	... 10.23
Dry weather—January to March	... ... 1.62
Hot weather—April and May	... ... 5.63

Total annual rainfall ... 54.25

The rainfall here is far less precarious than in the plains.

CHAPTER V

"It would be easier to **calm the furious hurricane at sea or flames fire** than to curb the unbridled inference of the multitude during a revolution."

POLITICAL HISTORY

The Godavari District was ceded to the East India Company in 1766; then it was leased to one Hussain Ali Khan for three years. For twenty-five years there after, the affairs were managed by the servants of the Company — Provincial chiefs and councils. In 1786 a Committee of Circuit was appointed by the Court of Directors to enquire into the resources of the District. In the year 1784 Collectors were appointed as the regularly constituted representatives of the Government. In 1802-03 the permanent settlement was introduced, fixing the amounts they found the zamindars should received from their ryots and the amounts they should pay to Government. The hilly and thinly populated estates of Rampa, Totapalle and Jaddangi comprising 338, 103 and 88 villages respectively, were not brought under permanent settlement. "Rampa estate was particularly wild and jungly, and though it contained so many villages, yet if half a dozen were expected, the revenue derived from them did not average more than Rs. 2 or Rs. 3 a year from each." (Mr. R E. Master's report on the settlement of Central and Eastern deltas.)

In his minute of 7th January 1823, Sir Thomas Munro, Governor of Madras, said, " Our system of administration in the Circars is one of forbearance, and we are obliged to connive at irregularities which would not be tolerated in other provinces, lest we should be compelled to use force and involve ourselves in a petty warfare against banditti in a pestilential climate among hills and jungles."

The owner of the Rampa estate was called "Mansabdar, Zamindar, or Raja." In the earliest records, the RAMPA Zamindar is described as a ruler, as independent as the RAJA of Bastar. The Committee of Circuit stated that, though the Zamindari of Rampa belonged to the Sircar of Rajahmundry, yet neither the Company nor the Nizam's Government received any tribute from it. The Rampa zamindars secure in the woody and unwholesome heights which they inhabited, had often furnished examples of successful depredation and unpunished revolt.

The country seems for many centuries to have been parceled out among military chieftains or Muttadars, who held hereditary fiefs, paying a certain tribute to the Mansabdar and being subject to suit and service in a manner similar to ancient feudal tenures. Their attachment to their duels was strong ..ened by the bonds of family connection.

Mr. Grant writing in 1795, described Rampas as "The territory of Ram

Bhupathy, a perfectly independent Raja of coywar or savage mountainous tribe of Hindus."

Rampa has been the scene of many disturbances. The first recorded trouble was 1798, when in order to keep the inhabitants of Rampa in check, two companies of sepoys were stationed, one at Kothapalle and the other at Indukurpet. A party of hill people attacked the latter station. On the 31st August_1798, pandu Dora, the chief of the insurgents, described by the Collector as the " Rampa head peon," attacked purushottamapatnam With 300 or 400men seized the boats, etc. The disturbance was soon quelled by Lutenant Macleod.

In 1813 again this Raja Ram Bhupathy Deo descended on the plains with an armed force and took forcible possession of some villages. He was subdued and for the first time a Settlement was made with him. The villages he had taken by force were restored to him as Mokhasas, these, with his ancestral possessions in the hills, were confirmed to him free of peshkash on condition that he should maintain order in them, and prevent invasions into the low country. He had an annual income of Rs. 8750 from his military tenants or Muttadars.

The following is the account of this Raja by Sir Thomas Munro:-

"During a period of 12 days that I was detained at Rajahmundry by the overflowing of the Godavari, I saw most of the proprietors as well as Zamindars of the district and, among others. I was visited by the Zamindar of Rampa, who is said to have been always independent. This has probably been owing to the poverty of his country which is barren, mountainous and unhealthy, and of which the chief produce is dry grain. Four villages said to have once been held by his family "these were taken by Ram Bhupathy himself) "were granted to him by the Government in 1813, on which occasion , documents were interchanged by him and the Collector. On his part he acknowledges the sovereignty of the company, promises to aid in securing offenders, and engages not to collect duties on the Godavari. It is singular enough that he engages to relinquish duties, at the desire of the Collector, which he never could have levied, as his country does not touch the Godavari, and that Government direct the Rampa country which he had always possessed, to be restored. The four villages given to him by the Company are the principal source of revenue, and will , I think, have the good effect of ensuring his good behaviour. He has been accused of having assisted and instigated in the attack on Polavaram, but I believe, without any ground whatever. He is a little man, with a singularly blunt and abrupt manner, and he was very plainly or rather poorly dressed. And has very much the appearance of a common mail of peons.

The Mansabdar died in 1835 leaving a virgin daughter Sree Jagg Amma, and a natural son, aged 13 years. The Muttadars recognized the daughter as the successor, and asked her to marry. As a life- long and tender attachment subsisted between her and her half-brother, she resigned the estate in his favour and close to remain single. But her chastity was soon suspected and both she and her brother were driven out of the country. Grave disturbances followed. The young Mansabdar petitioned to the Government in October 1839 that the Collector might be directed to assume charge of his estate during his minority. The Collector recommended the permanent

resumption of the estate, an allowance being granted to the Zamindar for his subsistence. The Board of Revenue ordered the Collector to take the management of the estate under the Court of Wards during the minority of the Zamindar and said that on the expiry of his minority, an arrangement for its resumption might be brought under consideration, as the Zamindar would then be competent to Give his consent to such a measure, The Zamindar was a pensioner of the Government till 1848. In 1845 there were disturbances throughout the whole of the hill country from the Godavari northwards. The various petty chiefs who raided the territories were captured and prosecuted. By 1848 the country became tranquil again. The Collector, Mr. T. Prendergast, reported that the Muttadars consented to acknowledge Ram Bhupathy Deo as their master. But the Muttadars refused to covenant with the Mansabdar. After protracted negotiations, they covenanted with the Collector as the representative of the Government. The term's were, that in consideration of their paying, in certain fixed shares, the moderate annual sum of Rs. 1,000, in lieu of Rs. 8,750 exacted from them by his father, they would perform under him the police duties, which, like his father, he undertook; while he, on his part, bound himself to levy no extra cesses or higher quit-rents under any pretext whatever both the parties gave written agreement the that effect. The Mansabdar, in his agreement with the Collector Rajahmundry, dated 22nd July 1847, and confirmed in 1848, promised that "Should I do so or become unable to prevent the disturbances in the taluk for the third time, the..... May resume my whole estate and I will then bind myself to maintenance such allowance as the Sircar may determine. The Muttadars in their turn pledged that "should we fail this covenant we will submit ourselves to the orders of the Sircar." (Vide Appendix A for the agreement.)

The Mansabdar had neither the vigour to control the Muttadars nor the sense to win their respect. Soon after he came into power, he broke his promise and began his exactions. His persistent and oppressive exactions resulted in risings against his authority in 1858 and 1860.

The new organization of moffusil police was introduced in the district in 1861-62. The insurrection of 1861-62 was so serious that the new police were required to put it down. The country was permanently occupied by the police, and the Mansabdar was made to pay for their up keep. His hands now being strengthened with a police force virtually under him, he began to oppress the people more than ever, by loading them with exorbitant imposts. He so cleverly managed his exactions, that with the police under him, he contrived to make it appear to the people that all he did had the sanction of the Government. By continued oppressions and depredations, by 1879 he had succeeded in surreptitious annexing eight Muttas into his own enjoyment, doubled the quit-rents in several others and was deriving considerable revenue from taxes on fuel, grazing and other unauthorized cesses.

A good action may sometimes be an evil. He who ssaves the wolf kills the sheep. The undue favour shown by the Sircar to the bastard Mansabdar and his callous misuse of power together with other causes resulted in a

violent rising. Called the "Rampa Rebellion," early in March 1879, which extended over 5,000 square miles. It necessitated employment of troops and caused the loss of many lives before it was finally quelled in 1881.

CAUSES OF THE REBELLION

1. The introduction of the new regulated in which prohibited the hill men from drawing toddy for domestic use. The toddy renters demanded a tax called "chiguru pannu" from Muttadars.
2. The Mansabdar's continued oppression and his attempts to levy another tax called "modalu pannu".
3. The unpopularity of the police who assisted in enforcing the abkari rules and extorted fowls, etc.
4. The non-establishment of a separate administration for the Agency, though the country was brought under the schedule of Act XIV of 1874, and the operation of the ordinary law of the country. The Agency men dreaded the plains, and the unscrupulous sowcars, taking advantage of this, harassed them by getting ex-parte decrees.
5. The Sircar did not come to the rescue of the Muttadars as per the contract of 1848 against the oppressions of the Mansabdar.

THE REBELLION

The ringleaders of the " fituri" were

- (1) Chandrayya of Lagatayi,
- (2) Sambayya of Kutravada,
- (3) Thamman Dora of Bhupatipalem and
- (4) Ambul Reddy of Bodulur.

Early in March 1879, the inspector of police apprehending some disturbance on the borders of Gurtedu, detailed a head constable and nine constables, from Chodavaram, to find out if there was any danger of an outbreak in that direction. On the assurance of some of the fituridars that there was no basis for such a rumour, the party returned from Bodulur to Devarapalli, followed by Samayya. At Devarapalli, they found Tamman Dora, at the head of the insurgents. Six of the police party were seized and marched back to Bodulur where they were kept in custody for six days. Then they were taken to "Kodigandi" where, under a tamarind tree, Tamman Dora, with this own hand, severed the heads of the head

constable and one constable, as a sacrifice in the presence of 200 of his hillmen. The insurgents then attacked the Chodavaram police Station. The Sub-Collector and the District Superintendent of Police went out to meet the armed rebels, who numbered about 200, and insisted on the release of the police party unharmed. The insurgents refuse and opened fire on the police station, them-selves remaining under cover at a distance. Another head constable was killed when he was marching with twenty constables from Kota to Addatigala Police Station which was burnt. The fituri assumed serious proportions. It extended on the west to Rekha-palle in Bhadrachalam Taluk and on the east to Gudem and Hill Madgole in the Vizagapatnam District. A military force was requisitioned extra police from the Krishna and the Vizagapatnam districts, the police from the Central Provinces under Colonel Loch, Deputy Inspector-General of Police, 500 guides from the Pittapur Estate and "pika"of the jevpore Estate were all employed in hunting down the ri...of the borders of his Exalted Highness the Nizam's Dommons, the States troops were stationed to guard that part of the territory, but the trouble did not extend so far. The rebels were safe in the Forests. It was found difficult to scour the hills and hunt them down to their hiding places. Slowly the rebels were arrested one after another. **In April 1879 Sambayya was captured and in November 1879, Ambul Reddy; in February 1880, Chandrayya was killed and 70 of his men were arrested; in July of the same year, Mr. Sweet, the Assistant Superintendent of Police, shot Tarnman Dora, after a hard chase and sent his head to Rajahmundry.** With this, the disturbance practically came to an end. The other rebels who were at large were captured and put on trial and punished. It is reported that more deaths were due to the climate than to any regular warfare.

Mr. Sullivan, the First Member of the Board of Revenue, was sent to the district to investigate into the causes of the disturbances and suggest remedial measures. As a result of his enquiry.

1. The Mansabdar was deposed and detained under surveillance at Berhampore with his family.

2. The Mansabdari tenure of Rampa and the Mokhasa tenure of the villages in the plains were absolutely and for ever cancelled; the low land villages were added to the assessed villages of the taluk in which they were situated.

3. A settlement was made with the Muttadars on the basis of the agreement of 1847-48. Those who were loyal but obliged to retire during the rebellion were, after enquiry into their claims, confirmed or reinstated in the possession of their lands. Those who, by their contumacious spirit and determined resistance, had forfeited all claim to forbearance, the maxim.

"The sire to the bough,
The son to the plough"

was applied.

Each Muttadar was given a sanad in which two conditions were stipulated:- (1) that the fixed annual quit-rent, including an abkari and a local fund cess, should be paid annually to the Government and (2) that the Muttadar should

conduct himself loyally and peaceably, and should give every assistance to the Sircar in maintaining law and order. A warning was added that if the Muttadar failed in his duties his Mutta was liable to be resumed.

4. Those who had remained obedient and faithful, were liberally rewarded. Rampa Mutta which was till then under the personal enjoyment of the Mansabdar, was resumed by the Government. It consisted of thirteen



villages, of these, three were
13

Given to the Muttadar of Marrivada who had shown loyalty during the rebellion; the remaining villages were given as a mark of favour to the village munsif of Chodavaram who had rendered the greatest assistance to the Government, throughout the out break, free of quit-rent on acorresponding to the petty serjeanty of the English tenures after the Norman conquest, which consisted in holding lands of the Government rendering them annually a bow and three arrows.

5. The licences of the toddy-renters were cancelled.

6. The Rampa hills were practically freed of the toddy tax.

Further for the better supervision and administration of the Rampa country, the Local Fund Act of 1871 was put in force and the necessary cess under the Act ordered to be levied ; the funds so raised were directed to be laid out in opening up the country by means of cheap roads,

The Schedule Act XIV of 1874 was brought into force. The Sub-Magistrate's station was transferred to Kothapalle near Gokavaram, not far from the foot of the hills and he was invested with subordinate civil jurisdiction, under the Government Agent, to try petty suits between the hill-people and traders, etc.

The Sub-Magistrate was ordered to visit the hills once in three months and the Government Agent was required to make a tour through the Muttas once a year.

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 Addatigala. The unruly and rest-less spirit of the highlanders slowly gave way to the peaceful habits of land holders. Quiet and order reigned, and although now and then their warlike spirit asserted itself and there were disturbances, these were occasional, while before they have been frequent. When they did occur, they were vigorously and promptly suppressed.

The chief fituris that broke out after the Rampa Rebellion of 1879-80 were-

1. Santa Bhupati fituri of 1891.
2. Fituri of Chodi Balu Dora of Lagaray in 1905.
3. The Lagaraya and Kondapalli fituris of 1914-16, and
4. Fituri of Alluri Sitarama Raju of 1922-24.

CHAPTER VI

"A judge—& man so learn'd,
So full of equity, so noble, so notable;
In the Process of his life, so innocent;
In the manage of his office so incorrupt;
In the passage of state so wise; in
Affection of his country so religious,
In all his services to the king so
Fortunate and exploring, as envy
Itself cannot accuse, or malice vitiate."

Chapman and Shirley

GENERAL ADMINISTRATION

Rampa, with the Bhadrachalam and Rekhapalle taluks which were added to the Godavari District on the 1st April 1874, was constituted an Agency in 1879, under the Collector of the district styled Government Agent. In 1881 the Muttas of Dutcherti and Guditeru were transferred to the Godavari District and added to the Rampa country.

