



# Chenchu World in Nallamala Forest

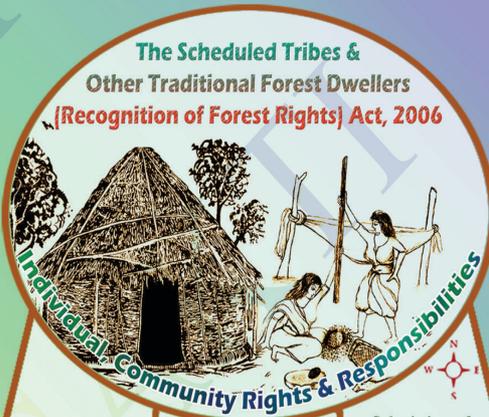
Traditional knowledge and problems of a PVT  
(Particularly Vulnerable Tribe) in A.P.



act:onaid

*Our Knowledge ! Our Territory !*





**Formation of habitation wise forest rights committees by gram sabha**



**Submission of applications with proofs & maps**

Submissions of applications with Identity cards (nativity & tribe) popular names of landmarks of the area. Proofs on the ground with type of use, persons on the 4 sides

**Evidences Archeological Anthropological, Census of India records, Settlement reports, Forest working plans & works of eminent anthropologists**

Maps with the traditional boundaries of the village with all the terms of as many landmarks known to the people  
Model: Census of India village monograph series 1965 for example Bairlutygudem census map

Forest department management is based on blocks, compartments, beats, sections, ranges where as the RoFR prescribes that traditional customary boundary is the basis.

**Development rights Roads, Electricity lines, Govt. buildings etc.**

After the recognition of rights is over, then only people can be rehabilitated from the core area with a payment of Rs.10 lakhs for rehabilitation, that too only with the consent of gram sabha

Kurnool dist. manual 1885  
The Chenchus Heimendorf 1943  
Census of India village monograph on Bairlutygudem  
The lands allotted to Chenchus and the ways and connections for the pilgrims approved by forest department 1932  
Social Ecology of Chenchus, Anilgupta 1982  
The Chenchus, Bhowmic 1990

**COMMUNITY RESOURCES**  
Dwelling site, religious place, dancing grounds, honey combs sites, tanks, ponds, bamboo, MFP, burial grounds, camping sites, historical places

**Tenurial Rights for the PVTs**

Bio diversity areas, areas of resources related to intellectual property rights



The responsibility of management of conservation of the habitat is the responsibility of the habitation level committees.



**Re submission of applications pending for want of extra information.**

Verification of applications and the contents on the ground by forest department.



**STATE LEVEL COMMITTEE**  
3 Officials + 3 MLAs. Commissioner tribal welfare is member convener  
Chief secretary presides  
Issues clarifications whenever necessary  
meets once in 3 months

**REVENUE DIVISIONAL COMMITTEE**  
3 Officials + 3 Panchyatraj members  
Revenue divisional officer presides  
Verifies the applications, recommends issue of title deeds, rejection of applications

**DISTRICT LEVEL COMMITTEE**  
3 Officials + 3 Panchyatraj members  
Dist. Collector presides  
Issues title deeds, decides the appeals

- The committees can put conditions on the use of community resources both seasonal & rotational.
- The forest department is not accepting claims for the lands not presently under cultivation. It should be clarified that the lands under shifting the cycle should also be recognised.



## NALLAMALA

### THE BLESSED SANCTUARY OF CHENCHUS - A TALE

One of the incarnations of God Vishnu, Narasimha, the lionman god, married Chenchu Lakshmi, taken her to Vaikunta, his celestial abode. He invited all the gods, friends etc., for the wedding feast. Chenchu Lakshmi came to know that none of her relatives, Chenchus were invited. In spite of Narasimha's persuasion that Chenchus may be invited when they go back to her land, Bhoolokam; Chenchu Lakshmi insisted. The Chenchus were invited. The feast started. Narasimha released a squirrel in the midst. Chasing it, Chenchu left the feast. Chenchu Lakshmi felt sad to their fate, who left the sumptuous feast for a squirrel. Narasimha consoled her that Chenchu will get one or other thing to eat although the year. They need not starve. The message of this lesson is relevant. Chenchu should be enabled to protect the habitat for his survival.



Temples of Narasimha with Chenchu Lakshmi are all over A.P. (See p.no.59)



Now Chenchu is forced to leave, where he was once undisputed lord.







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Chenchu World in Nallamala Forest

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**SAKTI**

305, Janapriya Abodes, Gandhinagar, Hyderabad - 80.

Ph: 040 - 66624787, Cell: 94414 27977

email: saktisrk@yahoo.com website: www.sakti.in

DTP: Uday Kumar  
Cell : 95333 85452

Printing:  
Akruthi Offset Printers,  
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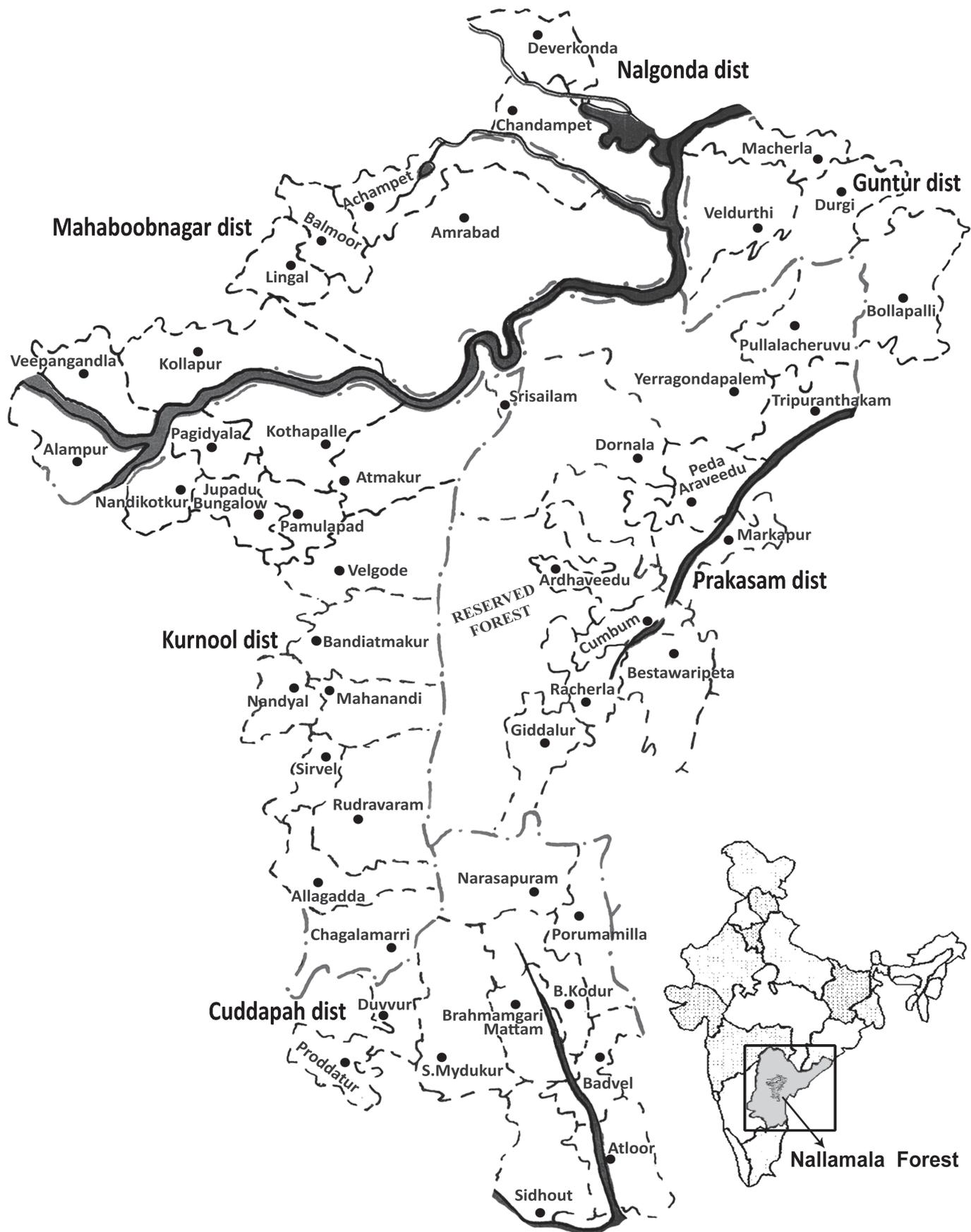
**Chenchu world in Nallamala Forest** is a documentation of traditional knowledge by Chenchus, a particularly vulnerable tribe in Andhra Pradesh in support of their community claims under "Recognition of forest rights act".

Published with the support of **ACTIONAID** by **SAKTI**, working for empowerment of Chenchu tribe.





# Mandals in Nallamala Forest

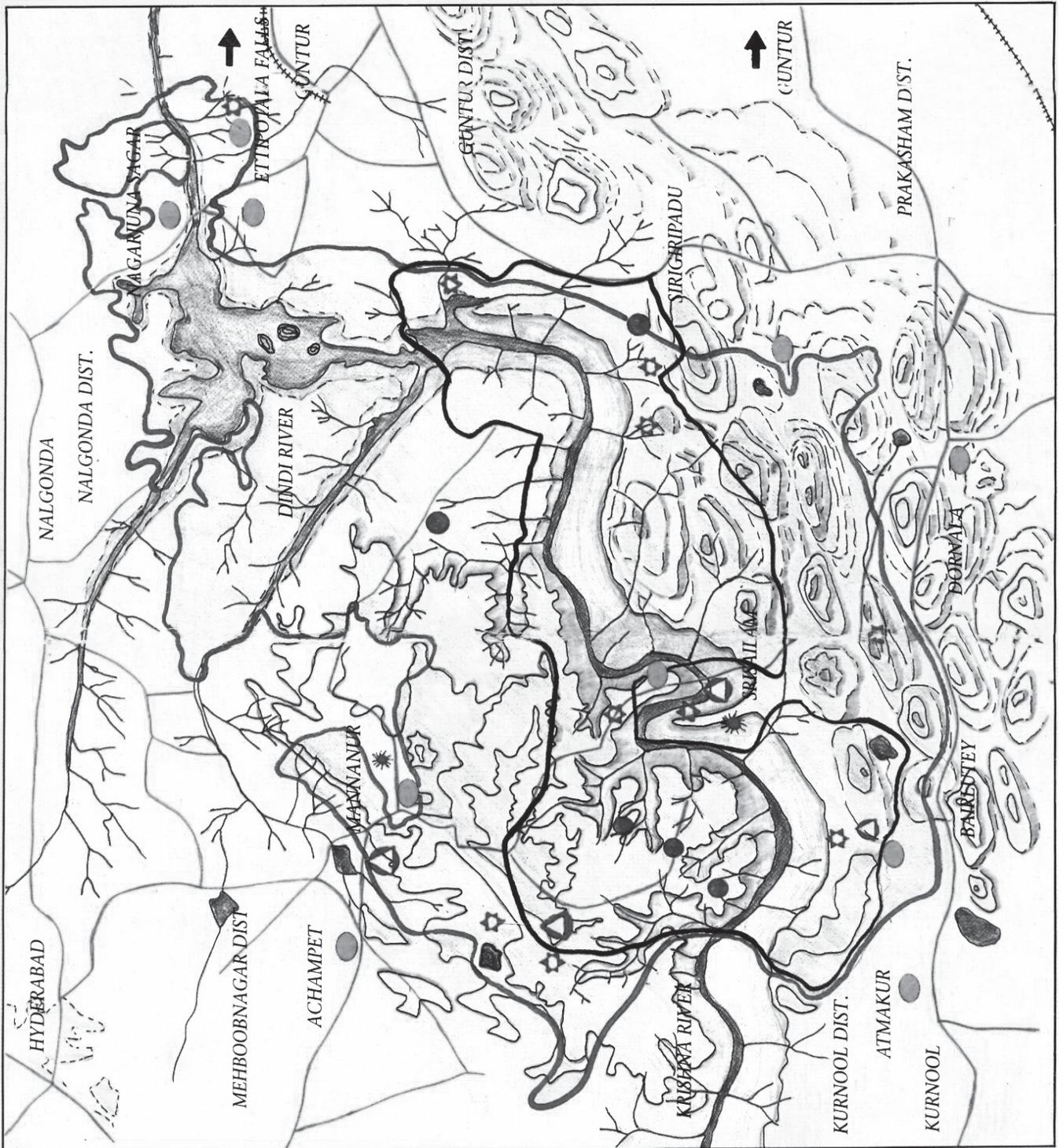


# RAJIV GANDHI WILDLIFE SANCTUARY TIGER RESERVE



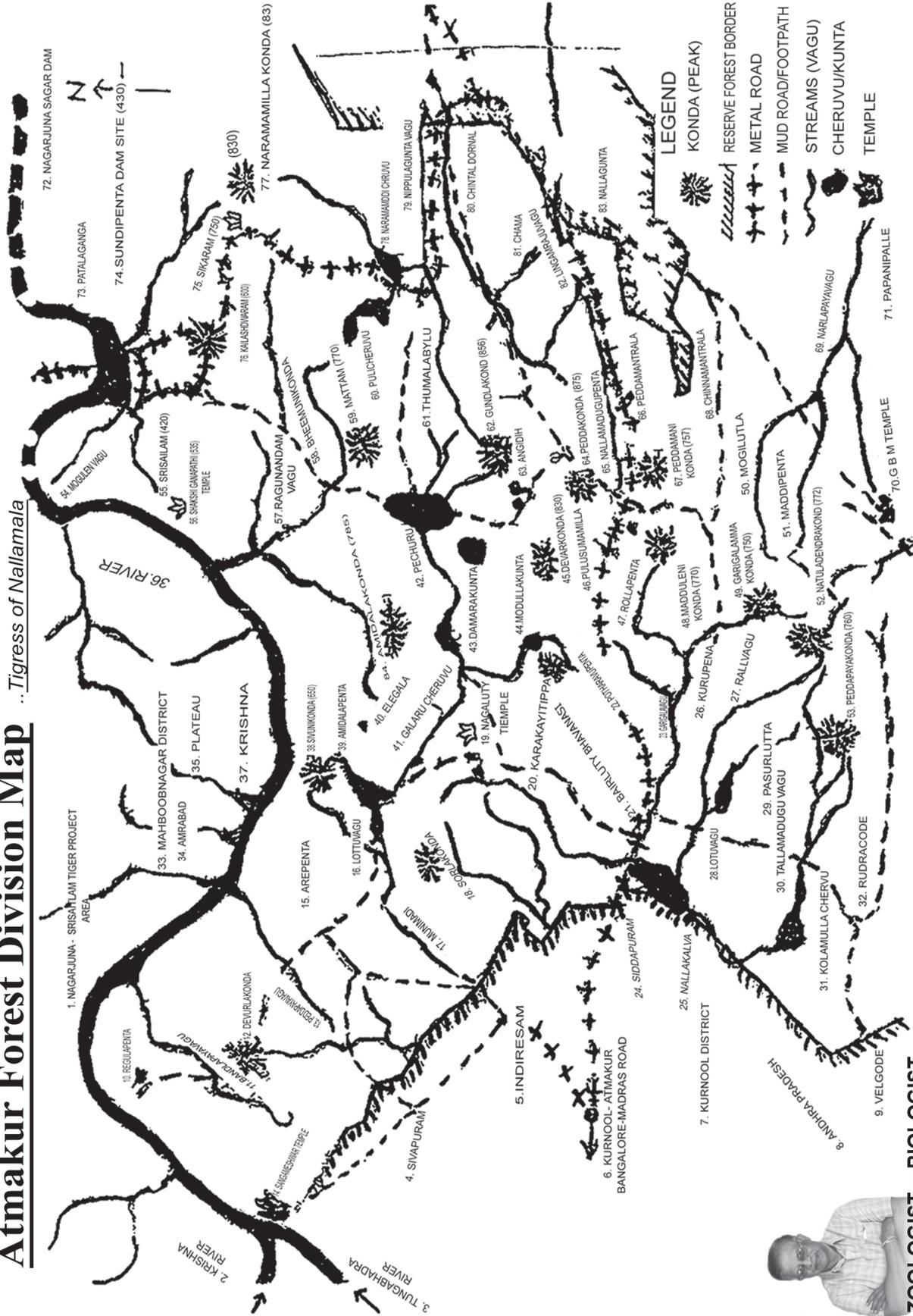
SCALE : 1 : 50 0000

- ROADS
- RIVERS
- RAILWAY LINE
- REST HOUSE
- SCENIC PLACE
- ARCHEOLOGICAL SITE
- RELIGIOUS PLACE
- SANCTUARY BOUNDARY
- CORE AREA & NATIONAL PARK, BOUNDARY
- ENVIRONMENT EDUCATION CENTRE



# Atmakur Forest Division Map

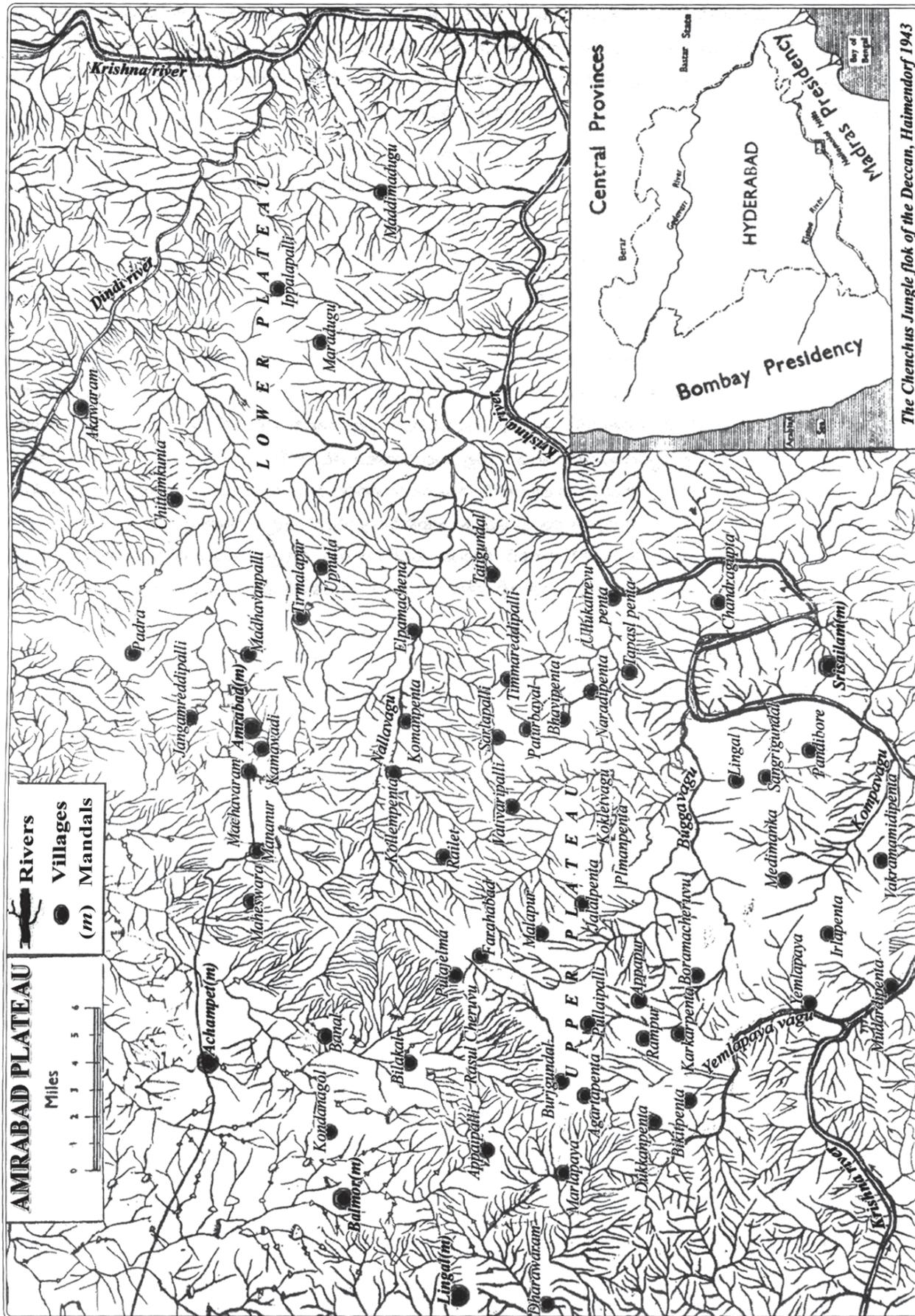
.. Tigress of Nallamala



## ZOOLOGIST – BIOLOGIST

"Many zoologists will fault me for my anthropocentric approach, in treating the animals as so human. I am no true zoologist; I am a biologist. Thanks to Ms. Gyanambal, Asst. Director of Anthropological Survey of India (1966), whom I had the opportunity to accompany during her study of these simple folk (Chenchu). She kindled in me at the very start of my service on the integral part of the tribal in the forest ecology. May we hope and pray the Tiger will roar on forever."

– "Tigress of Nallamalai", Sourya Chakra M. Kamal Naidu (IFS Retd.), 2006



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

- Haimendorf, Tribes of India, The Struggle for Survival. 1982







# INTRODUCTION



## Chenchu world in Nallamala forest

Nallamala forest in the midst of Andhra Pradesh spread over 10416 .76 sq.kms in 6 districts of A.P. 3568 sq.kms. is Wildlife sanctuary and also a tiger reserve in this forest. It is inhabited by a PVT (Particularly Vulnerable Tribe) Chenchus, having a population of 70,000. 290 Chenchu settlements are spread over the Nallamalai Hills, the majority with 3-30 dwellings per settlement.

Nallamala is a rocky region supporting moderate forest, rich in wild grass. Being inaccessible with ravines, canyons, precipice, inclines and caves, the forest has been a shelter to the defeated kings and rebellious groups. The forest being a catchment provides ecological security for the dry land parts of surrounding districts, supplying fuel, fodder and water. Apart from food gathering, Chenchus used to work as guides to the pilgrims visiting the Srisailam and other temples in the inaccessible areas through eight paths by walk. They were also engaged by farmers to protect their crops from the wildlife attack.

### Regularising

The “educated” thought that these tribes should come out of the forest, settle in the colonies on the road side, make out a living from the lands distributed to them and get education etc. there by derive benefits of development. But the schemes are not implemented till the benefits are derived. So they benefited a few. The life of the rest of the community has been miserable. Meanwhile the forests are over exploited and have been encroached @ 0.930 sq.kms. every year and the resources are degraded.

### Policy of deportation is out of the question

“We must first accept the existence of the Chenchus and the fact that they cannot be removed from their present habitations. If they were removed, their place in the economy of the forest department would have to be taken by others and there is no guarantee that those new comers would be more amenable in the long run to forest discipline, than the Chenchus.”

“evidently as a result of the above masterly exposition of the fundamentals of the Chenchu problem, the question of their (Chenchus) isolation has been abandoned once for all and we are now faced with the problem of regularizing the position of the Chenchus in Nallamalais.” (Excerpt from Special Investigation report by Mr. T.E.Moir, Labor Commissioner Dt.13-4-1921 appended to GO No.101, Judicial Dt. 25-1-22 Govt. of Madras).

Statement of Chenchu enclosures - annex.1

Existing rights of way - annex.2

So there is every need to support the Chenchus by recognizing them as knowledgeable partners in the conservation of forest, providing suitable livelihood opportunities and also for the ecological services rendered by them.

A propaganda was unleashed pointing out that tribes, marine fisher folk, pastorals moving in vast tracts are over exploiting the resources. Studies were taken up all over the world highlighting the sustainable methods of local communities in utilizing the resources.

Prof. Haimendorf, Census of India, Gangadhar and Anilgupta, Bhowmick and TCR&TI extensively wrote on Chenchu life style

In course of time the Chenchu society also became complex and now their habitations are found in three categories

- a) Pentas: very small, highly scattered habitation has its own territory forest comprising only a few families. Each habitation has its own territory for the exploitation of forest resources.





- b) Gudems: typically comprising 3-30 families many of whom have lands under the forest enclosures but which are not cultivated on a sustained basis.
- c) Small Hamlets: on the periphery of the area where families are engaged in continuous agriculture including cash crops such as cotton and gingelly.

At last, the Governments all over the world realized the need to recognize the traditional enjoyments, management of resources and intellectual property rights. Several acts are being implemented to realize these objectives - RoFR (Recognition of Forest Rights), Biological diversity, Marine fisherfolk protection and recognition of rights etc.

The ROFR act recognizes the dwelling site, religious places, burial grounds, village council sites along with places of MFP, water sources, biodiversity etc and also PVT tenures. The Tribal Welfare dept engaged SAKTI to train the ITDA staff and tribal community leaders in preparing the maps with the above uses. The ITDA of Chenchus extensively conducted trainings in this regard.

As the implementation boils down to title deeds for house sites and lands under cultivation, SAKTI engaged the Chenchu youth to document their traditional knowledge in their idiom and dialect, in encouraging them to assert as inborn foresters, capable of managing these resources as envisaged in the Act. The contents of the Act are illustrated on the lines of a popular game “tiger and goat”.

The original documentation in Telugu language is enriched with sketches of pugmarks, skulls, etc. of animals, the feathers, claws, beaks of birds, shapes of leaves, flowers etc with corresponding popular English and scientific terms to the Chenchu idioms. Some parts of the original book are translated for the benefit of non-Telugu people. Thus the book helps as a guide to understand and see the forest with the eyes of Chenchus. Some of the villages illustrated in this book such as Thummalabayalu, Chintala, Chinartula, Marripalem are along the road from Dornal to Srisailam pilgrim center, and also Appapur, a habitation near Farabad, the tourist site. So a visitor with the help of this book can get the Chenchu into conversation and know much more about the forest and his knowledge. Such exposures develops communication skills and leadership qualities among the Chenchus. The traditional knowledge is based on livelihoods of earlier times. The knowledge should be transformed into skills and tools of conservation and management. The Chenchus are also diversifying their livelihoods by taking up fishing etc.

Lapses in the governance and latest dicussions on Chenchus/PVTs is followed by the customary practices among the tribes of India, problems faced by indigenous people in getting the rights in Brazil are also added in the end.





**Annexure - 1**

**STATEMENT OF AREA OF GUDDEM ENCLOSURES**

**Proceedings No.321, Press dt.: 15.7.1932 from Chief Conservator of Forests, Madras.**

S.No.	No. and Name of reserve	Name of Gudem	Area of proposed enclosures	Remarks
1	2	3	4	5
		<b><u>Kurnool West Division</u></b>		
1.	Nandikotkur reserve forests	1. Bairluty portion 2. Siddapuram enclosures 3. Pecheruvu enclosures Pecheruvu enclosures 4. Chundi	300 D 336 A 85 B 332 174	For cultivation & Gudem sites For gudem sites For cultivation For cultivation
2.	Nandyal reserve forests extension	5. Rudracoda 6. Pasurutla enclosures Pasurutla enclosures	108 A 60 B 54	
3.	Nandyal reserve forests Nandyal extension3 reserved forests	1. Narapareddikunta 2. Abbarajukunta	A 184 164	
4.	Velugode reserved forests Guvvalakunta Block-C reserved forests	3. Pangidi 1. Bairluty portion 2. Siddapuram enclosures 3. Indireswaram enclosures 4. Indireswaram enclosures	144 308 A 284 A 92 B 160	For cultivation Both for cultivation
		<b><u>Kurnool East Division</u></b>		
5.	Markapur reserve forests	1. Thummalabailu 2. Nekkanti 3. Palutla 4. Darabailu 5. Guttalachenu 6. Pannelabailu 7. Yerrapenta 8. Burugundala 9. Suddakunta dwelling at Gandicheruvu 10. Daddanala 11. Telugureyani Cheruvu 12. Garupenta 13. Maliapalem 14. Marriapalem 15. Peddachama	92 52 316 2 322 2 8 2 36 230 108 33 152 224	Acres or 100 yards square Acres or 100 yards square Acres or 200 yards 321 for 7 Cultivation at Murkimella
6.	Markapur reserved forest cont.	16. Chinthala 17. Chennapalem 18. Garapenta enclosures - do - - do - Plot No. 1 - do - Plot No. 2 - do - Plot No. 3 - do - Plot No. 4 & 5 - do - Plot No. 6 - do - Plot No. 7 19. Allipalem	250 198 A 28 B 526 2 1 5 8 8 3 2	For dwelling site For cultivation
7.	E.N.Block XIII	- do - enclosure - do - Plot No.7 1. Maddipenta 2. Chinnamantrala 3. Peddamantrala enclosures - do -	92 Part 3 36 80 A 20 B 408	
8.	Cumbum reserved forest	Bairent	19	
	<b>Total</b>		<b>6,141</b>	

**Note:** Besides the enclosure newly proposed vide column(3) of this statement the following sites etc., allowed at settlements as unreserve enclosures will be continued a such (vide paragraph 59 of report).





