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सदस्य-सचिव
राष्ट्रीय पिछड़ा वर्ग आयोग
भारत सरकार
त्रिकूट-१, भीकानजी कामा प्लेस, नई दिल्ली - ११००६६

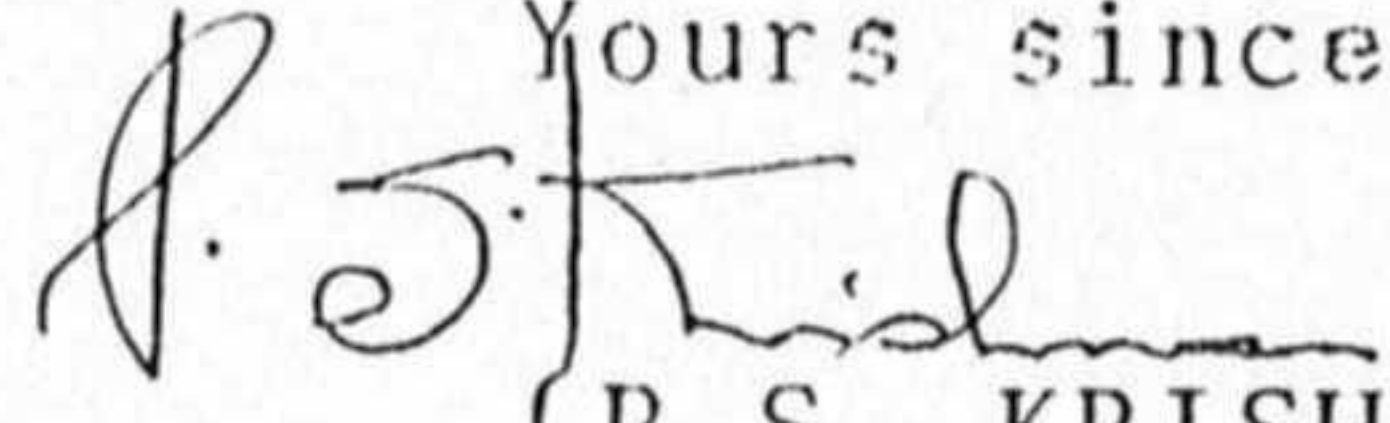
Member - Secretary
National Commission for Backward Classes
Government of India
Trikoot - 1, Bhikaiji Cama Place, New Delhi - 110 066

NCBC Advice No. A.P. 51/99

03. 08. 1999

Dear Smt. Das,

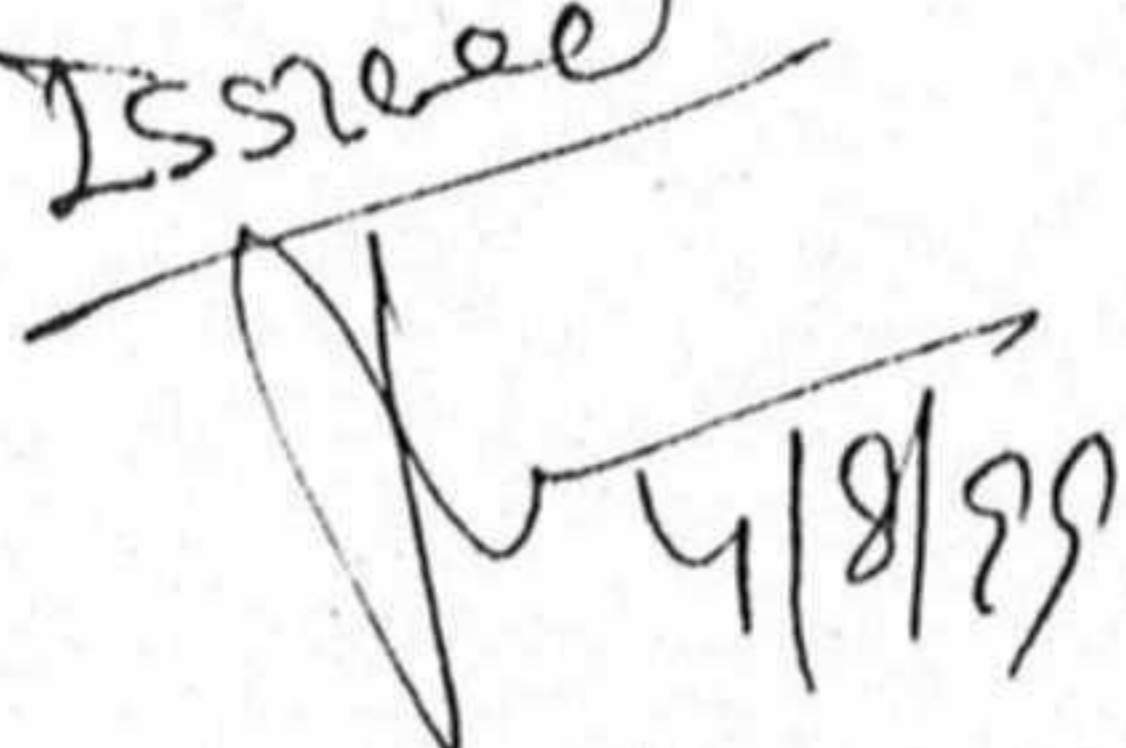
I am sending herewith the Advice of the National Commission for Backward Classes under Section 9(1) of the NCBC Act, 1993 for the Inclusion of "Yellapu/Yellapondlu" as synonyms of "Yellapi" in the Central List of Backward Classes for Andhra Pradesh, duly authenticated, for necessary action by the Central Government under Section 9(2) of the Act.