In the Government Agent are combined the functions of the Collector, District Magistrate and District and Sessions Judge. He is guided by rules having the force of law promulgated by the Local Government.

The Assistant Agents at Polavaram and Bhadrachalam exercise the powers of Sub-Judges, while the Deputy Tahsildars of the various agency taluks, those of Munsifs. The Deputy Tahsildars cannot take recognizance of any Suit in which any Zamindar, Mansabdar, Muttadar other feudal hill chiefs may be concerned.

The following principles were generally observed in regard to the assessment of revenue from 1879 ;—

The Mansabdar should settle with no one but the Muttadar; the Muttadar with each village as a whole, the apportionment of the land of a village among the different ryots being left entirely to the villagers themselves. The Muttadars should be restrained from raising the rents of the villages.

In 1802-03, at the time of the Permanent Settlement, the Rampa country was ignored.

The Rampa country, as now constituted, consists of 27 hill Muttas and 3 Mokhasas, of which 24 lie in Chodavaram and the rest in Yellavaram Division.

A Mokhasa is a grant of land by Government on favourable terms, for services rendered. A Mutta is an estate held- on service tenure of "Watch

and Ward."

Muttadars in Yellavaram Division, excepting the Dutcherti Muttadar, rent out the villages for a fixed sum and the lessee is debarred by the terms of his annual patta from raising the ryots' rents. In Chodavaram Division, however, the Muttadar collects either a rent of Re. 1 for each house, irrespective of the extent cultivated, or a Fixed rental for the whole village. In Dutcherti Muttah the Estates Land Act has been brought into force, and the Muttadar assesses rent according to the extent cultivated.

The Muttadars pay peshkash or Kattubadi and Local Fund cess to the Government.

Village organization- The village resembles a township and consists of communities held together by ties of kinship. Its establishment consists of a munsif or headman, a Pettendar, (V. M. s assistant) and a village servant (bariki or Kolagadu). The munsif has general superintendence of the village, attends to the police duties and collects revenue. He is not a mere headman "*primus infer paws*" He is a virtual autocrat. He is the sole representative of the country in its dealings with the Government and with the outside world. He settles all non-religious disputes in the village without the assistance of any council or resorting to the police or courts of law.

It is the custom to settle all religious and social disputes occurring among the inhabitants by arbitration.

These officers receive little pay for their services, but they are entitled to certain small shares or perquisites from the topes of the villages.

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. New-comers have no claim to a share.

The fruit is collected by the villagers in common from time to time as it ripens and the yield is then and there distributed among the shareholders. When labour is needed for any Government work, one man from each house is expected to present himself, and his wages are distributed amongst all the villagers, the old, the blind, the maimed and the widows all getting a share. Thus it can be seen that the peculiarities of the joint village system are carefully preserved.

Serious crime is rare and theft is almost unknown. In fact, the entrances to the dwellings are not secured by bolts or other fastening. 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 out-side world. While the village remains entire and its internal economy undisturbed, the Agency man cares not who administers the land.

Prior to 1920, the administration in the Agency aimed chiefly at keeping the tribes within its frontiers, peaceful and contented by protecting them from exploitation. Unity or continuity of policy was a matter of little importance so long as the personality of the officers who dealt with the tribes was satisfactory. But, in that year, the Government decided upon the policy of opening up the Agency, and carrying out such operations as the Campaign against malaria, the conservation of forests and improving the administration in all its spheres and particularly in education, abkari and co-operation. To unify the control over the whole Agency area, the Government sanctioned in G.O. No 2680, Revenue, dated 6th November 1920, the creation of a new charge the "called Agency Division" comprising the Agency tracts previously administered by the Agents to the Governor in Ganjam and Vizagapatnam and the Government Agent, Godavari, Polavaram, Yellavaram, the Chodavaram Taluks of East Godavari District and the Gudem taluks of Vizagapatnam District were constituted as the Rampa Subdivision.

The division, as a separate unit was abolished with effect from 16th October 1923, and the tracts were oncetransferred to the districts to which they originally belonged.

CHAPTER VII

" Thou art now

“Mongst men of the sword that live by reputation
More than by constant income.

And they be men who, by hazarding their all,
Needful apparel, necessary income,
And human body and immortal soul,
Do in the very deed hazard nothing,
So strictly is all that bound in reversion,
Clothes to the broker, income to the usurer,
And body to disease, and soul to foul fiend."

PEOPLE

Stated in general terms, human activities are conditioned, though not determined, by the geographical factors.

The configuration decides many a man's actions. The mountain is a citadel, the forest is an ambush, the one inspires audacity and the other teaches quiet. Behind the beauty and majesty of the forests, there lurks always a nameless fear, which engenders superstition at ordinary times and brutality on occasions.

On the climate depends the cereal productivity. Both these combined, influence to a great extent the physical characteristics of the people. Even the moral sense appears to be very much a question of geography.

In the wild and mountainous Rampa country live some aboriginal tribes possessing the characteristics and qualities of all savage hill tribes, quick of observation, suspicious, sensitive, exceedingly trust worthy, fond of ornaments and primitive in their habits. They lead, what may be termed, a make-shift sort of life. They are strongly addicted to drink and show a great dislike for methodical work. Frugal of speech and chary of forming new acquaintances, when once they get over their natural shyness, they are free and communicative. Strangely superstitious, grossly ignorant, constant in their faith, pathetic in their simplicity, their life may be epitomized in the verse :

“Let the world slide, let the world go:
A fig for care, and a fig for woe,
If I can't pay, why I can owe,
And death makes equal high and low."

They have in them the essence of resignation, which regards haste, effort and protest as futile. They are, on the whole, a cheerful, light-hearted people, always laughing and joking amongst themselves. Rampa is differentiated from the other Agencies by its distinctly lower population of 35 to the square mile. The last

census shows 40 per square mile for Chodavaram and Yellavaram Divisions, including the zamindari and other Government villages outside Rampa. The population is chiefly settled in the circumference so that there remains a large area in the interior with an average density of about 8 to the square mile. The tracts composing Rampa are in different stages of advancement, partly owing to their geographical situation and partly to the differences in tenures. Yellavaram Division is more advanced in point of agriculture practice, health, sanitation and general level of culture, owing to its greater and more intimate contact with the plains, on account of easier communications. The southern portion of Chodavaram resembles, to a small extent Yellavaram in the above respects.

The people inhabiting the country are mostly Reddis and Koyas, but there is also a fair sprinkling of other castes, such as Kammaras (blacksmiths) and Malas, the last two being mostly settlers from the plains.

VILLAGES AND HOUSES

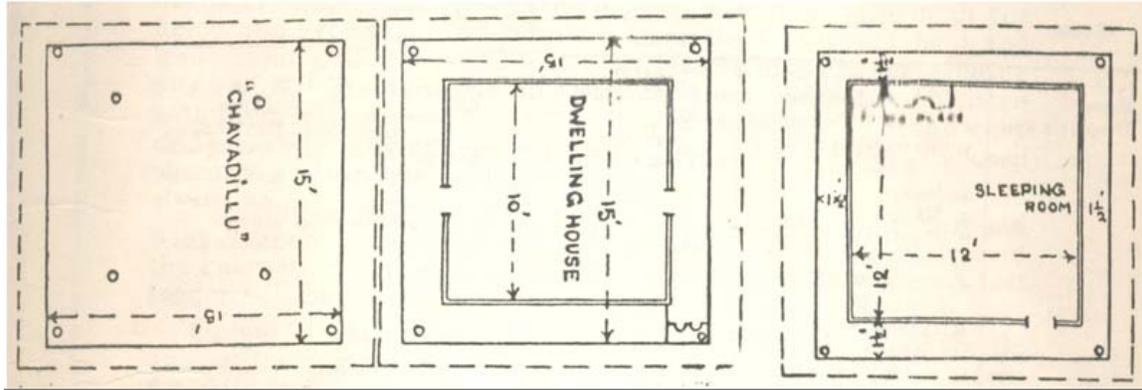
“Spacious is the Koya cottage walled with split bamboo and earth soft,
Pillared with stately Xylia holding high the roof and loft,
Interlacing twigs and branches, corded from the ridge in to the Eaves,
Held the thatch of reed and branches or jungle grass and palm leaves.”

Koya and Reddi villages are often temporary abodes; their Owners' restless disposition seldom allows them to remain long in one spot. They move as the needs for "konda podu" dictate; but where conditions have been favourable permanent villages have sprung up, and custom has fixed their limits. Boundaries have seldom been altered, though the villages themselves may have been deserted owing to rebellion, disease, or fear of wild animals. In fact, there are more deserted than inhabited villages. Villages are generally formed in the valleys close to streams, and mostly consist of 10 or 15 houses. A single isolated hut is not uncommon. The villages of Yellvaram are more numerous and surpass those of Chodavaram in size and condition. Good topes of fruit trees are a marked feature of an Agency village, which generally contain tamarind, palmyra, mango, jack and orange. Plantains are grown near water courses.

The streets are irregular, each house being separate, with a small enclosure or piece of ground attached. Koyas and Kamaras live in separate quarters apart from the hill Reddis, Communication between the villages is exceedingly limited.

Koya houses are recognizable from a distance by their palisades on which the beans (Dolichos Lab Lab) are grown. The houses are made of bamboos with thatched or palmyra roofing. They are generally 15 feet square with a central hall of 12X12

and a verandah 11\2 feet all round. Sometimes, the central hall is partitioned off by a wall of spirit bamboos; in one portion, over an earthen fire-place food is cooked, and the other half is used for sleeping. The verandas are also sometimes



walled in. A loft is built inside the house at about 6 feet from the floor to serve as a store for grain, pots, weapons and odds and ends. Bows, arrows and knives are inserted in the rafters. Pumpkins, gourds in which gruel and toddy are carried, medicinal herbs, corn, bamboo bushels, all and sundry, are suspended by ropes to the cross beams. The bamboo walls are occasionally plastered with mud. If the family is large, or if the owner expects guests or visitors, another square thatched shed called "chavidiillu" is constructed in front of the house, with the same dimensions but without partitions, verandahs or lofts. The following shows roughly the type of an Agency hut.

DRESS.

Dress is of the most scanty nature, barely serving the purpose of decency. Men and even girls up to 8 or 9 years, wear a langoti or a piece of cloth, some 5 inches wide and 2 feet long. The women's dress consist of a long piece of cloth and is an ordinary Indian saree. It is usually inadequate, rarely reaching down to the knees. Their dress varies according to their distance from civilization and the accessibility of their localities. In the villages nearer the plains, both sexes are more fully clad ; the men wear cheap check coats or banyans got from the weekly markets, and the women plain and cheap sarees ; as a rule, the women are not fond of coloured clothes. All women at work have their cloths girded between their legs and raised as high as possible. The men usually wear no upper garments, but women generally do. Some of the Koya women nearer the plains are now taking even to the bodice; the Reddi women still remain conservative.

The hill-women and children do not wear many ornaments but those nearer the plains flaunt earrings, brass and glass, bangles, silver anklets, and necklaces of beads or sham coral and the men wear earrings set with false stones silver belts, and thin gold chains from the upper cartilage of the ear to the lobe. They are passionately fond of flowers and indulge this taste freely, loving to wear them in their ears, and raise small gardens of them near their houses or "podus".

Tattooing is common with the people in the plains, but those in the interior do not practise it.

Vessels of brass, aluminium, and other metals are taking the place of crude earthenware; where lamps of any kind were unknown, cheap American lanterns are now coming into use.

FOOD

Hill cholam is the staple food. The hill people eke out their grain with the meal from the pith of sago palm, pounded mango kernels, tamarind and jack seeds and every edible root, fruit, leaf and flower available in the forest. The following are a few that are commonly used:-

Roots	Fruits	Flowers	Leaves	seeds
1.	1.Zizyphus Jujuba	1.Bassia latifolia	1.Spondias Man Gifera	Xylia carpa
2.	2. Zizyphus Oenepleia	2. Moringa Ptery Gosperma	2.Young bamboo shoots	Banhi nea
	3.Semecarpus Anacard			
	4. Jack			
	5. Mango			
	6. Palntains			
	7. Pumpkins			
	8. Diosprros Melan Oxylon			
	9. Gourds			
	10. Anona Squamosa			
	11. Anona reticulate			
	12. Poiyalthia cerasoides Etc.			

As long as these jungle products are available, they prefer to live thus, to earning a more substantial livelihood by manual labour. They supplement their food supply by the game they obtain by shikar, and by the pigs and fowls they rear. Eggs are not used. Almost every Agency man owns a dog, which is trained for shikar, and he rarely goes out without it and his bow and arrows. He has a great craving for flesh and will eat anything from a rat to a cow.

Only Reddis do not eat beef. All the other castes do. They do not have any qualms as to how the animal came by its death, The remains of animals killed by tigers and panthers are also eaten. Flesh and fish are purchased in the weekly markets. The nest of the red-ant with the eggs is made into soup, and is much relished. Curry made from the young shoots of the bamboo is another favourite dish. The preparation of jelly from the meal obtained from the pith of sago palm must be of great antiquity, as it is described in detail by Marco Polo, the Venetian traveller (1271—1295). This jelly has seemingly nourishing properties. Yams, sweet potatoes, gourds, cucumbers, pumpkins, plantains, etc., are plentiful.

The Agency man is a devoted votary of Bacchus and the Goddess

Nicotine. Excepting in the southern villages, where the palmyra palm is plentiful, toddy is obtained from the jeelugu (bastard sago palm). Date palms are rare and are not tapped. Palmyras are climbed for tapping with leathern girths which go round the waist of the climber and the tree, and with a loop of rope around his feet, with which he climbs the tree, throwing his whole weight on the leathern girth round his waist. For jeelugu trees a rough ladder consisting of a bamboo culm with branches 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 everyday, once in the morning by 8, then at noon and again in the evening. 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... 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. Rum is occasionally used when they want "drinking for drunk."

Smoking is indulged in by all. Little boys and girls are found with cheroots in their mouths. They smoke with the lit end of the cheroot in the mouth so that it may burn slowly and last longer. Tobacco is also chewed largely.

Opium is taken by the settlers. It is considered a prophylactic against fever, a remedy for diarrhoea and dysentery and a tonic for children and the aged.

FESTIVALS AND GODS

“With the winter’s ample harvest men perform each pious rite,
To the Fathers long departed, to the Gods of holy might.”

“The very earth, the steamy air,

Is all with fragrance rife,

And grace and beauty every where

Are flushing into file.”

chaucer

Each caste (Koya and Reddi) has its own feasts. Most of the year’s feasts commence with the “Sankaranthi festival”, 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.