The Chenchus are allowed to exercise the following rights within their respective blocks, the boundaries.

1. To all, rights of way along all paths and elsewhere, wherever necessary for the exercise of the rights admitted to them together with the right to carry torches.
2. To all, the right of drinking and drawing water from all streams, springs, wells and pools, and of washing and bathing therein.
3. To all, rights to wood, bamboos, fire thatching grass, firewood, fruits, roots, honey and other forest produce for their huts, ladders, ropes, weapons and other bonafide home use only and not for sale or barter.
4. To all, the rights of fishing.
5. To each gudem, as a whole, the right to graze, water and cattle, not exceeding the numbers given hereunder against each gudem.
6. To each gudem, as a whole, the right to collect for sale or barter, the honey and wax of wild bees, tamarinds, mangoes, karakkaya (Gallnuts), kunkudukaya (soap nuts), jidiginjalu, woodapples and ippa seeds.





## Annexure - 2

# Existing rights of ways and uses in Nagarjuna Sagar - Srisaillam Tiger Reserve



1. Track from Appaipalli to Billakal.
2. Road starting from Mannanur to Farhabad and then as to Thallapalli, Pullaipalli.
3. P.W.D. road from Mannanur to Nagarkurnool.
4. P.W.D. road from Mannanur to Amrabad.
5. Pedestrian track from Rangapur to Umamaheswaram temple.
6. Pedestrian track from Banal to road no.2 above and goes to Mannanur.
7. Pedestrian track from Banal to Farhabad.
8. Cart track going to Appaipalli via Pullaipalli.
9. Pedestrian track passing through Appapur and thence to Irlapenta.
10. A pedestrian track passing from Vatvallapalli to Lingaberi, Medimankal and Earlapenta thence to river.
11. Pedestrian track from Medimankal to Neeliganga Temple.
12. Pedestrian track from Vatvallapali to Mannanur (via) Kollempenta.
13. Road from Vatvallapalli to Mannanur via Farhabad.
14. Pedestrian track from Amrabad to Sarlapalli thence to river Krishna via, Chandragoptha.
15. From the above track a branch goes to Sakaldealpalli.
16. Pedestrian track from Vatvallapalli to Thirumalapur.
17. Road from Amrabad joins road no.14 and goes to Kamanpenta.
18. Pedestrian road from Thirumalapur joins road no.14 and goes to Sarlapalli.
19. A branch from above road joins road no.14.
20. Pedestrian track going to Battlavagu Devanotla to Tellachama encloser.
21. Pedestrian track from Martar encloser to thatigundal thence to Guntipenta.
22. Pedestrian track from Martar to Upnotal.
23. A branch road from above road to Chamathota enclose and joins lakshmapur.
24. Pedestrian track from Martar, (Maredugu) to Maddimadugu.
25. Branch road to Udumilla to Maradugu.
26. Road from Maradugu to Aremanchalaka thence to river.
27. Track from Maddimadugu to river on eastern side.
28. Road from Ippalpalli to road no.26.
29. Road from Maradugu to river towards north.
30. Track from Ippalpalli towards river via Lingamayypalli.
31. Track from Udumilla to Akkaram.
32. Track passing through Venkateswaram, Ramaguntapenta, reaches river Lingampalli.
33. Track from Venkateswaram to Ghanpur.
34. Track from Venkateswaram to Akkaram.
35. Track from Jangamreddy palli to Pedra, Siddapur.
36. Track from Jangamreddy palli to Bomanpalli.
37. Track from Macheram to (Aionol)





### **RAJAWARAM RESERVE FOREST**

1. Pedestrian track from Chintal palem to Angandla.
2. Track to Lambada thanda situated at Alair River in Tumikunatal enclosure.
3. Village Nadiguda to Thimmayapalem Sivar via Bangarathanda.

### **NELLIKAL RESERVE FOREST**

1. Pedestrian track from S.No.297 to 491.

### **NIDGUL RESERVE FOREST**

1. Footpath from Chitrial to Thaldervarpalli to footpath from Chitrial to village thanda.
2. Footpath from Chitrial to Rekalgadda.
3. Footpath from Chitrial to Bularana.
4. Footpath from Chitrial to Sichapur.
5. Footpath from Rakulgadda to Kambalapalli.
6. Footpath from Rakulgadda to Kasarajpalli.
7. Footpath from Rakulgadda to Vandri.
8. Footpath from Kambalapalli to Nidgul.
9. Footpath from Kambalapalli to Rekalavaram thence to Pogulla.
10. Footpath from Rekalaram to Nidgul.
11. Footpath from Rekalavaram to Eleswaram.
12. Footpath from Eleswaram to Nidgul.

### **MARKAPUR RESERVE FOREST**

1. Footpath from Bommalapuram to Srisailam (cart track only upto Chintala).
2. Footpath from Cherlopalli to Chintala.
3. Footpath from Venkatadripalem to Palanka temple.
4. Footpath from Dornal to Chintala.
5. Footpath from Venkatadripalem to Srisailam (carts upto Yathambavi only).
6. Cart track from Jangamvaripalli to Srisailam.

### **List of water sources in Nagarjunasagar - Srisailam Wildlife Sanctuary**

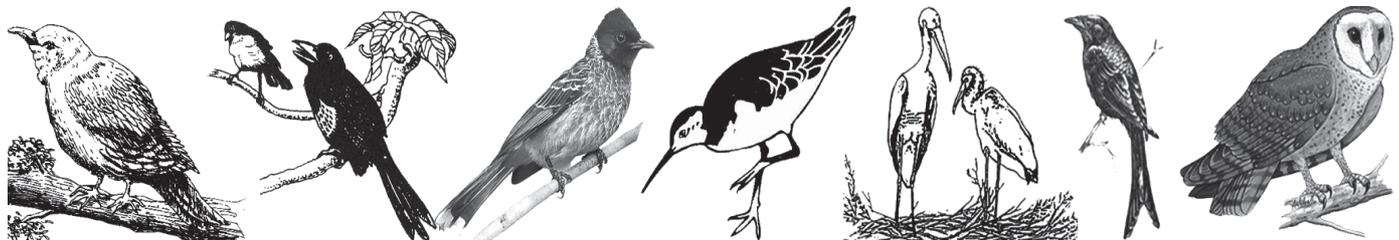
Springs, Perennial Water Sources:

S.No.	Name		S.No.	Name	
	<u>Pecheruvu Reserve forest Range</u>			<u>Dornal Reserve forest Range</u>	
1.	Munimaduguleru	C	11.	Rollapenta spring	B
2.	Jangamkunta	C	12.	Chamajalu	B
3.	Kanugaguntla	C	13.	Nallamadugu	B
4.	Aratimukkala Zavuku	B	14.	Kudupajalu	B
5.	Amudalapenta	C	15.	Tollagundam	B
6.	Pangidi spring	B	16.	Kanikalagundam	B
7.	Nidimamidi spring	C	17.	Devaluti - Bayannasela	B
8.	Pedda gummitam	B	18.	Pamudona	B
9.	Bheemunikolanu	C	19.	Peddarutla spring	B
10.	A) Gundalakonda	C	20.	Kappala Zavuku	B





<i>S.No.</i>	<i>Name</i>	<i>S.No.</i>	<i>Name</i>
21.	Bayyanasela	B	<u>Mannanur Reserve forest Range</u>
22.	Anjaneyasela	B	53. Macharambanda
23.	Chittudu	B	54. Brahmagundam
24.	Madapachelima	B	55. Dharavagu
	<u>G.V.Palli Reserve forest Range</u>		56. Tabelugundam
25.	Bandalavagu	C	57. Gundam
26.	Pantanala	C	58. Banal Loddi
27.	Kamakshamma temple	C	59. Bharavagundam
28.	Kuntalapadugu	C	60. Nallachama
29.	Venkatanarayana bavi	C	61. Perati
30.	Jiribanda	C	62. Pogasuri vagu
31.	Yerrabondalu	C	63. Aratimanikonda
32.	Chinna dukudu (Jarrivagu)	C	64. Doreal
	<u>Macherla Reserve forest Range</u>		65. Mallapur
33.	Sandramanugundam	B	66. Kakileti vagu
34.	Bayyanaswami	B	67. Kadaparayi
35.	Koretimatta	B	68. Devuni sari
36.	Ethipothala falls	B	69. Bugga
37.	Kalamiti sela	B	70. Bairavpur
38.	Padamati gundalu	B	71. Mabbugundam
39.	Abbonigundalu	B	72. Lingamayya vagu
	<u>Devarakonda Reserve forest Range</u>		73. Bikkitla
40.	Chinna rama teedha	B	74. Burjagundal chelima
41.	Pothumadugu	B	75. Rasul cheruvu
42.	Peddamatisela	B	76. Thungathur
43.	Bugga neeti sela	B	77. Mula chelima
44.	Chintala sela	B	78. Erradari
45.	Manpaddavagu	B	79. Kudurumamidi
46.	Mosalla revu	B	80. Lingamadugu
47.	Balusugundam	B	81. Kollempenta
48.	Thetla bayalu	B	82. Kadalivanam
49.	Pandigudem	B	83. Sangrigundal
50.	Pikkiligundam	C	84. Irlasari
51.	Makkaleru	C	85. River Krishna
52.	Umamaheswaram	B	C/B





# On Chenchu life style





## The Chenchus - Jungle folk of Deccan - *Haimendorf 1943*

The difficulty of descent into this gorge, which is a fine example of a canyon excavated entirely by a river, and the climb up the opposite side is undoubtedly one of the greatest deterrents against any through traffic between the districts on either side of the river "Etavatala" which is their name for the country on the Madras side of the gorge.

A roaring, surging tide, flooding the gorge during the monsoon, it falls in April and May to a clear stream, flanked by yellow sand banks and stretches of cracked, sun burnt mud; in some places it shrinks within its rocky basin and runs deep, narrow and green, or lingers in tranquil pools at the foot of naked red sand stone cliffs, but in others where the flow is diffused over long stretches of pebbles and boulders it rushes in broad shallow rapids.

While the foothills of the Nallamalais where the rainfall is comparatively scarce bear only scrub interspersed with a few trees of poor growth, continuous forest covers the higher slopes and the greater part of the plateau. The trees of this type of forest are, as a rule, never more than twenty-five feet in height and of little value except as fuel and small timber.

On the higher ranges between 1,500 and 2,800 feet, which form the present milieu of the Chenchus, the rainfall is heavier and the vegetation consequently of a richer type.

Such is the country of the Chenchus: in the cold weather pleasant parkland, in the rains a luxurious jungle, and in the hot weather an arid, sun-baked desert. But throughout the year it is inhabited by a great variety of animals.

It is the quest for water that guides the Chenchu in the choice of camping grounds during the hottest months.

The Indian monitor, a large arboreal lizard, is hunted eagerly by the Chenchus. The squirrel, occurring on the Nallamalai Hills in two varieties.

The many ruins found scattered through the forest suggest that the plateau must have played a role in the more recent history of the Deccan.

Once the invaders had left the plateau, they were soon forgotten; only their wells and tanks remained and were of lasting advantage to the Chenchus, who then settled in places where before no water had been available.

The Chenchu finds it difficult to work in manners to which he is not accustomed and perhaps this may have given rise to the belief that his physique is weak and that he is not capable of much effort.

The Chenchu has a remarkable ability for sustaining hunger, and a man generally goes out in the morning on an empty stomach and comes back in the evening after covering many miles having eaten nothing all day but a few roasted roots, while at certain seasons of the year he lives at starvation level on a few handfuls of nuts. Without suffering noticeably in energy or in spirit: even old women who seem little else than skin and bone work indefatigably unearthing tubers and carrying wood and water without the least sign of weariness.

Each village community possesses a certain tract of land, which is the common property of its members. The boundaries are clearly defined and recognized by the Chenchus of the neighboring groups, while they are jealously guarded against infringement by members of the other communities. These boundaries follow natural features of the countryside, running along rivers, valleys and ridges, but in places where no such features are available, especially large trees or boulders are utilized as landmarks. Each tract now bears the name of the permanent settlement of its owners and the Chenchu speaks of Irla Penta land or Medimankal land as denoting the tract which belongs to one of those villages.

Points of digging-sticks are straightened, honey-baskets are tied on hips, axes are shouldered and the Chenchu is soon on his way. The Chenchus bow is a simple one; the stave is made of spliced bamboo, the back convex and the belly flat. The average length of an adult man's bow is 44-52 inches, gradually tapering to 1 inch at the horns, which are notched singly or doubly about 2½ inches from the tip.





The staff is not reinforced by any substance and the segments of the tail-skin of the Indian monitor with which some Chenchus decorate the staff are neither intended as strengthening nor as tallies of successful kills.

Arrow without iron heads are not used to any great extent. The ramalu has the head of the bamboo shaft sharpened by knife into a point, while the bota kala is used for knocking out small birds without completely disrupting them and has a pear-shaped head fashioned from the natural knot of the bamboo.

Combs are one of the few articles among his possessions that the Chenchu decorates with any kind of ornamentation; the tapering handles are often carved in relief with raised bands of zigzags and triangles, and the same pattern is occasionally found on the handles of wooden spoons.

The best example of a purely naturalistic scene is the engraving on a gourd, constituting part of a pan-flute (Fig. J,4). This engraving shows a tiger chasing a stag and seems to embody a spirit very different from that expressed in the geometrical ornamentation of gidda, bamboo flutes and combs, from there is definite movement in the figures.

The Chenchu builds his permanent house (gaddi illu) solidly with circular wattle wall and a conical thatched roof (Fig. 4I). Generally, this house is rebuilt every two or three years, though much of the old material is incorporated in the new building. If you ask a Chenchus, he will say that he builds his house himself, but in point of fact this is far from being the case. He may measure out the ground, prepare the bamboo stake and weave the wattle wall, but it takes two rafters over the forked centre post and to negotiate the many bundles of slippery grass for the thatch. Near relations and friends help each other in building, but except perhaps in the case of a man who is expected to build the house of his aged parents, there is no definite obligation in this respect, nor does the owner repay the service by fasting the helpers with food or drink, though he does probably offer his helpers when the other man rebuilds his house.

Another aspect of the general lack of vision is the Chenchu's wasteful attitude towards toward the jungle in which he lives. He will lop off branches in order to pick the ripening fruit in comfort, or fell a tree on which a Malabar squirrel or one of the large arboreal lizards has taken refuge. If he sights a comb in some inaccessible place, he will, if no easier method presents itself, cut down the whole tree in order to take the honey. An important exception to this attitude is the treatment accorded to creepers with edible roots. The Chenchus say that if they find a climber with particularly prolific roots, they replace the earth after removing the tubers, so that the plant shall not die. Such care is, however, exceptional and is not exercised in the ordinary course of digging up roots.

Honeycombs are sometimes located on the face of the cliff itself, and then the Chenchu climbs down his rope' with his honey basket tied to his hip and a bundle of smoldering leaves on the end of a rope along stick with which to smoke out the bees. When the comb is deserted the Chenchu carves off the comb with a sweep of his iron knife or a flat wooden baton and carries it up the rope in his honey-basket.

Some men also use dogs to smell out and catch small game particularly the Indian monitor, but once the dog has secured its prey, the Chenchu rushes forward and extract it from the clutches of the dog, which is lucky if he receives the entrails of the animal. No offering is made to Garelamaishama when animals are caught by dogs.

The fact that a tribe of food collectors had and still has the desire and the aptitude to keep and breed these animals is noteworthy and shows that under certain circumstances the transition from hunting and collecting to agriculture. Unsuccessful attempts have been made to settle the Chenchus as cultivators.

The health value of milk for the Chenchus can hardly be exaggerated and it is unfortunate that such a nourishing product as ghee should invariably be sold instead of being consumed by the Chenchus themselves, for when they take their ghee to the market they only bring home a small quantity of millet in exchange.

Dogs are useful in guarding the villages and at night they break into furious barks at the approach of any wild animal. They are useful too in hunting small game, and invaluable as scavengers, for by devouring human excrements and other refuse they keep Chenchu villages tolerably clean.





Contractors generally introduce large numbers of plains people to reap fruits, and the portion which the Chenchus are able to collect is therefore insignificant.

It seems doubtful whether the Chenchus on the south-western part of the plateau ever possess enough surplus flowers to pursue such practices, for not only is the locality less fertile, but their own demands on the mohua flowers as food are heavier.

One of the few opportunities for the Chenchus to ‘make money’ that is to acquire cash, is the annual pilgrimage to Srisailam.

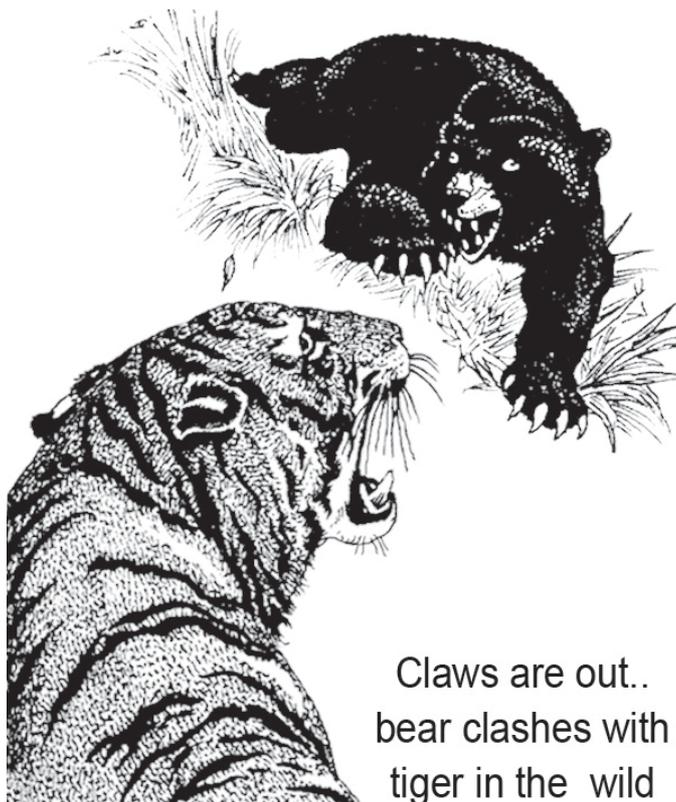
The Chenchus offer their services as collies and guides and help the pilgrims in crossing the river. Enterprising men and sometimes whole families will go to Sri Sailam a week or so before the feast and earn families will go to Sri Sailam a week or so before the feast and earn wages by erecting shelters for the many thousands of pilgrims that are annually expected. It is interesting to note that many of the Chenchu settlements cluster along these pilgrims routes to the Srisailam Temple.

One of the few economic activities in which a Chenchu requires help, namely in honey collecting, he will usually go out with his brother-in-law, and not with a man of his own clan.

Reserves for aboriginal tribes have been established in America, Africa and Australia, not, as is often asserted, because anthropologists wish to seclude these tribes as “museum specimens,” but because it has been recognized that pitch forked upon a world they cannot comprehend they have no other chance of survival.

Ultimately there is the custom that the proper partner for the dangerous task of honey-taking is a man’s brother-in-law, since he is, as the Chenchus say, more dependable than a blood brother; and although this explanation should not be taken too literally, the custom may date from a time when a man frequently resided with his wife’s kinsmen.

**Now days he is only tolerated, where he was once the undisputed lord.** – Haimendorf, 1943



Claws are out..  
bear clashes with  
tiger in the wild





## **‘Tribes of India, Struggle for survival’ - Haimendorf 1982**

‘All the innovations resulting from the commercial exploitation of forests had come so rapidly that the Chenchus had no time to adjust mentally and materially to the new conditions. They felt baffled and helpless when watching the ever-increasing inroads into the forests, which they had always considered their undisputed domain.’ - (Page No.82)

‘For the Chenchus, the destruction of bamboo in their habitat will be catastrophic. They depend on bamboo not only for the construction of their huts and for making many of their utensils, but above all for the manufacture of baskets and mats, which they traditionally sell or barter for agricultural, produce. It is no exaggeration to say that the depletion of the stocks of bamboo in the forests of the Amrabad Plateau would make the area virtually uninhabitable for its original denizens. The fact that the prospect of such a development is by no means a figment of the imagination is demonstrated by the fate of other forest dwellers of Andhra Pradesh, whose life has been totally disrupted by a forest policy unmindful of the rights and needs of tribal populations.’ - (Page No.83)

‘The Chenchus are now no longer concentrating on the gathering of wild plants for consumption, but gather marketable commodities and take them to Girijan depots, where they are paid for in cash. With that cash they then buy grain for their daily consumption.’ - (Page No.83)

‘Even the poorest peasant, rooted in the traditions of an agricultural society, makes every effort to provide for a replacement of the plough cattle so vital for his economic survival. The Chenchu, used to the hand-to-mouth existence of the food gatherer and hunter, has no such innate care for the morrow, and any scheme aiming at a transformation of his economy would have to extend over a very long period during which sympathetic guidance would have to nurture the growth of a sense of economic realism.’ - (Page No. 120)

‘Already in 1940 a number of Chenchus owned buffaloes which they used for milking The Chenchus’ semi-nomadic life-style would be compatible with the development of pastoral pursuits. However, contact with cattle brought into the forest area by Banjara graziers resulted in epidemics of foot-and-mouth disease, which wiped out most of the buffaloes in the possession of Chenchus. Hence in 1977 the Chenchus of the upper plateau owned fewer cattle than the previous generation had possessed.’ - (Page No.82)

‘It remains to be seen whether those Chenchus who have spent several years in boarding schools will be able to readjust to the forest life of their parents. If they have lost the skill of gathering marketable forest produce or have developed wants which cannot be met from the income Chenchus derive from the sale of such produce, education may be a mixed blessing except for those young people who obtain jobs outside their traditional habitat.’ - (Page No.142)

‘Chenchu elite does not identify with their illiterate fellow tribesmen and are not inclined to act as their spokesmen or to provide any kind of leadership. Like many other educated tribesmen, they are more interested in as close as possible assimilation to the caste Hindus with whom they have to work in their employment. Even should any of them have political ambitions, the Chenchu communities, whose loyalty and support they could probably gain, are too small in numbers to provide sufficient votes even in local elections.’ - (Page No. 147)

‘In the old days all the Chenchus of the small settlement of Srisailam were feasted at the four main temple festivals, i.e., Shivaratri, Sankranti, Ugadi, and Khumbam, but since 1977 this happens only at Sankranti. On the other hand, a few Chenchus are now employed in the temple and paid cash wages.’ - (Page No.167)





# Chenchu Village - Byrlutigudem: Census of India

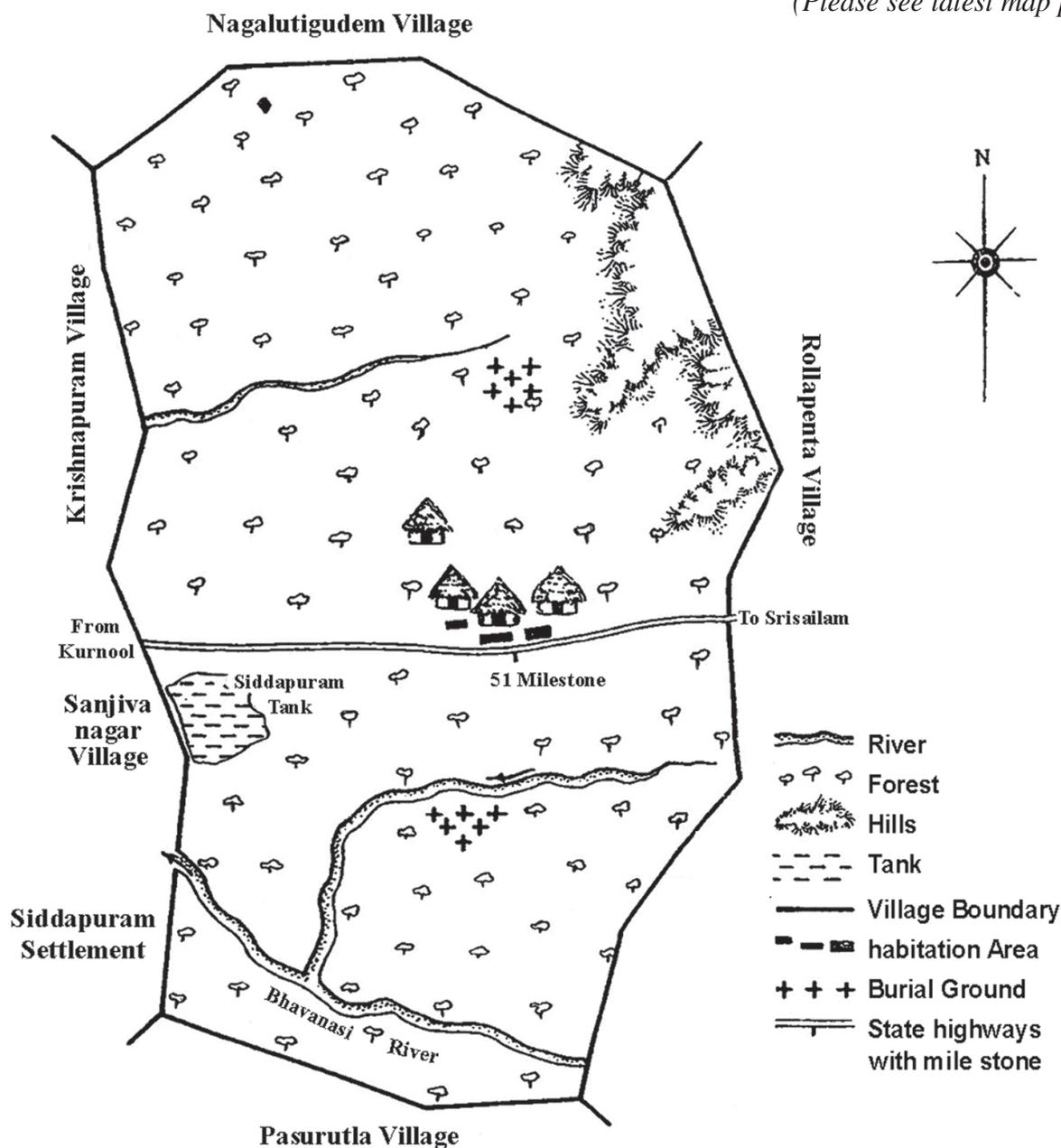
## Village Survey Monograph - 1961

### Introduction

Byrlutigudem is a tribal village which lies nestled in a jungle of the Nallamallai ranges of the forest clad hills in Kurnool District. This village is inhabited by what is believed to be one of the most ancient and also perhaps the most backward of the tribes of South India, namely the Chenchus. They are spread over in small habitations dispersed over the western and southern stretches of the Nallamalai ranges mostly in isolated groups.

MAP OF **BYRLUTIGUDEM VILLAGE**  
ATMAKUR IND. SUB. TALUK KURNOOL DISTRICT (Not to Scale)

*(Please see latest map p.no.91)*



*Census of India 1961  
Village Survey monographs*





The existence of the Srisailam shrine of all-India fame in the heart of the Nallamalais where the river Krishna gorges through the hill ranges creates an atmosphere which seems to pervade the life of tribal inhabitants of this area and has been an important cultural factor in linking up the Chenchus with the plains people. The Chenchu tribal habitations most of which not easily accessible are spread over in these picturesque forest covered hills on both sides of the river Krishna, the northern side falling in the Telangana area in Mahabubnagar and Nalgonda Districts and the southern side in the Andhra area, mostly in Kurnool and Guntur Districts. The uplift of this backward tribe has engaged the attention of the Government for nearly a century. The amelioration of this tribe in the area under study in Kurnool District is in charge of the Forest Department of the State Government.

Byrlutigudem village, which forms as it were, an eastern gateway to the Srisailam temple, is now an important centre of several developmental activities instituted by the State Government for the uplift of the Chenchus. By virtue of this, the picture of the village reflects the life of the Chenchu tribal, both old and new, as the following report would show.