Yours sincerely

(P.S. KRISHNAN)

Encl: As stated

Smt. Asha Das
Secretary
Ministry of Social Justice & Empowerment
Shastri Bhavan
NEW DELHI

O/c

Issued

4/8/99

NATIONAL COMMISSION FOR BACKWARD CLASSES

Andhra Pradesh Bench

Findings

Per Shri P.S.Krishnan, Member-Secretary

Case: Request for Inclusion of "Yellapu, Yellapondlu" as synonyms of Yellapi in the Central List of Backward Classes for Andhra Pradesh

I. Request

This case arises from the Request made to this Commission by A.P. Yellapi Social, Cultural, Educational Sangam (H.No. 1-9-276, Adikmet, Hyderabad - 500044) for the Inclusion of "Yallapu" and "Yellapondlu" as synonyms of "Yellapi", which is already included in the Central List of Backward Classes for Andhra Pradesh.

II. Public Hearing

2. A two-Member Bench of the this Commission consisting of Shri P.S.Krishnan, Member-Secretary and Shri Sahu Akshay Bhai, Member held a Public Hearing in respect of this Request at Hyderabad on 24. 05. 1997. At the Public Hearing, the State Government was represented by Shri L.Shafiquzzaman, Secretary in charge of Backward Classes Welfare, Shri R. Kodandarama Reddy, Commissioner for Backward Classes Welfare, Shri Chandrasekhara Rao, Joint-Director, BC Welfare and other officers in the office of the Commissioner for Backward Classes Welfare. The A.P. Yellapi Social, Cultural, Educational Sangam was represented by its General-Secretary Dr. V. Sadananda Rao, T. Bheem Sen, Advocate and some others.

3. During the Public Hearing, Shri I. Narsing Rao representing

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the A.P. Backward Classes (Group A) Welfare Committee, Shri K. Mallesh Kumar, representing the A.P. Backward Classes Reservation Protection Centre, Karim Nagar appeared before the Bench and stated their objection to the inclusion of Yellapu and Yellapondlu in the Central List of BCs for Andhra Pradesh. Letters of objection were also submitted on behalf of the Andhra Pradesh State Backward Classes Employees' Welfare Association, Andhra Pradesh Gangaputra Sangam and Andhra Pradesh Nayee Brahmin Employees Cultural and Welfare Association, Hyderabad.

III. Facts

4. "Yellapi" is included as a synonym of 'Valmiki, Boya' in the first-phase Central List of Backward Classes for Andhra Pradesh, notified by the Govt. of India in 1993 on the basis of the principle of commonality (ie by inclusion in the Central List of castes/communities which were commonly found included in both the Mandal Commission's List for AP and the State Government's List of BCs that existed at that time), as follows:-

"23. Valmiki
Boya
(Boya,
Bedar,
Kirataka,
Nishadi,
Yellapi,
Pedda Boya),
Talayari,
Chunduvallu"

The corresponding entries in the State Government's List and the Mandal Commission's List for AP are as follows:-

(i) State Government's List

"Group-A"

"Aboriginal tribes, Vimukta Jathis, Nomadic and Semi-Nomadic

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Tribes, etc."