In addition to the feasts celebrated at the time of the ripening of every new crop: such as “Jonna Kotta”, “Sama Kotta,” “Pappula Kotta”, “Mamidi Kotta”, etc.,

the following are the principal ones:—

1. "Thota Panduga,"- This is done for the toddy-yielding trees. Fowls are sacrificed and a meal is cooked and eaten under the trees. The remnants are not brought into the villages, but left in the topes, to be partaken of the next day. The whole village takes part in the in this festival and men, women and children spend the whole day in the tope.

2. There is a similar festival before commencing felling bamboos for sowcars. This is called "Kalapa Panduga".

3. THE "SANKAKANTHI FESTIVAL" is observed universally throughout the Agency. The whole of the month is spent in jollity. Every one (man and woman, boy and girl) puts on new clothing. Cockfighting is the chief pastime during this period.

All the residents in a Mutta go with their village headmen and elders to the headquarters of Mutta and present their Chief, the Muttadar, a fowl, a seer of ghee, leaves for use as platters and one pumpkin. The Muttadar receives homage from his ryots, feeds them sumptuously, and makes them comfortable for two days. Cockfighting is the chief recreation during this period. Sharp knives are tied to the combatants' spurs, the fights are short and gory, and the excitement is great. The two days of the feast over, for one full month thereafter cockfights are held on every shandy day at the nearest shandy. Betting is fast and furious. A man attends the shandies with a whetstone for the sole purpose of sharpening the destructive knives.

4. March and April are the best months for merry-making in the Agency. Palmyra 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 the 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, 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. It is generally six pies per man and two annas per cart, the rate increasing with the status of the individual. Women waylay people and exact the toll, the men taking no active part. The elders meet and fix a convenient day for the celebration of the festival as days are not fixed. Each village fixes its own day according to its convenience. On the Monday and Tuesday preceding the day fixed for the festival, they dance and spend the evening merrily. On Wednesday early morning, before daybreak, a goat or fat pig is sacrificed, and prayers are offered to the Earth Goddess to yield better crops during the next season. The flesh is divided into three parts, two parts are given to the men and one part to the women, the women remain in the village, cook their meal, feast and spend the whole day on the bamboo swing but the men have to leave it

and cook their meals in the forest. No male is permitted to remain in the village. On Thursday all the men are driven into the forest by the women for beating up game and are forbidden to return empty-handed. Those who do so are pelted with mud and dried cowdung. When they return with game, it is placed before the Goddess, and men and women range themselves on either side of it and stage a mock battle for its possession. The winning party gets a larger share of the flesh.

The "GANGA DEVI PANDUGA" comes off early in June. This month is known as the "Gantha amavasya". This Goddess is propitiated to give plenty of rain and a good season. A narrow necked vessel (generally a brass or bronze or mud pot) covered with a representation of a snake is brought from Ganga's temple and taken in procession by a virgin through the village on a Tuesday and kept in a shed constructed for the purpose. Widows are prohibited from touching the pot typifying the Goddess. 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). On the pot is kept a sort of basin containing sandal paste, colored rice, and kamala powder (kunkuma). An old matron smears the sandal paste and puts the kamala powder and rice on the foreheads of all men, women, and children who go to the festival. The paste is got from the root wood of "Aegle marmelos". The whole of Tuesday and Wednesday, men and women dance singing to a tune. 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. This festival is observed mostly by the Reddis. These dance only at the time of this festival and that of STHANAM DEVUDU, while the Koyas dance at all festivals, marriages etc. On Wednesday evening the pot is left in its original place. After the festival, for two or three days men go out for shikar.

The principal deities worshipped in this Agency are -

1. Bapanamma, 2. Pothuraju, 3. Ganga Devi, 4. Stanam Devudu and 5. Konda Devatulu or Konda Rajulu.

2. Temples or sheds are constructed for the deities, 1 and 2 in isolated spots, on highways or in woods. Conical stones form the idols. These are worshipped at all periods of the year to overcome trouble or misfortune. Generally a fowl is sacrificed and a few Coconuts are broken as offerings.

3. A pot is kept in the Ganga Devi temple and is **brought out Only** on **the** festival days in June.

4. Stanam (Sthanuvu-Sans-tree) Devudu is made of Ptero-Carpus

marsupium (Yegisi) 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 Reddis. On the festival occasion a small pool is dug in which men, women and children bathe- and wear clean clothes before worship. As in all festivals, rams, goats, fowls, etc., are sacrificed.

5. No special temples are constructed for Konda Rajulu. They 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. All deaths due to pneumonia or heart failure are attributed to the effect of the shafts discharged by the angered Konda Devatulu. Even the plains men who have dealings in the Agency, observe this festival.

AMUSEMENTS

"Now pursuing, now retreating,
Now in circling troops, they meet;
To brisk notes in cadence beating,
Glance their many tinkling feet."

Dancing is the most popular diversion of both the Koyas and Reddis the men and women performing in separate sets. Koya girls dance gracefully in a ring, each maiden seizing the hands of her neighbour on either side just above the elbow. The men put on head-gear of bison horns with peacock feathers stuck in between the horns. They beat drums of assorted sizes and shapes, occasionally shrieking and shouting so loud as to rend the air. The "*premiere dansense*" the chorus and the orchestra take turns round and round, singing, dancing and marking time to a monotonous tune. The men advance, retreat and touch the ground with the bison horns on their heads and paw the earth in imitation of fighting bulls.

The Reddis seem to dance only on the occasion of Ganga Devi Panduga and Sthanam panduga. Their dancing is picturesque in the extreme. The women dress all exactly alike in clean white, and arrange themselves in a line, each maiden passing her right hand behind her neighbour's back and seizing the left elbow of the next but one. The leader marks time with a baton of peacock feathers. The men mark time by beating drums, striking sticks and metal plates together. The women dance to time with the drums, keeping perfect step and following their leader with her swaying baton, now weaving into spiral lines, now into figures of eight and back into lines again. The

songs sung are obscene and composed extempore. In fact modesty and decency are at a discount in Reddi dances.

Shikar and cockfighting are the chief among their other pastimes.

SUPERSTITIONS

Forests inspire fear in the ignorant. Ignorance and fear *give* birth to superstition. Unable to find convincing reasons for the alternation of good and evil to which they are subject, they imagine their sorrows and troubles to be the work of invisible and malicious spirits. They offer prayers and sacrifices to disarm malevolence. They attribute all troubles and misfortunes that happen to them to Sorcery and witchcraft. If a man's bullock dies, it is caused by witchcraft; if his crops fail, it is because the land has been bewitched by an enemy. If a man fails to 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.

Persons suspected of witchcraft are most cruelly treated. It is stated that they used to be taken to the top of a hill where the victims would be actually stoned to death. Even to this day there are several places known as "Chidipi Gandis" places where sorcerers were killed.

Witches are supposed to transform themselves into tigers and to draw the blood of their victim by sucking his toe. The witch turned tiger is supposed to retain one of its human legs.

When epidemics break out in a village, the villagers worship the Goddess of Disease and an effigy of the Goddess is placed on a toy cart with a sacrificed fowl, some puffed rice, cooked rice, a new petticoat, a pig tail woven out of straw, saffron, kumkuma powder (red powder used as a caste mark), etc., and taken round the village in procession and then left outside their village limits. This ceremony is said to drive the disease outside the village.

A shikari is also the professional sorcerer and physician. He reads both the cause and the remedy by chanting some incantation.

CASTES

Reddis- The majority of the people in the Rampa Agency are Reddis, They are, as a class, more civilized and less excitable than the Koyas. They are generally of better status and mix more freely with the low country men than the Koyas. They avoid beef. They are of two sects, the Saivite and the Vaishnavite. For the Saivites, Jangamas officiate as priests at their funerals, and for the vaishnavites, Sathanis. For both, near the plains, for thin marriages Brahmans officiate as priests. Marriages both by consent and by capture, are in vogue, but only the poor who cannot afford the expenditure of

a regular marriage resort to the latter. Girls are married both before and after puberty.

An eligible girl being selected, proposals for the marriage are formally made by the boy's parents. On its acceptance, they pay Rs. 10 and 40 kunchams of grain (paddy or jonna) to the girl's parents. 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 barder and a washerman, kunkuma (kamala powder), turmeric, one saree, one petticoat, five kunchams of rice, four kunchams of green gram, half seer of gingelly oil and one viss of jaggery.

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 and a plank is placed on it. In front of the plank 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 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 three pies each to the barber. Then the bride is given a bath and both the bridegroom's and bride's party dine together.

After the meal, all set out with drums and trumpets for the bridegroom's village. The pot containing the bark of *Ficus religiosa* is carried by the bride's-maid. Reaching the outskirts of the village they sound the trumpets to announce their arrival, and the bridegroom's party go out with trumpets and music to meet them, with pots full of jaggery-water. This is distributed to the bride's party, which is then conducted with music and sinking to the house arranged for their temporary lodging, where they are given a good meal.

The bridegroom's father sends another saree, petti-coat, one viss of sweets, oil for toilet, comb and any jewels etc, he may choose to give the bride. The bridegroom and the bride dress themselves and start with music simultaneously from their respective dwellings, and meet at some common place. Both the parties bring each a plate of betel leaves, arecanuts, kunkuma, turmeric, etc, and exchange their plates. Kunkuma is sprinkled by the bridegroom on the bride and by the bride on the bridegroom.

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 Brahman worships Vinayaka and then the sathamam (sacred tali) and the kankanams (thread 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 sathamam or the sacred tali is tied by the bridegroom around the neck of the bride. The happy pair are shown the star (Arundathi) as an emblem and example of matrimonial virtue and Constancy. Reddis in the interior of the Agency do not employ Brahmans at their marriage ceremonies.

Sexual laxity before marriage with a member of a lower caste is punished with instant expulsion from caste, the parents being heavily fined. If the lover is of the same caste he is made to marry the girl and to feed the tribesmen. If a married woman runs away with another of her own class, the aggrieved husband can claim Rs. 66-4-0 towards marriage expenses from the lover; if the 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. They burn their dead; but the children are buried.

KOYAS

The Koyas in Rampa differ from those in other places in many respects. Rampa Koyas do not speak the Koya language excepting those who have recently come down from Bastar and Rekhapalle. They are cleaner and better behaved than their brethren in other divisions, and are giving up beef-eating at ordinary times, though at the time of funerals, they sacrifice a bull or cow and eat the flesh.

The Koyas follow the customs and manners of the Reddis with whom they live, and talk Telugu. They are generally better And fairer than the Reddis, They are considered to be inferior in caste to the Reddis and are not allowed to enter the houses of the latter.

When a Koya is dying, the tail of a slaughtered cow is put into his hands, and he is supposed to climb to Heaven with its aid. Other customs are similar to those of the Reddis.

KAMMARS

These people are considered much inferior to the Koyas. They are generally found in the south of Chodavaram Division and Yellavaram Division where some sort of tillage is practised. They generally make agricultural implements, receiving a certain share of the produce at the time of harvest. They rear pigs and are very unclean.

MALAS

The Hill Malas style themselves as Valmikies.

These form the smallest percentage of the population. They are generally literate, and somewhat refined in the Rampa Mala is certainly a better type of man than the low-country Mala. He is fairer in complexion, better in build and neater in appearance with his cropped head and neatly combed and greased hair. He is a trader in hill products, and a petty sowcar in the Agency. Most of the Malas own pack bulls which they use for the transport of the hill produce to the markets. Unlike the other hillmen, most of them live on rice which they get from Malkanagiri in the Vizagapatnam District. Almost all the fruit gardens in the north of Chodavaram Division have passed into their hands, for the brainy Mala finds an easy prey in the unsophisticated hillman. Most of the Malas in the Chodavaram Division are converts to Christianity and belong to the Dummagudem Mission, which appears to have done a lot of good in uplifting the condition of these people. But the Yellavaram Malas stick to their old faith. They are generally hated by the other classes for their usury and extortion. Almost all the village servants in the Agency belong to this class. A few are engaged as Muttah clerks. There is a flourishing Christian Settlement at Pullangi.

There are no separate barbers or washermen by caste, but each caste has to make its own arrangements in these matters.

CHATTER VIII

"The common ingredients of health and long life are-- Great
temperance, open air,
Easy labor, little care"

Sir P. Sidney

"Without a knowledge of health no one is fitted for life's responsibilities".

PUBLIC HEALTH AND SANITATION

From very early times the Ram pa country maintained an unenviable reputation for unhealthiness. The worst parts are the Pamuleru Valley in the Chodavaram Division, and the upper part of the Kanneru in Yellavaram Division.

Proximity to water often means great liability to malaria. The hill streams run low in dry weather and form stagnant pools. These are the most fertile breeding grounds for the anopheles.

Dr- Payne says that "Death" (even disease, I believe) "where it abounds, does not arise from climate, or any cause that is out of reach, but from that which the people have created and perpetuated for themselves".

Doctors declare that with properly directed care, the pernicious effects of climate, which carelessness will render disastrous, may be assuredly warded off to a great extent. But it is in the personal experience of the officers visiting the Agency that they rarely escape fever in spite of the usual precautions. A graphic account of this fever by a previous Government Agent, Mr. J. Thomson (afterwards Sir James Thomson, acting governor of Madras. He died in 1930) is extracted below :-

"Fever began to show itself in camp on the 12th March. By the 19th every one except myself had been attacked and two of the three clerks and others become so demoralized that they had to be sent down. I succumbed at Jaddangi and could not go further and I shall speak respectfully of Rampa ever hereafter. The three clerks, the hospital assistant, and three peons still suffer. Five of my domestics have had to give up service. It seems to me to be a reckless throwing away of health to take a large party there or to make any lengthy stay". Though things do not seem so bad at present yet the improvement in conditions does not seem to be very perceptible. I believe the hot humid atmosphere of the Agency and the frequent changes of temperature, produce lassitude and depression of spirits, in which condition the body becomes easily susceptible to diseases conveyed by

mosquitoes and other biting insects. The water-supply is a serious difficulty in the southern villages and one is compelled to take impure water from the stagnant pools. This is another cause of sickness.

In the order of frequency the most common diseases and the periods of their general occurrence are:—

1. Malarial fever which is endemic as revealed by the splenic index of children.

The Agency malaria is a low fever of a malignant lingering type. Its chief characteristic is that it shows itself in all its virulence when its victim visits the sea-coast. It is prevent in the rainy and in the cold season; the latter is considered to be the worse period, but there appears to be no part of the year which is perfectly safe.