### **Location**

Perhaps the nearest point at which the Nallamalais can be reached from Kurnool is via Atmakur, a small headquarters town of a sub-taluk, 42 miles due east of Kurnool on the way to Srisailam. The Kurnool-Srisailam bus route is now a well-known highway and it passes through Atmakur town which reflects the influence of the forest that lies only 8 miles away from this town, as can be seen from the logs of timber, the heaps of bamboo that are met within the town and the common spectacle of the khakhi uniformed and the green turbaned Forest Guards moving about the area. It is also the headquarters of the Forest Range Officer of Byrluti Range. Proceeding further east from Atmakur about 8 miles on the Srisailam road one enters the thick green deciduous forest of the Nallamalai hills. These hills fall gradually towards the west and fold from the main ridge running in a westerly direction descending into the plateau of Atmakur. Passing through this picturesque sub-montane forest for about two to three miles, one cannot fail to notice a group of strange looking conical huts lying dispersed in a forest clearing in the midst of a tamarind tope on the left, close to the road near 51st milestone from Kurnool (fig 1).

One or two odd looking and ill-clad men may be darting across from hut to hut or a man may be found seated comfortably with his hair being dressed or lice being removed by a woman sitting behind him or a mother with her child in the sling and a bundle of firewood on her head returning home from the forest (fig 7) or a few odd children peeping out strangely from inside a dark hut. This is the village of Byrlutigudem considered to be one of the largest Chenchu habitations of the area. The location of this village is between 78°-42'-50" east longitude and 15°-53'-14" north latitude at a height of 1,150 feet above mean sea level. Situated in a flat area in the midst of the forest the village is bounded by Nagalutigudem village in the north, Pasurutla village and the Bhavanasi river in the south, Rollapenta village in the east, Siddapuram tank, Siddapuram settlement (a colony for Vadda, a criminal ethnic group now being rehabilitated) and Sanjiva nagaram (a Lambadi colony) in the south-west and Krishnapuram (a well settled multiethnic village) in the west (map II). Map I shows the general location of this village in the district of Kurnool. The photographs (figs 1 & 3) given at the beginning of this monograph may also be referred to.

### **Physical aspects**

The soil of the area is light sandy loam of moderate depth sometimes mixed with small boulders or pebbles. The land on which the Chenchu houses are put up is located at a distance of 6 to 12 miles away from the hill ranges gently sloping towards the north-west. The Chenchu residential huts at Byrlutigudem are constructed in two distinct parts (map III). The eastern part of the habitation area where conical huts are found (fig 1 & 3) is seated on a slightly raised land when compared to the habitation area in the west which is newly formed as a Chenchu housing colony with 50 new houses built by Government engaging non-Chenchu labour under a scheme of colonizing the Chenchu sponsored by the Government of India. The sluice of Siddapuram tank separates the old Chenchu habitation area and the new Chenchu colony.





Bhavanasi, a small river, flowing south of the village towards the north-western direction feeds this tank. When this tank (located towards the south-west of the village at a distance of a few furlongs) over-flows in the rainy season, the new Chenchu colony which is located in a low-lying area is completely flooded (fig.2). About a mile down in the north-west there is Gosai Katta (now a breached tank) and the newly reclaimed cultivable land as its ayacut area, a part of which is allotted to the residents of the Byrlutigudem new housing colony.

## Flora

The forest surrounding this village beginning with an open thorny scrub or inferior deciduous type generally improves to superior pole forest towards the foot-hills. In general, it may be noted that the forest surrounding this village is not only a source of timber, bamboo, firewood but also of green manure, fodder and other vital minor forest produce of great commercial value. From olden times this tract is known as moolika nadu or moolika seema (a tract of medicinal herbs) and has been a source of medicinal herbs, barks and roots, edible roots, tubers, fruits and flowers, honey etc.

Among the inferior deciduous type, the species that are generally found here are chirumanu (*anogeissus latifolia*), chikreni (*albizzia amara*), pachari (*dalbergia paniculata*), billudu (*choroxylon swistenia*), tella tumma (*acacia leucophloea*), vepe (*Hardwickia binata*), tunki (*dispyros melanoxyton*), ulinda (*diospyros chloroxyton*), and somi (*soymida febrifuga*) etc. Among the superior deciduous type of medium dimension the following species such as teak, vegi (*ptorocarpus marsupium*), nalla maddi (*Terminalia tomentosa*), ippa (*bassia latifolia*) and other soft wood topes are found. Among bamboo types, the species of bongu veduru (*bambusa arundinacea*) and sanna veduru (*dendrocalamus strictus*) occur in the area flowering gregariously over a fairly extensive area in the locality of Byrlutigudem. Small spots of semi-evergreen types consisting of giannangifera indica, *dalbergia lanceolaria*, *mimusop memeceylon*, *dirisenam (albizzia lebbeck)*, tellamaddi (*Terminalia arjuna*), and neredu (*Eugenia jambolane* etc, are also found in and around the perennial sources of water supply. Among trees yielding minor forest produce, tamarind is the most important one. Others are sara (*buchanania latifolia*), karaka (*Terminalia chebula*), kunkudu (*sapindus emarginatus*), rela (*cathartocarpus fistula*), tangedu (*cassia auriculata*), modapu (*bauhinia vahlii*) and verrapoliki (*sterculia urens*). Grasses occurring in the forest consist mostly of edible strains of good fodder value with the exception of a few strains of the cymbopogon group. Bandevu gaddi or edumulla gaddi (*heteropogon contortus*), the spear grass is estimated to be on a large area and next in the order of frequency comes nendra gaddi (*sohima nervesum*). Other grass types are gogadai gaddi (*panicum trypheron*), and teynendra gaddi (*andrepogon pumilus*).

## Fauna

The surrounding forest is inhabited by wild animals and birds. The statement on page 3 gives an idea of wild life found in this area. In the village, the Chenchus keep dogs as their pets. None keeps fancy birds. They however keep poultry, she-buffalo and goat are reared by a few families as domestic animals.

## Climate

The climate of this area is generally dry and the months from March to May are the hottest when the temperature goes up to 110° F (43.33° C). With the outbreak of the south-west monsoon early in June, the temperature drops by about 10° F (6° C) to 15° F (8° C) and thereafter, the climate is agreeable and sometimes delightful till about the middle of September, when a short spell of hot weather is experienced before the onset of the north-east monsoon. The cold weather sets in towards the end of November when the minimum temperature goes low to 45° F (7.22° C) at nights. The first three months of the year are usually clear and fine with little or no rain, and the wind blows with moderate force from the south-east. In April and May wind shifts round to the south-west and increases its velocity and generally brings in some rain towards the end of the latter month. During the four succeeding months the wind is for the most part westerly and brings with it a fair amount of rain but by September the south-west monsoon is over and during the transition period before the north-east monsoon sets in, the wind is light and variable and very heavy rain often falls over the whole area; the heaviest showers usually occur during the south-west monsoon. After October the wind is light but heavy dew falls.





Rainfall recordings of the Forest Department at Byrluti rain guage station shows the 20 year average (1925-1945) as follows: Particulars of Rainfall

Month	Rainfall In inches	In millimeters
January	...	...
February	...	...
March	0.24	6.10
April	0.63	16.00
May	2.64	67.06
June	4.12	104.65
July	9.37	238.00
August	7.61	193.29
September	9.23	234.44
October	4.53	108.06
November	0.51	12.95
December	0.02	0.51
<b>Total</b>	<b>38.90</b>	<b>988.06</b>

The period, July to September is the heaviest rainy season in the year. The south-west monsoon which breaks in June and continues till September is the chief source of rainfall. The monthly rainfall ranges up to 9.37", a peak figure attained in July.

The rainy season and the early cold weather are supposed to be the worst periods when malaria would be rampant while the hot weather from February to June is considered safe for camping in this area. Byrlutigudem area has, however, been losing its notoriety for malaria due to the operations under the Malaria Eradication Programme

### Size of village

This village is one of the enclosures in Byrluti Forest Range, having an area of 7.00 acres. A part of this area is occupied by the Chenchu residences. At the time of survey, March 1960 there were 74 households in this village (table 1). The tribal population living in the Chenchu habitation part of the village was 291 made up of 142 males and 149 females making an average size of 3.9 per household. This population was covered for the survey. Table 2 shows the population of the entire Byrluti village including the institutional population of the school and those living in the colony according to the 1961 census count. It accounted for 456 persons made up of 257 males and 199 females spread over 82 households and a Chenchu Boarding School.

### Scope of survey

This survey covers the life and economy of the Chenchu tribal population in the gudem but not the institutional population living in the eastern part of the village i.e. Byrluti colony. The native population of the gudem is entirely made up of the Chenchus. No other tribe, caste or community lives with them in the neighborhood within the gudem. While it is realized that the community life of the Chenchus is likely to be considerably influenced by the non-Chenchu population living in the village, outside the gudem, it has not been possible to cover such population in any detail, due to the limitation of time and the limited scope of the survey as originally conceived. The part played by the institutions themselves in the life of the Chenchus is, however, discussed at the appropriate places.

### Residential pattern and some important public places

The Chenchus generally live in groups of huts called gudems. The huts in their traditional setting are found scattered here and there or in small clusters. They are not aligned to a straight foot-path or any track in a straight line. Each hut is a separate structure put up within a distance ranging from about 290 feet to 3 feet from one hut to another. Map III shows the layout sketch of these huts. Any visitor to this village is sharply struck by the appearance of two





worlds in this village, the old and the new as it were. The old world is sandwiched between the new housing colony for 50 families located in the west and the Byrluti school colony area in the east. As one walks along the Atmakur-Srisailam road from west to east (from 50/6 milestone to 51/2 milestone) he will first meet the old Chenchu habitation area (the gudem) to the left near about 51 milestone and about 3 furlongs further down the road he will suddenly come across a fine set of modern looking constructions that are put up in a clearing made in the midst of forest adjacent to the road fringed with teak plantations (fig34). The new constructions represent a colony consisting of a Forest Rest House, a Higher Elementary Residential School for the tribal boys and girls, a Sub-dispensary, a Women Welfare Centre and a Co-operative Sales Depot. Just beyond the Forest Rest House there is an old pond with stone revetment and some ruins of an old temple-like construction and a mantap (fig4). This area referred as Byrluti school colony represents the new world where the younger generation of the Chenchus is being shaped in an altogether different atmosphere (Map III).

### **Burial ground and crematorium**

The Chenchu burial sites are dispersed in two compact areas, one in the north and another in the south of the habitation area at a distance of about ½ mile from the gudem. Each clan (gotra or intiperu) has a separate spot in the same plot customarily assigned to them (fig 32). Except the Chigurla clan whose burial and cremation ground is located in the north of the village (about 6 furlongs away) which is known as Thipurammamenta, all other clans of the village use the site located in the south of the village on the bank of the Bhavanasi river as cremation and burial ground (map II).

### **Places of worship**

There is no deity housed in any permanent structure within the habitation area. But Sunkulamma, a female village deity, is worshipped at a place selected ad hoc in the centre of the village under some tree. Annual worship of this deity takes place at this assigned spot. During other seasons this spot does not show any signs of a shrine symbolized distinguished by any marks or material structure. With the establishment of the new housing colony, the shrine of Sunkulamma has shifted from the old habitation area to the new one. All the Chenchus in the village have accepted this new site for offering worship. Except Sunkulamma all other deities or saints are worshipped either invoking them at the house or outside the habitation area in the forest where they are symbolized in stones with no anthropometric form (fig.29). Frequent visits are made by the Chenchus to a shrine (locally known as daraga) of a Muslim saint, Murthjvali whose tomb is housed in a fairly pucca structure near Nagaluti at a distance of 1.1/2 miles from this village (figs. 30 & 31).

### **Sources of water**

Before the establishment of the Forest Rest House, the Residential Elementary School and the new Chenchu housing colony, in the neighborhood of the gudem, sources of water for drinking and other purposes were the Bhavanasi River or Siddapuram tank. Sometimes, the stone pond near the Forest Rest House was also used. In the non-rainy season some small pits were dug in the sand bed of the Bhavanasi River to obtain the spring water for drinking purpose. At present (1963 December) these natural and old water sources have been supplemented by three drinking water wells newly constructed near the Forest Rest House, the Chenchu Residential Elementary School and the newly built Chenchu housing colony. Even now many Chenchus resort to the river and tank as they sometimes cannot afford to have a rope and a bucket or have not developed the habit of using them for drawing water from the well. Many Chenchu men fit a bamboo ladder into the well (near the Forest Rest House) as it is a shallow one and descend down the ladder into the well to fill their earthen pitchers.

### **Administrative and welfare institutions and markets**

The Forester, an official functionary in the Forest administration, who has some administrative control over the Chenchus lives near the Forest Rest House. As mentioned earlier, the Women Welfare Centre, the Residential Higher Elementary School, the Sub-dispensary are located at one place in the Byrluti school colony (map III). The Co-





operative Sub-Depot located in the school colony serves as the marketing centre for Chenchus both for the sale of minor forest produce and for the purchase of domestic requirements. Itinerant traders frequent the village to sell snacks, sweets and savouries from Atmakur. Sometimes these traders settle down for a month or two in this village in the honey collection and tamarind harvest season to conduct their business (fig 9). On every Monday which is a shandy day at Atmakur, the Chenchus visit the weekly market.

### **History of the village**

It is not clear how ancient Byrlutigudem is and or when the Chenchus first settled in this village. It is said that in the earliest times these primitive forest dwellers were almost one with the nature; their only shelter was a forest tree or a cave, and the jungle leaves perhaps constituted their only bodily cover. If this was the condition of the Chenchus in the 17th century, about 270 years ago, their habitations fixed at one place bearing a proper name of the place must have been a later development. Earlier, when they started putting up small conical thatched huts or oblong low huts, these habitation areas came to be known as pentas. This name signifies that either the Chenchus were living as close neighbors to Lambadis who used to keep a large herd of cattle (for penta means a place where dung heaps are made) in the forest for grazing purposes or for some time they themselves were keeping a good number of cattle stock. Some of these old habitation areas still bear the names like Pothurajupenta, Thipurammapent, Rollapenta and so on

The gudem at Byrluti could only have been more recent. But Byrluti must have been a well known halting place for the pilgrims to Srisailam from the very ancient times as the spring pond and the mantap near the Forest Rest House would indicate. It is likely that the Chenchus who seemed to have worked as the guides and protectors of pilgrims as they passed through the jungles must have lived in this area from quite ancient times but perhaps under more primitive conditions. But the erection of huts and the formation of the gudem bearing the name Byrlutigudem were obviously a later development. It is said that the Forest administration caused the Chenchus residing in the neighboring pentas like Thipurammapenta and Pothurajupenta to move away from there. This was in keeping with their forest conservation policy which necessitated them to settle the Chenchus at one place in a defined enclosure so that they may be amenable for proper control to dissuade them from such destructive acts of indiscriminate burning and felling as would harm the forest wealth.

According to a well informed local teacher, Topi intiperu families were the first settlers in Byrlutigudem. They followed Dasari, Mandla and Chigurla intiperu families. Perhaps because of the fact that the Topi intiperu families were the first settlers, the village headman (Reddy) is appointed from among the Topi intiperu and subsequently the Deputy Headman (Karnam) was chosen from Mandla intiperu. As mentioned earlier the Chigurla intiperu families have retained their attachment to their ancestral places and even now they cremate and bury the dead in the site of Thipurammapenta, which was their original home. There is evidence to show that the Chenchus of Byrluti area were the first to come under the impact of the administrative and ameliorative measures instituted by the Government from time to time. The following account recorded by E. Thurston in the first decade of this century indicates the nature of the stages through which the Chenchus of the older generation in this village have passed through. This prosperous picture of the Chenchus seems to have ended as an episode without resulting in a sustained course of stable development.

The name Byrlutigudem can be split into two parts, Byrluti and gudem. Gudem means a habitation area. Byrluti itself can be analyzed into two syllables namely Byrlu and uti. The first syllable Byrlu apparently refers to a deity Bhyrava and the second portion uti would perhaps refer to uta which means a spring. In the neighborhood of the old stone riveted pond near the Forest rest house, already referred to, with a Sivalingam installed in its midst, it is reported that there existed a shrine of Bhyrava deity. The association of this deity Bhyrava with the water spring, uta became, perhaps, an eponymous for the name of this village later. The constant usage and its diminutive effect has turned the original name Bhyravanuta or Bairnuti into (as used by E Thurston) Byrluti, now. This derivation gains credence when it is observed that another neighboring Chenchu village in the vicinity bears the name Nagaluti, where there are shrines of Naga (serpent) and Veerabhadra (a deity) located near a water spring (uta). Naga + uta would have become in due course Nagaluti.





Byrluti and Nagaluti formed a couple of important halting places locally referred to as mettas out of the six mettas they lay on the padestrain route to the famous shrine, Srisailam. Obviously, these halting places were chosen near some natural water springs and to accord them with the religious atmosphere on the pilgrims' passage some shrines of Bhyrava or Naga must have been erected at these places and the natural water springs renovated as stone riveted ponds by munificent devotees as an act of piety. Thus the names of these places came to be referred to as Byrluti and Nagaluti and the Chenchu habitations in the adjacent area bore the names of Byrlutigudem and Nagalutigudem.



## FAILURE OF THE SCHEME

In the 2<sup>nd</sup> Five Year Plan, the Government of India sanctioned a scheme of 'Land Colonization of Chenchus' at Byrluti and Nagaluty gudems, as Centrally Sponsored Projects. Under this Project a Co-operative Land Colonization Scheme was started in March, 1957 for settling 100 households by providing them the following amenities: The scheme was implemented by forest dept.

1. Reclamation of 500 acres of land for cultivation purpose, providing 4 acres of dry land and 1 acre of wetland per family.
2. Irrigation facilities.
3. Construction of huts.
4. Purchase of plough and bullocks at the rate of 1 pair per family.
5. Supply of agricultural implements.
6. Supply of improved seeds.
7. Sinking of wells.
8. Common civic amenities.
9. Construction of staff quarters.

There was a long-standing rivalry between the two groups of Chenchus belonging to Nagaluti and Byrluti gudems, who were inducted into the Scheme. As beneficiaries lack of social cohesion among the people in the colony and the failure on the part of the officials to create strong leadership contributed to some extent to the failure of the programme. There is another important factor, which was neglected by the officials while planning and implementing the programme. Chenchus mostly earn their daily bread by the wages earned through working in bamboo and timber coupes and forest plantations. When they do not get work in the coupes, they go in for collection of roots and tubers to fill their belly with. While asking the Chenchus to take up individual cultivation, the officials did not provide any means of subsistence to the tribals, who were compelled to bestow their time and energy continuously for two to three months for ploughing, sowing and harvesting. So, they left this job.

There was tank called 'Gosaikatta' in the colony for providing irrigation water into the adjoining farm lands. It was silted and needed re-excavation. The Society did not do this work. Besides, it had breaches on all sides which were not repaired. The Chenchus had, therefore, had no interest in agriculture.

There were other allegations of malpractices and irregularities in the implementation of the Scheme. Only 156 acres of land were fully reclaimed and 100 acres were partly reclaimed, as against an estimated target of 500 acres to meet the food requirements of the people of the Colony. The go down-cum office of the Society was never completed and the money spent on it was simply wasted. Only 15 bullocks were purchased for distribution among the 40 members of the Society. The level of cultural development of the Chenchus was so low that they were quite unaware of the official procedures involved in the implementation of the programme. So, they could not exert any pressure on the officials to ensure that the measures meant for their benefit were executed properly. Thus, for the above mentioned reasons and lapses, the programme was an utter failure. (*Vanya Jati: 1976 p.26-31*)





# Customary laws among the Tribes of Andhra Pradesh - TCR & TI

Tribal Cultural Reserch and Training Institute, Tribal Welfare Department,  
Government of Andhra Pradesh, Hyderabad, March 1992.

## Social Control

Every Chenchu village has its own traditional council known as “Kulapanchayat” which is agency to carryout and controls the various activities of the village. The “Kulapanchayat” is represented by one member from each clan of the village. The Chenchus distinguish the offences between the chenchus and offenses between a chenchu and non-chenchu. All intratribal disputes are invariably settled by the Chenchu “Kulapanchayat”.

## The jurisdiction of the ‘Kulapanchayat’

1) Elopement 2) Refusal to send the girl to live with her husband after marriage 3) Refusal to bring the wife after marriage by the husband 4) Adultery 5) Petty quarrels between individuals 6) Thefts 7) Disputes over hunting grounds and other lands etc. 8) Breach of religious customs 9) Marrying outside the community fall under the purview of ‘Kulapanchayat’.

The Panchayat is presided over by the ‘Raju’ and ‘Mantri’ presents the disputes before the council. Then bitter arguments and counter arguments take place, in which the parties scold each other and even come to loggerheads and beat each other which is averted by the Raju. If the Panchayat can not come to a conclusion the following methods are used to settle the dispute.

1. Direct evidence by those who have witnessed the incident.
2. Oaths - These will be in the name of God or one one’s own children.

For taking an oath the person takes bath in cold water, goes to the village deity and takes an oath in the name of the deity. Perjury is usually very rare as it is believed to be severely punished in the form of inflicting misfortune, death of self or his children. Alternatively, a person may take oath in the name of the children. He swears in the presence of traditional council as follows.

“Naa Biddala Sakshiga Nenu Yee Tappu Cheyaledu”.

I swear by my children that I have not committed this offence.

## Peddamanchi:

Besides the traditional caste panchayat and the institution of head man and deputy headmen each Chenchu village or settlement has even today an elderly man called “Peddamanchi”, Pedda-Big, Manchi-Man. The literal meaning is gentleman of the tribe. The Peddamanchi usually belongs to the largest clan of the village of the most ancient or early settlers of the village. He acts as a link between the chenchu community and out-siders. The ‘Peddamanchi’ is to propitiate first the Gods in religious ceremonies bless the newly married, eat and drink first ceremonial occasions.

At present the role of ‘Peddamanchi’ and ‘Raju’ are one and the same in Kurnool, and Prakasham districts. But in Amarabad plateau which was under Nizam’s rule, no headman was appointed and ‘Peddamanchi’ represent the tribe in all disputes.

## Economic life:

Property: The Chenchus have two types of property 1) Community 2) Individual or Family property.

The Chenchus recognize that each Chenchugudem has ascertained tract of the land which belongs to the entire village and in which all members of the village community can gather roots, tubers, fruits, leaves, honey and minor





forest produce. In olden days the chenchu villages might have been inhabited by people belonging to one clan when they were living in small bands in the forest, and they might have enjoyed the right over the land. That is why even to say the village lands are claimed by certain clans only. Big honey combs (sarri) which can be collected through collective effort are treated as clan property. Small honeycombs detected by the individuals on tree and bushes helping to those individuals. A person who extracts a honeycomb may collect immediately or he can reserve by making three horizontal markings on the bark of the tree and placing a few twigs at the base of the tree and over them a stone or by tying a cloth to the tree branch. This indicates that some body has discovered the honey comb and no other person will usually touch that honeycomb. However, this rule will not apply to fruits, leaves etc., infringement of the above regulations is believed to be punished by supernatural spirits.





## **SOCIO-ECOLOGY OF A TRIBE: THE CHENCHU (A FOOD -GATHERING TRIBE IN ANDHRA PRADESH) 1982**

### **Economic activities and social organisation General description and honey collection**

*- By V.Gangadhar and Anil Gupta*

Unlike the other pursuits of food gathering, collection of honey is a difficult task, requiring great skill, courage and expedient material for operation of the activity. Honey is collected from different sources like trees, furrows, bushes, ant hills, cliffes and gorges, while collecting honey from bees located on trees and bushes is somewhat easy, it is hazardous expedition in sites located in gorges and ravines. They have developed remarkable techniques of collecting honey specially in order to overcome difficulties that arise in reaching the bee-hive.

Collection of honey is something more than a mere subsistence activity. Developed out of quest for food, it has emerged into a more systematic, socially, politically and religiously determined and organised form of activity. Several rules and regulations are strictly observed in order to avoid dangerous competitions and disruptive tendencies that may arise in claiming ownership of bee-lines. A Chenchu who intends to collect honey must invariably seek help from others.

A Chenchu can claim ownership over particular beehive by making a deep cut in the main stem of the tree or by planting a wet branch on the ground near the ant-hill or berth in which the honey-line is present. Besides certain trees and some locations in the mountains like cliffs, gorges or certain hills are customarily owned by few families. The sole authority to collect honey from these locations lies exclusively on the respective family members. The allotment of locations is said to have been done by the Chenchu ancestors in order to maintain peace and solidarity among the people. Each location is associated with family deity and it is believed that it safeguards the honey line and kills the people who do not have any claim over it.

Certain locations are associated with a story and the locations are named after the hero or heroine who are personified as deities. Sometimes it is believed few locations are dangerous and inhabited by ghosts and they do not allow others to collect honey. Theft of honey is considered to be a great crime, religious performance and serious investigations accompany any such foul act to trace out the thief. But theft is highly uncommon as honey collection from cliffes involves many people.

Even to collect honey from small and tiny locations with easy access also requires at least three to four people. Same is the case with respect to honey collection from trees, ant-hills and bushes. And all people cannot collect honey from various sources. One has to learn the art of collection starting from small bushes and gradually develop his skills in collection of honey from trees and trunks of trees and then from ravines and cliffes. To collect honey from gorges, ravines and cliffes, one has to participate in a series of such operations helping in various aspects, starting from cooking fuel to squeezing honey from beebushes and weaving of rope from the fibre of a particular tree called Madapu chettu and helping the chief collector to descend into the valley and aiding him in approaching the honey-comb etc., This also requires a sort of skill in understanding the behaviour of bees.

Honey collection from various sources requires different techniques. Honey collection from anthills and bushes does not require much strain. Bees are driven away by torches made out of green leaves and twigs and dried grass which produces a cloud of smoke. The torch is carried by the collector his head and face covered leaving some gap to see with a cloth that also covers his trunk. Once the bees are driven away the bee-line is cut into pieces collected in a basket which is already smeared with wax. Collection from ant-hills and bushes required a minimum of two people but three people are ideal. One man will never venture collecting honey for the reason that he has to keep the smoke-splinter with him till he drives away the bees and if one bundle is burnt off immediately he requires another one which is to be supplied by another person.

Honey collection from trees and tree-trunk is somewhat difficult. Various techniques are used in reaching the honey comb. One method is to climb the tree. A minimum of four people are required to collect honey from trees. The



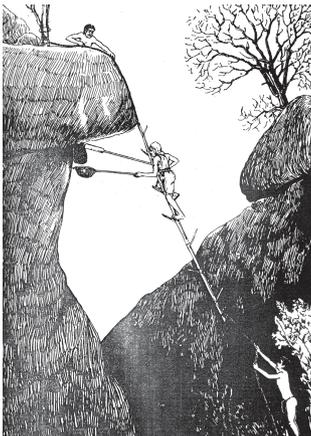


honey deposit is to be approached by two people when one person drives away the bees and cut the comb and the other has to hold a basket in which the honey combs are collected. The third person has to stay somewhere near the top of trunk of the tree to assist the operators passing on them the implements like knife, smoke-splinter, basket etc. The fourth man has to stay on ground assisting the third person handing over the required material.

Another method of approaching the honey-comb is to use a sturdy bamboo pole; its twigs are trimmed to small spikes to climb up. The bamboo pole is placed in a proper place somewhere around the top of the trunk and it is held firmly, by one or two persons while the chief operator is climbing. After reaching the top of the trunk the operator makes his way to the honey comb further climbing, the branches. This technique is generally used to collect honey form the trunks or from branches having easy access.

Sometimes the honey deposit may be found on very big trees having a height of around 60 to 80 or more feet. The honey comb may be somewhere on the top of the tree on a branch. In such cases the Chenchu cut a green bamboo not very sturdy but one having a diameter of about 6 to 7 inches with strong twigs. It is well trimmed leaving short spikes. It's wider and is pounded with a stone or axe to make it flexible. Then one strong short and somewhat slender or of the same diametre of the bamboo pole piece of branch of a tree is taken. Dried pieces are avoided and only green branch is selected. Then the pounded part is made to pass over the middle of the piece of wood and fastened tight with the fibre. It appears just like cross. The length of bamboo pole will be around 25 to 30 feet. The chief operator climbs to the top of the trunk or branch with or without the sturdy bamboo pole with spikes. If the trunk of the tree is very bulk or if the height of the top of the tree is too high, then the bamboo pole is used. Then the operator takes the hooked slender poll and fixes it in already chosen place nearer to the honey comb. The spot is generally chosen at a steep angle of bifurcating sturdy branch. The spot should be at an elevation of at least 3 to 4 feet to the landing point or the honey comb as the case may be, so that the operator can easily approach the honey comb. Sometimes two to three bamboo poles are used depending upon the height of the tree and also the pattern of branches and access to the honey comb. Sometimes the branch in which honeycomb present is cutoff when it is not possible to reach the honey comb. In such cases also the bees are driven off by smoke torch by fixing it to long pole.