"24. Valmiki, Boya (Boya, Bedar, Kirataka, Nishadi, Yellapi, Pedda Boya), Talayari and Chunduvallu)"

(ii) Mandal Commission's List for AP

"277. Valmiki Boya (Boya, Bedar, Kirataka, Nishadi, Vellapi, Pedda Boya), Talayari and Chundu Vallu"

["Vellapi" in the Mandal List is obviously a spelling error for "Yellapi"]

"Yellapu" and "Yellapondlu" are not included in the first-phase Central List of BCs for Andhra Pradesh because they were not included in both the Mandal List for AP as well as the State Government's List of BCs and therefore did not satisfy the criterion of "commonality".

5. The Government of Andhra Pradesh (Backward Classes Welfare Deptt) by its G.O. Ms. No. 61 dated 5th December 1996 has clarified that 'Yellapu' and 'Yellapi' are one and the same and that 'Yellapu' is a synonym of 'Yellapi' caste occurring at Sl.No. 24 under Group-A of the existing State Backward Classes List. The background and the grounds for the issuance of this order is given in the G.O. as follows:-

".....

The Collector of Karimnagar district, through his letter No. C4/5260/93, dt. 16.1.1995, stated that a number of applications have been filed in various Mandal Revenue Officers' offices in the district for issue of 'Yellapu' caste certificates on the ground that both the 'Yellapi' and 'Yellapu' are one and the same and sought a clarification from the Government, as to whether 'Yellapi' caste can be equated with the 'Yellapu' caste.

On receipt of the Karimnagar district Collector's letter Government referred the matter on 20.3.1995 to the A.P. Commission

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for Backward Classes for advise under Section 9(2) of the A.P.C.B.C. Act 1993.

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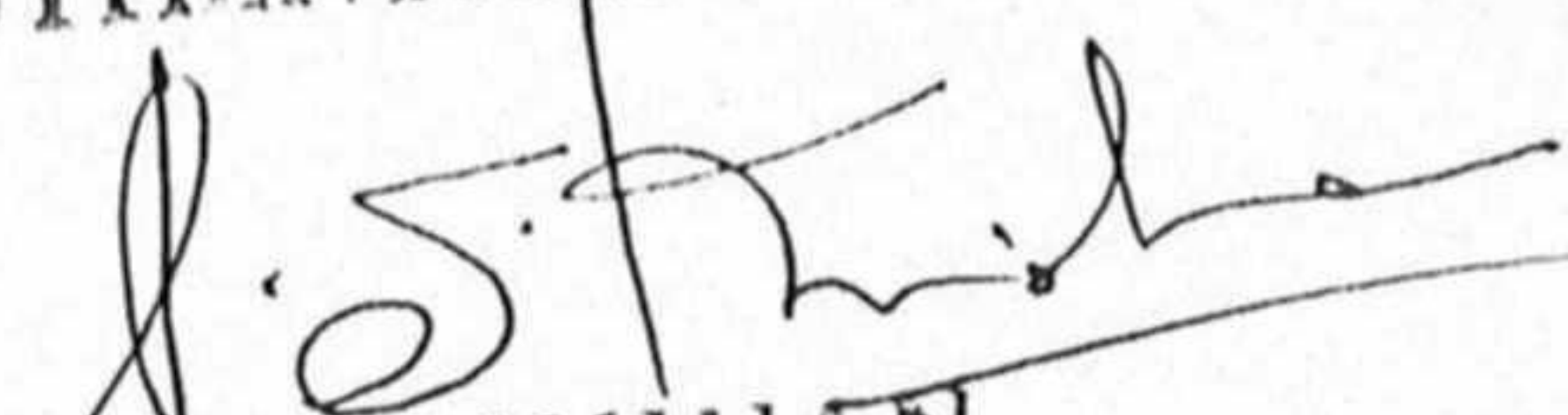
After examining various representations, objections and suggestions received, after holding the public sittings and after recording the oral evidence, the Backward Classes Commission has furnished its report to the Government on 13.6.1996 making the following recommendations.