Splenic enlargement is found to be common with the children of the hill tribes from 3 to 6 years. After the age of 12, it seems to disappear. Adults are practically free from this. Women appear to be more immune to this prevalent malady, probably on account of their active habits. In the Agency the position of the sexes seems to be reversed. Women work both in and out doors, while men idle away their time.

This fever very soon relaxes the frame, blanches the cheeks of even the strongest, melts the vigour out of the victim, and crushes his courage down.

2. Dysentery and diarrhoea appear with the commencement of the hot weather and during the rains.

3. Eye affections during the rains.

4. Measles and smallpox at the end of cold weather and during the hot months. Smallpox has become a "naturalized plague" in the Agency. Vaccination is being enforced.

5. Chest complaints—at the end of the rains and in the cold seasons. This is more common on the higher plateau near the Pamuleru Valley but rare in the southern villages.

6. Skin diseases- such as "Koya disease," leprosy, etc, are not seasonal.

Koya disease.—Ulcers form on elbows, knees or legs, and on healing leave a permanent scar. In as much as the malaria parasite and the parasite of syphilis war upon each other in the blood of persons who harbour both parasites, it is probable that Koya disease is simply syphilis in a mild form. Good results in curing Koya disease are reported from the Bhadrachalam Agency, by injections of the standard specific against syphilis. Venereal diseases are not scarce.

Although Black water fever is not unknown, its ravages are infrequent and comparatively unimportant. The economic wastage due to disease can not be over-exaggerated; the Agency needs the provision of medical facilities and sound Public Health Administration more than anything else.

THE CAUSES AND PREVENTION OF MALARIA, THE MOST PREVAILING DISEASE

There are two modes by which the occurrence of the disease may be prevented :-

1. By conforming to the general rules of health.
2. By investigating and removing the causes of the disease.

The conditions in the Agency villages are the reverse of sanitary. Their houses are built in low places where water covers the ground every time it rains. Mosquitoes breed in this water. Their houses are dingy, and the numerous odds and ends hanging from the roofs afford shelter to mosquitoes; the surroundings are dirty, filled with cowdung and sweepings of houses. They are intemperate in their habits; their food during part of the year is deficient in nutrient material. Good drinking water is scarce during the summer, and it is hardly surprising that people of over 50 years are a rare sight. The Agency is poor and the costly operations of malaria control cannot be undertaken here. The aim should therefore be to reduce the severity of the attack rather than to reduce its incidence. Another though indirect, measure is to improve the economic and social conditions. A change of this kind, though it might not eradicate endemic malaria, would effect a reduction of severe and fatal cases, and finally the disease would assume less importance.

Barring a few, near the dispensaries, the Agency people have no faith in Western medicine; they prefer their own village doctors called "vazzsus," whose diagnosis is mere guesswork. The following are common recipes from their Pharmacopoeia:-

Fever.—Pills of the size of the ber (zizyphus) seed to be made of the paste of the bark of *Alstonia Scholaris*, the root bark of *Qphioxylon Scrombiculatumn* and the root, stem and leaves of *Andrographis pamculata*. One pill to be given with water before meal when fever is on.

Dysentery- *Decoction* of the bark of *Somi (Soymida)* and mango and garlic. One ounce to be given three times a day. Opium is also given.

Pains and aches, including Neuralgia, rhwumatism, etc- Blistering with the juice of the marking nut.

CHAPTER IX

Hail, Ceres, hail, by thee from fertile ground. Swift springs
the corn, and plenty flows around.

Kallimoches, "

"No mill, no meal

No sweat, No sweet"

OCCUPATIONS AND TRADE

Agriculture of the crudest form is the chief occupation. Rampa is not naturally a fertile country, the greater part being hilly and ill-suited for irrigation. The characteristic soil met with here is red, varying considerably in its character; in some places verging on laterite, and in other places being friable, easily worked and generally fertile. As a rule the fertile tracts of alluvial lands occupy low situations. Although there is a sufficient area of fertile lands that can be brought under cultivation, a majority of the Agency men prefer in cut jungle on hill sides and practice the peculiar system of cultivation locally styled "podu". This is due to want of capital to purchase the necessary agricultural cattle, implements and seeds and also to their innate laziness and disinclination to produce anything beyond satisfying their immediate wants.

AGRICULTURAL PRACTICES

"Podu" or shifting cultivation.

Two kinds of podu prevail:—1 Konda Podu, and 2 Chelaka Podu.

Konda podu.—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. In most places the seed is sown at the first rains without the soil being touched by 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 which could be obtained under the ordinary mode of cultivation. A small crop is taken off the ground the second year and sometimes in the third, after which the spot is deserted until the jungle is sufficiently high to tempt the Podu cutter to repeat the process.

In the southern zone where the land is more scarce compared with the population, old "podus" are returned to, once in fifteen years, but in the northern zone, virgin forest is generally selected.

2. *Chelaka podus* 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 more scarce. At the time of the ripening of the crop, the whole family move to the podus to watch the crop against the ravages of wild animals and birds.

Wet crops are raised by diverting the waters of the hill streams and under small tanks formed by the ryots themselves. The valley of the Pamuleru in Chodavaram and that of the Kanneru in Yellavaram possess great natural advantages which, if utilized, could make the country rich.

In the great valley between Dummakonda and Peddakonda Ranges in Chavala and Kakur Muttas, extensive wet cultivation could be done with the water of the Pamuleru and its affluents.

Konda jonna (*Sorghum vulgare*), Sama (*Panicum miliare*) and ganti (*Pennisetum typhoideum*) are sown as mixed crops. Turmeric and ginger in the northern villages and hemp in the southern are solely cultivated for trade purposes. Tobacco, chillies, maize and vegetables are raised in small patches as backyard cultivation. Batavian oranges, loose jackets, plantains and jack are largely cultivated and sold in the weekly markets. The orange, though not indigenous, is cultivated in considerable quantities and is of fine quality. It would be interesting to know when and from where it was introduced.

Mr. V. A. Brodie (1898) tried to introduce coffee in suitable places by supplying seeds to the several Muttadars with instructions. Sustained effort is needed to raise a plantation, but the hill-man is by no means inclined to toil assiduously and the experiment failed.

Only Puserla Balesu, of Pullangi (an Adi-Andhra convert to Christianity) has succeeded in raising a good coffee plantation at Pullangi. It is in a flourishing condition.

An Officer of the Agricultural Department was deputed to examine the conditions prevailing in the Agency and to report on the possibilities for the culture of fruits, potatoes, coffee, etc., for which some tracts are reputed to be suitable (G.O- Mis. No. 1014, dated 30th June 1927). But he had not the time to visit the Godavari Agency.

The dweller in the Agency has complete leisure for at least five months from 15th January (after Sankranthi) to about the middle of June. He wastes this spare time in drinking and cockfighting though a few, nearer the roads and the river, engage themselves in bamboo and timber felling for sowcars. This spare time could be used to improve their position by developing poultry-keeping or lac culture for which there are great opportunities.

People on the banks of the Pamuleru and the Kanneru fish in the streams. Two varieties of Mahseer are caught in the Pamuleru.

Among the forest products, tamarind, myrabolams, soapnuts, turmeric, shikoy, honey, Wax, plate leaves, horns, etc., are the chief items of trade.

Bamboo baskets winnows and mats, crude cots, yokes and plough-shares are made and sold in the weekly markets.

MARKETS

“Some burthened with their homely ware,
Journey to village mart or fair”.

H. H. Wilson

Weekly markets are held at important centres in the Agency. At these places, sheds are constructed by the Government to afford shelter to the vendors and their wares. The establishment of these periodical bazaars has the beneficial effect of attracting the hill men to the open country, and in making them mix with the other inhabitants of the country with some degree of confidence. Contact with town people introduces new ideas and a desire for better conditions of living.

At these fairs Agency products are exchanged for the goods of Civilization. The produce brought is in most cases of no greater bulk than a coolie load, and barter is still the rule. The chief exports are surplus grain, pulses, oil-seeds (castor and gingelly), hemp, turmeric, and forest products such as tamarind, myrabolams, shikoy, marking nuts, honey, wax, plate leaves, etc., and fruits, such as oranges, loose jackets, limes, plantains, jack, mango etc.

The quality on the cultivators outturn has to be improved considerably and quantity increased. He is not likely to take much trouble in this direction unless he finds that he can get a better price for the improved product. The sowcar is partly responsible for this, as he is inclined to buy rather for quantity than for quality. Transport and marketing are the chief difficulties in the Agency.

The establishment of non-credit co-operative societies such as, purchase and sale societies, seed societies, etc., can alone, in my opinion, induce the Agency ryot to increase his output and improve the quality of his production.

The chief imports into the Agency are salt, saltfish, chillies, Tobacco, onions, jaggery, kerosene oil, piece-goods, beads, bangles, false coral, metals and metal utensils and jewellery.

There are also petty wandering merchants who visit the most secluded regions and lone hamlets, collecting the small quantities of jungle products obtainable and carrying them to bigger markets. Hawkers of cloth, petty jewellery, sweetmeat vendors and petty brokers visit the villages and supply

the products of civilization.

The trade is the hands of Malas in the interior Agency and Komatis and Kapus in the southern villages.

Rajahmundry is the entrepot for the timber and bamboo trade of Rampa. Its situation at the head of the Godavari Delta, with facilities for cheap water carriage not only in and about the district, its connexion by railway with Madras, its close proximity to the sea and its connexion by the Godavari with the Central Provinces, the Baster State and the Nizam Dominions (all rich in timber resources) have made Rajahmundry a place of great commercial importance. It readily consumes all the forest products of not only Rampa but also of the whole district.

SOWCARS

"The sowcar serves in the present tense, he lends in the conditional mood, keeps you in the subjunctive, and ruins you in the future."

Addison

Although foodstuffs, cereals and other products for sale could be raised plentifully in good seasons, the hill people, through indifference do not grow, even as much as they need for a year. *The* distance from open markets makes it difficult to obtain the best value for their products. Failure of seasonal rainfall makes their condition precarious.

Along the banks of the Godavari and on the main roads leading to the Agency, there are a few settlements of traders who are actively engaged in the trade in timber, bamboos and other Agency products. These persons, either go themselves, or send their agents into the interior with ready money, cloth, tobacco and other commodities which are readily taken by the inhabitants. These promise to repay in timber or other products, the price of which is settled then and there. *Thus* the money-lender becomes also the dealer in timber and other Agency products. While in his former capacity, he exacts a high interest *on* the loan, in the latter, he compels the Agency ryot to sell at an unconscionably low price, the produce with which he has to pay back the loan. Loans are generally, taken for the purchase of foodstuffs and other personal necessities, and to meet the expenses connected with marriages and other social events. The hillman holds himself responsible for the debts of his ...ts, though he might not be quite aware of the whole transaction, ignorance and improvidence, ancestral debt and facilities for borrowing due to the influx of money-lenders, make the Agency men chronic debtors. The sowcars take away almost all their produce, and give them advances through out the year. The rate of interest charged is exorbitant (25 percent is considered reasonable), and if the principal and interest are not returned within a year, compound interest is charged. The result is, that in many instances the cultivators are unable to pay in cash or kind, and become slaves of the sowcars for whom they have to work for ever.

The loans are made on no better security than their good faith. The money-lender cannot afford to let a bad debt run. He, therefore, arranges his business in such a manner that he can recover both the capital and his exorbitant interest within a comparatively short period. It is surprising to note the airy and cheerful way in which an Agency ryot clad in rags admits of his being indebted to the extent of hundreds of rupees. This is due to *his* knowledge that the sowcar can take only what he can give. His lands cannot be the subject of attachment or sale. He has no movable property worth the name. As are all savage tribes, he is particularly attached to his native village and will be loath to leave it unless compelled to do so ; if he be harassed too much, he will not be in evidence in the vicinity.

The introduction of cooperative societies might probably free these hillmen from the clutches of the sowcars, and improve their economic condition. But the cooperative societies have, unfortunately, acquired the evil reputation that the increase indebtedness by affording additional facilities for borrowing. The promoters of co-operation believe that the difference between the interest charged by the co-operative societies and that levied by local money-lenders must represent a considerable saving to the rural population, which in itself is an achievement. Until the burden of debt is lifted from the shoulders of the Agency man the prospect of advance in other directions is remote.

CHAPTER X

PUBLIC WORKS

Public works are an essential preliminary to real development of this Agency. The importance of good communications is very great. They create opportunities for the Agency man for a favourable marketing of his produce; they bring him in closer contact with the towns people, which is sure to stimulate him to attain a higher standard of life and better education. The interior portions of this Agency are inaccessible to wheeled traffic.

The chief lines of communication are—

1. A good metalled road from Velagapalli to Chodavaram. This is *an* important road from the forest point of view, as all the product that goes to the river has to take this route. It is necessary that the remaining portion of the road, viz., from Velagapalli to Devipatnam, 6 miles, should be put in good order.

2. Chodavaram to Devarapalli and an earthen road from there to Maredumilli. This is also important as it taps the rich forests.

In 1907 the road was taken over Chintagandi (a saddle 2 miles below Maredumilli) which had absolutely barred all cart traffic till then. This portion requires further improvement by reducing the gradient at the saddle, the long and steep ascents and descents at crossings also need improvement. The Public works department is improving this portion of the road.

3. Rajahmundry-Chodavaram road, and

4. Thimmapuram- Addatigala road.

The Godavari River and the M. & S.M. Railway are largely used as means of transport for the produce of the Agency.

During the Rampa rebellion of 1879 the sappers and Miners made the following traces:—

1. A road from Chodavaram to Devarapalle, and from there a bridle path to Lakhavaram via Valamur and Gurrapurarrighat. The track still exists.

2. Chodavaram to Kota, This appears to be now obliterated. Mr. C. Cumming, the Government Agent, proposed in 1885 to have a road from

(i) Kondamodalu to Devarapalle and (2) an other road from Bodulur to Gurtedu.

The need for opening out the Rampa country was early recognized.

In 1893, the Government Agent brought to the notice of the Government the necessity for the opening up of the Rampa country by liberal expenditure on roads. The Government also agreed and made an increased provision in the next budget under the head "Provincial." In 1894, Sir A. T. Arundel also pointed out the great want of roads and the urgency for them.

The progress in this direction has not been appreciable, as can be seen from the report of Mr. Cotterell submitted to the Government in 1916-17 extracted below:—

"The roads in the Agency strike me as exceedingly bad, considering the length of time we have been administering the country, and the absence of natural difficulties. It is very necessary, if the Agency is ever to be rescued from the condition of backwardness and neglect which now pervades it, that the more important roads should be rendered usable by carts in the wet weather". The reason for the slow progress in this direction is chiefly due to the fact that labour is not procurable locally for this sort of work and the plainsmen dread the Agency. Owing to lack of funds, and still more to the want of skilled supervision, the progress was wastefully slow. Progress in the improvement of communications has to be greatly expedited.