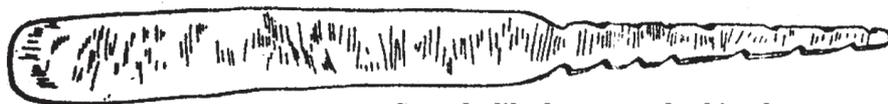
The following account presents the factual details of different locations in different villages and their owners.

Name of the Village	Name of the honey deposit	Name of the exogamous group of the owners and No. of owners	Since how many years honey collection was abandoned & Reason
1. Peccheruvu Atmakuru Tq. Kurnool Dist. 	a) Nagulaserri	Pulicherla 4 persons	3 years. The owners are not well-versed with the honey collection and they have changed their occupation to Govt. service and Agriculture.
	b) Peddagodugu		
	c) Kareganiserri		
	d) Baianna Chaliserri		
	e) Erra serri		
	f) Eeka Serri	Pulicherla 6 persons	Collecting every year
	g) Kanugantuserri		
	h) Manillacherri	Pulicherla 3 families	Last year did not collect due to lack of investment
	i) Pelikarallaserri		
	j) Gajjalakonda serri	Pulicherla 3 persons	Collecting every year
	k) Kanuguntha serri	Nimmala 4 families	Not collected since two years due to disputes in sharing.
	l) Kudupaserri	Dasari 2 families Joint share each family having 3 persons and 5 persons	Collecting every year
	m) Pai Serri & Kindi Serri	Nimmala and families	Last year not collected due to disputes.
2. Basavapuram Near Gajupalle (Nandyal Tq.) Kurnool Dist.	Deva Serri, Konda Serri Bugya Serri, Pamu Serri Vegu Sakkalu, Nemili Serri	Pulicherla 3 persons	Last before year they did not collect it as they could not summon the chief collector in time. Approximately yield will be 10 tins.

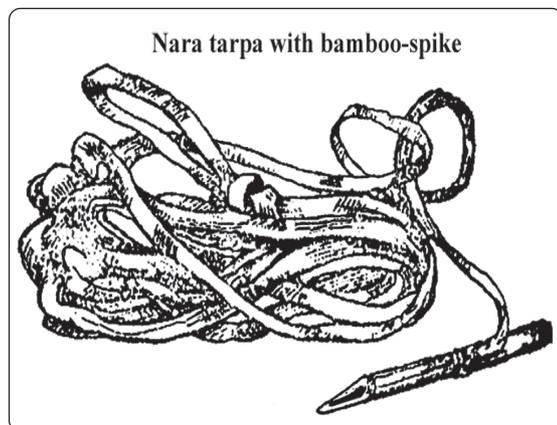




Name of the Village	Name of the honey deposit	Name of the exogamous group of the owners and No. of owners	Since how many years honey collection was abandoned & Reason
3. Byrlutigudem (Atmakur Tq.) Kurnool Dist.	Papagani Serri, Chinthagundam serri	Arthi 2 persons	Collecting every year
4. Nagalutigudem (Atmakru Tq.) Kurnool Dist.	Paki Serri, Bethamma Serri	Gulla 8 persons	Serious disputes still collection is going 3 owners disclaimed ownership.
5. Thummalabayalu (Markapur Tq) Prakasam Dist.	Kudapa Serri Pitterbokkala serri, Piddarutla serri	Dasari 2 persons Bhumani 3 people	Collecting every year. This year it is doubtful. Collecting every year.
6. Chinthala (MarkapurTq.) Prakasam Dt.	Dhinna Serri Pedda Serri	Kudumula 3 persons	Collecting every year.
7. Peddamanthanala, Markapur Tq. Prakasam Dt.	Kudapa Serri Lingam Serri	Dasari 1 person Bhumani 4 persons	Collecting every year. Collecting every year. This year doubtful the chief collector is dead.
8. Vatvarlapalle (Achampet tq.) Mahaboobnagar Dist.	Moodem Serri Kinnera Gundam Seeri	Chigurla 2 persons Chigurla 2 persons	Disputes
9. Mannannoor (Achampet Tq.) Mahboobnagar dist.	Loddu Serri Erradari serri Maheswaram Serri Gadeswaram Serri	Kanimooni 4 persons Marripollu 3 persons	Collecting every year. Collecting every year.
10. Farahbad (Achampet Tq.) Mahboobnagar Dist.	Eedu Kurava, Madapa Kurava, Jelapula Serri, Gadila Serri, Tamarind tree, Papaim vager, Neella Kalera, Pala Kurava Bokka, Janatree.	Eravala and Thokala 2 persons	Yearly collection.
11. Abbarajukumta gudem (Atmakur Tq.)	Deva serri, Momu Serri Chinnaiah Serri Sadi Kala, Addi serri Peddaiah Serri	Thokala 2 families Thokala 1 family Paramasi 3 families Bhumani 2 families	



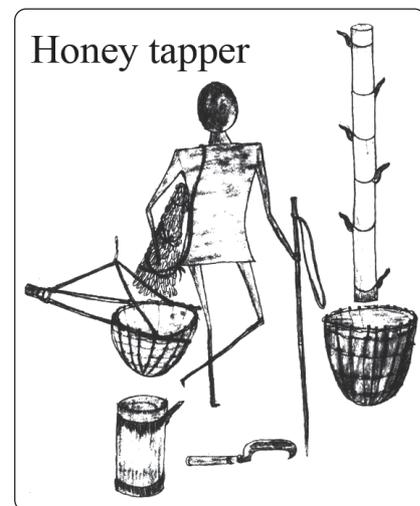
Sword - like baton used taking honey



Nara tarpa with bamboo-spike



Honey Basket



Honey tapper





In this case also the chief operator will have an assistant who also climbs along with him. One or two people take the position somewhat below the honey comb and they would be in a position to reach the collector easily. Another person may be still below the third and fourth persons and two or three people will be on the ground.

For collecting honey from the ravines and gorges a minimum of 10 people are required though only three to four people might actually involved in collection of honey. Generally about 15 to 20 members of close relatives and confides embark on this expedition. Collection of honey from the ravines and cliffs begins generally in the month of May and ends by June end. And the honey will be collected a week around full moon day and the operation too lasts for about a week days.

## **POOLING AND DISTRIBUTION**

Chenchus are not expert hunters and their marksmanship is poor. The hunting technology is very simple. They use bow and arrow to kill birds, rabbits, pigs and deer. They do not know how to use complicated technology of arranging traps nets etc. as observed among other tribes of Africa and North and South America, Hunting of big animals is not preferred by these people due to their feeble technology and lack of skill. They do not want to use nets for the fear that some big animals may be caught in it. But occasionally they may use small traps to kill rabbits or rats. The normal method of hunting is by means of ambush. The other method of hunting is to go in troops and chasing the animal. And the dog is an important companion to the Chenchu while they hunt.

### **Implements used in Hunting:**

1. Stones,
2. Wood pieces in the form of clubs,
3. Bow and arrow,
4. Caterpillar,
5. Axe and digging stick.

### **Techniques:**

- (a) Ambush,
- (b) Trap,
- (c) Surrounding the animal by all sides.

Ambush is a common technique used in hunting. The Chenchu way lay at certain spots like salt-lick or water-holes, and wait for the animal by releasing the arrow.

Three types of traps are used. The first one is arranged too, flexible but considerably strong branch of a tree by bending it the ground which is knoched with one end of the rope. The other end of the rope is arranged into a trap. Some food stuff is kept in the trap and when the animal like hare try to eat it, the system gets disturbed and the rope get tightened around the neck and the tree branch goes back to its original position killing the animal.

Another method of trap is to arrange a considerably bigger more or less flat stone on the ground with one of its side is being supported by bamboo splinters so that one end of the stone is lifted up. To the supporter another splinter is fixed up in such a fashion that even the alightest disturbance would cause the supporter to slip allowing the stone to fall. To this second splinter some food material is attached. It is used mainly to kill rats.

The third trap is to arrange thorny and prickly bushes in two lines, in a cone fashion. The narrowing end leads into a deep pit. The hares and rabbits are driven from the wider end so that they come and fall in the pit.

The third technique is rather systematic way of approaching the animal from all the sides. This technique is used to hunt big game like deer, porcupine, wild boar, wild goat, etc. The technique is more savage in its outlook where people use all kinds of tactics in attemptive at the animal. Generally eight to ten people were involved in this operation.

The food-quest is a total family effort with a division of labour between the men who hunt and the women and children who bring in more easily collected edibles. Usually it is also an effort involving more than one family because it is more efficient for several men to hunt together than for one man to hunt alone.

Hunting by stalking is the common method adopted by the Chenchu. Success in stalking depends not only on skills in handling weapon but also on an intimate knowledge of animal habits which are species-specific. All animals of a





species given variations in sex and age and whether or not they are in rut, may usually be counted on to behave in the same general way. During British regime the police used Chenchus far tracking criminals. This knowledge he acquired probably, from his art of stalking after animals.

An expert Chenchu can predict more or less correctly, the age, sex, weight of animals by seeing its strides or fecal matter or by smelling urine. They know the tracks of animal and by following it he try to find some other evidence like fecal matter or urine. He can tell how fresh the tracks are. Once he finds a reasonably free set of tracks, he meekly follows it until he reaches the animal within sight. The principle involves is that unless it knows it is sees it, he alerts himself not to commit even a single mistake and try to approach the animal from downwind, by creplings from bush to bush or rock to rock. At times he standstills without even working eyes for several minutes, till the animal sleepshly comes to him mistaking that it is an interesting object to lick. Another person may also approach it in another direction. When they reach the animal at a shooting distance, are person release the arrow so that the animal react as if it were being attacked from in-front of it and then run towards the other hunter who will cast an arrow at its lethal part. In such a circumstance if there were several other people who are hiding at convenient places may also attack with clubs or arrows or stones and one or two people may pounce upon it. The dogs chase the animal and do not allow it to escape. Sometimes drums are beaten in order to make the animals berserk so that the people hiding in convenient positions can shoot the animals. Sometimes the people use lures during stalking. Chenchus can make a deer call during mating season and deceive the animal, attracting it to their lurking spots. Despite of all the above skills, if the animal is not wounded in a vulnerable part, and if the positions of lurking spots of other people awaiting the animal to come to them are not, proper the animal escapes. In such cases the animal is to be traced by following its foot prints and it takes them atleast a day to trace it. If the wound is only superficial, then the Chenchu cannot trace the animal at all.

All the above kills are very important but shooting the animal in its most vulnerable part is considered to be most crucial and skillful and that is why some extra credit is bestowed on marksmanship and marksman. Hunting is restricted to only ones territory and trespassing into others' territory is deemed scornfully. Generally the Chenchu confine their hunting arena to their own territory.

But during stalking, animal enters others territory also. In such cases the hunter can follow it and hunt. And he can give some amount of meat to the eldest person of the group to which the territory belongs. Or he can give to any other person in that group worth whom the hunter has relationship either through blood, affinity, skill and activity. Sometimes during big game hunting one or two person from adjacent territories are invited to join one's group.

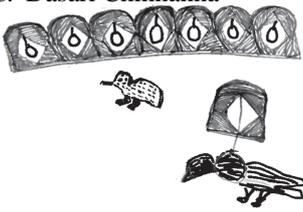
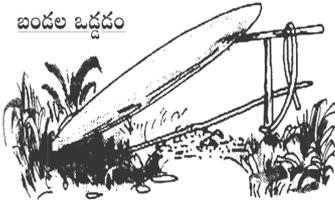
**Skills:** From the above description it appears that hunting doesn't require much skill. But in fact it is only a superficial overview. In general, there are two methods of hunting: one by using most effective techniques and tools like arranging traps, or using gum, the other one is by using mental faculty and shrewdness in the absence of complex technology, An expert Chenchu hunter is very much shrewd in locating the animal, capable of beguiling it by stalking silently. He is also an expert animal psychologist and ethnologist and knows the animal bionomics. He can identify the animal either from its foot prints or fecal matter.

He knows the animal food habits, mating seasons aggression periods.

This knowledge not only facilitates him in the successful hunt but also prevents him meeting dangerous animals like tiger, panther and bear. In contingent situations like a snake-bite, he knows what medicine is to be taken. All the more he knows the vulnerable parts of the animal body shooting at which he can paralyse the animal. There were only few people in each village with all the above qualities. However many people can hunt with some limited knowledge and this is the major factor which force people with different skills to come together to make out hunting party. Individual skill differs from one animal to another sometime an individual may be an expert marksman but poor in animal psychologist, ethology and bionomics. In this case, a person(s) with that knowledge will be the markman's companion. Another skill is the art of butchery. All the hunters are not expert butchers.





Name of the person	Special skill in Hunting	Other specialized skills/or activities	Activities in which he is poor
1	2	3	4
1. Arthi Guravaiah 	a. Expert marksman and expert in animal psychology, Ethology and Bionomics. b. Imitate sounds of animals. c. Expert stalker of animals. d. Remarkable ability to detect animals.	a. Repairing implements. b. Collection of <i>MFP</i> . c. Collection of gum d. Drum-maker with animal skin. <b>e. Cultivation</b> 1. Fencing 2. Watching crop 3. Harvest f. Rope making	cannot climb trees and hen don't undertake such activities like bamboo cutting honey collection. Tilling, don't know the art of butchery.
2. Dasari Venkatanna	a. Butcher b. Expert in animal bionomics	a. Grazing cattle of collection of fodder to cattle. b. Watching crops. c. Fencing of agricultural lands. d. Expert in giving advises with regard to disputes, arranging groups to carry out activities.	a. Ex-marker b. Tilling.
3. Dasari Chinnanna 	a. Expert in making shares of animal flesh. b. Expert in making bow and arrows.	a. Fishing and making fishing implements. b. Distillation of arrack. c. Collection of <i>MFP</i> . d. Weeding. e. Watching crops. f. Rope-making.	Poor marksman tilling Broadcasting of seeds
4. Dasari Guravaiah (Son of No.1)	a. Chase the animal after it is wounded. b. Sharpens the arrow points. c. Can arrange conical shaped bushy fences and drive animals into it.	a. Tilling b. Fencing c. Weeding d. Harvesting e. Bamboo cutting f. Repairing implements.	No knowledge about broad casting of seeds. Poor marksman and no knowledge about animals cannot collect honey, but can climb tree and assist the chief-collector.
5. Dasari Golusu (Son of No.2) 	a. Chase the animal b. Can tame the dog c. Can butcher d. Expert in hunting lizard e. Can arrange traps to catch hares. f. Expert in using the wooden club, stones in killing the animal. g. Can decoy the animal by use of lures or imitating the sounds of deer and wild boar.	a. Expert bamboo cutter. b. Expert in collection of fibre and making ropes. c. Can collect honey from trees. d. Manufacturing arrow points and repair of implements. e. Fencing f. Collection of <i>MFP</i> . g. Gum Collection.	Not an expert in using bow & arrow cannot collect honey from cliffs. 





Name of the person	Special skill in Hunting	Other specialized skills/or activities	Activities in which he is poor
1	2	3	4
6. Arthi Mooganna (cousin of A.Guravadu)	a. Expert in studying the foot-prints and droppings of animals, knows their habitations. b. Can use lures c. Can predict d. Weather conditions.	a. Expert honey collector both from trees and cliffs. b. Expert bamboo cutter. c. Collects fibre and plait rope. d. Collect the bark of a tree for fermentation. e. Fencing. f. Weeding. g. Harvesting. h. Gum Collection.	Don't know how to peel out skin of hunted animals don't know illings seeding.
7. Chigurla Thandrooti	a. Can chase the wounded animal b. Can shoot the c. Expert butcher	a. Can assist in honey collection. b. Bamboo cutter. c. Can make smoke torches. d. Basket-maker.	Don't know the art of cultivation except watching. He does not has much knowledge about animal behaviour and their habitation.
8. Gulla Narasaiah	a. Expert Butcher	a. Expert Bamboo cutter. b. Expert in milking cows, buffallows. c. Cooks food	He cannot use bow & arrow as he is lame.
9. Gulla Veeramma	a. Can chase the animal b. Expert in studying foot prints of animals. c. Can tame and control the dog during hunting. d. Can give proper suggestions. e. Knows some herbal medicines.	a. Gum collection b. Assists in honey collection. c. Can plait rope	No marksmanship, he cannot cut bamboo or fibre. 

Each *gumpu* maintained the identity of its territory and if the territory becomes completely exhausted or afflicted by drought the *gumpu* was expected to explore a new territory hither to not own by any other. A *gumpu* consisted of 70-100 families, generally belonging to three or four exogamous group. All these families were related and marriage

was not permitted between members of the same *gumpu*. The families were dispersed in and around the territory in small groups of about 3 to 4 families. These groups had also certain location where they temporarily established *gudem*. Each such *gudem* was headed by an elder who controlled law and order among the members. These groups of families depend upon each other either in matter of borrowing sharing and other collective operations. However, collective operation does not consist of all activities. Collective operations may be such activities like hunting. Honey collection from trees and ant-hill, collection of *MFP*, firewood-collection, bamboo. Even this section of the *gumpu* may also be sub-divided into still smaller unites where cooperation is frequent. Such groups do not carry any name. *Gumpu* is now fast disappearing. Due to dispersion and wider economic opportunities and erosion of the concept of territoriality due to the intervention and ownership of Govt., over all the forest lands, the solidarity among the members of the *gumpu* is already eroded.





**The Chenchus of the Forest and Plateaus: A hunting gathering tribe in transition, Calcutta.**  
**Institute of Social Research and Applied Anthropology - P.K. Bhowmick, 1989**

- 15 the annual Kumbhotsavam ritual during Chaitra Suddha Poornima is performed only by the Chenchus.
- 39 Siddapuram tank – 2 ponds.
- 42 Village Allipalem located in deep forest. There is an old well which is called ‘Koneru’ with steps to descend and draw water. Some stone figures of snakes, elephants and fishes are sculptured on the walls of this well. These are reported to be in existence from time immemorial.
- 43 Village Marrisipalem - Nasab tree (under which the sittings of the traditional tribal Panchayat take place at a distance of 2 furlongs from the village. Besides these there is a small pond, which is locally called ‘Kunta’, at a distance of 1 furlong from the village.
- 110 The Chenchu ‘mirasidars’ camp in the fields with their families and remain there watching the fields up to the expiry of the harvesting period. This process of employing the ‘mirasidars’ as watchmen for their fields is organized collectively by the farmers of a village.
- 225 If a dispute arises between two Chenchu Gudems, the elders of the respective groups convene a meeting at a convenient place, usually under a tree outside a settlement or sometimes in the settlement itself for settling the dispute. The Council of Chenchu tribal elders is locally called Nasab (or Kula Panchayat).
- 271 The village Pecheruvu, the deities like Rakta Veeradu, Onti Veeradu, Peddamma, Veerabhadrudu, Bhyravaswamy and Mysamma are prayed by the Chenchus for causing harm to their enemies, according to the villagers.  
This deity Peddamma is represented by a stone slab under a tree, in the forest, 1.1/2 furlongs away from the village Allipalem.
- 285 In village Marrisipalem this deity is represented by a stone slab and is placed under a tree along with other deities like Kanaka Durgamma, Amba (Bhramaramba) Dandumaremma, Mahalakshamma, Alluri Poleramma, Kunti Poleramma, who are clubbed together.  
In village Chilkacherla, the stone slabs of Poleramma and Kanakadurgamma are placed on the ground. In the village Pedamanthanala, this deity is represented by a stone slab, which is located 2 miles away from the village.
- 291 In village Byrluti, Sunkamma Jathara is performed after Ugadi. i.e, New Years Day. The village headman convenes a meeting of the villagers for fixing up an auspicious day for the ceremony. That date is communicated to all of them.  
This deity is represented by a conical stone slab place under a tree. An Uttaluri clan member prepares an idol and a Chigurla clan member carries the idol on his shoulders and keeps it outside the village under a tree, facing the village Poturajupenta, another neighbouring village. A priest is selected on the day, either from Uttaluri clan or from Chigurla clan. Chigurla clan members claim that Sunkamma is their clan goddess. They celebrate Sunkamma Jathara throughout the day and the night upto 10 P.M.
- 292 In village Peddamanthanala this deity is represented by a stone slab. It is placed at the outskirts of the village by the side of a big pond. The deity Manthanalamma is also represented by a stone slab. The shrine of the diety is situated two miles away from the village by the side of Atmakur-Dornal road.
- 293 Edamma shrine by the side of the Amrabad road which is two miles away from Mannanor. This deity is represented by a stone slab.
- 294 Lingamayya is symbolized by a stone in the forest near Vatwarlapalli.
- 296 Ankamma is an important goddess. In the villages Chilkacherla, Marrisipalem and Peddamanthanala, she is represented by a stone slab. In one of the interior villages of Kurnool district, viz., Pecheruvu, she is located 4 miles away from the village towards the road leading to Tummalabayalu. Broken idol still remain there.
- 298 Poturaju is represented by a stone slab under a tree in many Chenchu villages. In village Marrisipalem, he is placed in front of the deities Poleramma, Bhramaramba, Kanakadurga, Dandumaramma, Mahalakshamma, Alluri Poleramma, Kunti Poleramma represented by a stone slab.





300 In village Appapurpenta, worship of this deity is performed outside a hut located under a tamarind tree. Peddamma is a powerful goddess located outside the village under a tree and represented by a stone figure.

302 In village Appapurpenta Chenchus kept the idol of Gurrappa in a basket hung from the branch of a tree, half-a-mile away from the village. In village Srisailam the members of Tokala clan worship this deity. Bayyanna is represented by a stone slab is associated with the hunting life of the people in some areas.

303 In village Srisailam bayyanna is worshiped for gaining individual benefits. Likewise in villages Marripalem and Chilkacherla he is worshiped for individual and family benefits. In these villages he is located outside the village under a tree along with some other deities. The deity of Bhyravaswamy has shrines in the interior forest.

306 The deity Nandulu Veeranna has a shrine at Rudrakota forest area of Kurnool district. The deity of Bottimidi Peddaiah resides on the top of a hill, 18 miles away from Srisailam towards Dornal. He is considered a forest god and is represented by a stone slab. Worship of this deity is represented to the members of the Nimmala clan in the village. The deity of Tirumalaswamy shrine in the forest of Kurnool district, 15 miles away from village Byrluti.

310 In the village Byrluti, Lingam was symbolised by a stone outside the village, near Bhavanasi river, 1.1/5 miles away from the village.

311 In the village Pechcheruvu is a Lingam representing Mallayya. There is also a Lingam in the village Vatawarlapalli of Mahaboobnagar district. Veerabhadru is the son of Lord Shiva.

331 Chenchu headmen on salary basis. Welfare measures were suspended in 1925 but surveillance against crime continued. In 1940 resumed welfare measures Co-operative land colonization scheme March 1957 in Byrluti, Nagaluti.

335 Chenchu colony at Mannanur - a schedule of wages for fixed for Chenchus working under forest contractors Vattivarla palli colony 1952. Forest department constructed 24 small tanks which were exclusively meant for providing drinking water.

351 First school of Chenchus in Telangana in Mannanur 1942.

360 A forest labor co-operative society was started in Mannanur in 1958 to take-up bamboo coupes.

247 The village Allipalem is located in the interior forest. In this village soap nut trees are located in 3 areas, of which two areas were reserved for Kudumula clan families, and 1 for the remaining Pulicherla and Bhumani clan families of the village. This type of traditional right is called by them as Mirasi system. It is said that they have inherited these soapnut tree groves from their forefathers. During its growing season, Chenchus go to their respective areas and each person occupies, some trees by marking them with a cloth or something as their occupancy right. Others are forbidden from touching the tree already claimed by another person. Kudumula Peddodu failed to own any tree as he was very late in claiming any tree he came back to his village being angry and abused all the villagers, including the headman of the village. Pedareddyata, i.e. the headman, lost his patience and threw some stones on the hut of Peddodu. Peddodu came out with a stick in the hand and hit the headman on the right hand. The neighbors intervened immediately and sent both of them to their respective houses. Next day, all the villagers assembled at their usual meeting place. Peddodu and Padareddyata were summoned to the meeting. Peddodu confessed to his offence of beating Pedareddyata with a stick and injuring him. Finally, he had to offer a goat to his opponent as compensation. Peddareddyata offered some trees to Peddodu and told him that they should not quarrel among themselves.

Honey theft; Chigurla Lingadu of village Pullaipalli, placed a cloth under a honey-comb found hanging from the branch of a tree indicating his usufruct right, a conventional practice among the Chenchus. Later on another person called Bianna also claimed the honey-comb and took possession of it. Naturally, Chigurla Lingadu sought for justice from the headman of the village who is also the offender's brother. But the headman of the village supported his brother's claim. Being dissatisfied with the decision of the headman of the village, Lingadu referred his complaint to the headman of village Appapurpenta (Panchayat area). Tribal elder of the village Pullaipalli were also invited. Finally, the headman of Appapurpenta gave his verdict declaring that Bianna infringed the right of the complaint an by possessing the honey-comb and fined him Rs.20.00. This amount was distributed amongst the members of the local (Pullaipalli) Panchayat.







**Documentation  
of  
Traditional Knowledge  
and  
Practices  
by Chenchus**





## Chenchu traditional knowledge reflected in the places names, seasonal calender, lore, management practices and in the Cosmic world.

### The place names of landscapes with the suffixes:

Precipice *Sarulu*, Footpath across a hill *Kuravalu*, Scaffolding bridge *Kattuvalu*, Plateau *Saravalu*, Saline soil *Barakalu*, Fountain head/ stream *Selalu*, Pool in the rocky base *Gundaalu*, Waterfall *Yathipotala*, Rapid *Dookudu*, Puddles *Padiyalu*, Wallows *Gobelu*.

### Wildlife shelters:

Home ranges, wildlife shelters in between thicket, *Memecylon umbellatum* (*Allimatta*), *Aloevera*, thicket (*Sagamattalu*), *Ziziphus oenoplia*, thorny bushes (*Pariki kampa*), *Pterolobium hexapetalum*, thorny bushes (*Korinda kampalu*), *Brahmin poison nut*, *Olex scandens*, *Patridge pea climbing bushes* (*Elkanakkari podalu*).

### Cavities and nests:

*Butti* - The nest of gaint squirrel. Cavity, nests in the trees.

### Honey types:

The five types of honeys and honey bees, their habitats and seasons:

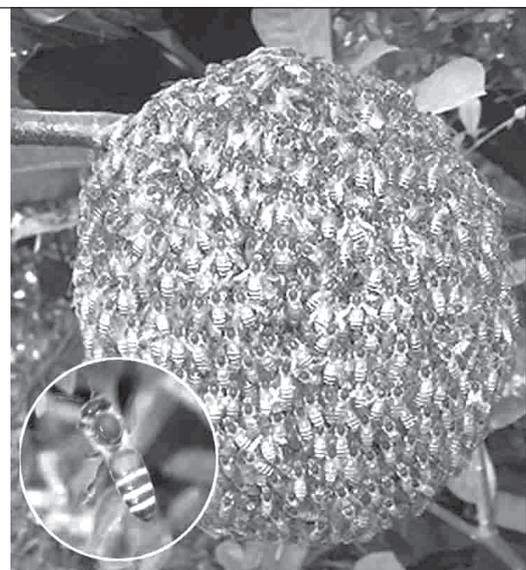
1. Peddapara - *Apis dorsata* - this is found on tree tops with very big bees.
2. Thodidi - *Apis cerana* - this is found in the big holes of tree trunks and the bees will be red in colour.
3. Juntithene - *Apis florea* - found on tree tops and the bees of this hive are with white stripes. The honey collected from this is supposed to be the best of all the varieties found in this forest.
4. Mosaru - *Apis fabricius* - found on tree tops, gorges and ravines with small and round bees.
5. Kannegulla - *Apis melifona* - found on tree tops and bushes with very small bees. The honey collected from this is used in preparing medicines.