- (1) to delete the term 'Yellapi' occurring at Sl. No. 24 of Group-A of the existing list of Backward Classes and
- (2) 'Yellapu' in Telengana Region was a separate and a distinct caste and is not a synonym of 'Yellapi' of Sl.No. 24 of Group-A of the existing list of Backward Classes.

The above recommendations of the Commission, are inter-related.

The Government have carefully examined the report dt. 13.6.1996 of Backward Classes Commission with reference to connected records and in the light of the relevant judgements of Hon'ble High Court of Andhra Pradesh and Honourable Supreme Court of India and consider that the Anantharaman Commission constituted by the Government of Andhra Pradesh in 1969, after detailed inquiry/investigation, made recommendations with regard to the educationally and socially Backward classes in the State of Andhra Pradesh. Accepting the recommendations of the Anantharaman Commission in toto, G.O. Ms. No. 1793, Education, dt. 23.9.1970 was issued including several castes in the list of educationally and socially Backward Blasses, one of them being Valmiki, Boya (Boya, Bedar, Kirataka, Nishadi, Yellapi, Pedd Boya), Talayari and Chunduvallu, as Backward Classes caste at Sl.No. 24 under Group-A of the list of Backward Classes. The existing list of Backward Classes in Andhra Pradesh, has got validity till the academic year 200-2001 A.D. Further, G.O. Ms. No. 1793, Education, dated 23.9.1970 was upheld by the Honourable Supreme Court of India in the 'State of Andhra Pradesh Vs. S.V. Balaram' (AIR 1972: SC. 1375).

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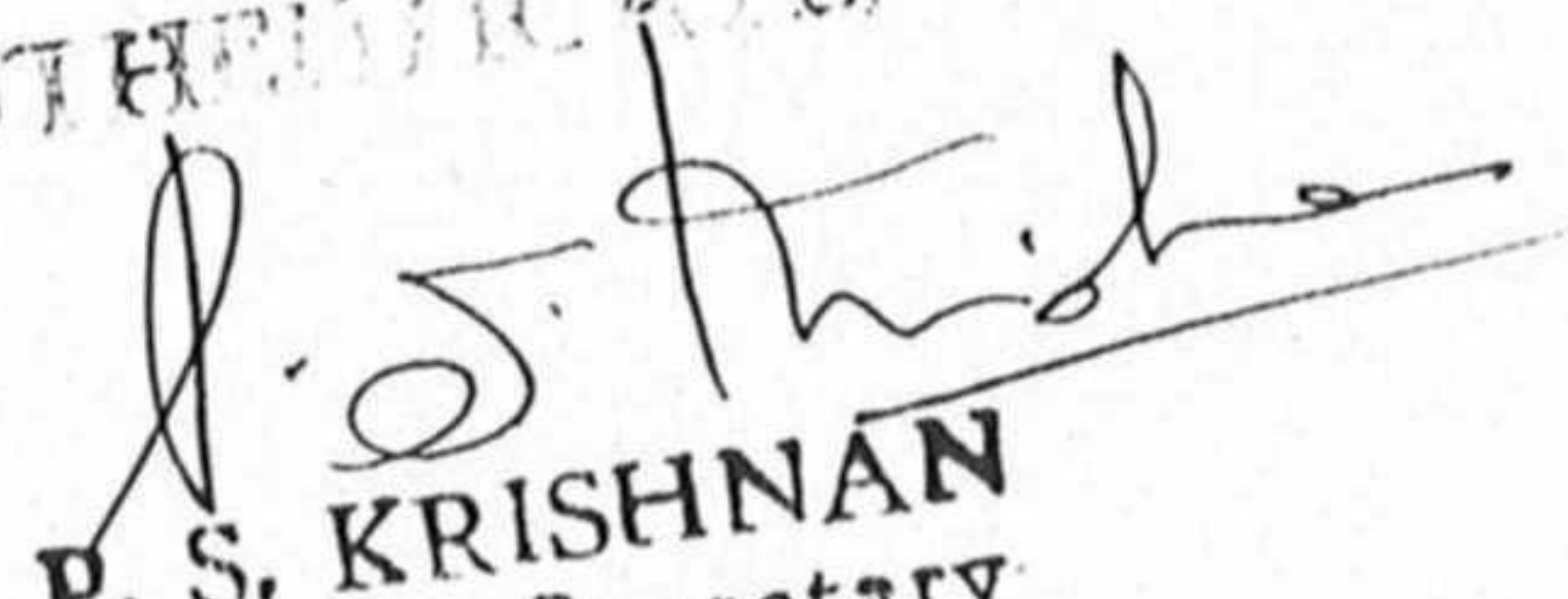
The Honourable High Court of Andhra Pradesh in its order dated: 15th October, 1996 in W.P. No. 12053/92, quashed the Government Memo. No. 1195/J1/87-1, dated: 26.12. 1987 wherein the Telengana District Collectors were directed not to issue Backward Classes Certificates to any person as belonging to Yellapi or Yellapu community. The effect of the quashing the Government Memo is that the Yellapi community throughout the State is considered as Backward Classes under Group-A and the persons belonging to that community are entitled to Backward Classes Certificates. The authorities concerned should not refuse to issue the Backward Classes Certificates on the ground that the seekers hail from the Telengana area.