The following track will be useful, if laid out, for the transport of forest produce:-

1. Chodavaram to Kota	17
2. Chodavaram to Addatigala	20
3. Chupparapalem to Kottapalle	10
4. Chavala to Maredumilli	18
5. Akur to Kottapalle	10
6. Pedanuthulu to Katchulur	5
7. Pedanuthulu to Velagapalle	9
8. Addatigala to Kota	17
9. From Yellavaram borders near Koyyur to Addatigala	16
10. Akur to Maredumilli via Kundada	15

Note:- A trace has recently been made for No. 6, traces for 5 and 7 have to be made newly. For the rest there are already rough tracks in existence; they need only improvement.

There are no telegraph offices any where in the Agency, There are at present only two branch post offices, one at the Head quarters of each of the Divisions, Yellavaram and Chodavaram.

Mails and luggage are chiefly carried by porterage, the porters of one village leaving

the luggage at the next, who in turn carry it on to the village after next, and so on till the destination is reached.

When an urgent communication has to be sent to a distant camp, a ripe red chili is tied to the tappal, and promptness is assured. Most of the articles are carried in a kavadi. Sometimes even children are carried in this fashion.

CAMPING GROUNDS

The monsoon is heavy and prolonged. It is not possible to use tents much, as there is no time for them to get dry before it is necessary to move them, and in the hot weather they are almost

Unbearable. In most places they would have to be carried by porters. It is therefore most essential to build cheap buildings at important camping centres.

Camp sheds in the following places will be useful :—

Chodavaram Division

1. Nurupudi.
2. Maredumilli.
3. Gujjumamidivalasa.
4. Kutravada.
5. Perikivalasa.
6. Pullangi.
7. Bandapalli.
8. Birampalli.
9. Ithapodu.
10. Palem.
11. Pedanutulu.
12. Vemulakonda.
13. Akur.

Yellavaram Division

1. Dutcherti.
2. Dabahpalem.
3. Uligogulu.
4. Bandamamillu.
5. Kota.
6. Pandrapolu.

Rest-houses exist in the following places :—

Chodavaram Division.

1. Chodavaram.
2. Velagapalli.
3. Gunjugudem.

Yellavaram Division.

1. Addatigala.
2. Raipalli.
4. Geddada.

CHAPTER XI

"She 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."

FORESTS

At least 80 percent of the total area of the Rampa country is covered with forests, the rest being under either shifting cultivation on hill sides, or permanent cultivation on low grounds. The Chodavaram division, especially the portion to the north of latitude 17° 30' differs in many respects from the rest of the division lying to the south of that latitude and Yellavaram Division. The dividing line between the southern and northern zones separates the "bad timber" from "the good", "the bamboo" from the "non-bamboo", "the anogeissus" from "the xylia" the "palmyra," from the "sago palm," the "small rainfall" from the "heavier rainfall" areas.

The forests may roughly be divided into (i) hill forests and (2) plains forest.

SOUTHERN ZONE

In the hills, the forest consists of a mixed deciduous type, the predominating species being *Annogeissus* mixed with bamboos, *Cleistanthus* and soft woods. On the hill-tops a few crooked and stunted *Dalbergia latifolia* occur. On the slopes where the soil is shallow and poor, inferior species, such as *Sterculias Cochlospermum*, *Odina Wodier* and *Bombax* occur. There is a good sprinkling of tamarind trees on some of the hills, which seem to yield a fair crop. At the foot of the hills and in the "lankas" the growth consists generally of *Xylia Xylocarpa* and *Terminalia* with a few *Pterocarpus marsupium*. On the stream banks are usually found a few large mango trees, *Terminalia Arjuna* and *Bambusa arundanacea*. A little further from the foot of the hills, what are generally known as "broken grounds" occur, bearing on them *Soymida*, *Acacias (Leucophlea and Sundra)* *Morinda*, *Gymnosporia Montana*, *Woodfordia*, *Chloroxylon* and stunted *Terminalia tomentosa*. The height 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 this zone. These forests being nearer to the markets with greater facilities for transport than those in the Northern zone, all the valuable timber in them has been felled and removed by the timber dealers at Rajahmundry. Being more thickly populated, the forests have been more extensively "podued."

BAMBOOS

The main value of these forests lies in the abundance of bamboo growth it contains. Practically the whole of the Rampa revenue, which is large, is derived from this source.

Three kinds of bamboos occur—

1. *Dendrocalamus strictus* is the commonest and the most widely distributed. It occurs on almost all the hill slopes in this zone in company with *Anogeissus latifolia*. On some hills it is found growing gregariously to the exclusion of all tree growth. On some of the abandoned "podus" this has taken up the ground ousting all other species.

It is found also growing in level plains or "lankas" where it is found at its best. Its height growth is nearly 60 feet, but it is generally hollow. Although some of the bamboos on the hill slopes have been dying semi-gregariously from the year 1924, those in the "lankas" have not yet begun to flower. The best stock of this species is found along the Pamuleru, Khond river and in the "lankas" like those in Nurupudi Reserved Forest. In the Northern zone where the climate is moister and where better kinds of tree growth occur, this species totally disappears.

2. *Bambusa arundanacea*—This is found growing along streams and on flat ground near them. It is fairly common, but the demand is not so very great as for *Dendrocalamus strictus*.

3. *Oxytenanthera monostigma*.—This is found occurring gregariously along streams and low lying moist localities. This is generally used for stitching plate leaves, for arrows and the like; not in demand.

NORTHERN ZONE

Xylia Xylocarpa is the tree of the zone. In the chain of hills to the north and west of the Pamuleru, the finest *Xylia* forest in Rampa lie. It appears with abundant mixture of bamboo (*Dendrocalamus strictus*) and *Cleistanthus* near Rekapalli borders and about a mile off from this border *Xylia* becomes almost pure. Bamboo disappears excepting for a few *Oxytenanthera* (long internodes bamboo) here and there. Old forests of the best quality were found on undulating grounds, gentle slopes and plateaus. At Tangellagandi (*Xylia* hill) which contains almost pure *Xylia*, as the name itself indicates, the trees were about 80 feet high, and the largest girth measured was 8 feet 7 inches.

Some of the detached hills east of the Pamuleru contain magnificent forest of *XYLIA XYLOCARPA* and *Pterocarpus marsupium*, e.g., Tadepalli where *Xylia* of 8 feet 10 inches in girth and *Pterocarpus marsupium* 11 feet 11 inches in girth with a height of 70 to 80 feet were measured. The chief associates of *Xylia* on the hills are *Pterocarpus marsupium*, *Dalbergia latifolia*, *Ougenia dalbergioides*, *Schrebra swietenoides*, *Schleichera trijuga*, *Anogeissus latifolia*, *Brideliar etusa*, *Dalbergia lanceolaria*, etc.

Xylia was found at its best between elevation 2,000 and 3,000 feet. On old hill-podus *Xylia* seedlings and saplings appear in gregarious splendour, ousting every other species.

So far, for the best type; the lowest type of hill forests are found on a few isolated hills with inferior kunkar soil, bearing on them chiefly spear-grass, dates and dwarfed *Ochna squarosa*, *Careya arborea*, *Buchanania latifolia*, *Diospyros melaxony*, on etc., e.g. Ithalakonda; but *such* types are very rare.

Beyond, say, 3,250 feet sea level *Walsura Piscidia*, *Rhus parviflora*, *Morinda unbellata*, *Ochna squarosa*, stunted *Terminalia chebula* were found in shady nooks; in the rest of the open area nothing but grass and dates were seen growing.

PLAINS FORESTS

The level stretches of fertile areas (commonly known as lankas) lying along the rivers bear on them chiefly *Terminalia tomentosa* and *Pterocarpus marsupium*. These lankas can roughly be divided into three belts: (1) Gentle slopes, (2) Plains and (3) stream; again plain and slope on the other side of the stream.

On the slopes generally *Xylia xylocarpa* appears either pure or in company with *Pterocarpus marsupium*; in the plains *Xylia* generally disappears yielding place to *Terminalia tomentosa* and *Pterocarpus marsupium* and sometimes to *Anogeissus*. The density of stocking, its quality and the proportion of the various species in the mixture vary in the various parts according to the depth and fertility of the soil, but the species composing the stock remains constant. The following are the other species growing in their company:—

Lagestromia, *Dillenia pentagyna*, *Adina Cordifolia*, *Eugenia*, *Hymenodictyon*, *Schleichera trijuga*, *Bauhinia Malabarica*, *Case-area*, *Zanthoxylum rhetsii*, etc. The chief characteristic of the stock is not diversity but repeated occurrence of the types.

The average height growth of the predominant species is 80 feet. All *Pterocarpus marsupium* of and above 5 feet in girth within easy reach, have already been felled and removed by the timber traders. A few specimens of *Pterocarpus marsupium* of 16 feet in girth and nearly 90 feet in height with a clear bole of 30 feet to the first branch were found in place.

In some places, run narrow belts of most grassy plots, below the level plains, containing tall, coarse grass and stunted growth of *Ochna*, *Careya*, *Terminalis (Chebula, Arjuna)*, *Eugenia* and *Buchanania*, etc.

Tracts of evergreen forests in which the principal species are *Eugenia*s, mangoes, *diospyros (Mylanoxylon, Embryopteris)*, several of the laurinae, sago palms, rattans and wild plantains are found along some ravines, e.g., the tract between Eluvada to Pandirimamidikota via Bhimavaram; also several places along Kanneru.

TEAK

Teak was artificially grown in small patches of 5 to 15 acres near the village-sites by the ancestors of the present Muttadars, e.g., of Valamur, Kutravada, Pedanuthulu, Dabbavalasa, Mandavada, Vetukur, etc- vide extract from the report of the Government Agent Mr. J. Thomson in 1886: "Some teak trees planted by the father of the Muttadar in the vicinity of Valamur were growing very well. They were the only trees in any quantity or of good promise that I remember to have seen in the tract". All the big trees have already been removed by about the year 1889-90. The presence of big stumps 3 feet to 4 feet in that Rampa can be made to yield large quantityThe average girth of the existing trees in these teak patches (which appear to be mostly of secondary growth) is 5 feet. Ring countings show that the average annual girth increment here is about 1 inch not a bad figure.

NATURAL REGENERATION

The forests in the lankas are characterized by the abundance of *Xylia* seedlings and root sucker in the sapling and seedling stages among the undergrowth.

In places where *Xylia* is sparse, *Flemingia congesta*, *Desmodium*, *Heicteres isora*, *Dillenia*, *Canna*, Wild ginger, etc., occur. In the dense mass of this vegetation, a few seedlings of *Pterocarpus marsupium* and *Terminalia* occur, but they do not seem to attain the sapling state. Saplings of these Yegisi and Maddi species are conspicuous by their absence.

It is curious to note that the regeneration of *Anogeissus latifolia* is a failure where the soil conditions for its growth appear to be best, as evidenced by the height growth of the dominant *Anogeissus* trees, whereas in exposed hill situations where the tree does not attain its best dimensions, regeneration is plentiful.

PAST HISTORY

"Our councils waver like the unsteady bark,
That reels amid the strife of meeting currents."

Rampa has long been known for its forests; and its trade in timber, bamboos and other forest products has flourished from the earliest times. The situation of Rampa close to the Godavari, the cheap hill labour and the absence of restrictions regarding felling, attracted largely the merchants from the low country whose conception of these forests was that if a pump set up for the benefit of those who work the handle.

The merchants took leases of the forests from the Muttadars, engaged the hill-men to fell timber and bamboos and transported them to Rajahmundry and hence to various towns on the East Coast as far south as Nellore. It is too much to expect the timber dealer to pay regard to the future productiveness of the forests, or even, to the mode of felling, and the Muttadars did not know the utility of conserving the forests. Naturally the forests were deteriorating rapidly.

So early as 1888, the Principal Assistant Agent of the Godavari District (Mr. H.

Moberly) reported that "both Mr. Power and Mr. Hamnet drew attention last year to the indiscriminate felling of timber which is going on, and Mr. Power suggested that it should be definitely settled in Rampa, as it has been in the Golgonda hills, that the forests do not belong to the Muttadars, and that they have no right to fell timber everywhere as they are doing now. The subjoined table gives particulars as to the forests which have been leased out:—

Name of Mutta	period for Which leased	Annual rent	Name of leases
Valamar	3 Years	300	Uppala Atchayya
Nedunur	5 Years	100	Do
Maredumilli	3 Years	30	Do
Tadepalli	3 Years	50	Do

The forests in Vemulakonda have also, I understand, been leased out to U. Atchayya. From Chodavaram in Kota there is no good forest. There is, however, a little piece of good bamboo jungle to the east of Gunjigudem. From Kota to Addatigala and from Addatigala to Ramavaram there is much worth conserving but no real forest. It was not until I came to Yeduvampula Ghat that I saw any really decent forest, and from there to Bodulur the forest is really good. From Bodulur to Maredumilli the forest, especially near Pamuleru, is fine. But from Maredumilli on to Chodavaram the work of devastation carried out by U. Atchayya is apparent on all sides. Of course, the man's object is to make as much money as he can. The Valamur Muttadar told me that when he leased the right of collecting 'kalapa pannu' (i.e, the tax on timber payable to the Muttadar) to U. Atchayya, he would confine himself to ordinary felling. But U. Atchayya soon undeceived him, for he sent up numbers of carts and coolies who set about the work of devastation in such good earnest, that they have left not a single tree standing in the Valamur Mutta, and have made the forests disappear before the Muttadar's eyes. Similar havoc is being made with the Nedunur, Maredumilli and Tadepalle forests. I understand that the forests in the Pamuleru and Geddada Muttas have been leased out to a Komati of Gokavaram, and I am afraid that unless Government steps in at once, in a very few years there would be no forest worth speaking of, in Rampa. The sole aim of the Muttadars seems to be to make as much money as they can. All the Muttadars, whose forests were not very difficult to get at, have tried to make money out of the forests.