***Apis cerana* (Thodidi)**



***Apis dorsata* (Peddapara)**

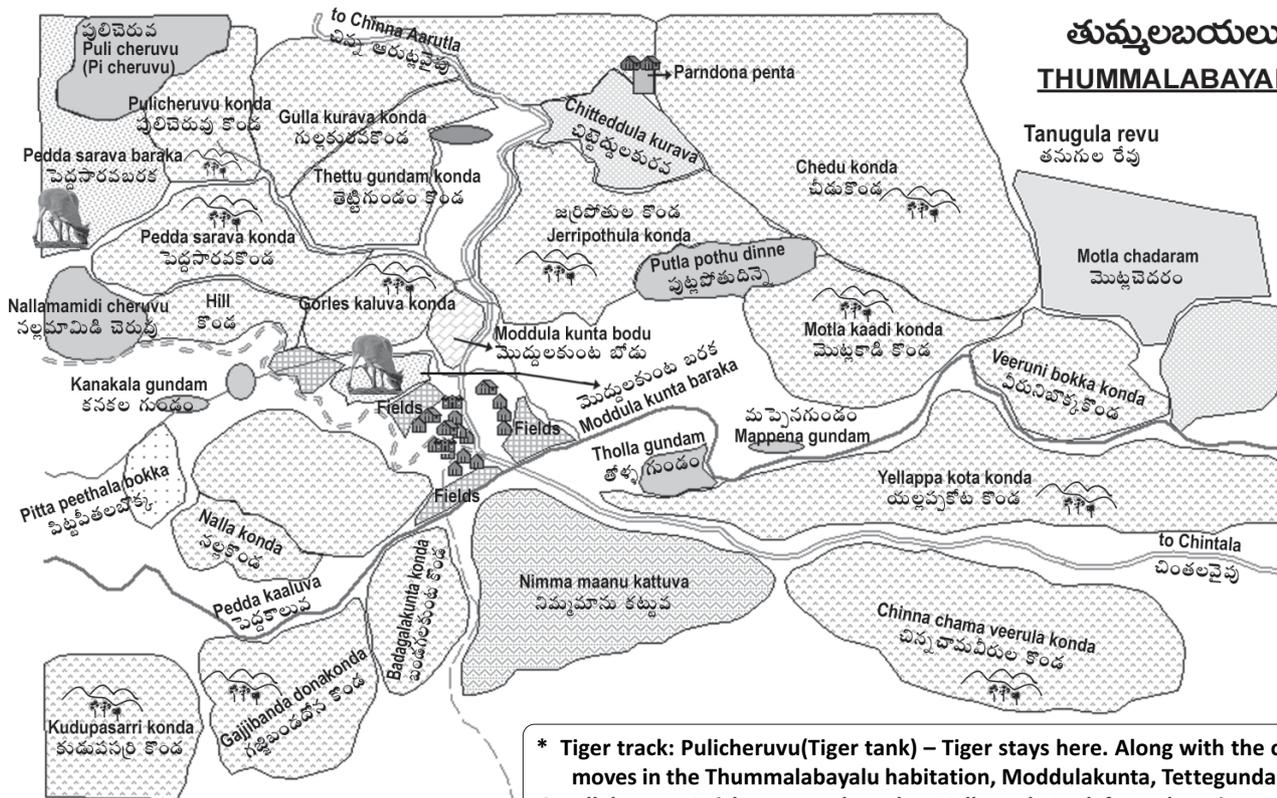


***Apis florea* (Juntithene)**





## తుమ్మలబయలు THUMMALABAYALU



\* Tiger track: Pulicheruvu(Tiger tank) – Tiger stays here. Along with the cubs it moves in the Thummalabayalu habitation, Moddulakunta, Tettegundam, Gundlakurava, Paicheruvu and reaches Nallamadu tank from there it moves up to Pamudona, Pedachema, Pecheruvu to Sikharam.

### Place names in Thummalabayalu

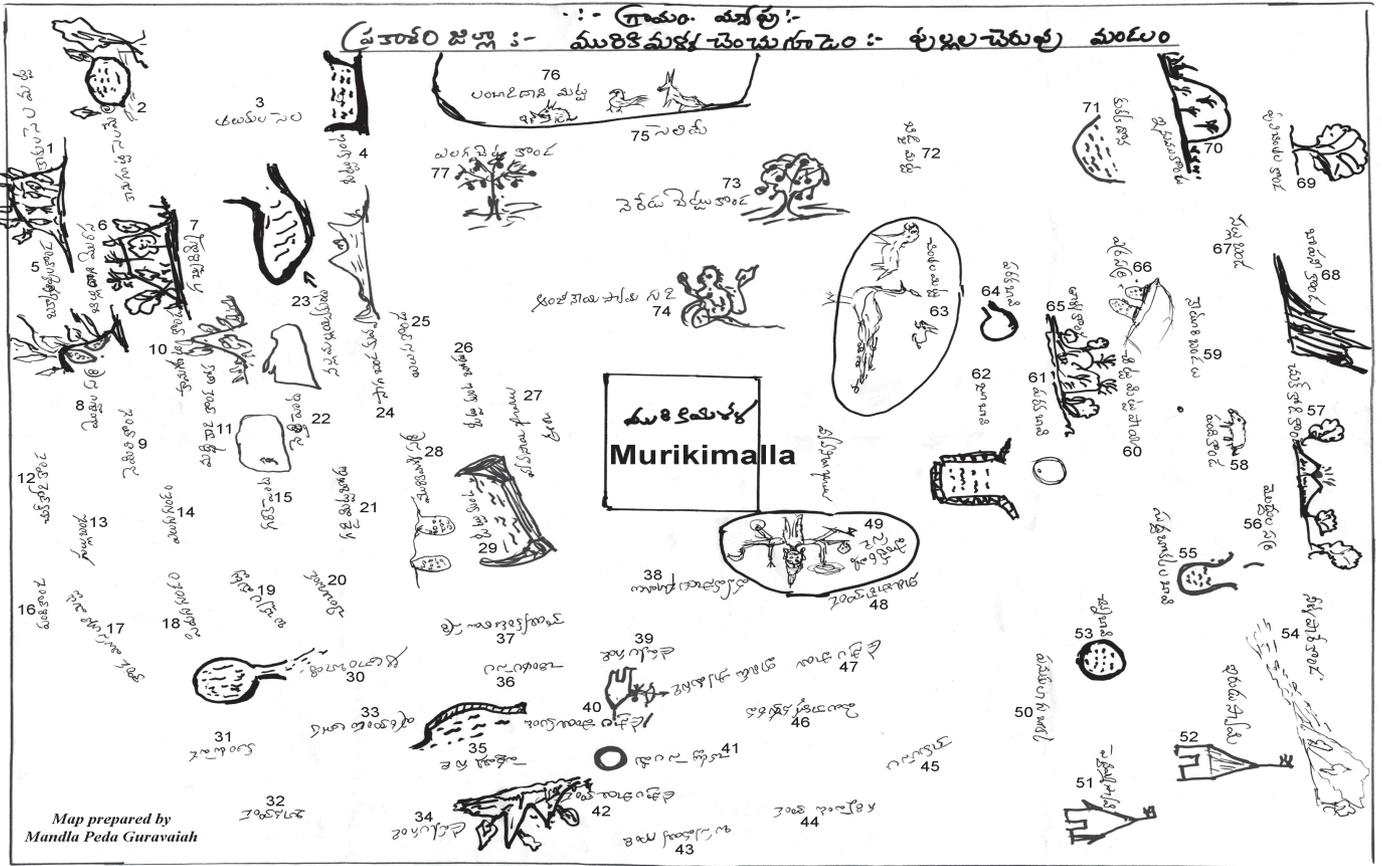
- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1. Water Source pool, snake stays in summer.</li> <li>2. Water fall. The British force was after the rebels. They were hiding in a bunkar like cave called "Pukula panaka". A Chenchu lady led the force in the night to the waterfall flowing from a steep hill. All the force fell into the fall and next day their dead bodies were floating in the water.</li> <li>3. Source of clay lime, animals licks the lime. Due to their trampling a pond was formed.</li> <li>4. Chenchu hides here for hunting.</li> <li>5. One has to climb on knees keeping the head high.</li> <li>6. Big nimmi(milk)fruit tree .Chenchus and bears eat these fruits. No Chenchu was injured.</li> <li>7. A tope of nimmi trees.</li> <li>8. A place of deity Chinna Sami Veerudu.</li> <li>9. Hunting hides for Chenchus. Escarpment Thoklagudam below believed to be having a treasure underground, frequently dug by treasure hunters.</li> <li>10. A flat land on an elevated place full of termite mounds.</li> <li>11. Dieties place. Chenchus worship and move silently.</li> <li>12. Srisailam temple dam can be seen here.</li> <li>13. Landing place on a stream bank, Foot prints of animals are seen.</li> <li>14. A water pool in the rock pit. Habitat of field snakes</li> </ol> | <ol style="list-style-type: none"> <li>15. Chenchus cultivated land with short bullocks.</li> <li>16. Tall hill. Fruits are bitter in taste.</li> <li>17. British constructed a check dam.</li> <li>18. Sheep drink water here.</li> <li>19. Canals, big trees were cut. Only stumps remain.</li> <li>20. Plate like land on a hill. Srisailam can be seen here.</li> <li>21. Water source in the tiger track, deity Paicheruvu Bayanna.</li> <li>22. Deity Ankamma</li> <li>23. British put up a flag.</li> <li>24. Pond – resting place on the way.</li> <li>25. Pond formed by trampling of animals. One Sugali Badagadu used to hunt the animals and sell the meat.</li> <li>26. Full of mosquitoes.</li> <li>27. The sheet rock with blister like formation, water source below.</li> <li>28. Small pond formed by Chenchus mythical ancestor Ravagadu for the bath of his children, always full of mud.</li> <li>29. Cliff - famous for rock bee honey.</li> <li>30. Bamboo was cut. Sumps remain.</li> <li>31. A big cave full of bats - Chenchus used to hide here.</li> <li>32. Belong to a devil. The devil used to eat the dead bodies of the Chenchus hit by epidemics.</li> </ol> |
|--|--|



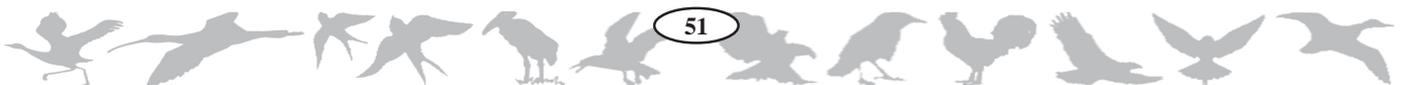








- |  |   |  |
|--|---|--|
| 1. కాకులసెలమట్ట Kakulaselametta            | 27. వ్యవసాయభూములు Agriculturefields     | 53. చిన్నబావి Chinnabavi               |
| 2. కానుగూటి సెలమ Kaanugooti selama         | 28. మురికిమళ్ళసరి Murikimallasarri      | 54. నీళ్ళుపారేకొండ Nelluparekonda      |
| 3. ఆలుకులసెల Aalukulasela                  | 29. ఒట్టుకుంట Ottukunta                 | 55. మొద్దులసరి Moddulasarri            |
| 4. ఒట్టికుండ Ottikunda                     | 30. అతాంబావి Aataambavi                 | 56. సుద్దబొక్కలబావి Suddabokkalabavi   |
| 5. బక్కావులకొండ Bakka aavulakonda          | 31. కుంటపెడ Kuntapeda                   | 57. చుక్కకోడికొండ Chukkodikonda        |
| 6. బిల్లుదాని మొరస Billudaanimosara        | 32. జానకొండ Janakonda                   | 58. పందికొండ Pandikonda                |
| 7. గచ్చుదిమ్మె Gachudimme                  | 33. ఎర్రకొండతోక Errakondatoka           | 59. నేటూరిబండలు Netooribandalu         |
| 8. మొద్దులసరి Moddulasarri                 | 34. ఉప్పలగండి Uppulagandi               | 60. చిట్టుమిట్టుపాయ Chittumittupaya    |
| 9. నెమలికొండ Nemalikonda                   | 35. పెద్దమ్మగుడి Peddammagudi           | 61. పరకబావి Parakabavi                 |
| 10. కానుగూటికొండ Kaanugootikonda           | 36. చింతలసెల Chintalasila               | 62. జూబావి Zoobavi                     |
| 11. మద్దికాడి కొండతోక Maddikaadi kondatoka | 37. కొయ్యకంటిరాయిసరి Koyyakantiraisarri | 63. చింతలమట్ట Chintalamatta            |
| 12. చుక్కకోడికొండ Chukkodikonda            | 38. వ్యవసాయభూములు Agriculturefields     | 64. పరకబావి Parakabavi                 |
| 13. సల్లుబండ Sallubanda                    | 39. ఉప్పలగండి Uppulagandi               | 65. తాళ్ళకొండ Tallakonda               |
| 14. ఎలుగుగుండం Yelugundam                  | 40. ఉస్తలపాయకుంట Ustalapayakunta        | 66. ఎర్రసరి Errasarri                  |
| 15. గరికపెంట Garikapenta                   | 41. చట్టుసెలమ Chattuselama              | 67. సల్లుబండ Sallubanda                |
| 16. పందికొండ Pandikonda                    | 42. ఉస్తలపాయకొండ Ustalapayakonda        | 68. బాపనీకొండ BapanEEKonda             |
| 17. కొండముసలోనిమట్ట Kondamusalonimatta     | 43. బసవయ్యగొండి Basavayyagondi          | 69. పులిచింతలకొండ Pulichintalakonda    |
| 18. సిదుగుగుండం Sidugundam                 | 44. గర్నిపెంటకొండ Garnipentakonda       | 70. ఇనుముకొండ Enumukonda               |
| 19. బచ్చలమట్ట Bachalamatta                 | 45. కాకులసెల Kakulasela                 | 71. కుక్కదొస Kukkadona                 |
| 20. చెంచుబండ Chenchubanda                  | 46. మొకాళ్ళోనికురవ Mokallonikurava      | 72. బిడ్డిమట్ట Bidgematta              |
| 21. గడ్డిమిట్టబోడు Gadimittabodu           | 47. ఉస్తలపాయ Ustalapaya                 | 73. నెరేడుచెట్టుకొండ Nereduchettukonda |
| 22. నెత్తిపెంట Nettipenta                  | 48. నీరుపారేకొండ Neeruparekonda         | 74. అంజనేయస్వామిగుడి Anjaneyaswamygudi |
| 23. నల్లమల్లయ్యకుంట Nallamallaiyahkunta    | 49. పోలేరమ్మగుడి Polerammagudi          | 75. సెలమ Selama                        |
| 24. సాగబండకురవ Sagabandakurava             | 50. పనుకులాగుబొక్క Panukulaagubokka     | 76. లంబాడిదానిమట్ట Lambadidanimatta    |
| 25. బలుసకొండ Balusukonda                   | 51. పెద్దమ్మస్వామి Peddammaswamy        | 77. ఎలగచెట్టుకొండ Yelagachettukonda    |
| 26. ఓట్టుకుంటబోడు Ottukuntabodu            | 52. ఇరుడుస్వామి Eruduswamy              |  |







One of the families has mirasi rights in collecting certain MFP particularly Rock bee honey from the cliffs. All the families have individual trees yielding the gum. The sales of gum and honey and other MFPs are important income sources.

**Rastas (Footpaths):**

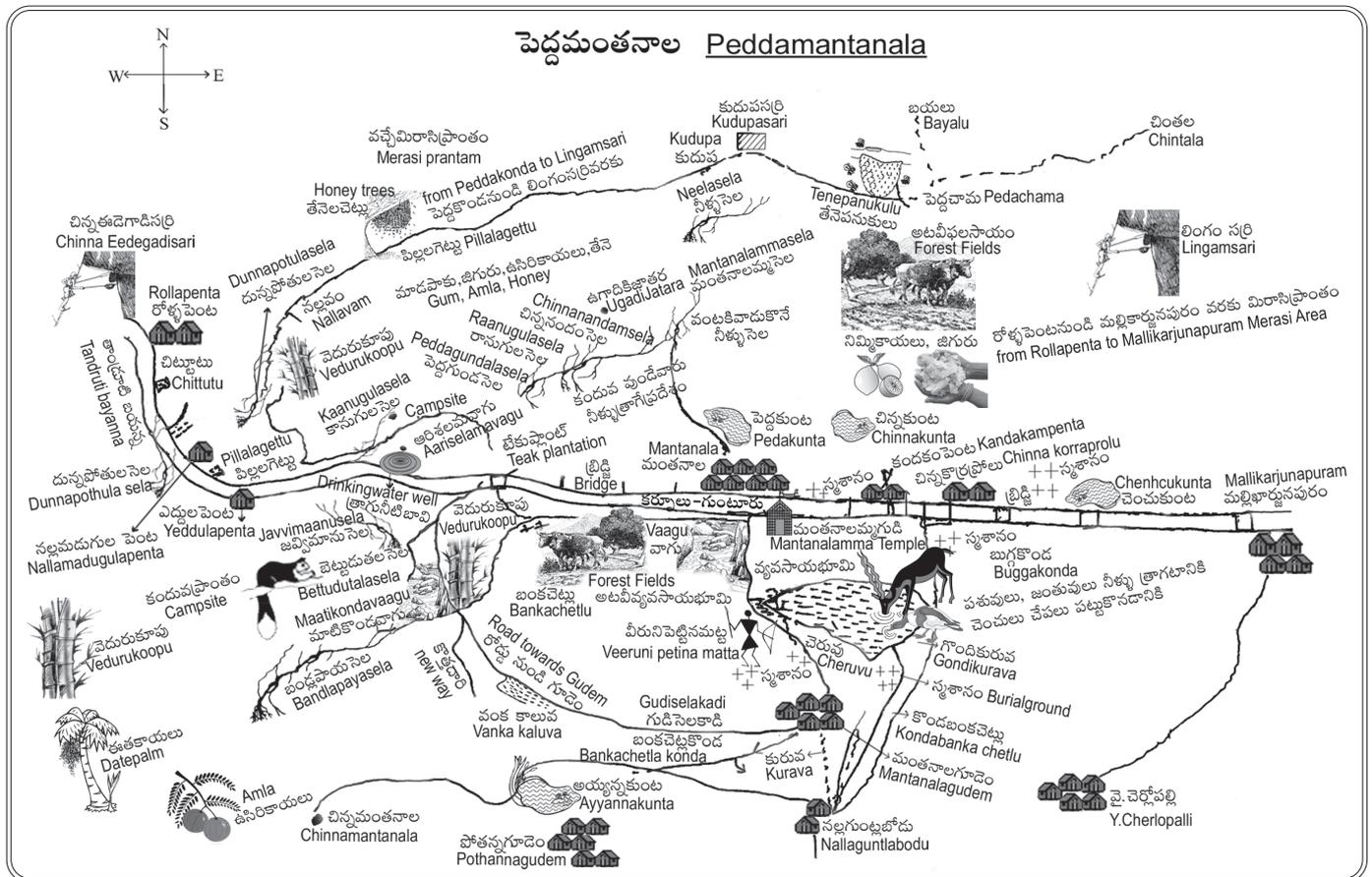
1. Tandruti Bayanna Swamy Jalu.
2. Rollapenta to Pachikalva to Tirumaladevudu.
3. Rollapenta to Chinamantanala Konda.
4. Rollapenta Pecheruvu.
5. Rollapenta to Budidakunta.
6. Rollapenta to Korlagundam to Devarakonda.

**PEDDA MANTANALA**

The boundaries of Pedda Mantanala Chenchu habitat of Nallagunta panchayat are North-Tummalabayalu, East-Malikarjunapuram, West-Rollapenta, and South-Nallaguntla hamlets.

The Kurnool–Guntur highway passes through this village. This village is in the pilgrim path to Srisailem. Chenchus collect MFP from Yeddulapenta, Yetipaaya etc. There are two dwelling sites 1.Chervugudem 2.Pedamantanala. There is a big tank. The Chenchus collect fish from this tank. There is a Burial ground. Annual festival is celebrated for the goddess ‘Mantanamma’ Kappadevara etc. There are two Mantanamma temples. The Chenchus collect honey from Lingam sari, pillagattu peda konda to Lingam sari having sanagadilu (small caves with honey) China Edigadi sari and Kudapasari (rock bee honey source is shared by Mantanala and Peda Chama villages. But Pedachama village in Dornala Panchayat. There are number of kuntas/ Chelams (water sources) in this village – Chinakunta, pedakunta, Mantanamma sela (drinking water source during festival time for Chenchus and also during gathering of NTFP), Nillasela, Chinagudem sela, kanugulasela, Pedda gundam sela, Arisalamabavi – (drinking water in the camp site). Rest of the kuntas are drinking water sources for wildlife.

Bamboo is collected near arichelamabhavi. Chenchus are informing that a tiger family moves between a place Tekulapenta to Dunnaphothula sela. A place Bettuudatalasal is the habitat of Malabar squirrel. Yeddulapenta, Guvvimanusela, Beetudatalasela, Bandlapaya, Mantikondavagu are habitats of antelopes, Sambhars etc. Date fruits (Ethapandlu) collected from Bandlapaiselavagu, Mantikondavagu. Usiri is collected between Kothadari, Vankakalva. Adda leaves are collected from Peddagudem sela, Kanugulasela, Tunkisela. Gum is collected from Gudisalkadikonda, Chenchula konda. At a place Mantanamma sela, Bears, Langurs move around.





The village was allotted cultivation land by forest department during British time (Proceedings No.321, Press date: 15-7-1932 from Chief Conservator of Forests, Madras). The forest department taken up plantation work in the lands is six Chenchu families. No alternative land was given to them. The individual claims were allowed under RFA. The Sarpanch of the Grampanchayat and the forest right committee applied for the recognition of community enjoyments. So far there is no response from the officials. The habitat is having the eco-development committee and VTDA.

**Rastas (Footpaths):**

1. Tekulapenta to Mantanalacheruvu gudem.
2. Mantanala to Mantanalamma sela.
3. Arachelam to kanugusela.
4. Mantanala to Cheruvu to Cheruvugudem.
5. M.Chervugudem to Nallagunta via kurava.

**NALLAGUNTA BODU**

The traditional and customary boundaries of Nallagunta bodu hamlet are North-Nallagunta hamlet, East-Mallikarjunapuram and Yeddulabodu, South- Y.Cherlapalli Cheruvu gudem and West - Pothanna gudem. There are tanks, check dams, sacred places, and burial grounds in this village. Tirumaladevudu in Devudukonda, Chenchus offer prayers after their wishes are fulfilled. There Garikinakinakunta drinking water source for Chenchus, wildlife and cattle .Mangalavanikunta said to be in revenue land which is source drinking water for the cattle. From Antupayavagu Chenchus collect fish and from the checkdam cattle drink water and also Chenchus during MFP collection.

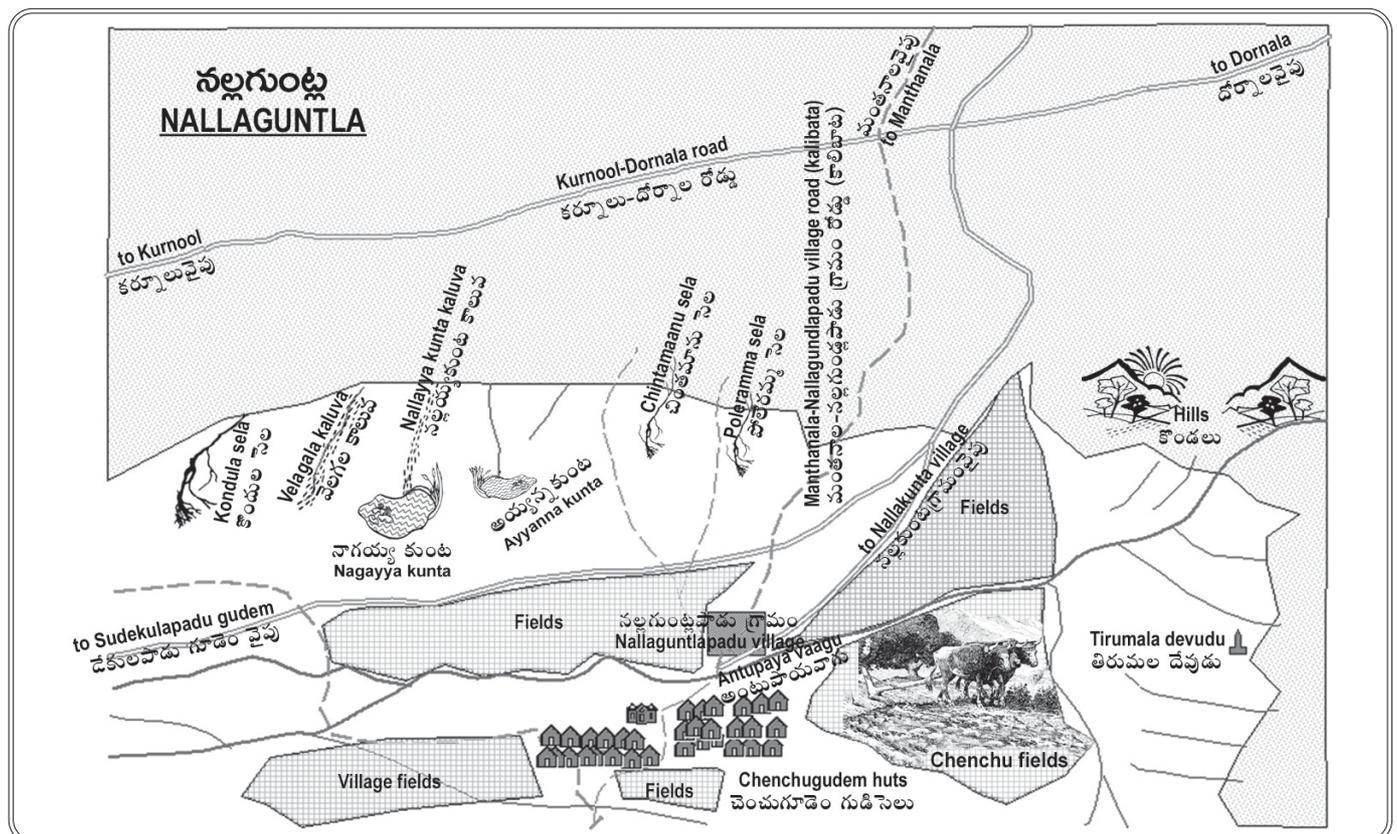
Cattle grazing places are Kurapentakonda. Chenchus collect Neredu, Gaddalu. Usiri, Soap nuts, Gum, Honey (Cheramakulu) and Karivepaku from Kurapentakonda, Mulakurava and Cheruvukadikurava. Antupayabhavi is drinking source to Chenchu. There are Jungle crows, quails and other birds and Udumulu and Kondagorrelu, Bears, anteatersetc.

**Rastas (Footpaths):** 1. Nallaguntlabodu to Mullakurava

2. Nallagunta to Mulakurava
3. Nellikurva to Y. Cherlapalli kalibata.

**KORRAPROLU**

The traditional and customary boundaries of Korraprolu habitation are North-Pedakonda, East Chenchu kunta, West Mantanala, South-Nallagunta revenue lands. The village is having a sacred place for Pothuraju. There is a burial ground in the village. The Chenchus collect gum from the Pedakonda hill. Kurnool and Guntur highway passes through this village. The village has a water source Chinnakunta(tank) used by the cattle.





Ramalayam is said to be in the revenue area. Chenchus collect mud from Buggakonda to plaster the houses. Sand is collected from Rallavagu. Cattle rearing place is Chakalidanibodu and Pedakonda. Udumulu, Kondagorrelu, Porcupine are in this place.