In view of the above, the recommendation of the Backward Classes Commission to delete the term 'Yellapi' occurring at Sl. No. 24 of Group-A of the existing list of Backward Classes is not acceptable to the State Government.

With regard to the recommendation No. 2 the Government observe that the Census of 1961, Government of India Volume-II, part V-B Ethnographic notes on 'Boya' states that Boya is a Denotified tribe in Andhra Pradesh, that this community is known by different names such as Valmiki, Chundinayakulu, Donga, Boyas, Doras, Gentu, Gurikara, Kalawathila Boyas, Kavalivaru, Kirata (Kiratakas), Mondi Boya, Nayakulu (Naidu), Nishadas, Sabari, Sunkalamma Boya, Talari and Yellapu or Ellapi (day dacoits) perhaps in view of their different occupations in different parts of the State. The various terms mentioned above are synonymous. They denote one and the same community and marriage alliances are accepted among them.

Several elected representatives of the public, past and present, belonging to different political parties have made representations to the Government that 'Yellapi' caste in Telengana Region exists; that it is socially, educationally and economically Backward Class and that 'Yellapi' caste is also known by different synonyms Yellapu, Yellapondlu.

Further, the Hon'ble High Court in its order dated 15th

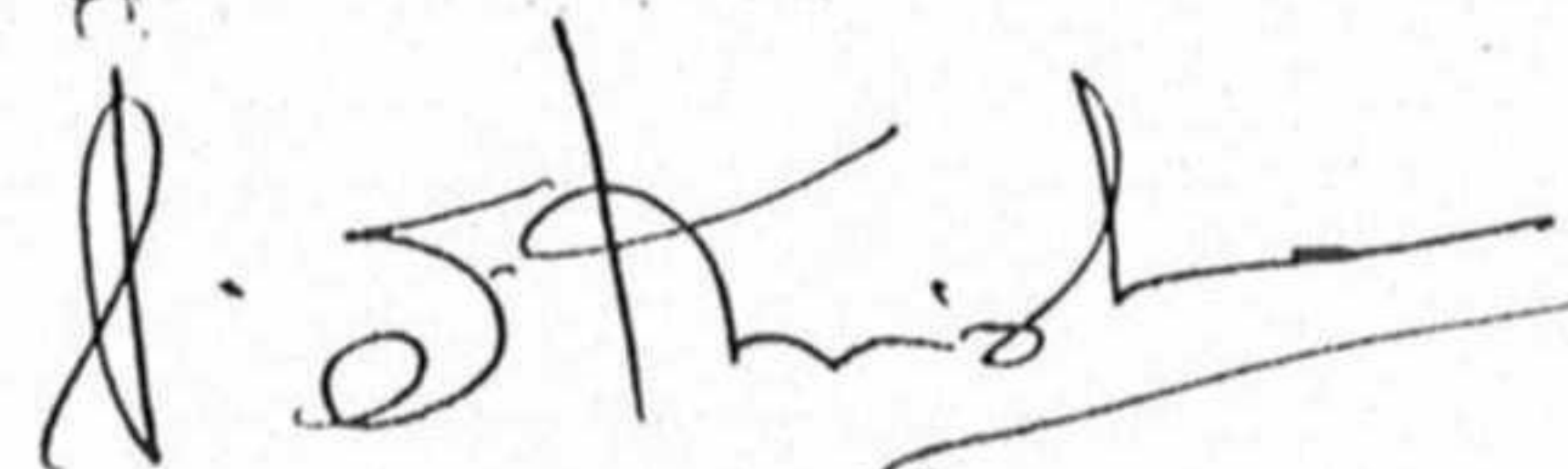

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October, 1996 in W.P. No. 12053/92 has observed that there is no finding recorded by the Ananatharaman Commission that the members of the "Yellapi" community are not found in other parts of the State excepting the Rayalaseema and Nellore districts.

In view of the above, Government consider that there is enough material before the Government to come to the conclusion that 'Yellapu' and 'Yallapi' are one and the same caste and that 'Yellapu' is a synonym of 'Yellapi' caste occurring at Sl.No. 24 under Group-A of existing Backward Classes List."

6. The request-making A.P. Yellapi Social, Cultural, Educational Sangam in different representations has inter alia submitted that the persons of Yellapi community is also called as Yellapu or Yellapulu. The community is mainly found in Karimnagar district and also in some parts of Adilabad, Nizamabad, Medak and Warangal and other districts of Andhra Pradesh. The word 'Yellapi' or Yellapu is being used while calling in singular form, while the word 'Yellapulu' is being used in general. While calling in Urdu the word being used and mentioned is 'Yellap'. Hence the words Yellapi, Yellapulu, Yellapu and Yellap are for the same community. As the caste people were accustomed to committing robbery in the day time the names 'Yellapulu', 'Yellapu' or 'Yellapi' (day dacoits) were given. According to another version, to control these people engaged in robbery, the ruler appointed them as soldiers in the borders and hence they were called a "YELLANU APU VALLU" from which names 'Yellapu' or 'Yellapi' arose, the meaning of 'Yella' being "border". Yellapi or Yellapu and Valmiki, Boya are one and the same caste/community which is known by different names as is evident from the Census of India, 1961, Volume II, A.P. Part V-B(8).