All the Muttadars I have spoken to are willing to make over the forests to Government if a reduction is made in the kattubadi and if they and their ryots are allowed the privileges they enjoy now, viz., to gather all the forest produce, and to take what timber they require for building and agricultural purposes free of charge. If Government are willing to take up the forests on these terms, I would suggest that the Forest Department be directed to examine the forests, and in specify clearly which should be taken, so that we can then enter into definite agreements with the Muttadars concerned." The Government Agent of the Godavari

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reported that "if the work of devastation goes on at the present rate, Rampa will soon be stripped of its best forests" and recommended that steps should be taken for the constitution of the reserved forests in Rampa. Again in the year 1889, Mr. A. W. Peet, the Conservator of Forests, in his inspection notes of the district observed: "The forests in the eastern part of the Godavari District will be worth very little if the whole of the Rampa country is to be worked by private contractors." One cannot read without a feeling of sadness this melancholy record of the devastation of forests.

When proposals were accordingly made in 1889 Government desired to declare their rights over the forests before taking up the Question of reservation. But when they actually declared (G. O. No. 103 Rev., dated 3rd February 1890) that the Rampa forests were the property of the State, it was considered that it would be sufficient to notify that the Muttadars should not lease out the forests and that there was to need to place the forests under the Forest Department. They thought that it would be enough to control the export of timber by regulating the transport and to levy revenue there on from outside Rampa without having recourse to the Forest Act, Tannah and checking stations were established outside Rampa for realizing revenue (B.P. For. No. 13, dated 12th January 1891). The Board again in its Proceedings (For. No. 458, dated 23rd August 1892) urged that no time should be lost in deciding what parts of the Rampa forests should be permanently reserved, and in marking them off and stated that then alone it would be possible to restrict "podu" cultivation within defined limits and to conserve and work the reserved forests in a proper way. In G. O. No. 1280 (For. No. 323), dated 21st December 1892, Government observed that the question of forest protection should be handled with the greatest caution, that the forests there were not being denuded to the same extent as on the Ganjam hill slopes and that there was no urgent need for measures of forest conservancy. They were also strongly opposed to taking any steps towards restricting Kondapodu. They ordered further that the Muttadars who derived considerable income from these forests should, out of equity and policy, be compensated for the loss which they sustained by the State assuming control of the forests, by the grant of permanent annual allowances amounting to half their net income from forests calculated on the average of the last three years, the payment being made contingent on the Mokhasadars and Muttadars giving proper assistance to the officers of Government in carrying out any forest regulations which it may be decided to introduce. Twenty-seven of the 30 Muttadars in Rampa get forest compensation aggregating in all to Rs. 3,630 per annum. In the year 1893, Mr. Gilman, Acting Special Assistant Agent, Polavaram, reported that the excessive reservation, in polavaram and Yellavaram, was having a disquieting effect on the population there, that Rampa was being treated by the Forest Department as a reserved forest already, and that Forest Officers had been interfering with the felling of trees in Rampa itself. This led to a peremptory order from the Government (G. O. Mi. No. 2879, dated 4th August 1893) excluding all Forest Officials from the Agency pending enquiry into the matter. The investigation into the question of "over-reservation" in Yellavaram

was made and in the end of 1893, orders were passed re-admitting the Forest Department into the Agency, with the exception of Rampa only. In regard to Rampa, they considered that no further orders were required except to permit a Forest Officer to occasionally visit the country with the previous written permission of the Government Agent or his assistant, in order to inspect and report on matters on which either of those officers might require information.

During the absence of Forest Officials from the Agency, many of the inhabitants of the riverside villages who made their living from the sale of forest produce complained that they were starving, owing to their inability to obtain permits for cutting timber and to their fear of prosecution if they attempted to cut without permits even though they were assured that they could freely do so. In their Order No. 874. Rev., dated 10 October 1893, Government requested Sir. T. Arundel, the then Member of the Board of Revenue (Forest), to report what arrangements he would propose for controlling the export of timber from Rampa and for securing the revenue to be raised on such export. He strongly recommended the extension of the Forest Act to Rampa, but to exempt it from the operation of all but section 26 of Chapter III, and Chapters V, VII, and IX of the Forest Act, and submitted draft rules, for transport of timber by land and river there from. The Government accepted the proposals and approved the draft rules, but adhered to their order that no Forest Officer, except the Conservator, should enter Rampa (G. O. No. 108, Rev., dated 10th February 1894) though the principal causes which led to the Rampa rebellion had no connection with any forest policy. The absence of Forest Officers from Rampa and the existence of a narrow strip of zamindari forest between it and the Godavari, greatly facilitated smuggling of Rampa produce and the evasion of payment of revenue really due to Government. The evils and bad effects of the pernicious permit-system were forcibly brought to the notice of the Government by the Conservator of Forests, Mr. A. W. Lushington, in his inspection notes of the Godavari District, dated 11th May 1912. He described the situation as below:—

"It is true that almost wherever I went I heard of abuses that were alleged to be occurring in Rampa; and it stands to reason that as these forests are being heavily exploited and burned at the same time and have nothing one towards their protection or improvement they must be rapidly deteriorating . . . From what I heard the amount of produce brought out is only a little of what is actually cut; for there is no supervision over the felling and it is alleged that many trees are felled before one is selected there from, the cost of felling being infinitesimally small Compared with the cost of carting" Mr. E. B. Elwin, the Government Agent, Godavari, in forwarding the inspection note suggested to the Board that Mr. F. A. Seager, District Forest Officer, Lower Godavari, should inspect Rampa and submit proposals for the protection and improvement of its forests. The Board in their Proceedings For Mis. No. 1768, dated 2nd December 1912 accorded their approval to the proposal. Mr. Seager's proposals were accepted in G. O. No. 140, Rev, (Forest), dated 15th January 1914. The main features of his proposals were: (1) that an area of 300 square miles of "inaccessible forests", not subjected to exploitation or "podu" should be surveyed and demarcated prohibiting felling and poduing in the area and in the remaining area of accessible forest. while allowing "podu," uninterrupted felling were to be restricted and brought

under control (a) by localizing them every year, (b) by raising the seigniorage rate by 50 percent, (c) by employing a special land revenue staff to mark the trees selected for felling and (d) by paying the Muttadars two annas for each tree felled, as a reward for assisting in the prevention of the felling of unmarked trees.

During the three years, 1914-15, 1915-16, and 1916-17, Mr. Seager selected 19 blocks of forest extending over about 75 square miles, for reservation in "accessible forests." Four only of these have been surveyed, mapped and notified under section 16 of the Madras Forest Act. The survey work of five others was very inaccurate and the remaining ten blocks were not surveyed at all. Thus there were no correct surveyed maps for the rest of the fifteen blocks for notifying them under section 4 of the Act. For carrying out the balance of work and the general supervision of Rampa the Conservator of Forests, Mr. S. Cox, recommended a Surveyor on Rs. 200—a Ranger, two Foresters and a few Guards, whereas the Government Agent recommended the employment of additional revenue establishment instead. The Government referred the matter to the Agency Commissioner, Mr. L. T. Harris, I. C. S for consideration in his general scheme of administration. In the brief tenure of office of the Agency Commissioner, from the 6th November 1920 to 16th October 1923, no attention appears to have been paid to this matter. In 1924, Mr. Barry, conservator of forests, First Circle, recommended to the Chief conservation of Forest to depute a Forest Officer of some years practical experience to investigate the possibilities of the Rampa forests and report; (1) where the better forms in Rampa lie, (2) what the principal valuable species are (3) what the extracted by load and river would cost, (4) the possibility and advisability of future reservation and (5) the future management. A special forest officer (Mr. V. N. Seshagiri Rao, Extra Assistant conservator of Forests) was deputed for the purpose. He investigated into the matter and submitted a report recommending the early survey and notification of the 15 blocks already selected, and to select, survey and a notify a further area of 225 square miles of good forest in "inaccessible area", thus complying fully with the order of the Government conveyed in G.O. No. 140, Rev., dated 15th January 1914. The Government Agent, Mr. G. T. H. Bracken, did not approve of the pace at which, the reservation was proposed to proceed, and suggested that (1) each village should be given a definite area in which podu could be carried on with certain restrictions. (2) certain large blocks should be set aside in the northern zone in which podu should be prohibited, (3) these blocks should be very roughly demarcated much in the same way as is done at present in the case of the boundaries of the Muttas the demarcation being carried out by the Agent or the Assistant Agent, (4) the blocks already reserved or selected in the southern zone should be wended over to the Forest Department at once, (5) Special Forest Officer should be appointed to carry out the work of demarcating and reserving the blocks referred to in (4) and to advise the limits of forests to be reserved in the northern zone, who should work under the orders of the Agent, and that ultimately the reserves should be handed over to the District Forest Officer, Lower Godavari. The Government approved the above proposal in their Order Mis. No. 1101, Development, dated 31st July 1926. Mr. V. N. Seshagiri Rao was again deputed in February 1927 to carry out the above proposals. He has

demarcated the selected blocks. The selection and demarcation of the remaining proposed blocks will be completed by March 1931.

The Survey of India Party took up the survey of this country in December 1928.

PRESENT SYSTEM OF WORKING

The permanent residents of Rampa can graze their cattle free, collect minor forest produce and for all practical purposes cut any timber (excepting the few reserved trees) and bamboos for their own purpose, but not for sale.

For the control of forest produce in Rampa and for export outside it, the following rules framed under the Forest Act are in force:—

1. Rampa Rules,
2. The Rampa Timber Transit Rules.
3. The Godavari River Transit Rules.

Extraction of timber.—Prior to 1913, timber used to be felled without payment of seigniorage and without a permit. The amount of produce brought out was only a tithe of what had been actually cut. Many trees were felled before one was chosen, the cost of felling being infinitesimally small. All the logs that were not required by the traders used to be abandoned. On 1st September 1913, a notification in the District Gazette was issued strictly enforcing the observance of rule 2 under section 26(e)... and (h) of Madras Forest Act. Trees under certain girths were prohibited from being felled.

The present practice is:- The trader on the plains who desires to fell and remove timber of the reserved and first classes applies to the District Forest Officer, Lower Godavari, for permission with a deposit of Rs. 3 per log. No trees below 5 feet in girth at 5 feet from the base must be felled. If the application is accepted by District Forest Officer, the Range Officer, Gokavaram, will issue a permit for felling, sending on the same day the duplicate of the permit to the Forest Revenue Inspector who marks the trees for felling. After the trees are felled and logged, the Rampa Revenue Inspector checks again and passes the timber after affixing his hammer mark. The Gokavaram Range Officer, on the arrival of the timber at the nearest tannah (Foulkespet or Yellavaram), measures the log, collects the balance of seigniorage and issues an export pass. For timber of classes, II, III, IV, for fuel and for bamboos, permits can be purchased on payment of the usual seigniorage fees from any of the permit issuing stations at Yellavaram, Yeleswaram, Mallisala, Gokavaram, Devipatnam, Teleperu, and Chodavaram.

MINOR FOREST PRODUCE

Tins hillmen collect minor forest produce free of charge and sell it at the weekly markets at Chodavaram, Devipatnam, Gokavaram, Addatigala, Yeleswaram. The purchasers before removing the produce pay seigniorage to forest gumastah who attends the market. He issues a way permit to purchasers.

G RAZING

There are a very few local cattle in Rampa. There is no reason to suppose that larger herds will be maintained in future.

From August to December when the delta of the Godavari is all under paddy cultivation and there is neither work nor standing ground for cattle, the owners are under the necessity of sending their cattle to the hills. Agency ryots graze delta cattle during this period and very considerable profit is derived from the business.

Prior to 1890, the Muttadars and Mokhasadars were levying fees on cattle coming into the Rampa forests for grazing as also on cattle passing through them to the plains for sale. Though in G.O. No. 103, dated 3rd February 1890, the Rampa forests were declared as State property, and in G. O. No. 1280, dated 21st December 1892, the Muttadars were adequately compensated, they continued to levy pullari (grazing) fees and even leased out the right to graze to the merchants of Gokavaram. The Muttadars were then given warning that the Government reserved to itself the right to levy grazing fees and that the levy of such fees by the Muttadars was illegal.

A grazing fee of 2 annas per cow unit was fixed in 1899; this was raised to 4 annas a cow unit subsequently and again in 1925 the following rates were introduced:—

	Rs.	A.	P.
Cow or bull	0	6	0
Buffaloe	0	12	0
Sheep	0	0	6

And the permits are being issued from the following permit-issuing stations outside Rampa:-

1. Yeleswaram
2. Gokavaram
3. Ddevipatnam
4. Yellavaram
5. Malisala

Goats are prohibited. The Grazing Revenue is given under PAST Revenue and Expenditure.

DEFECTS IN PAST MANAGEMENT

The Rampa Rules, the Rampa Timber Transit Rules and the Godavari RIVER. Transit Rules do not provide an efficient system of management.

Felling of timber and bamboos went on without check or hindrance and without reference to the possibility of the forests. In fact the only limit to export has been the demand of the market in the plains and the only check exercised over the export has been the rule requiring the production of permit at the tannah within the time specified on the permit.

These were felled at the height most convenient to the workman, i.e, 21/2 to 3 feet above ground wasting a valuable portion of the log and producing pollard shoots instead of coppice.

Revenue was and still is being collected outside the tract. Wide powers were exercised by low-paid and temporary tannahdars, permit gumastas and checking officers. Constant and efficient supervision by superior officers is necessary. Even after every precaution is taken ample opportunities still remain for mistakes and fraud on the part of these subordinates.

The existing system involves also a complicated system of accounts and checks of various sorts. Added to these the presence of narrow strip of the zamindari lands to the south of Rampa has afforded facilities for plundering the Rampa forests under cover of zamindari permits and so deprived the Government of its proper revenue.

CONCLUSION

A forecast of the future is not so easy as a review of the past. These forests have never been under professional or systematic management. The accessible and easily worked forests have been squandered by wasteful methods. Yet it is difficult to take any other than optimistic view of the possibilities of the Rampa country. The husbanding of the forest resources, yet untouched, is bound to yield lasting benefits to future generations. It should not be presumed that immediately the Forest department takes the control of these forests profits will begin to flow. I shall quote below the note of warning sounded by the Acting Chief Conservator of Forests, Mr. Wimbush, in his proceedings Mis. No. 307, dated 27th August 1978. "It has to be clearly borne in mind that the Rampa scheme will not prove to be a very profitable one at any rate for some years to come. The Rampa forest is an extensive one. It has remained without protection until now, and so far, nothing has been done to open the forest. The forests have deteriorated and can be restored only in due course.

When malaria is successfully put down and the country is opened up, as it will surely be, Rampa will prove to be a garden of plenty.