**Rastas (Footpaths):**

1. Korraprolu to Potharaju temple kalibata
2. Korraprolu to Pedakonda

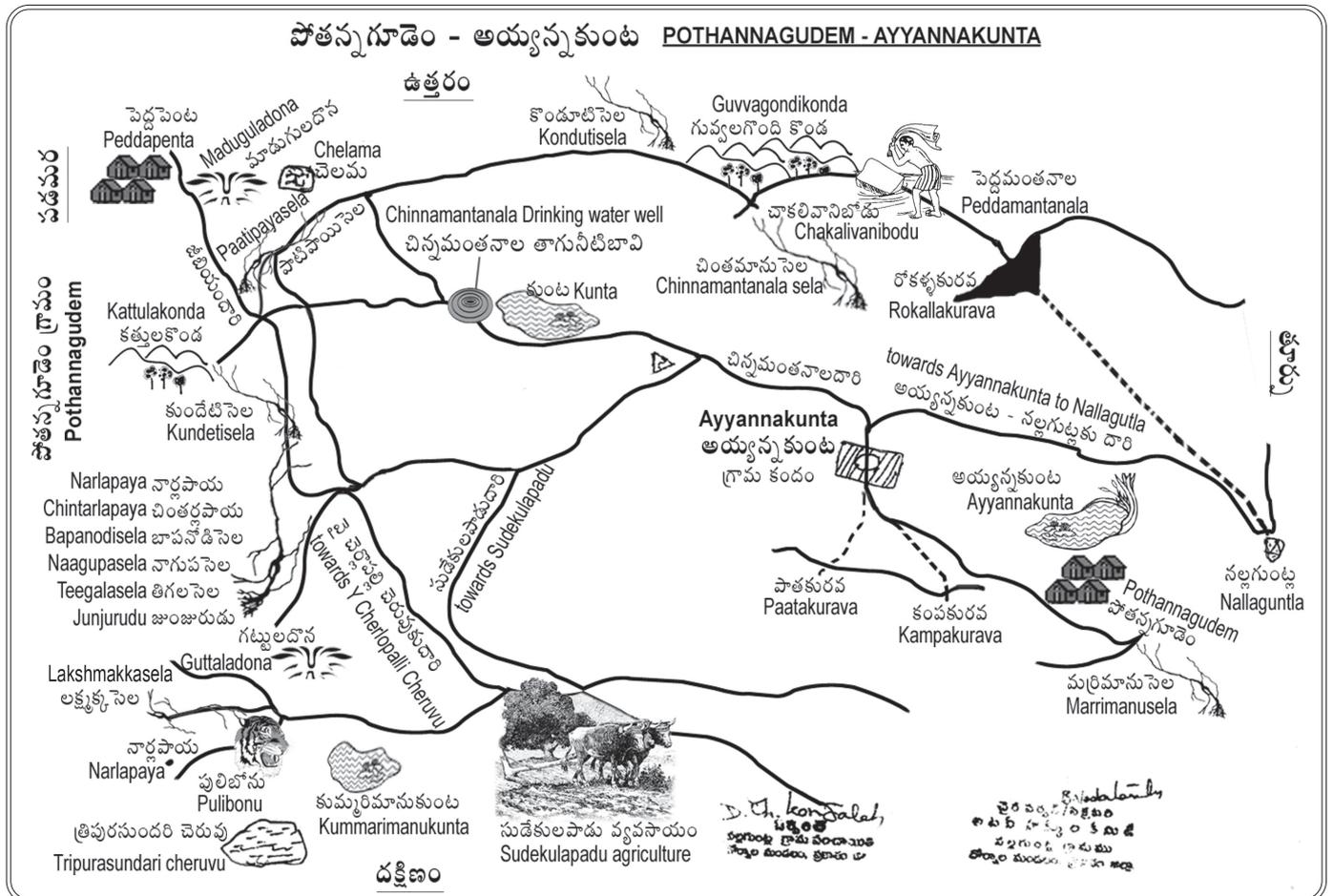
**AYYANNAKUNTA and POTHANNAGUDEM**

The traditional and customary boundaries of Ayyannakunta and Pothannagudem habitation are North-Peda Mantanala, East-Nallagunta, West- Pathalapaya and Kattulakonda and South-Sudekulapadu. There are burial grounds, sacred places (Anjaneyaswamy temple, Mantanamma, etc.), water sources (Ayyannakunta and Pothannagudem drinking water source for two villages and also cattle, Tripurasundaramma kunta, cattle, wildlife and Chenchus drink water, Kummari kunta Chenchu, wild life and cattle drink water) Pullapetasela, Kurtikanumachelima, Deyyapu potu jalu are drinking water sources for Chenchus. People collect MFP from the hills and graze their cattle.

Cattle grazing places are Pathakurava, Kampatoka, marrimanusela, kondetisela, guvvalagondi, Nemmi manutoka. Honey is collected from Krutikanumasari, Yerrisari (cliffs). Gum and Mahuva flowers, Usiri, wood apple, etha (date fruits) are collected from Patharlapaya, Bapanutisela, Nagurusela, Tegalasela, Jonjurudusela, Lakshmakkasela, Gottalatoka, Bodusumanusela, kondetisela, pedapenta, madugulladona, nadigadda, pothipaya sela, kruttikanuma sela. They stay in Chinamantanala during NTFP collection (camp site or Kanduva). Bamboo and grass for roofing is collected from in Chinamantanala. Birds Kamujulu, Peacocks, Jungle crow, Palapitta etc birds and wildlife Tiger moves around Bapanutisela and Kondagorralu Udumulu, Bears, Indian Porcupine, wild bores, Aluva (Indian pangolin – ant eater), Rechukukkalu (Wild dogs), Jungle fowl.

**Rastas (Footpaths):**

1. Pothannagudem to Ayyannakunta - bandi rasta.
2. Ayyannakunta to Sudekulapadu to Guttalatuka - bandi rasta.
3. Ayyannakunta to Chinamantanala - bandibata.
4. Chinamantanala to Korti kanuma - kalibata.
5. Chinamnatanala to Pedapenta - kalibata.
6. Chinamantanala Gundla brahmeswaram - bandi bata.





## CHENCHU TERMS - TRANSLATION

అలువ Aluva/ కంచె Kanche - Fence	దొన Dona - Water spring in the rocks
ఉరుకు Uruku/ దిగుడు Digudu - Decline	పడ Pada - Puddle, a slough, a salt marsh
ఊబి Voobi - Slough/ bog	పనకలు Panakalu - Small rocks with honey combs
ఎక్కుడురాళ్ళు Yekkudu/ తడకలు Tadakalu - Incline	పలుగు Palugu - Crack in the rock
కందువ Kanduva/ తేవ్వి/ నిద్రపొలం Nidrapolam - Campsite	పాయ Paya - Way
కంప Kampa - Thorny bush	పిల్లిగుండ్లు Pilligundlu - Stones where tiger stalks
కట్టువ Kattuva - Plateau	పెంట Penta - Chenchu habitation
కాలిబాట Kalibata - Pathway	పొద Poda - Bush
కాలువ Kaluva - Canal	బండ Banda/ బట్టరాయి Battarai/ చాపరాయి Chaparaai/ పనుకు Panuku - Sheet Rock
కుంట Kunta/ కొలను Kolanu - Pond	బండజారు Bandajaru - Slippery declining sheet rock
కురవ Kurava - A footpath across a hill	బయలు Bayalu - Flat land, Meadow
కొండ Konda - Hill	బరక Baraka/ బీడు Beedu - A saline soil
కోట Kota - Fort	బుగ్గ Bugga - Water spring
గండి Gandi - A pass between the hills	బొడ్డురాయి Bodduraye - Center stone
గుంత Gunta - Pit	బోడు Bodu - Elevated ground, a hillock
గుండం Gundam - Pool in the rocky base	మట్టలు Mattalu - Thickets
గొంది Gondi - A water source which has become seasonal, a corner.	మడ Mada - Thicket, Dense tree growth, Tall shrubs.
గొప్పు Goppu - Little up to be crossed over.	మడక Madaka - Place where water dried up
మెట్ట Metta/ గుట్ట Gutta/ గట్టు Gattu/ బుడప Budapa - Small hillock, heap, mound	మడుగు Madugu - Pond
చరియ Chariya/ లోయ Loya - A steep, hallow between the hills	మర్రెం Marrem - Gorge
చర్రి Charri/ సరి Sari/ పేటు Petu - A precipice, A hollow or dell under a hill, Cliff	మిద్దెలు Middelu - Looks like a tressed house
చవుడు Chavudu - Salt Licks	మోటు Motu - A stump, block
చీలిక Cheelika - Small seasonal stream	రేవు Revu - Landing place or bathing place on the bank of a canal
చెక్క బద్దెలు Chekka baddelu/ రాళ్ళ ప్రాంతం Ralla Prantam - Area with stone slabs	లంక Lanka - Flat land in the valley (fertile land)
చెలక Chelaka - Dry or Fallow land	లాగబొక్క Lagabokka - Cave
చెలమ Chelama - Small pit dug in dry river for water	లోడ్డి Loddi - A gully ravine between the hills
చెరువు Cheruvu - Tank	లోడికలు Lodikalu - Caves
చేరమాకులు Cheremakulu - Trees with Honey combs	లోయ Loya/ లోవ Lova - Source of water in the hill flowing as perennial spring
జల్లగుంతలు Jallaguntalu - Water holes	వంపు Vompu - Turning
జొకు Jouku - Loose	వెదురుకూపు Veduru kupu - Bamboo coupe
జవుక Javuka - Escape route of the game in a hill range (depression)	వాగు Vagu/ ఏరు Yeru - Stream
తాపలు Tapalu - Steps	స్మశానం Smasanam - Burial ground
తోకలు Tokalu - A strips	సారవ Saarava - Scaffolding bridge
దార Dhara - Water fall	సుద్ద Sudda - Chalk, Clay
దావర్లు - Goddess	సున్నగొంది Sunnam gondi (Yerramatti) - Lime/ Redsoil corner
దిన్నె Dinne/ గుట్ట Gutta/ మెట్ట Metta - Mound	సెల Sela - A fountain head, a line or streak
దూకుడు Dookudu - Rapids	సెలక - Fallow field
	శెనగడి Senagadi - Smallcaves with rockbee honey combs





## Chenchu Seasonal Calendar

**January**

జనవరి

Winter - Trees shed leaves and grass bears thorns

ఆకురాలు కాలం - గడ్డిముల్లు రాలు కాలం



Tamarind fruits

తప్పిజిగురు (Sterculia urens), కొండగోగుజిగురు (Gums), దోర చింతపండు (Ripe Tamarind) బూడిదలో అద్దుకోని తింటానికి gum and tamarind fruits are mixed with ash and consumed,

మారెడుగడ్డలు Nannari (పాలగడ్డలు) (Sugandhipala, Hemidesmus indicus, Indian Sarsaparila),

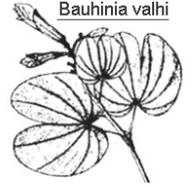
ఉసిరికాయలు (Indian Gooseberry) అమ్మటానికి for sale,

జీడిపండ్లు (Anacardium cocidentale, Wild Cashew fruits),

పచ్చిమాడప గింజలు - ఆహారం Unripe Adda seeds, Bauhinia valhi for food.



Gum



Bauhinia valhi

ఫిబ్రవరి

February

ఆకురాలు కాలం

Winter - Trees shed leaves



Amla fruits

తప్పిజిగురు Gum karaya, కొండగోగు జిగురు (Cochlospermum religiosum),

చింతపండు, జీడిగింజలు (Wild Cashew nuts), మారెడుగడ్డలు (పాలగడ్డలు),

ఉసిరికాయలు (Amla, Phyllanthus emblica) అమ్మటానికి for sale,

కుంకుడుకాయలు (Soap nuts, Sapindus emarginatus), జీడిపండ్లు పచ్చిమాడపగింజలు (ఆహారం) for food.



Wild Cashew

మార్చి

March

చిగురాకుకాలం

Season of Tender leaves



Soap nuts

తప్పిజిగురు, కొండగోగుజిగురు, మారెడుగడ్డలు (పాలగడ్డలు), తీసిన చింతపండు అమ్మటానికి,

ఇప్పపూవు (Mahuva, Madhuca longifolia) ప్రారంభం మొగ్గలు వేయటం,

కుంకుడుకాయలు అయిపోతాయి, ఎండు మాడపగింజలు ఆహారం Adda seeds for food.



Mahuva - Madhuca longifolia

ఏప్రిల్

April

గడ్డికాలుకాలం

Season of grass fires



Mahuva flowers

తప్పిజిగురు, కొండగోగుజిగురు, మారెడుగడ్డలు (పాలగడ్డలు) for sale.

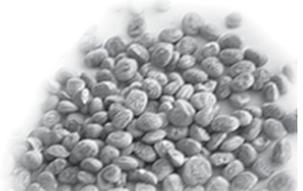
ఇప్పపూవు పడటం (కురవటం) Mahuva flowers falling.

ఇగురాకు తేనె (honey comes from tender leaves) వస్తుంది. చిల్లకాయలు (Clearing nuts,

Strychnos potatorum) చేపలు పట్టుటకు కాలువ మడుగులలో కొట్టి కలుపుతారు fish poisoning. Chironji, Buchanania axillaris

పెద్ద-చిన్నమొర్లిపండ్లు (సారపప్పు) వస్తాయి. Chironji, Buchanania axillaris for sale. తునికిపండ్లు Ebony, Diospyros

melanoxydon fruits for consumption, ఎండు మాడపగింజలు ఆహారం Adda seeds for food.



మే

May

గడ్డికాలుకాలం

Season of grass fires



Cleaning nut

తప్పిజిగురు, కొండగోగుజిగురు, మారెడుగడ్డలు (పాలగడ్డలు), ఇప్పపూవులు అయిపోతాయి

gums, sharbath roots and flowers are over - కాయలు కాస్తాయి Mahuva bears fruit.

ఇగురాకు తేనె వస్తుంది Honey from tender leaves.

పుచ్చారి Honey of Bauhinia racemosa పూతతేనె. విస్తరాకులు Adda leaves, Bauhinia valhi.

చిల్లగింజలు అమ్ముకుంటారు cleaning nuts for sale. నెమ్మి(పాల)పండ్లు time of Milk tree (Manilkara hexandra) fruits,

ఎలుగుకాలము a time of bear moment. పెద్దమొర్లిపండ్లు, చిన్నమొర్లిపండ్లు వస్తాయి (Chironji, Buchanania axillaris).

తునికిపండ్లు వస్తాయి Ebony fruits.



Mahuva fruits





జూన్

తొలకరి

June

Early Monsoon



Bastard Sandal leaves

తప్పిజిగురు, కొండగోగుజిగురు, మారెడుగడ్డలు (పాలగడ్డలు),

ఇప్పకాయపప్పు nuts of Mahuva అమ్ముకోటానికి వస్తాయి for sale, విస్తరాకులు.

చిల్లగింజలు బురదనీటిలోని(తాగునీరు) శుభ్రం చేయడానికి వాడుకుంటారు. Paste of cleaning nuts to purify the water.

మురికిడిపూత తేనె పల్చగా ఉంటుంది. నెమ్మిపండ్లు Manilkara hexandra(ఎలుగులకాలము) తునికిపండ్లు fruits, లేత దేవదారికూర (Bastard Sandal leaves, Erythroxyllum monogynum) తినటానికి.



Manilkara hexandra

జూలై

వానాకాలం

July

Rainy Season



Poison nuts

తప్పిజిగురు, కొండగోగుజిగురు, మారెడుగడ్డలు (పాలగడ్డలు), వానాకాలం పూతలతేనె వస్తుంది.

ముప్పిగింజలు (nuts of Snake wood, Poison nut, Strychnos nuxvomica), మురికిడి

(మురికితుమ్మ, కంపుతుమ్మ) (Honey from Fragrant acacia, Acacia farnesiana),

కోరింద(Acacia torta), మొదలగుపూతలు.

విస్తరాకులు, నెమ్మిపండ్లు చివర అయిపోతాయి (Milkfruits over).



Strychnos nux-vomica (Poisonnut)

ఆగష్టు

వానాకాలం

August

Rainy Season

తప్పిజిగురు, కొండగోగుజిగురు(Gums), మారెడుగడ్డలు(పాలగడ్డలు)(Sharbat roots).

విస్తరాకులు, మొసరు(Apis fabricius) తేనె దొరుకుతుంది available.

సెప్టెంబరు

మాగికాలం

September

Early Winter

తప్పిజిగురు, కొండగోగుజిగురు(Gums), మారెడుగడ్డలు (పాలగడ్డలు)(Sharbat roots), మాగికాలం.

గడ్డిపూత తేనెలు దొరుకుతాయి. సరితేనె(Apis dorsatta), తొడిదితేనె(Apis cerana), మొసరుతేనె(Apis fabricius) దొరుకుతుంది.

జున్నుతేనెలు(Apis florea) కూడ బాగా దొరుకుతాయి, విస్తరాకులు(Plate leaves).

అక్టోబరు

మాగికాలం - ఎలుగుల భయం

October

Early Winter - Fear of Bears

తప్పిజిగురు, కొండగోగుజిగురు(Gums), మారెడుగడ్డలు(పాలగడ్డలు)(Sharbat roots), మాగికాలం.

గడ్డిపూత తేనెలు (Honey of grass flowers) దొరుకుతాయి, సరితేనెలు, తొడిదితేనె,

మొసరుతేనె దొరుకుతుంది. జున్నుతేనెలు కూడ బాగా దొరుకుతాయి.

నవంబరు

చలికాలం - ముదురు గడ్డి

November

Winter Season - Coarse grass Season

తప్పిజిగురు, కొండగోగుజిగురు(Gums), మారెడుగడ్డలు (పాలగడ్డలు)(Sharbat roots), లేతచింతకాయలు.

మొసరుతేనె మాత్రం తినటానికి దొరుకుతుంది (పాతమొసరు) Old cakes of Apis fabricius available.

డిసెంబరు

చలికాలం - గడ్డిముళ్ల కాలం

November

Winter Season - Grass forms thorns

తప్పిజిగురు, కొండగోగుజిగురు(Gums), మారెడుగడ్డలు (పాలగడ్డలు) (Sharbat roots),

ముదురు చింతకాయలు (Ripe tamarind), లేత ఉసిరికాయలు (Tender grossberries),

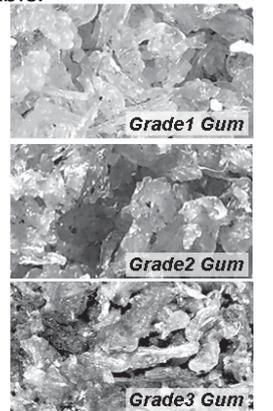
మొసరుతేనె మాత్రం తినటానికి దొరుకుతుంది Old cakes of Apis fabricius available.

Datepalms

When the fruits come all the hill are full of ash of burnt grass.

The tuber is sweet in summer.

Thickets are shelters of snakes, mousedeer, monitor lizard and birds.



Grade1 Gum

Grade2 Gum

Grade3 Gum





# TRADITIONAL KNOWLEDGE

## CALENDAR

**Chenchula Kalagnanam Rutuvulu:** "*Vennelanundi mabbulloki - Mabbula nundi vennelloki*"  
"From fullmoon to nil moon - From nil moon to fullmoon"

Counting the days tying and untying the knots.

**USILLU** *Kanugachettu poosinapudu kallu vastaye* - Winged white ants get feet during the blossoming of Pongamia.  
*Relachettu poosinapudu rekkalu vastaye* - Gets feathers during the flowering of Indian Laburnum.  
*Yagi poosinapudu yagi bandalapai yagurutaye.*  
Fly on the frying pan during the flowering of Kinotree/Bija sal/ Pterocarpus marsupium.

**TENELU** *Korindalu poosinapudu kaatu takkuva* (Deepawali).  
Deepawali during the flowering of Korinda less bite of honey bees.  
*Yape poosinapudu utti tattale* (Sraavanam) - During the flowering of Hardwickia binata/Anjan empty cakes.  
*Yerrabalusu pagilinappudu kaatu yakkuva* (Tolakari).  
Early moonsoon, During the flowering of Canthium diccocum bite is more

**GADDI** *Nendragaddi meda anni janthuvulu balustaye.*  
All the animals become fat during the Nandra gaddi(*Ischaemum laxum*) season.  
*Chedagaddi meda Udumu balustadi.*  
Monitor lizard becomes fat when the grass is infested with grass hoopers.  
*Yedumundla gaddi meda Kanitipothu balustadi* - When grass bears thorns, sambhar becomes fat.

## THE CHENCHU LORE

### LANDSCAPE

Tiger protecting the hill - Hill protecting the tiger. Puliki mala anda - Malaku puli anda.

The slope in Guttalachenu accelerates the breath. Guttalachenu kurava - Gundello gasa.

No more re-birth after looking at the peak of Srisailam temple. Srisaila sikharam drustva punarjanma navidyate.

There are no hills beyond the length of Veligonda, higher than Udaygiri, wider than Kanigiri.

Pull me up oh, Mallanna. Cheduko mallayya.

### LEGENDS ON THE LANDSCAPES

1. Mosalla katta – Crocodile bridge. Ravagadu crossed the bridge on his way to Gajjelakonda.
2. Gajjela konda patnam – the fort of a demon whom Chenchu ancestor Ravagadu conquered to get back her niece.
3. Pothuraju – the Guard whom Ravagadu appointed to control the movements of baby demons.
4. Pandi kirava – the gorge of wild boar. The boar sent by god Siva barged into the territory of Chechu/Arjuna.
5. Neela ganga – Blue river, Krishna.
6. Saleswaram – Lord Siva left Kailas and settled here impressed by the beautiful surroundings. Festival celebrated on the full moon day of Chaitra.
7. Bourapuram tank – Goddess Bhramaramba stayed here on her way searching Siva.
8. Sanku theertam – The pond formed when Siva struck his conch, angry at the attempts of Ganga drowning him filling with water, forcing him to leave his beloved place. Half of the water went out from the breach created by the strike of conch. Rest of the water in the pool is sacred for the devotees taking bath during the festival.



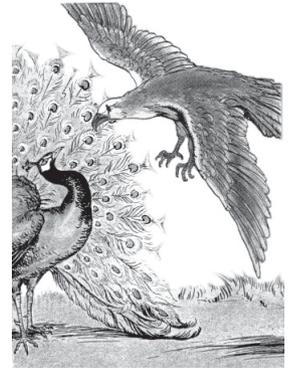


## RIDDLES

1. The sweetness of the forest is in the cracks of the hills – Honey combs. *Adavi teepi pagullalo untundi-tenepattu*
2. A good number of arrows in a small child – Porcupine. *Chinnapillavaniki puttedu ambulu - Yedumullu*
3. Milk sprouts up in the park land – Mushrooms. *Vatti barakala paalu pongu - Puttakokkulu*
4. The creature with the wool coat behind the rocks – Bear. *Bandakinda bochupurugu - Yelugu*
5. Mosquito entered into the eye of elephant – Honey bee. *Yenugu kantlo mosari doore*
6. All the body of the child is full of blood – Devadaru (Cedrus deodara). *Chinnapillavaniki ollantha raktam*
7. Eat the bones - throw the flesh – Nekkaripandu. *Yemuka tintam - kamda parestam.*
8. Teeth below – Teeth above in between the flesh (Chironji). *Kinda pannu - paina pannu - naduma thokku.*
9. In small bushes, the pepper basket – (Junti tene). *China kampala mirala mootu.*
10. During the season of Mahuva flowers, the cold will not become less, though fallen in the fire.
11. Every branch has a bunch of breakfast balls – Wood apple (Velagakaya). *Komma kommaku samkati muddalu.*
12. A big rope – neither you nor me can handle – Snake. *Mooredu pagam nevigalevu, neneggalenu.*
13. Mosquito in the eye of elephant – Moosari tene. *Enugu kantlo doma toore.*
14. The pot holes in the washer women's place. *Bana bokkalu - Gettalembadi bana bokkalu.*
15. Drumbeat near the stream – Frogs. *Vaaguninda tappetlu.*

## LIVE AND LETLIVE PRACTICES

1. While collecting tubers - refill the dugout soil
2. Leaving the kill of tigeress with cubs
3. Do not go for the second kill (Peacock) of eagle - it must be hungry.
4. Cut the honey comb brood with (soft) bamboo blade, not with iron instrument.
5. Extraction of bamboo - sustainable practices.
6. Tubers should be carefully boiled avoiding over burning and getting charred. Such over burnt tubers should be left to the dependant clan Katrajus.
7. Meat should be served first to an elder person who eats carefully in a clean way, (not in a half hazard manner).
8. New Jana fruits are distributed. People warn not to fell fruit bearing trees as they will not get fruits in the next year.



\* **HARDSHIPS** – While the farmers collect their harvest, celebrate festivals in Sankranthi (January) season, Chenchus are feeding their children with wild tubers. The children unable to digest them are suffering from stomachache - a Chenchu song.

## Traditional classification of forest is wildlife centered

1. The thorny forest, where the tigers cannot enter. *Pululu doorani pullatadavulu.*
2. The thick forest where the village crow cannot stay - Jungle crow only stay there. *Kaakulu doorani kaaradavulu.*
3. Ants don't like shrub forest. *Cheemalu doorani chittadavulu.*
4. The gallery forest where the kites cannot get into. Kites stay on the hilltops. *Giddulu cherani gadda venaalu.*
5. The thick forest where the hawks and owls hunt. *Gaddalu doorani giddutadavulu.*





## BIRDS LORE

1. Sunbird *Pootapichuka* - "Kudumulolla pitta" named after a family surname Kudumula. The nest of the bird is a fine one according to Chenchus.
2. The nests of doves are in the shape of half-broken coconut.
3. Hornbill - "Gedapitta" cavities only in soft trees. Ideal couple.
4. Bulbul - "Pukkulugadu" drills its own nests in the tree trunks. The drum beater.  
Every day a Chenchu girl used to go to the forest to collect the tubers. Being immersed in dancing to the beat of bulbul, she use to return with empty basket. The husband followed her and found the cause. He shot at the nose of the bulbul, blood came out of the nose and formed into a bulb.
5. Woodpecker - "Daavaripitta" big cavities with honey combs. Good omen and warning signal.
6. Owls - "Gudlagoobalu" uses leftout cavities.
7. Coppersmith - "Kundroopgadu" small holes in the tree trunks. Not useful for other birds.
8. Nightjar - "Kapparigadu" a wife all the time insulting the husband joined him during a cold night requesting to cover her under his blanket. (*kappu* - cover, so the bird is named as *kapparigadu*).

## TIGER LORE (Nick names)



1. Mabbugadu (Dull)
2. Musalidi, Musalodu (Old)
3. Kuntidi, Kunti Bayyadu (Lame)
4. Gurrugadu (Growling)
5. Pentidi (Wife), Aadadi (Female), Amma (Mother)
6. Usarugadu (Active), Churukainadi (Sharp)
7. Pothugadu (Young male)
8. Katukoona (young enough to bite)
9. Bakka koyyala goddu (oldone with loosing teeth)
10. Koyyala goddu (after cattle)



### REASONS OF TIGER DEATH

1. By arrow (*ambutho chachinda*)
2. By gun (*toopakitho chachinda*)
3. By snake bite (*pamu kaatuku guri ienada*)
4. Fighting with another tiger (*puli puli kotladi chachinda*)
5. By poisoning of Sugalies (*sugalielu champinara*)
6. By any other animals (Boar, Wilddogs). (*ethara janthuvu champinada* - Otari pandi, *rechu kukkalu*)



**\* Pet dogs smell the odor of the tiger in the thickets(Home ranges), warn their masters.**

### CAUTIONS

1. Cover the hand with towel while searching in a hole or nest – to avoid snake or bird bite.
2. Lick the honey – don't swallow.





3. Clap while passing nearby the thickets (matta) to keep the wild animals at a distance.
4. Watch the alarm signals of birds and monkeys in the forest – a wild animal is likely in the nearby.
5. Check the pugmarks to know the movement and mood of the animals (hungry, having full meal, with cubs, chasing, clashing, crouching) whether the marks are fresh or old.
6. Leave the old cakes in the honey comb.
7. Avoid the collection of resource – all ready marked by others.
8. Share the eatable forest produce with neighbors.
9. Check the scats (fresh, dry, with bones, grass, and plastic material).
10. Check the scratches or rubbings on the tree bark (fresh, dry, type of animal).