7. The Sangam has further submitted that there is no any other Yellapu or Yellapi community in the State. It is also stated that the State Govt.'s G.O. Ms. No. 1793 of 1970 included "Yellapi" as a backward community in Group A "without specifically mentioning that the community is found only in particular region,


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caste people have submitted their land-ceiling papers to the Revenue Department. Yellapus have got marital relations with Reddy, Velama etc. which reveals that they are exogamous and are socially developed. By taking advantage of the similarity in pronounciation between the words Yellapi and Yellapu they are trying to enter the BC List through the back door, but in fact there is a sky gap in their social and economic conditions. In future, they may even claim to be included in SCHEDULED TRIBE list by taking advantage of the word Valmiki.

9. The grounds raised by the other Organisations/Associations who have made objection to the inclusion of "Yellapu, Yellapondlu" are similar. In sum, according to the objectors, Yellapu/Yellapondlu is a socially and economically advanced caste/community and it is not the same caste/commnity as "Yellapi" which is already included in the State and Central Lists.

10. The Andhra Pradesh Yellapi (Yellapu) Social, Cultural and Educational Sangam, which has made the Request for Inclusion of "Yellapu/Yellapondlu" has, in support of their claim that Yellapu is the same as Yellapi, furnished an extract from "The Census of India 1961, Volume II Andhra Pradesh Part V-B(8) Ethnographic Notes on Yerukula or Koracha, Boya, Nirshikaris and Pardhis and Balasanthosha)" wherein it is written about "Boya" as follows:-

"Boya is a denotified tribe in Andhra Pradesh. It is surveyed from the Ethnographic point of view at Madukasira, Ravulapalem in Dharmavaram taluk of Anantapur district and in Kurnool in October and December, 1962 respectively. This community is known by different names such as Valmiki, Chundinayakulu, Donga Boyas, Doras, Gentu, Gurikara, Kulawathila Boyas, Kavalivaru, Kirata (Kiratakas), Mondi Boya, Nayakulu (Naidu), Nishadas, Sabari, Sunkulamma Boya, Talari and Yellapu or Ellapi (day dacoits) perhaps in view of their different occupations in different parts of the State. The various terms mentioned above are synonymous; they denote one and the same community and marriage alliances are

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accepted among them.