Only a tithe of the fertile food-providing land is under cultivation. When the vast

extent of potentially rich agricultural land is developed, it is certain that not only the production per acre will be increased, but also new products will be grown. Oranges, lemons and plantains have thriven in Rampa for generations. Here they thrive as nowhere else, and practically all along the valleys and the banks of streams these could be grown. The growing of these fruits is an industry which promises to develop into an important source of income to the Agency-man. The fruits and vegetables come to the consumers in their natural stats. Only those that have actually witnessed the gathering of oranges and lemons can understand the amount of wastage there is in the gardens, for lack of adequate means of preserving them. What a saving there could be if a cold storage plant were conveniently near. The freight bill will be reduced considerably and so also the wastage.

A day might come, as come it certainly will, when Rampa, which is now abhorred for its unhealthiness and remoteness will be loved and frequented for its wealth and teeming opportunities.

APPENDIX A

To

T. PRENDERGAST, Esq.,

COLLECTOR IN THE DISTRICT OF RAJAHMUNDRY.

Sir,

An agreement entered into by Sree Rajah Madhooverty Rambhoopaty Davoo, Mansabdar of Rampa Taluk.

Having addressed an "arzi" to the Board of Revenue stating that as I have now attained my majority, if my taluk which was held under sircar attachment during my minority be made over to me, I will discharge by instalments the balance due to the Sircar on account of charges for the establishment, etc., you in consequence, issued me an Enaithnama that the taluk will be made over to me, and that I and the hill-people should attend at your Huzur to arrange measures, for the proper management of affairs with the hill-people, accordingly I now attend with some of the hill-people named Moosoomilly Paremereddy, Valagapully Commereddy and Vamoolacondah Commereddy, the brother in-law of Valamoor Ramareddy, and engage to observe the following conditions:-

The balance due to the Sircar up to the end of June 1847 on account of the salaries of the establishment and other charges attending the attachment of the said taluk is Rs. 4,371-15-4, which amount I promise to discharge by instalments, as below noted, if the taluk be made over to me :—

In falsi	1257	1500	0	0
In falsi	1258	1500	0	0

2. I will tender the security of Pachepoolosoo Gangiah of Kotapalli or some other substantial person for the liquidation of the balance by the instalments above quoted. If I should be unable to produce that security, or if upon production of it, the persons who stand security fail to discharge the amount by the instalments agreed and should their property prove insufficient to discharge the whole balance, I propose to keep under Sircar's attachment my six villages in the plains, viz., Veeralunkapilly, Pentapilli, etc., until the balance remaining due to the Sircar shall have been discharged and to take them back after the discharge of that balance.

3. The villages of the hill Muttas attached to the said taluk bore the shist of Rs. 9,270 during the lifetime of the late Ramboopaty Davoo, but the hill-people refused to pay even the shist of Rs. 2,000 which was fixed during the Sircar's attachment and

commenced disturbances in the hill country. They paid only Rs. 1,000 in fasli 1251, and refused to pay even that sum subsequently, that is from fasli 1252 to 1256. Consequently I and ..pilly Commereddy, Moosooroomily Paremereddy, etc., in consideration of the present circumstances of the said Muttas fixed a shist of Rs. 1,000 upon them according to the accompanying statement, which also bears the signatures of the three hill-people, now in attendance in proof of their consent to the shist fixed upon their Muttas respectively. I here by agree to cause the attendance of the holders of the other Muttas for the purpose of affixing their signatures to the said SHIST zabitah with the exception of Cota Sakabhoopaty, Bundapally Tummana Dora, Gaddade Milloo Bhoopaty and Chidoogooru Sunnase Reddy who have absconded. Should the holders of the Muttas who are to attend plead the heaviness of their shist it is agreed that I and they shall choose arbitrators and I will submit myself to receive from them such amount of shist as may be determined by the arbitrators. I hereby agree not to levy a grater shist they may be determined by the arbitrators on such Muttas, nor a greater shist than is specified in the said shist zabitah on the other Muttas.

4. I also agree not to levy any more money than the shist under the pretence of nazaranas , assumes, presents for marriages, etc., durbar and sibbandi charges , and fines for the irregular acts in the caste.

5. I also agree to adopt measures to prevent the people within the hills of my said taluk or those who may come from other places, from) coming into the villages of the plain, in parties, either secretly, or openly, for the purpose of committing offences, and to apprehend and deliver to the Circar the offenders who may resort to our taluk for shelter, that I will conduct myself according to the stipulations of the agreement presented by my father, the late Rambhoopaty Davoo, to the Magistrate of Rajahmundry under date the 7th November 1813, and that I will afford justice to the people in my taluk.

6. I will never send notice to the holders of the hill MUTTAS of my taluk except in extreme urgent cases to bring their people armed with weapons for service.

7. I will adopt measures to instruct, the holders of the Muttas in question to prevent offenders from entering into their Muttas through their respective limits.

8. In my petition to the Board I solicited the assistance of the Magistrate, but as *my* ancestors required and held the estate on condition of their preventing malefactors from coming down into the plains, I hereby bind myself to follow the same course.

9. Should the holders of the hill Muttas, make any resistance or disturbance, I will immediately suppress it, and report the result to the Sircar time to time.

10. I will levy as hertofore the revenue shist and abkari of the six plain villages named Errumpollum, Veeralunkapally, Pentapilly, Bheemapally. Nellepoody

and Ravelunka; also the hill sayer duty upon tamarind, etc., coming from the hill country, on which that duty has heretofore been levied as russum.

11. Should I levy more shist than is stated in the third paragraph, or make undue collections under pretence of nazarana, etc., as set forth in fourth paragraph, or become unable to prevent disturbances in the taluk as required in 5th, 6th, 7th and 8th paragraphs the Sircar upon obtaining proof of any of these defects on my part, may employ a sufficient number of servants for the discharge of the police duties, resume for their salaries two of my villages called Ravelunka and Bheempally for the first offence.

12. Should I be guilty of a similar irregularity a second time, the Sircar may resume my two other villages called Errunkapally and Pentapilly which were formerly obtained from the Proprietor of Corconda Pergana.

13. Should it be proved that I have committed a like irregularity a third time, the sircar may resume my whole estate, and I will then bind myself to receive for maintenance such allowance as the Sircar may determine.

Dated at Dracharam, the 22nd July 1847.

(Signed) Rajah Sree Rambhoopaty Davoo.

Witness:--(Signed) Govindarauz Jogiah, and
Calapatappoo Seetaramiah of
Cocanada.

I, Sree Jaggay Amma, the elder sister of the said Sree Rambhoopat Davoo, agree and declare that the taluk in question may be made over to him under the said conditions, and that we both will live in friendship on his conducting the affairs thereof accordingly.

(Signed) Rajah Jaggay Amma.

() T. Prendergast,
Collector and Magistrate.

Statement showing the kist fixed to be paid by the holders of the Muttas of Rampa Taluk from fasli 1257, on consideration of their present condition by Sree Rambhoopaty Davoo, Mansabdar of Rampa Taluk, and the hill-people Velagapally Commereddy, Moosoomilly Paremereddy, and Vamoolaconda Commereddy.

No	Name of the Muttas	Name of the holders of the Muttas	Amount of annual Kist
1.	Bundapilly Samuat	Tamen Dora has absconded, a reward Of Rs.750 has been offered for him and Of Rs. 250 for his son as rebels.	40
2.	Berampilly Muttah	Beerapully Tummen Dora's son, Pandu Dora	40
3.	Musurumilli	Musoomilly Paremreddy	40
4.	Velagapalli	Velagapally Commereddy	40
5.	Geddada	Murla Rajareddy	20
6.	Chopaconda	Chopaconda Tummereddy	20
7.	Bologonda	Bologonda Rajareddy	40
8.	Taudepilly	Catoolal Ramereddy	40
9.	Vamoolaconda Muttah	Vamoolaconda Rajareddy	25
10.	Nadoonor	Nadoonor Narapareddy	40
11.	Chedoogoor	Chedoogoor Ramereddy	40
12.	Coondada	Coondada Veerareddy	20
13.	Mauradoomilly	Mauradoomilly Bapureddy	20
14.	Vadoocoor	Catoola Ramereddy	40
15.	Valampoor	Valamoor Ramereddy	40
16.	Pamoolaroo	Pamoolaty Ramereddy	25
17.	Bodooloor	Bodoolory Ramereddy	40
18.	Cacoor	Cacoory Chinnareddy	40
19.	Cahvala	Chavala Lutchereddy	30
20.	Cota	Late Cota Sree Veeebhoopaty Davoo's Son, Chinna Bhoopaty Davoo, being minor His brother, Saka Bhoopaty Davoo	200
21.	Pandrapole	Pandrapole Boopaty Davoo	100
22.	Dorachintapalem	Dorachintapalem Sree Jogee Bhoopaty Davoo	50
23.	Mohanapoorum	Late Moohanapoorapoo Davoos brother Saka Bhoopaty Davoo	25
TOTAL			1,000

We, the hill people now in attendance named Velagapally Commereddy, Moosoomilly Paemerredy, and Vamoolaconda Commereddy, in all three, do here by agree ourselves and of behalf of the other Muttadars who are not in attendance, that the above kist shall be annually paid for all the Muttas excepting for Rampa Mutta to be held by sree Rambhoopaty Davoo and Toonor Mutta which is altogether in decay.

Should it be necessary to apprehend disturbers of the peace, we here by agree that,

by order of sree Rambhoopaty Davoo, we will attend along with the people residing in the Mutta, and that we will adopt measures to prevent disturbances.

We will also adopt measures to prevent disturbers from proceeding through our villages: should persons, who have committed offences in the villages of the Sircar or any rebels, hide themselves within our respective territories we will immediately apprehend and deliver them to Sree Rambhoopaty Davoo.

Should we fail to fulfill the engagements in question, we will submit ourselves to the orders of the Sircar.

I, Sree Rambhoopaty Davoo, agree to the conditions above stated. Should the holders of the other Muttas when they attend object to the Kist, I will settle it through mediators.

Dated at Dracharam, 22nd July 1847.

(Marked) Velagalapally Commereddy,
Vemoolaconda Commereddy,

(Signed) Moosoorpilly Paremereddy,
Raja Sree Rambhoopaty Davoo.

Persons who attended at Rajahmundry on 15th December 1847 and subscribed their names:—

Agreed to the full kist—

(Marked) Mohanapoorapoo Sakabhoopaty Davoo, Murla Rajareddy of Geddada Mutta.

Agreed at reduced kist—

(Signed) Pundraprole Bhoopaty Davoo-agreed to the kist of Rs. 50.

(Marked) Dorachintalapalem Simhadry Boopaty Davoo for Jogee Bhoopaty Davoo- agreed for the kist of Rs. 40.

APPENDIX B

SANAD OF RAMPA MUTTADAR

On behalf of His Excellency the Governor in Council, I hereby grant to you, Sankuru Chitukalayya, with your mother Chin Ammi as guardian during your minority, authority to exercise the rights and privileges of Muttdar over the following ten villages in Rampa Casba, viz:—

- | | |
|--|--------------------|
| 1. Chodavaram. | 6. Vattigedda. |
| 2. <i>Bhupatipalem.</i> | 7. Sayeru. |
| 3. Rampa, including Patalova
and Potula Konda. | 8. Busigudem. |
| 4. Kottapakalu. | 9. Balamartigudem. |
| 5. Chilakamamidi. | 10. Cheruvupalem. |

This favour was granted to your great-grandfather in reward for his loyalty and for the assistance he had given the Sircar during the rebellion which broke out in March 1879, and continued to your father Somayya till his death. You and your heirs will be permitted to enjoy it so long *as* you and they continue loyal and faithful subjects to Government. You will not *be* required to pay any kattubadi but in acknowledgement of the authority of the sircar, and as a token of your loyalty, you and your heirs after you, will, on the 1st July of each year, forward to me a bow and three arrows.

Besides this, the only demand of you will be for such local fund cess Government may, at any future date, collect in the Agency tracts.

STANLEY RICE, *Government Agent.*

**GODAVARI DISTRICT,
GOVERNMENT AGENTS OFFICE,
CAMP: ADDATIGALA**

APPENDIX C

A SAMPLE OF AN ORDINARY MUTTA SANAD

On behalf of His Excellency the Governor in Council, I hereby confirm you and your heirs in the rights and privileges of Village A Muttadar of the Velagapalli Mutta in the Do B Rampa division of the Chodavaram Taluk of the Agency division comprising the villages marginally noted and situated within the following boundaries:—

North:—Musurumilli;

South:—Potaram of Polavaram zamindari;

East:—Musurumilli;

West:—Sitaram of Polavaram zamindari.

The conditions of your tenure are as follows;—

First—That you pay annually to the Sircar the following kists in such instalments as may from time to time be determined by the Collector :—

	Rs.
Kattubandi, including chigurupanny or Abkari tax	21
Local fund cess	21

Second—That you conduct yourself loyally and peaceably, affording every assistance to the Sircar in maintaining quiet and order by giving timely information of any disturbance or offence against the Law, and apprehending and delivering up to the authorities, robbers, rebels and other bad characters.

Third—In consequence of the assumption by the State of the management of the forests situated in your Mutta, a sum of Rs. 200 will be granted each year to you under G.O. No. 433, dated 20th June 1894.

Fourth—Should you fail in any of these conditions your Mutta is liable to be resumed and you and your people dealt with in such manner as may seem good to the Sircar : but if you faithfully observe them, you and your heirs will live happily in the enjoyment of your Mutta under the protection of the Sircar.

12th March 1922

C. B. COTTERELL,
Agency Commissioner

APPENDIX D.

STATEMENT OF RAINFALL

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
<i>Cholavaram.</i>													
1870	0'30	...	1'15	1'10	0'97	3'40	7'71	0'55	11'21	6'93	2'70	...	36'02
1871	0'40	1'00	2'70	1'50	1'65	6'50	9'35	3'10	8'74	2'75	0'93	0'05	38'97
1872	0'90	2'30	4'96	7'65	8'30	15'16	9'58	1'45	0'30	49'45
1873	0'30	2'55	2'35	10'20	3'72	5'07	5'70	1'25	0'60	31'74
1874	0'90	0'85	1'05	3'20	6'63	2'20	12'70	8'45	0'20	...	37'20
1875	0'40	...	...	0'20	3'30	1'50	10'20	5'80	4'75	6'35	...	...	32'50
1876	0'20	0'50	5'35	2'65	5'80	10'75	4'25	1'90	0'60	...	32'00
1877	0'45	3'37	3'10	3'55	3'30	2'40	2'62	5'60	4'15	4'15	...	...	33'09
1878	0'20	2'15	2'15	5'30	7'75	11'05	8'85	2'00	2'60	0'50	50'55
1879	1'40	8'00	7'90	...	...	6'10	4'80	...	28'20
1880	No record.		...	...	...	...	...
1881	3'00	1'20	12'75	3'30	0'30	1'00	...	21'54
1882	4'36	...	0'93	10'60	1'00	3'90	1'70	22'49
1883	1'40	4'60	2'85	4'60	4'80	4'35	1'00	...	27'60
1884	2'65	5'60	5'70	5'60	3'45	...	...	24'30
1885	2'50	8'90	7'50	0'60	...	26'40
1886	11'10	...	9'00	1'50	13'00	1'70	1'00	46'68
1887	1'00	1'00	7'10	4'75	5'85	5'00	3'30	2'40	...	30'40
1888	5'60	5'10	2'80	4'70	4'50	0'30	5'80	...	28'80
1889	2'60	4'30	9'40	10'30	12'20	9'50	...	...	48'30
1890	0'30	0'80	12'30	8'70	0'20	4'80	4'10	...	...	31'20
1891	2'20	4'90	4'60	9'00	...	...	...	20'70
1892	2'60	15'41	10'16	7'99	12'55	...	...	48'71
1893	...	0'30	...	4'92	1'86	12'66	9'87	12'69	22'47	12'23	9'02	...	86'02

STATEMENT OF RAINFALL—cont.