## ANIMALS

Eega	- Housefly	Jaampolamki	- Sand grouse
Usullu/Chedalu	- Winged White Ants	Jitakodi	- Red spur fowl
Yelukalu	- Rats	Juntitene	- Apis Florea
Yelugubanti	- Sloth bear	Taabelu	- Tortoise
Yendrakaya	- Crab	Todelu/Tedi	- Wolf
Yedupandi/Mullapandi	- Indian Porcupine	Duppi	- Deer
Adavipandi/Ontargadu	- Wild pig (lone boar)	Duvvu/Chirutapuli	- Cheeta
Kannegulla	- Apis Melifona	Nakka	- Fox
Kaniti/Kanuju	- Sambhar	Paamu	- Snake
Kalivikodi	- Double banded courser	Peeta	- Crabs
Kallagapparigadu/Saledu	- Spider	Pedapuli	- Tiger
Kurapandi/Mooshikajinka	- Mouse deer or Chevrotain, Tragulus mimenna	Bandakodi	- Jungle fowl
Kondagorre	- Barking deer	Udumu/Bandabeemudu	- Indian Monitor Lizard
Kondamuchu	- Indian Langur	Baavurugadu/Gaddampilli	- Jungle cat
Dummulagondi/Konrasigadu	- Hyaena	Buddapilli	- Leopard cat
Chittibapanakodi	- Red crested pochard	Bettuduta	- Indian giant squirrel
Chekkavaluga	- Indian Pangolin, Scaly Anteater	Bollikodi/Jambukodi	- Moor hen
Cheratalu	- Night Butterflies	Manubotu/Adavibarre	- Nilgai or Blue bull
Cheyrellu/Keechuraallu	- Crickets	Meka	- Goat
		Rechukukka	- Dhole/Indian wilddog

### The Assassin of Diguvametta

#### Tales from the Indian Jungle, Kenneth Anderson Omnibus 1

I have always had a sneaking fondness for the forests between Chelama and Diguvametta, not because they are particularly well stocked with game or carnivore, but for the utter peace and solitude of the area, and the friendly disposition of the wild Chenchu tribesmen who inhabit the extensive jungles in this section of the Eastern Ghats.

The nature of the vegetation here is quite different from that growing farther south, and while no elephants or bison occur, this area represents the southernmost limit where the nilgai or blue-bull, a large animal of the antelope species, looking like a sambar deer, is to be found.

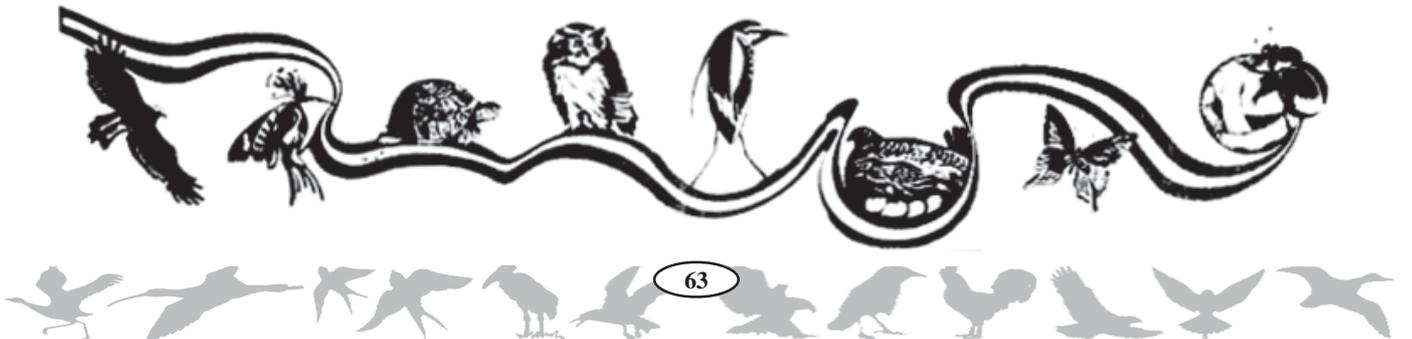


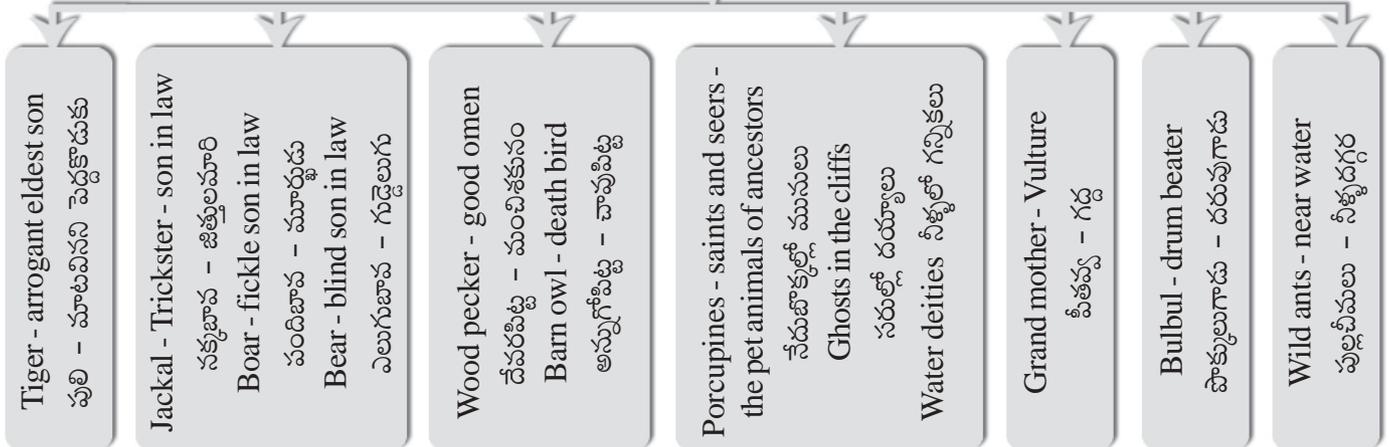
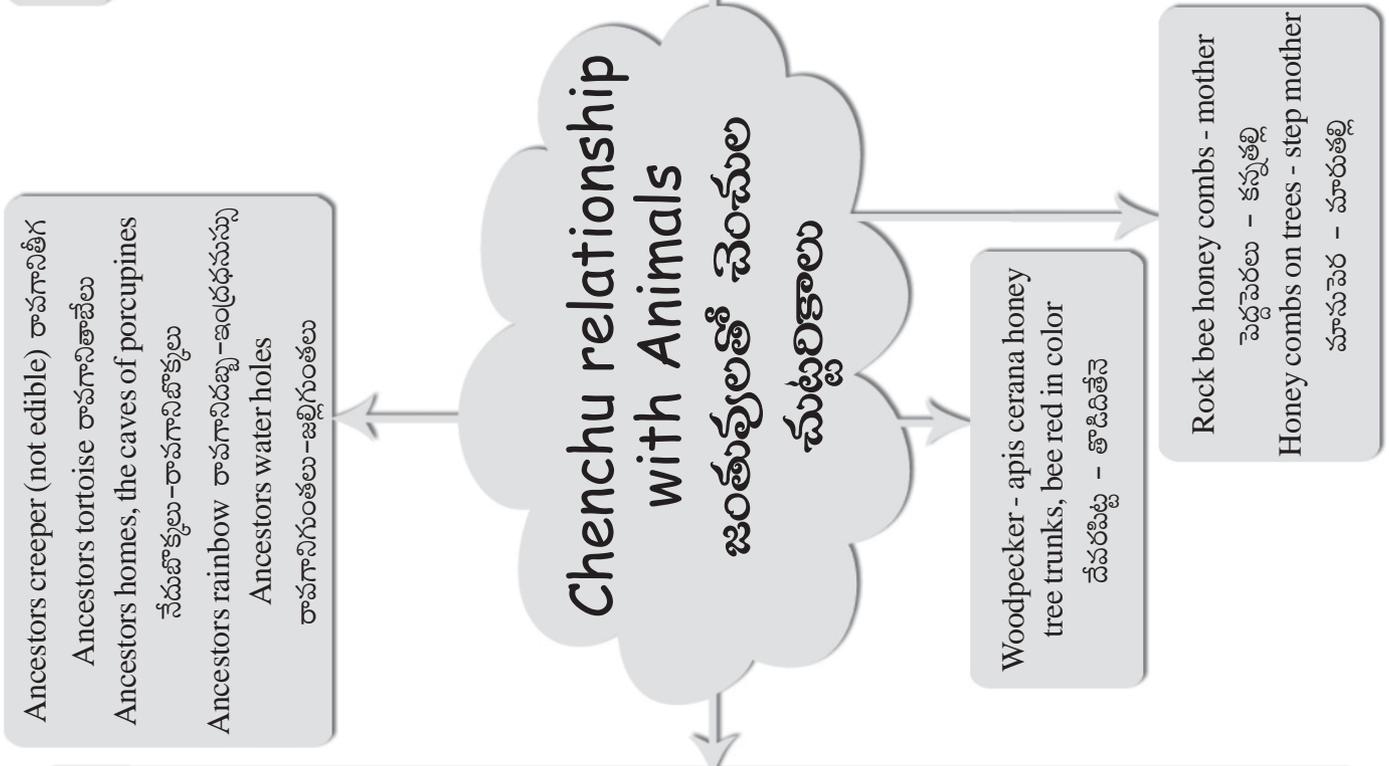
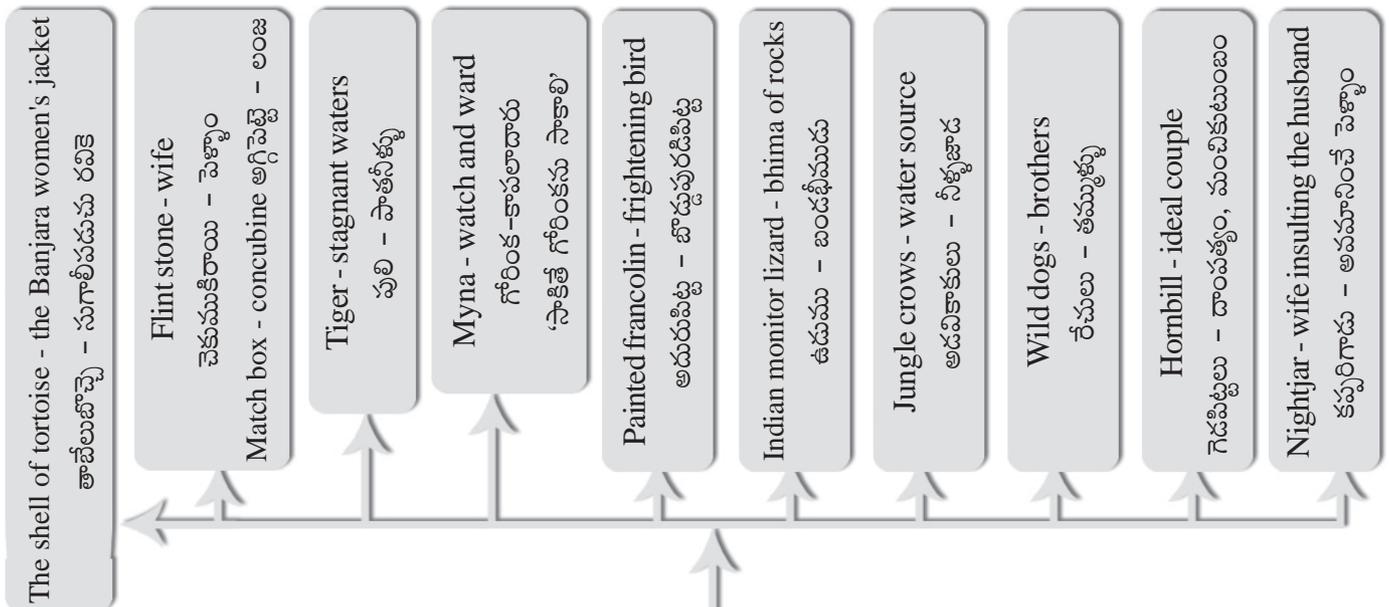


## Birds

అనుగోవు పిట్ట, పుల్లసీతల గద్ద  
 ఉడతలగద్ద  
 ఉడుముపిట్ట  
 కన్నెరేవుడు  
 కాండ్రేవుడు  
 కుందేటిసాలువ  
 గుడ్లకప్పరిగాడు  
 గెడపిట్ట (గెడగాడు)  
 గొడ్డుపిట్ట (మగది)  
 గోరింక(శారిక)  
 చక్రకొండలు  
 చక్రకొండ  
 జుట్టుసాలువ  
 జువికపిట్ట  
 తొండలపోసిగాడు  
 తొండశేషుడు  
 దావరిపిట్ట, వడ్రంగిపిట్ట, శకునంపిట్ట  
 నల్లకిసిరిపిట్ట(మగది)  
 నల్లకిసిరిపిట్ట(ఆడది)  
 నెమలి  
 నేలకప్పరిగాడు  
 పీరడిపిట్ట, బొడ్డుపూరడిపిట్ట, అదురుపిట్ట)  
 పుక్కులుగాడు  
 పుల్చింతలపిట్ట (పుల్లవ్వ, పుల్చింత)  
 పూతపిచ్చుక  
 పూలపిట్ట(తేనెపిట్ట)  
 బట్టమేక  
 బర్లుపోలుగాడు, నల్లంచుగాడు, గొడ్డుపిట్ట ఆడది  
 మూగూబ  
 సాలువగద్ద

- Barn owl
- Booted hawk eagle
- Green billed malkoha
- Stone curlew goggle eyed plover
- Plover
- Short toed snake-eagle
- Spotted owl
- Hornbill
- Racket tailed drongo
- Myna
- Tailor bird
- Black bellie finch-lark
- Changeable hawk eagle
- Bat
- Gray Shrike
- Barn Owl
- Woodpecker
- Large pied wagtail(male)
- Grey wagtail(female)
- Indian Peacock
- Nightjar
- Painted francolin
- Red-whiskered bulbul
- Babbler
- Purple sunbird
- Sunbird
- Great Indian bustard
- Black Drongo
- Eagle
- Snake-eagle







**Fish poisoning**  
మంగకాయలు - ముప్పికాయలు చేపలు పట్టడానికి

**To clean the clothes**  
మంగకాయలు - బట్టలు ఉతుక్కుంటారు

**Paste of cleaning nuts to filter the water**  
చిల్లగింజలు - నీరు తేర్చడానికి

**First fruit - Grewia tiliaefolia**  
కొత్తఫలం - జానపండ్లు

**The gum of Boswellia glabra**  
అందుగుబంక - దేవునికి సాంబ్రాణి (*Benzoin*)

**Babul - bark to distill liquor**  
తుమ్మచెక్క - సార

**The water trough for the pet dogs**  
ఊడుగుచెట్టు (*stone mango*) - కుక్కతొట్టి

**Balanitis aegyptiaca - to shoot the birds**  
గారగుడ్డు - పక్షులను కొట్టడానికి

**Olax scanden - Evergreen**  
ఎలకనక్కరి - ఎవర్గ్రీన్

**Dichrostachys cinerea - Lac to fix the arrows**  
చీమలు పెట్టినలక్క - అంబు అతికించడానికి

**జాన Jana first fruit - Grewia asiatica**  
**దేవదారు Devadaaru - Cedrus deodara**  
**Tree of Gods. Used as sandals of saints.**

**Balanitis aegyptiaca - గారగుడ్డు**  
**Soft arrow tip to hit the birds**

**Chenchu with Plants**

**Gum trees బంకచెట్టు - Property అస్తి**  
**తబిసి - బంగారం Gold**  
**తిరుమాని - వెండి Silver**

**Tree like a woman స్త్రీ వంటి చెట్టు**  
**Pregnant during April, May with flowers & fruits**  
ఏప్రిల్, మే - నిండు గర్భవతి (పూలు, పండ్లు)

**Trees like mother with children during early monsoon**  
తొలకరి - బాలింత (పిల్లలతల్లి)

**Nov-Jan ideal time to extract gum and bamboo**  
సంక్రాంతి - వెదురు, బంక తీయడానికి తగినసమయం

**Grains of setaria verticillata grass - offered to God**  
సిరిగిరి గడ్డి బువ్వ - దేవునికి చైవేద్యం

**Banyantree - bury the dead**  
మర్రిచెట్టు - పెద్దలను పూడ్చిపెడతారు

**Albizia amara - to clean the idols of dieties**  
సికిరేణి - దేవతావిగ్రహాలను కడుగుతారు

**Bauhinia recemosa - to keep the idols of dieties**  
అరెమాను - దేవుని విగ్రహాలు ఉంచుతారు

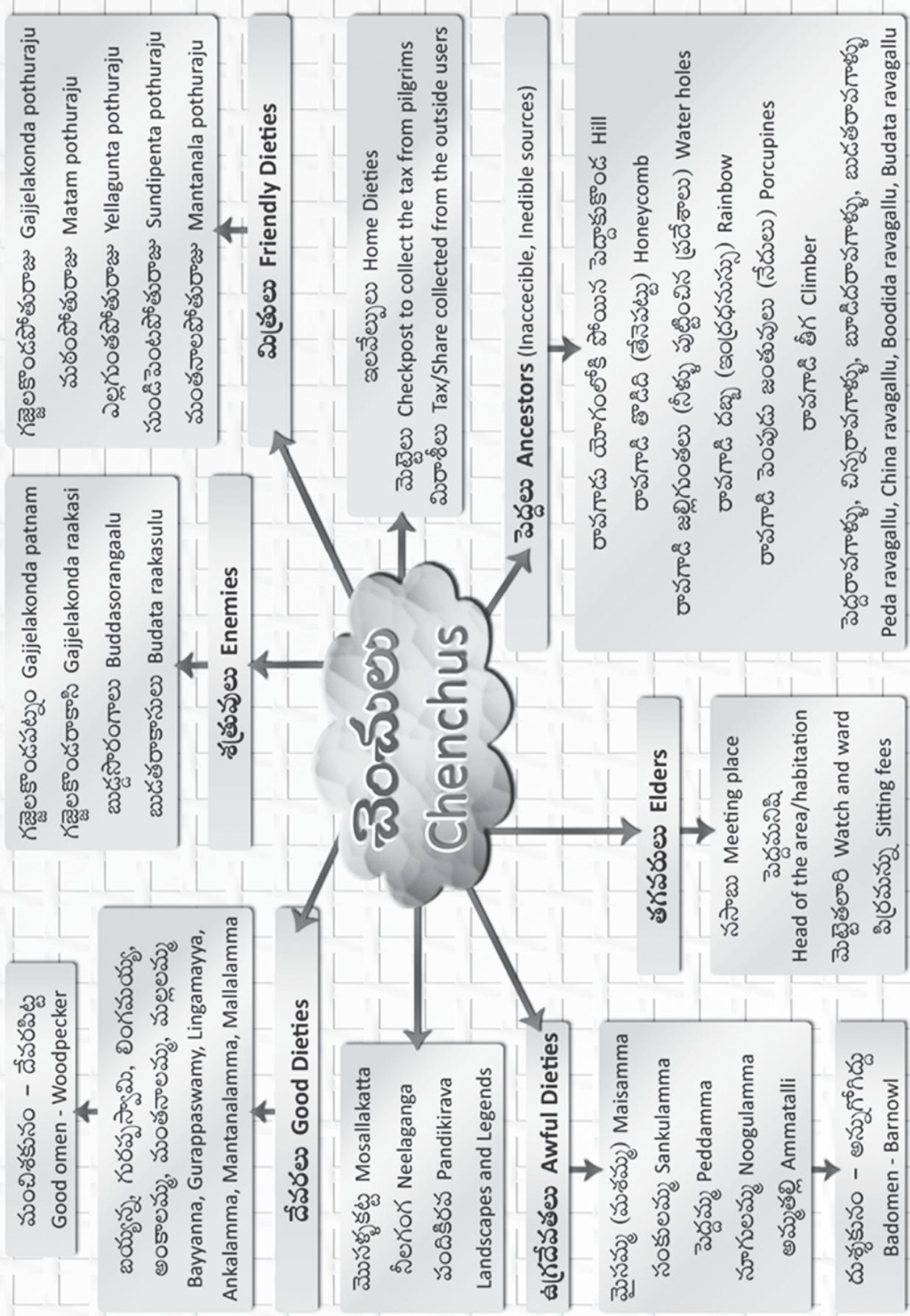
**Insect in the datepalm tree - sign of fruits**  
పండ్లజాడకు ఈతపురుగు సంకేతం

**Kheer with the milk of Gyrocarpus americanus**  
పొలికిచెట్టు పాలతో పాయసం

**Sterculia urens mix buttermilk with the gum as a food**  
తబిసంకలో మజ్జిగ కలుపుకొని తాగుతారు



# CHENCHU COSMIC AND SOCIAL WORLD





నెమలిగుండ్ల జలపాతం  
Saleswaram



Chenchulaxmi movie -1940



అవలింజా మందిరంలో  
పెంచులక్ష్మి, నరసింహస్వామి



నెమలిగుండ్ల జలపాతం

Nemaligundam waterfall Gundlakamma river



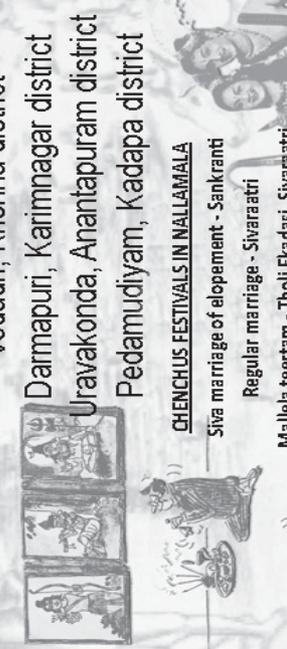
Ahobilam Rangamantapam

అవలింజా రంగమండలం చెంచులక్ష్మి, నల్లూలు



Gajulapally

కడప చెంచులక్ష్మి, నరసింహస్వామి  
గజులపల్లి



Chenchu Festivals in Nallamala

Siva marriage of elopement - Sankranti  
Regular marriage - Sivaraatri  
Ma lilela teertam - Tholi Ekadasi, Sivaraatri  
Saleswaram Jataru - Chaitra pooranima  
Nemaligandla Ranganadudu - Chaitra pooranima  
Palanka veeranna - Tholi Ekadasi  
Manthamma Jataru - Ugadi  
Loddimalanna - Tholi Ekadasi



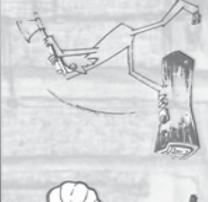
Urvakonda, Anantapur dist.

ఓబలిశర్వ పెంచు - ఒనగరం గూడె  
నాలూరు మూలం పెంచు - తేదె గట్టిండ్లూ  
వాలూ శివస్వామి నాలూ - వాలూరు నాలూరు  
అమ్మపై కొక్కరి - బిల్వస్థల గూడె  
వెనుగునూరుం చెక్కె - తిండ్లూలు బోసె  
ఓబలిశర్వ పెంచు - చూడ మూస్యపల్లె



Palankaveeranna

పాలంకవీరస్వామి ప్రకాశం జిల్లా



Lakshimpuram, Amarabad mandal,  
Mahaboobnagar dist

చక్రీపురం

అమరావతి మండలం, మహబూబనగర్ జిల్లా



Bayanna sala

బయన్న సాల

మల్లివారిండ్లగిరి దర్గాలమండలం, ప్రకాశం జిల్లా



లాల్లూ మల్లన్న

Loddimalanna



Ugrastambam, Upper Ahobilam

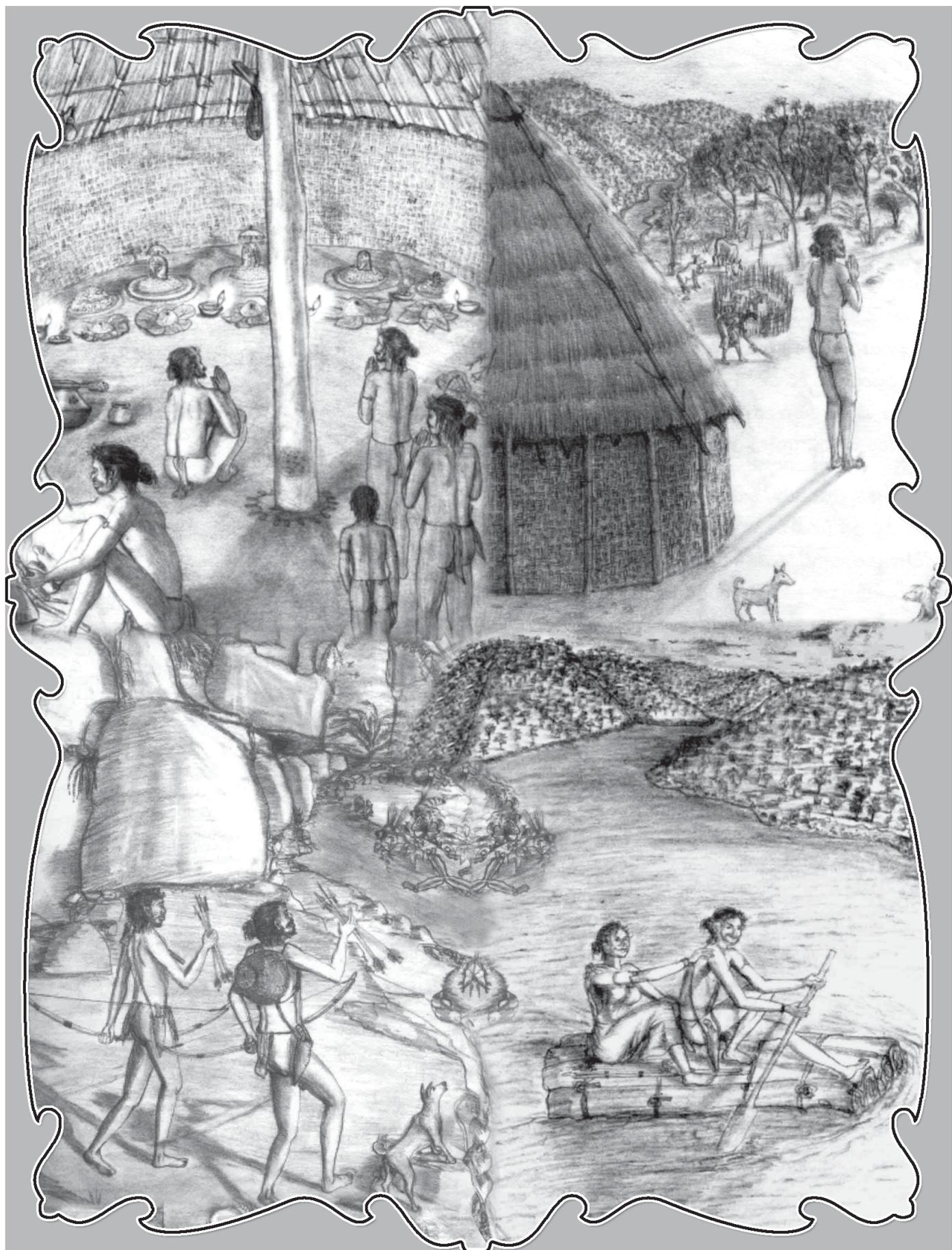
ఉగ్రస్థంభం  
అవలింజాం

పెంచులక్ష్మి మూలం



Mallelaterdam  
మల్లెతల్లిదర్గా







# LAPSES





## **Chenchus Facing Starvation Deaths**

### **ABSTRACT**

Committees - State level/District level monitoring committees - Tribal Welfare A.P. monitoring and coordinating preventive relief measures for starvation deaths of tribal children - committees constituted - orders issued.

### **SOCIAL WELFARE (V2) DEPARTMENT**

**G.O. Rt. No.894**

**Dated 30<sup>th</sup> November, 1994**

Read the following:

1. From the Secretary to Government of India, Ministry of Welfare, D.O.No. 17011/14/93-TDA, Dated: 5-5-1994.
2. Government circular Memo No.11581/V2/94-4, Social Welfare (V) Department, Dated 23-6-1994
3. From the C.T.W., Lr.Rc.No. 340/94-C1/TRI. Dated 30-8-1994.

### **Order:**

1. The Government of India in the letter first read above have informed that they are concerned about the reports of starvation deaths of tribal children. The office of the Prime Minister is said to have taken serious note of the reported deaths of Tribal Children also. In this context, a Central Planning Committee (CPC) headed by Secretary, Welfare Department, and Government of India has been formed to initiate preventive measures to be taken by the states/ Government of India Ministries.
2. The Central Planning Committee has identified certain pockets of extreme backwardness in tribal areas and Integrated Tribal Development Agency for Chenchus (headquarters at Sundipenta) comprise of parts of Rangareddy, Mahaboonagar, Nalgonda, Kurnool, Prakasam and Guntur Districts is one of the pockets of extreme backwardness as identified by the central planning committee. Government of India desired that all concerned State Governments should take all necessary steps, well in advance of the critical period this year, and in-coming years so that such calamities do not recur.
3. Among other things, the Central Planning Committee has desired that a Committee with Chief Secretary as Chairman, consisting of representatives of Revenue, Relief, Rural Development, Tribal Welfare, Forests, Health, Education, Food and Civil Supplies and Women & Child Development be constituted for coordinating and monitoring preventive and relief measures at the state level. A similar Committee, headed by the District Magistrate/ Chief Executive Officer, Zilla Parishad could be formed at the district-level with district level representatives of the departments for coordinating and monitoring the preventive and relief measures in this regard at District Level.
4. After detailed examination and careful consideration, Government hereby constitute the following 2 committees for establishing coordination among all concerned departments of State Government for implementing the Action Plan for improvement of living conditions of chenchus in Integrated Tribal Development Agency project area at the state level Viz., State Level Monitoring Committee and at District level Viz., District Level Monitoring Committee in Kurnool, Prakasam, Guntur, Mahaboobnagar, Nalgonda and Rangareddy Districts.