During case studies in Kurnool district, it was stated by Mr. Y.V. Subbaiah Naidu, Organiser, Andhra Pradesh Valmiki Association that Boyas are called by different names. These names are either derived from their own theory of origin or from their occupation or by their nature of residence or behaviour. There are different theories regarding their origin."

11. The Report of the Backward Classes (Anantharaman) Commission, based on which the A.P. State List was originally prepared, contains the following regarding "Valmiki(Boya)":—

"This is a Telugu hunting caste which lives mostly in hills and outside inhabited places in temporary huts. This community is also known as Bedar, Kirata, Nishadi, Yellapi, Pedda Boyas and Talari and Chunduvallu.... They are adepts in hunting. They also collect honey combs from the crevices of overhanging rocks. In Rayalaseema, they have a bad name and many were on police records as habitual thieves and house breakers. This is an ex-criminal tribe and is now included in the list of Vimukthajatis.

A majority of them are now agriculturists or are engaged under Government as Constables, peons, village watchmen (Talaries) etc. They are economically backward... They do not employ Brahmins for religious purposes. Brahmins, are, however, consulted for fixing auspicious time for marriage. Divorce is permitted. A divorced woman is treated as a widow. A widow is not permitted to remarry..... They are mostly concentrated in Rayalaseema, and Nellore districts. The population as projected from the census reports is 6,37,187 in Andhra area.

Having regard to their low social status, poverty and educational backwardness, the Commission considers that this community as a whole is socially and educationally backward."

12. Ethnographic accounts of Thurston & Rangachari (Castes and Tribes of Southern India) and L.K. Ananthakrishna Iyer (Mysore Tribes and Castes) describe "Valmiki/Boya/Bedar" as a community of

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traditional hunters. L.K. Ananthakrishna Iyer mentions that, "Their early habits fitted them well for the army, of which in later times they became a most important element. They were largely employed in the rank and file of the hosts of the Vijayanagar Empire. They gradually spread south, and by the time of Hyder Ali, they not only constituted the pick of his troops, but many of the caste had set themselves up as petty chiefs known as Palygers who had also men of the same caste in their armies." Edgar Thurston writes that, "In some districts, there are still Boya poligars, but, as a rule, they are poor, and unable to maintain any position. Generally, the Boyas live at peace with their neighbours, occasionally only committing a grave dacoity(robbery)." Thurston further writes that in Kurnool district they "are a hard-working, industrious people, who have become thrifty by dint of their industry, and whose former predatory habits are being forgotten. Each village, or group of villlages, submits to the authority of a headman, who is generally termed the Naidu, less commonly Dora as chieftain. In some parts of Kurnool, the headmen are called Simhasana Boyas...." While, Thurston & Rangachari's and L.. Ananthakrishna Iyer's accounts do not specifically mention Yellapi as a synonym of Valmiki/Boya/Bedar, they also do not describe any other caste/community by the name "Yellapu".

13. The existence of the community known as Boya in Telengana area, which was a part of the erstwhile Hyderabad princely State, is attested to independently also by Syed Siraj Ul Hassan in his ethnographic account 'The Castes and Tribes of H.E.H. The Nizam's Dominions' which is as old as 1920, in the following words:-

"Bedar, Bendar, Berad --- the great hunting and agricultural tribe of the Carnatic, identical with the Boyas of Telingana and the Ramoshis of the Marathwada. They call themselves Kanayamkula 'descendants of Kanayam', Dhorimkulam 'children of chiefs' and Valmika Kshatriyas 'Kshatriyas descended from Valmiki'. They are a wild and fierce looking people, of coarse features and dark

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complexion, and bear an evil reputation as highway robbers and dakaites. Their predatory habits have been greatly repressed, and they are now largely employed as village watchmen.