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
<i>Cholavaram—cont.</i>													
1896	1'85	22'25	12'02	5'15	...	0'50	...	41'77
1897	...	0'20	0'98	1'73	4'21	4'40	11'92	12'14	14'57	16'10	4'00	...	70'25
1898	...	3'00	...	0'82	1'50	7'14	9'31	6'50	8'74	8'59	1'53	...	47'63
1899	...	0'50	0'10	6'78	3'89	4'95	6'70	3'60	10'31	1'18	...	1'03	39'04
1900	0'76	1'28	3'75	2'61	8'43	8'73	10'03	7'57	1'00	...	44'66
1901	...	0'63	2'45	1'02	3'68	4'28	8'60	16'85	8'27	6'71	3'28	...	55'77
1902	0'45	2'58	2'80	0'63	12'91	10'19	11'48	6'35	2'25	0'10	49'74
1903	...	0'52	...	1'89	3'86	3'00	13'49	9'94	11'00	13'26	5'52	...	62'48
1904	0'09	4'93	3'92	...	4'14	3'88	9'60	...	0'34	32'47
1905	...	0'37	0'38	4'44	2'40	3'60	1'06	2'58	6'30	1'56	1'30	...	29'17
1906	...	0'14	0'74	...	0'41	12'90	...	13'72	5'74	2'12	0'09	1'50	44'62
1907	...	0'31	...	2'14	2'43	0'80	11'80	7'80	3'45	...	2'50	1'70	37'61
1908	...	5'11	...	1'80	4'40	3'08	15'52	13'72	8'08	3'46	1'30	...	56'97
1909	6'84	...	7'79	12'03	11'97	3'70	1'10	...	0'85	44'28
1910	0'36	1'00	...	7'44	10'86	8'90	10'70	19'50	2'05	...	60'90
1911	1'98	2'22	10'69	7'51	6'06	8'13	3'90	3'00	5'25	48'74
1912	...	0'79	...	0'45	4'63	3'07	19'90	9'58	10'82	3'85	0'69	...	53'78
1913	...	0'10	...	0'65	3'40	12'01	10'51	4'80	5'60	5'04	...	0'50	42'61
1914	2'06	3'09	6'93	8'42	12'79	11'25	1'77	0'28	...	46'59
Total	9'67	12'75	18'22	53'07	88'75	236'04	373'15	327'48	342'61	272'68	80'77	15'38	1,830'57
	0'22	0'29	0'41	1'21	2'02	5'36	8'48	7'44	7'79	6'20	1'83	0'35	
Average
1870—79	...	0'92	...	...	3'23	...	29'07	...	...	8'38	...	...	41'60
1881—1914

58

1915	...	...	0.58	1.04	3.18	2.82	3.29	8.12	8.41	5.70	9.47	8.82	14.31	...	65.80
1916	...	...	...	...	...	1.30	5.18	9.12	15.13	10.42	13.93	18.73	6.05	...	79.86
1917	...	...	...	2.53	0.08	2.67	4.53	13.50	7.73	7.93	26.96	12.49	3.57	0.36	83.15
1918	...	...	5.05	...	...	1.80	3.16	8.41	3.92	7.32	7.42	3.64	2.58	0.22	43.92
1919	...	...	0.04	...	1.02	4.69	3.04	7.41	14.32	7.90	15.23	11.67	4.54	0.20	70.10
1920	...	...	0.03	...	...	0.15	3.1	2.88	2.26	4.88	15.63	6.79	0.35	...	36.44
1921	...	...	0.30	...	...	1.20	1.9	3.58	12.52	16.65	8.76	4.50	1.40	...	50.88
1922	...	...	...	...	...	1.93	7.00	15.86	8.62	11.36	8.94	12.97	2.31	...	68.99
1923	...	...	...	0.48	...	0.17	...	2.46	10.69	5.48	8.37	2.87	1.58	...	78.44
1924	...	...	...	...	...	0.32	2.09	1.54	13.11	11.08	13.67	11.88	11.27	...	64.96
1925	...	...	...	...	...	1.56	8.40	7.33	14.99	11.51	5.82	8.40	1.39	...	59.40
1926	...	...	0.41	...	3.26	1.35	3.18	2.88	16.22	7.91	5.82	1.67	...	...	42.70
1927	...	...	...	...	4.13	1.13	1.92	6.77	8.14	7.04	7.69	1.04	6.83	...	44.69
1928	...	...	...	...	1.06	2.97	1.75	5.37	12.40	4.91	9.62	10.99	1.40	...	50.47

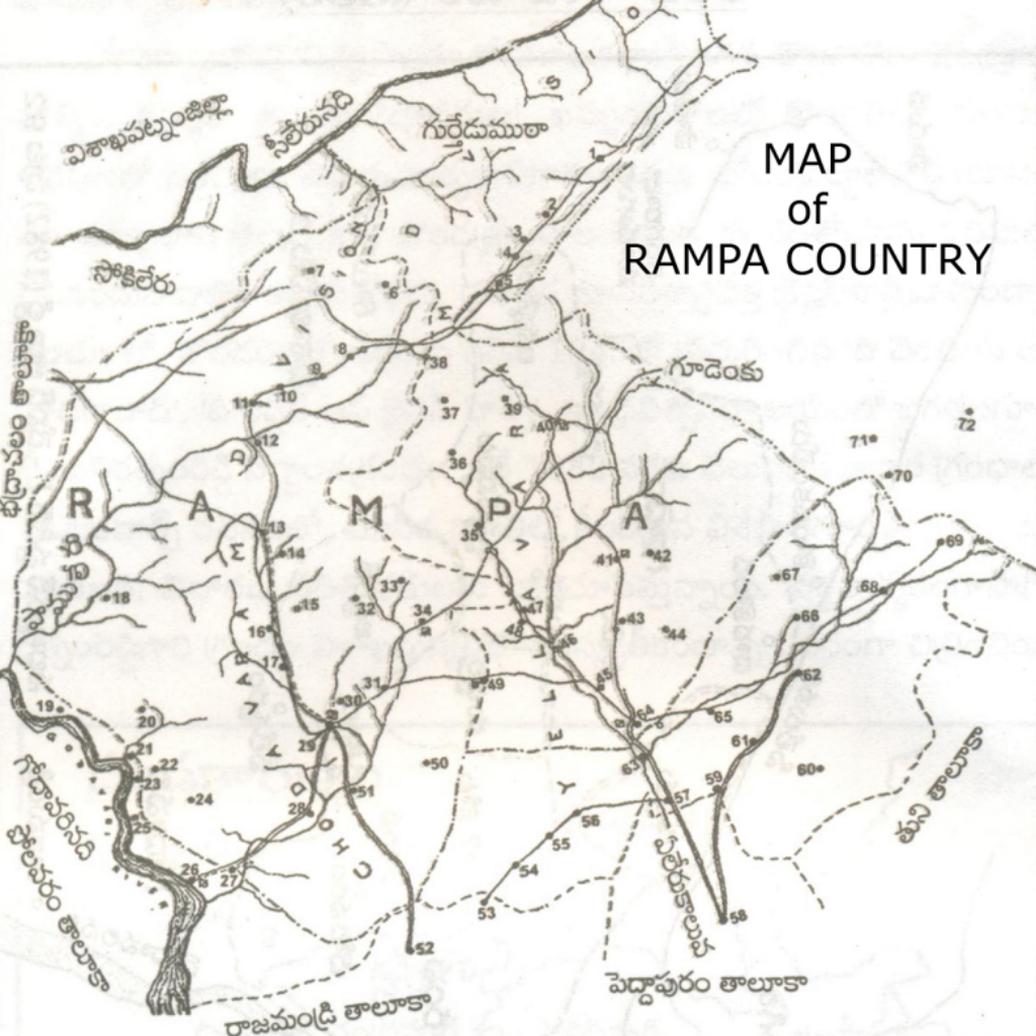
Attatigala (Yellavaram).

1894	...	...	...	...	...	No record.			...	6.52	18.25	1.35	...	...
1895	...	...	...	...	...	4.34	2.00	7.46	10.36	9.82	11.27	13.49	1.30	...	60.04
1896	...	...	...	...	0.35	...	2.33	2.96	8.68	6.20	5.08	0.30	0.70	...	26.60
1897	...	...	...	...	0.87	0.83	2.22	2.77	6.76	15.83	10.95	12.66	2.39	...	55.28
1898	...	...	...	2.60	...	0.20	1.85	5.63	6.31	3.28	6.15	5.92	3.70	...	35.64
1899	...	...	...	0.07	2.35	5.20	2.06	4.55	0.99	5.00	6.00	2.12	...	...	28.34
1900	...	...	...	...	0.29	2.47	4.86	3.82	6.48	8.00	14.42	9.91	1.92	...	52.17
1901	...	...	2.90	2.25	1.00	4.95	6.05	3.45	8.07	13.55	4.31	7.43	3.56	0.05	57.58
1902	...	...	...	...	...	5.31	2.25	2.18	10.45	8.38	20.56	7.23	2.60	...	58.96
1903	...	...	...	...	...	...	5.85	5.30	10.72	7.00	5.91	9.52	4.01	...	48.31
1904	...	...	...	...	...	1.00	6.57	4.86	5.84	3.53	3.05	11.85	...	0.30	37.00
1905	...	...	0.58	4.31	4.73	3.66	2.96	3.82	9.06	10.84	2.64	0.75	...	...	44.25
1906	...	...	0.60	0.51	0.24	0.28	13.01	7.39	15.60	10.92	0.44	...	1.70	...	50.69
1907	...	...	0.58	4.63	6.96	0.47	13.28	10.47	8.20	4.29	1.00	2.16	0.40	...	52.44
1908	...	...	2.08	...	...	1.60	4.45	2.51	10.72	13.07	11.77	0.32	...	...	46.52
1909	...	...	...	...	...	3.20	0.15	3.45	9.03	11.39	7.88	1.50	1.65	...	38.15
1910	...	...	...	...	...	4.17	1.01	6.03	9.84	18.62	20.98	14.96	2.00	...	77.61
1911	...	...	...	0.45	2.98	2.16	11.42	5.81	3.15	10.35	3.36	4.75	0.93	...	45.36
1912	...	...	0.20	...	...	1.78	3.26	1.15	14.94	10.51	9.57	3.56	0.65	...	45.62
1913	...	...	...	...	...	0.39	3.77	7.90	7.45	3.99	6.14	8.70	0.12	...	38.46
1914	...	...	0.13	...	...	1.23	1.02	7.24	6.71	8.15	17.16	2.50	...	...	44.14
Total	...	...	4.08	7.01	14.76	51.58	56.27	111.93	160.84	183.14	197.60	119.41	32.26	3.38	943.16
Average, 1895—1914...	...	...	0.25	0.35	0.74	2.58	2.81	5.60	8.04	9.16	9.88	5.97	1.61	0.17	...
				1.34			5.39			32.68			7.75	*	47.16

STATEMENT OF RAINFALL—*cont.*

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
1915	0.45	1.00	2.95	4.20	1.36	5.91	7.03	4.58	8.15	7.44	11.10	...	54.17
1916	...	...	...	7.50	3.20	13.77	20.14	20.76	16.60	13.96	6.23	...	102.16
1917	...	3.85	2.30	2.97	4.42	9.81	3.31	10.42	15.81	8.95	3.39	...	85.23
1918	2.03	...	0.10	0.95	2.45	9.88	4.72	7.61	2.58	1.85	1.87	0.55	34.59
1919	1.10	0.12	...	9.46	10.77	8.72	29.26	14.84	21.54	7.21	5.52	0.47	109.01
1920	0.66	0.39	...	9.95	4.41	3.99	3.70	4.80	4.63	6.82	0.25	...	39.60
1921	4.65	...	0.20	3.35	0.39	3.17	6.58	8.45	6.58	4.95	0.57	...	38.89
1922	0.93	...	0.15	0.38	3.14	6.91	6.27	5.47	3.87	5.92	1.69	...	34.79
1923	...	4.13	2.17	0.33	2.33	2.12	6.15	3.41	12.33	10.11	8.36	...	51.44
1924	...	...	...	2.40	2.64	2.90	10.92	9.00	15.52	9.81	4.90	...	58.09
1925	...	...	...	0.95	8.37	11.71	14.98	6.42	6.44	3.89	0.86	...	53.65
1926	0.15	...	3.59	2.73	2.26	2.47	17.49	6.54	6.72	4.30	...	...	46.25
1927	...	0.12	4.21	1.67	3.12	8.50	7.49	9.29	9.06	4.16	6.22	...	53.84
1928	...	...	...	1.09	2.79	7.95	15.27	1.42	8.15	14.35	0.36	...	51.38
1929	...	1.11	0.80	1.20	2.48	10.69	7.00	5.64	4.65	5.85	...	...	38.70
1930	...	2.05	2.55	0.30	3.37	10.13	3.30	4.57	5.42	...	...	...	31.69
Total	10.03	12.77	19.02	49.46	57.50	118.63	163.61	123.22	148.05	109.57	51.32	1.02	863.48
Average, 1915—1930...	0.63	0.80	1.19	3.09	3.59	7.41	10.23	7.70	9.25	6.85	3.20	0.06	53.34

MAP of RAMPA COUNTRY



విశాఖపట్నంజిల్లా

స్వీరునది

గుర్రేడుముతా

సోకిరేరు

గూడెంకు

R A M P A

గోదావరినది
కొలవరం తాలూకా

తుని తాలూకా

రాజమండ్రి తాలూకా

పెద్దాపురం తాలూకా

పిల్లకాలూబ