.....

The social status of the Bedars is not very easy to define. The great Zamindars and Rajas occupy an eminent position in the caste and are looked upon with respect, while even the touch of the Ramoshi Bedars is regarded as unclean. Village wells are open to them for water and temples are open to them for worship. Concerning their diet they have few scruples -- eating beef, pork, fowl, jackals, rats, lizards, wild cats, in short all animals except snakes, dogs and kites. They eat carrion and indulge freely in spirituous and fermented liquors. They do not eat the leavings of any caste.

The Bedars believe their original occupation to be hunting and military service. Peaceful times and the introduction of game laws have compelled them to take to agriculture. They are also employed as village watchmen and messengers and discharge their duties faithfully. As agriculturists, a few have risen to the position of great landlords and jagirdars. The bulk are either occupancy or non-occupancy ryots or landless day-labourers."

This account also attests to the distribution of the caste/community in "Hyderabad City, Atrafi Balda, Warangal, Karimnagar, Adilabad, Medak, Nizamabad, Mahbubnagar, Nalgunde", all of which are in the Telengana area, and in "Aurangabad, Bir, Nander, Parbhani, Gulbargah, Usmanabad, Raichur, Bidar". Thus, though the account is mainly centred around the community in Karnataka, it clearly shows that the community was existing in the Telengana area which is now part of the Andhra Pradesh State and earlier, along with the parts of the present Karnataka State and

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the Marathwada area of the Maharashtra State, constituted the former princely State of Hyderabad.

IV. Findings

14. On the consideration of submissions made by the Request-making AP Yellapi (Yellapu) Social, Cultural & Educational Sangam which has sought the inclusion of "Yellapu, Yellapu" as synonyms of Yellapi and by those who have stated their objection to the same and the facts referred to by the State Government in the GO dated 5th December 1996 as well as on the perusal of ethnographic literature and other information gathered by the Bench from knowledgeable and reliable persons, it is the Finding of the Bench that "Yellapu, Yellapondlu" is the same caste/community as "Yellapi" which is included in the State and Central List of BCs for Andhra Pradesh as a synonym of "Valmiki, Boya". No other separate caste/community by the name "Yellapu/Yellapondlu" exists in the State. The point mentioned by the objectors that the Yellapu caste/community in Telengana area is known as Naidu, Dora etc. cannot be taken to mean that they are a different caste/community from the Valmiki/Boya/Yellapi as the terms Naidu, Dora etc. are also applicable as titles to the headmen and chieftains of Valmiki/Boya/Yellapi as has been attested to by Edgar Thurston's account. There is no other evidence produced before the Bench by the objectors or otherwise available to the Bench to establish that "Yellapu/Yellapondlu" in the Telengana districts are a separate caste/community. It is the conclusion of the Bench that "Yellapu, Yellapondlu" should be included in the Central List of Backward Classes for Andhra Pradesh as synonyms of "Yellapi" at entry no 23 and after the addition of these synonyms

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Member
National
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the entry should read as follows:-

"23. Valmiki
Boya
(Boya,
Bedar,
Kirataka,
Nishadi,
Yellapi, Yellapu, Yellapondlu
Pedda Boya),
Talayari,
Chunduvallu"

Kshayam
30.07.99

P. S. Krishna
30.7.1999

V. Advice of the Commission

15. The Commission considered and agreed in full with the above Findings of the Andhra Pradesh Bench and decided to tender the following Advice to the Central Government under Section 9(1) of the NCBC Act, for necessary action by the Central Government under Section 9(2) of the Act:-

"Yellapu, Yellapondlu" be included in the Central List of Backward Classes for Andhra Pradesh as synonyms of "Yellapi" at entry no. 23 and after the addition of these synonyms, the entry be

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Member Secretary
National Commission
for Backward Classes

read as follows:-

"23. Valmiki

Boya

(Boya,

Bedar,

Kirataka,

Nishadi,

Yellapi, Yellapu, Yellapondlu

Pedda Boya),

Talayari,

Chunduvallu"

Kshayam
30.07.99

P. S. Krishna
30.7.99

K. S. Krishna
2.8.99

P. S. Krishna
2/8/99

P. S. Krishna
21/8/99

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