Sd/-  
Section Officer

*...Improvement of Living Conditions of Chenchus, A Short Term Action Plan,  
Tribal Cultural Research and Training Institute, Tribal Welfare Department,  
Government of A.P, Hyderabad. 1994*





## 2nd Meeting Chaired by Chief Secretary 17-9-1996

Minutes of the meeting of State Level Monitoring Committee under the Chairmanship of Chief Secretary to Government "Prevention of Starvation Deaths among Chenchus" on 17-9-1996.

Chief Secretary enquired whether there is substantial increase in the annual income of the gum pickers due to the value additional. Chief Secretary also enquired whether the over all production in terms of quantity of the gum purchased from tribals is increasing or decreasing. CTW informed that there are indications that the quantity of gum collected by the tribal is declining and the Department of Tribals Welfare has been requesting the Forest Department to take up massive plantation of Gum Karaya trees in the forest area. Special Secretary (Forest) agreed to issue instructions but mentioned that it takes twenty years for the Gum Karaya trees to start yielding.

Principal Secretary, Social Welfare informed that apart from gum, GCC is procuring honey from the Chenchus which is also contributing to their purchasing power. The intervention of GCC in value addition helped in increasing the purchase price of honey from tribals.

### **Permitting Basic Amenities to Chenchus in Reserve Forest:**

CS enquired whether Forest Department is having any difficulty in adhering to certain decisions taken in the meeting with the Prl. Secretary to Government. EFS & T, on 6-1-1996 is regarding permitting certain minimum basic amenities in the Chenchu settlements within the Reserve Forest area. CS has advised the Spl. Secretary, Forest to communicate necessary instructions to field officers particularly Forest Range Officers, and insist on their adherence without creating problems to the tribals. A copy is to be marked to the Project Officer (ITDA)/ Commissioner, Tribal Welfare also.

**Action:** Spl. Secretary (Forest)

### **Survey of Forest Enclosures:**

**CS instructed that the Forest Department should immediately take up programme for fixing the boundaries of the Forest enclosures under the cultivation of chenchus prior to 1980 to enable the Revenue Department to issue pattas. The cost of fixing of boundaries of the enclosures (Rs. 1 Lakh) will be reimbursed by the TW department.**

**Action:** Prl. Chief Conservator of Forest; Commissioner, Tribal Welfare.

### **Land Transfer Regulations Act:**

Principal Secretary (SW) requested the Revenue Department to issue instructions to the Revenue functionaries to see that expeditious action is taken to restore land to the tribals wherever LTR cases are disposed in favour of tribals. Commissioner, Tribal Welfare informed that one of the impediments of LTR is that only some habitations coming within revenue village are declared as scheduled villages. Non-availability of the separate records of the habitations declared as scheduled villages is affecting the pace of implementation of LTR Collector, Mahaboobnagar is initiating action for conducting detailed survey of the scheduled habitations for sending proposals to Government for declaration of villages as revenue villages. CS advised Secretary, Revenue to expedite the work for getting the scheduled habitations declared as revenue villages.

**H No further meetings were held.**





## Lands purchased for Chenchus have not been transferred to them and titles are not issued

Sl. No.	Date of D.D issue	Registered or not (Yes/ No)	Remarks
1.	10.6.02	Yes	Sub division particulars land possession and land patta pass books are not yet issued by MRO.
2.	24.6.02	Yes	Documents, Sub division particulars land possession and land patta pass books are not yet issued by MRO.
3.	17.9.02	Yes	Documents, Sub division particulars land possession and land patta pass books are not yet issued by MRO.
4.	4.3.03	Yes	Documents, Sub division particulars land possession and land patta pass books are not yet issued by MRO.
5.	28.3.03	Yes	Documents, Sub division particulars land possession and land patta pass books are not yet issued by MRO.
6.	24.6.01	Yes	Sub division particulars land possession and land patta pass books are not yet issued by MRO.
7.	24.6.01	Yes	Sub division particulars land possession and land patta pass books are not yet issued by MRO.
8.	24.4.00	Yes	Documents, Sub division particulars land possession and land patta pass books are not yet issued by MRO.
9.	28.11.01	Yes	Sub division particulars land possession and land patta pass books are not yet issued by MRO.
10.	28.3.03	Yes	Documents, Sub division particulars land possession and land patta pass books are not yet issued by MRO.
11.	1.3.03	Yes	Sub division particulars land possession and land patta pass books are not yet issued by MRO.
12.	28.3.03	Yes	Documents, Sub division particulars land possession and land patta pass books are not yet issued by MRO.
13.		Yes	
14.		Yes	
15.		Yes	
16.		Yes	73
17.		Yes	
18.		Yes	76.53
1.	30.4.03	Yes	Documents, Sub division particulars land possession and land patta pass books are not yet issued by MRO.
2.	15.2.03	Yes	Sub division particulars land possession and land patta pass books are not yet issued by MRO.
3.	9.4.03	Yes	Documents, Sub division particulars land possession and land patta pass books are not yet issued by MRO.
4.	9.4.03	Yes	Patta pass books are not yet issued by MRO.
5.	24.9.02	Yes	Patta pass books are not yet issued by MRO.
6.	15.2.03	Yes	Pass books issued.





# Cancelling the land assigned to Chenchus

No.E1/9636/2008

**PROCEEDINGS**

Dt: 04-12-2008

Present: Smt V. Usha Rani, I.A.S., Collector & Dist Magistrate, Mahaboobnagar.

Sub: Assignment – Govt. lands – Nagarkurnool Division – Lingal Mandal Yerrapenta H/o. Lingal Mandal Sy.No. 463, Assignment made in the year 1969, 1970 and 1971 found irregular – Cancellation orders – Reg.

Ref: 1. Tahsildar, Lingal Lr. No.B/5741/08 Dt: 29-11-2008.  
2. RDO, Nagarkurnool Lr. No.E/2262/08 Dt: 1-12-2008.  
3. Endt, of Dist. Collector, Dt: 2-12-2008 on the latter of RDO, Nagarkurnool.

**ORDER:** In the reference 1<sup>st</sup> cited, the Tahsildar, Lingal has informed that during the visit of Dist. Collector to Lingal Mandal on 10-5-2008 the Chenchus of Yerrapenta Village H/o. Lingal Village represented that they are cultivating the lands in Sy.No.436 of Lingal Village since 25 years but pattas were not granted to them so far and requested for grant of pattas in the above said Sy.No. Further it is reported that as per the instructions of Dist. Collector, he has conducted enquiry along with APD (lands), DT and VRO, Lingal Village in Yerrapenta Village during the enquiry it is found that 53 Chenchus families are under occupation of Govt. land in Sy.No.436 covering an extent of Ac.68.15gts of Lingal Village. The said land has been got surveyed by the para legal and community surveyors.

It is stated that as per Revenue records and POB register, the total extent of Sy.No.436 is Ac1950.12gts out of which Ac.682.00gts is Forest land. During the year 1969, 1970 & 1971 the land in the above Sy.Nos. was assigned to 90 Chenchus covering an extent of Ac.442.10gts and implemented in the Revenue records. But in the local enquiry, it has come to notice that forest officials were not allowed to put them in possession of the land and reasons not known. It is reported that the present occupants are cultivating the above land since long time. They are doing wet cultivation under the source of Chinna Rayuni Cheruvu and the said land is out of forest. Further the Tahsildar Lingal has requested to cancel the assignment certificates issued earlier and to delete from revenue records as they are not in possession land, under 166-B of LR Act, 1307 fasli and requested to grant permission to make assignment in favor of the present occupants.

In the reference 2<sup>nd</sup> cited the RDO, Nagarkurnool has also submitted the same and recommended for cancellation of assignment made earlier in favor of 90 Chenchus in Sy.No. 436 extent Ac.442.10gts U/s 166-B of LR Act, 1357 fasli. The Tahsildar, Lingal in his report 1<sup>st</sup> cited has stated that a general notification has also been issued by him calling objection regarding proposals for cancellation of assignment and no objections were received.

Therefore under the circumstances reported by the Tahsildar, Lingal and the RDO, Nagarkurnool, it is here by ordered for cancellation of assignment patta certificates issued earlier in favor of 90 beneficiaries (as per list enclosed) during the year 1969, 1970 & 1971 (as reported, by the Tahsildar, and RDO) in Sy.No. 436 extent Ac.442.10gts as they are not in possession of land in question.

**The Tahsildar, Lingal should take action for deleting the names of 90 Chenchus in the ROR record.**

The Tahsildar, Lingal is also directed to regularize the possession of 53 Chenchus of Yerrapenta village of Lingal Mandal after taking approval of the Taluka Assignment Review Committee and also clearance from the Forest Department.

Sd/- Collector, Mahaboobnagar

GOVERNMENT OF ANDHRA PRADESH  
MANDAL REVENUE OFFICE, AMRABAD

D. Dis. No. B/4684/1994

Dated: 13-12-94

**FINAL PATTA CERTIFICATE**

In accordance with the loan rules contained in G.O. Ms. No. 1406 dated 25-7-1958 read with G.O. Ms. No. 1724 dated 26-8-1959 the Government land specified below situated at Padara village of Amrabad Mandal are he/she assigned on patta to Sri/~~Smt.~~ Nalla potula. Jangirai s/o. Ramiah R/o Padara village, this day of 13-12-94 subject to the following condition of assignment.

అమరాబాద్ మండలం పదరలో చెంచుల పట్టాలు రద్దుచేసి సుగాలీలకు పంచిపెట్టారు.  
**Land assignment to Chenchus was cancelled and distributed to Lambadas (Padara village, Amrabad mandal)**





## Lands have not been handed over to Chenchus

Procds. Rc.No.D-655/91

ANNEXURE

Dated: 10-7-1991

Statement showing the list of Chenchu beneficiaries of Komarolu of Pullalacheruvu Mandal of Prakasam dist. Together with the land particulars and amount sanctioned for tractor ploughing of land.

Sl. No.	Name of the Chenchu beneficiary	Survey No.	Extent of land assigned	Amount Sanctioned for tractor ploughing
1	Kudumula Pedda PothurajuS/o. Pedda Ankaiah	672/2A	5.30	200/-
2	Kudumula Pedda PothurajuS/o. Palnati	673/1A, 674/1	1.65, 3.54	200/-
3	Kudumula HanumanthuS/o. Palnati	670/1, 670/2	0.79, 4.54	200/-
4	Kudumula HanumanthuS/o. Pedda Pothaiah	665	5.00	200/-
5	Pulicherla VeeraiahS/o. Pothaiah	666/2	4.33	200/-
6	Kudumula Pedda AnkaluS/o. Pothaiah	667		200/-
7	Seelam RadaiahS/o. Papaiah	669/1, 669/3	3.05, 1.00	200/-
8	Seelam AnjaiahS/o. Ramulu	684/2	5.15	200/-
9	Kudumula Venkateswarlu S/o.Yerraiah	690/3	4.80	200/-
10	Pulicherla Gangaiah S/o.Pothaiah	691/2	5.35	200/-
11	Kudumula Yerraiah S/o.Pedda Ankaiah	673/1B	5.70	200/-
12	Kudumula Pedda Ankaiah S/o.Ankaiah	672/1B	4.94	200/-
13	Kudumula Pothaiah S/o.Chinna Ankaiah	354/1	5.34	200/-
14	Kudumula Chinna Venkataiah S/o.Chinna Ankaiah	667/1B	2.00	200/-
15	Pulicherla Achaiah S/o.Guruthatha	697/2	5.00	200/-
16	Pulicherla Bayanna S/o.Yerraiah	360/2	5.12	200/-
17	Pulicherla Kondaiah S/o. Yerraiah	354/6	5.24	200/-
18	Udathala Bungaiah S/o.Venkataswamy	690/1	2.40	200/-
19	Kudumula Poddaiah S/o.Pedda Pothaiah	691/1	5.05	200/-
20	Kudumula Palnani S/o.Pedda Pothaiah	669/2, 669/5	3.53, 1.16	200/-
21	Pulicherla Durgaiah S/o.Yerraiah	663/1	5.13	200/-
22	Pulicherla Yerraiah S/o.Nathi Guravaiah	354/2	5.12	200/-
23	Pulicherla Guravaiah S/o.Guruthatha	354/4	5.25	200/-
24	Kudumula Pothauraju S/o.Potaiah	354/2	5.31	200/-
25	Mekala Potaiah S/o.Ankaiah	653/1	5.00	200/-
26	Seelam Kotaiah S/o.Edaiah	363/6	4.15	200/-
27	Thati Edaiah S/o.Bayanna	674/3	5.40	200/-
28	Pulicherla Bayanna S/o.Guravaiah	673/2	5.00	200/-
29	Pulicherla Venkataiah S/o.Veeraiah	671/3, 667/1A	2.14, 0.34	200/-
30	Uduthala Chinna Venkataswamy S/o.Bayanna	667/1C, 634/3, 686/4	3.00, 3.00, 2.00	200/-
31	Kudumula Nagaiah S/o.Venkataiah	663/2	1.20	200/-
32	Kudumula Venkataiah S/o.Venkataiah	684/1, 683/2	3.95, 5.00	200/-
33	Uduthala Sreeramulu S/o.Banganna	685/2	5.31	200/-
34	Pulicherla Guruthatha S/o.Guravaiah	654/3	5.42	200/-
35	Pulicherla Pedda Guruvaiah S/o.Nathi Guravaiah	671/2B	4.47	200/-
36	Pulicherla Guruvaiah S/o.Pothaiah	671/1	2.24	200/-
37	Uduthala Venkataswamy S/o.Bongaiah	685/1	5.30	200/-
38	Kudumula Chinnaiah S/o.Venkataiah	671/2C, 693/1	2.60, 1.78	200/-
39	Uduthala Kotaiah S/o.Bongaiah		5.00	200/-
40	Kudumula Venkatesam S/o.Ankaiah		5.00	200/-
				8000/-

Project Officer, ITDA





## UNSUCCESSFUL REHABILITATION - FISHING LIVELIHOODS ARE DENIED TO THE DISPLACED

G.O. Ms. 235

ABSTRACT

Date: 24-05-1985

FOREST LANDS – KURNOOL DISTRICT – ATMAKUR TALUK – Construction of Varadaraja Swamy Gudi Project across Munimadugulavagu – Release of 160 hs. of Forest Land - Orders - Issued.

### FOREST AND RURAL DEVELOPMENT (FOR I) DEPARTMENT.

Read the following:

1. From the Chief Conservator of Forests Lr. No. 63249/80-G4, dated 10-10-80.
2. This Govt. Lr. No. 74098/For.1/80-2, dated 8-1-1981 addressed to the Government of India.
3. From the Government of India, Ministry of Agriculture ( Dept. of Agril. & Coopn) New Delhi, Lr. No. 7-27/80 Forest (Cons) dated 15-5-1981
4. This Govt. Lr. No. 35734- For.1/82-5, Dt. 30-7-82 and 5-8-82.
5. From the Chief Engineer, Minor Irrigation, Hyderabad Lr. No. DCE. 3/OT/M2/TE 1/4607. Dated 25-3-1985.
6. From the Chief Engineer, Minor Irrigation, Hyderabad Lr. No. DCE.3/OT/M2/TE 1/34207/77-V, Dt. 21-3-85
7. From the Government of India, Ministry of Environment and Forests (Dept. Of Forests & Wild Life) New Delhi, Lr. No. 7-37/80-Forest (Cons) Dt. 9/11-4-85.

\*\*\*\*\*

### Order:

The Varadaraja Swamy Gudi Project is a Medium Irrigation Project proposed to be constructed across Munimadugula Vagu a hill stream and a tributary of the Bhavanasi river and which in turn is a tributary of Krishna River in Atmakur Taluk of Kurnool District. The Project is intended to provide Irrigation facilities to an extent of 8700 acres of new ayacut and for stabilizing the existing ayacut under the 8 old tanks, to an extent of 5050 acres. The gross capacity of the reservoir is 750 MCFT and the scheme is estimated cost Rs. 623 lacs. The Central water and Power Commission also cleared this Project and it was included in the Medium term plan (Sixth Plan) for execution as a Medium Irrigation Project. While the Project was under execution, it came to light that the construction area of 871 acres covered by the project falls within the Nandikotkur Reserved Forest of Atmakur division and within the Nagarjunasagar, Srisailem wild Life Sanctuary. Considering the benefits accruing out of execution of this project to the farmers in the drought prone District of Kurnool, The State Government sought the approval of the Government of India under Forest (Cons) Act. 1980 for diversion of Forest area required for construction of the dam and for submergence - etc.

The Government of India in their letter seventh read above have since conveyed their approval to the release of 160ha. Of Forest land in Kurnool District for construction of Varadaraja Swamy Gudi, Project subjected conditions:-

Peddacheruvu revenue village should be shifted from within the wild life sanctuary to a new location near Udavalli village on Atmakur – Dornala Road at the cost of the Project and the village area so vacated should be constituted as Reserve Forest and be merged with the core area of “Tiger Reserve”. (The construction of the dam should be taken up only in the following year after the village has been shifted to the new habitation.)

The State Government accordingly direct that an area of 160ha. of forest land be released to the Irrigation Department for Construction of Varadaraja Swamy Gudi Project in Nandikotkur reserved Forest of Atmakur Division, Kurnool Dist. subject to the above conditions stipulated by the Government of India.

(BY ORDER AND IN THE NAME OF THE GOVERNOR OF ANDHRA PRADESH)

Encl. No. 30587/82 - WLI

Sd/- Pushp Kumar

Addl. Chief Conservator of Forests (WL)



### Forest department admits the failure of rehabilitation

The first phase has been successfully launched to relocate the Peddacheruvu village along with small gudems in Pangidi etc in Kottala cheruvu habitation. The responsibility of the rehabilitation was not vested with Project Directorate. Due to the non-compliance of total rehabilitation and non-fulfillment of the commitments made before relocation, the Chenchus went back to their old habitation. Now they are not willing for relocation. (p.16)

*Eco-Developmental plan for Nagarjunasagar Srisailem Tiger Reserve, Andhra Pradesh, 1996-97 to 2001-02, Vol-1*





**Forest land was diverted. Rehabilitation of displaced Chenchus was not complete.  
Rehabilitated Chenchus were not allowed to fishing in the reservoir.**

From: Sri B. Jagannadha Reddy, M.Sc.,  
Deputy Director of Fisheries, Kurnool.

To, The Field Director,  
Office of the Conservator of Forests & Field Director, Srisailam.

Rc.No. 1994/0/2004 dt.22-2-2005. Conservator of Forests & Field Director,

Sir,

Sub: - Fisheries – Development of Fisheries in Varadharaja Swamy Project – Transfer of the Fisheries rights in favour of the fisheries department – Reg.

Ref: - 1. Rc.No.D/1988/04, dt. 31-8-2004 of the Project Director, ITDA (PTG-Chenchu) Srisailam.  
2. G.O. Ms.No.235, R & RD (For.I) Dept. dt. 26-5-1985.  
3. G.O. Ms.No.100, & G.O.Ms.No.879, Public Works Department, dt. 9-4-1964.  
4. This office Lr.No. 1994/0/2004, dt.20-10-2004.  
E.E., M.I. Works Division, Nandyal.

I would like to inform that in the reference 1<sup>st</sup> cited, the Project Officer, ITDA, Srisailam has requested this office to issue necessary permission to the Chenchus. A copy of the above reference cited is enclosed herewith. The Divisional Forest Officer, Wildlife Management Division, Atmakur, is requested to submit this detailed remarks on the above subject matter immediately. residing in Kottala Cheruvu (village) to take up the fishery activity in the newly constructed Varadharaja Swamy Project, accordingly this office has addressed the Superintending Engineer, Irrigation Circle, Kurnool for the transfer of the fishery rights of Sri Varadaraja Swamy Project of Atmakur mandal to the Fisheries Department for taking up the development and disposal of the fishery wealth of the reservoir. In view of the standing instructions of the government issued vide G.O.No.100 and G.O.Ms. No.879 public works department dt.9-4-1964 for transferring of all the water bodies to the fisheries department to take up fisheries activities in them.

In the reference 5<sup>th</sup> cited, the Executive Engineer, Minor Irrigation works division, Nandyal has requested this office to obtain permission from the forest department to take up fish culture in the project as it is situated in Nagarjuna Sagar Tiger Zone.

Therefore, I request the Field Director, Project Tiger, Srisailam to please issue necessary permission to the irrigation department for transferring the fishing rights of the project to fisheries department for the development and disposal of the fishery wealth on par with Srisailam reservoir which is also situated in the wild life sanctuary area. I request for favorable action in the mater.

Yours faithfully  
Deputy Director of Fisheries, Kurnool.

Rc.No. 1404/2005/PT5,  
Dated: 6-3-2005.

Office of the Conservator of Forests & Field Director,  
Project Tiger Circle, Srisailam

*Sri M.Sudhakar, IFS., Conservator of Forests & Field Director*

Sub:- Fisheries – Development of Fisheries in V.R.S.P – Transfer of the Fisheries rights in favour of the fisheries development – Reg.

Ref:- 1. Deputy Director of Fisheries Kurnool Rc.No. 1994/C/2004, dt. 22-2-2005.

A copy of the above reference cited is enclosed herewith. The Divisional Forest Officer, Wildlife Management Division, Atmakur, is requested to submit this detailed remarks on the above subject matter immediately.

Sd/- M. Sudhakar,  
Conservator of Forests & Field Director, Project Tiger Circle, Srisailam.

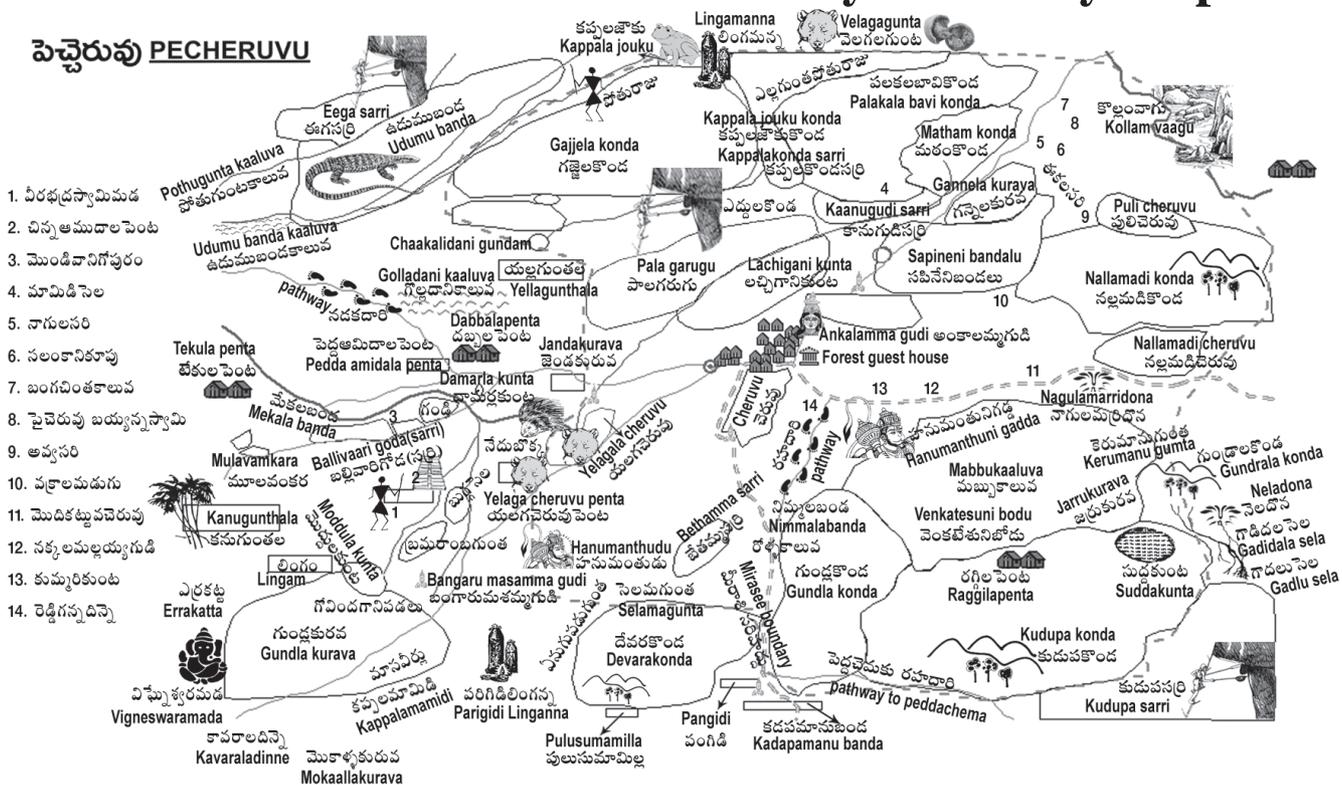
**J No further progress**





# Pecheruvu traditional customary boundary map

## పెచ్చెరువు PECHERUVU



1. వీరభద్రస్వామిమఠ
  2. చిన్న ఆముదాలపెంట్
  3. మొండివానిగోపురం
  4. మామిడి సెల
  5. నాగులసరి
  6. సలంకనికాపు
  7. బంగవింతకాలువ
  8. పైచెరువు బయ్యన్నస్వామి
  9. అవ్వసరి
  10. వళాలమడుగు
  11. మొడికట్టువచెరువు
  12. సక్కలమల్లయ్యగుడి
  13. కుమ్మరికుంట్
  14. రెడ్డిగన్నదిన్నె
- Bullocks grace here  
 Precipice – full of pangomia trees  
 Washer proof – water hole  
 Full of rocks  
 Pit of wood apples  
 Black hill  
 Branch of a stream of mithuku trees  
 The hill looks like adorned by tinkling bells. Abode of a demon  
 Spring of water under banyan tree  
 Stream of shepherds  
 A habitation of Chenchus collecting bamboo for sale  
 A thicket with climbers but no seed germinates  
 Full of teak trees  
 A Chenchu lady deserted husband, stayed here.  
 Slab stone looks like a lizard, Full of date palms, Stagnant waters  
 A habitation of mustard field  
 Spring of bears  
 Lotus pond, Veerabhadra temple  
 Hill full of date palms  
 Cave of bats  
 Cave of porcupines  
 A bund was created to store water  
 One Chenchu Govindagadu used to stay here – a water sources  
 Hill fountain  
 Mango trees with frogs  
 The pit of Bhramaramba deity  
 Bank of bears  
 Thicket of tamarinds  
 Lingamaiah deity of Pangidi habitation  
 Big pestle stones are here, camping site of Chenchus, Mahuva trees.  
 Hill of a deity, camping site

- Soar mango fruit precipice  
 Wild beehives  
 Clay pond  
 Water source for animals – camping site  
 Earlier habitation was here. Field of celestial ancestors (Ravagadu) fishing in the water pit  
 Elephant fell down here  
 Fountain of grain bins, once up on a time Chenchus use to store their grains.  
 Below the hill a spring – full of gum trees  
 Hill of water pits – stagnant water, Chenchus wash clothes  
 Steep hill – gum and tubers  
 Cloudy stream – full of bears, people mistake the black clouds for bears and get injured  
 Temple of Venkatesa  
 Temple of Hanuman  
 Deity with hair locks – grass land  
 Pit of Jaamun trees – bears come for fruits, tiger moves here.  
 A big snake swallowed a pilgrim and disappeared in a cave  
 Sheppard collect the fruits for goats – stagnant water  
 Grazing lands – gum trees  
 Bit thicket – earlier a teak coup  
 Bheemas pond – famous pond  
 Vultures eat the birds, leave the feathers  
 Full of Jackals – precipices, Siva temple is called after this place  
 Naagini – a Banjara lady used to graze cattle, precipices, flat land  
 The tamarind bark is in gold color. Steam below  
 Named after Salam – a labor supervisor  
 Hill of flag – de marketing boundary  
 Stone of water folk  
 Sound echoes  
 Stones are in the shape of wheels





## **Pecheruvu in tiger reserve - RoFR not yet implemented**

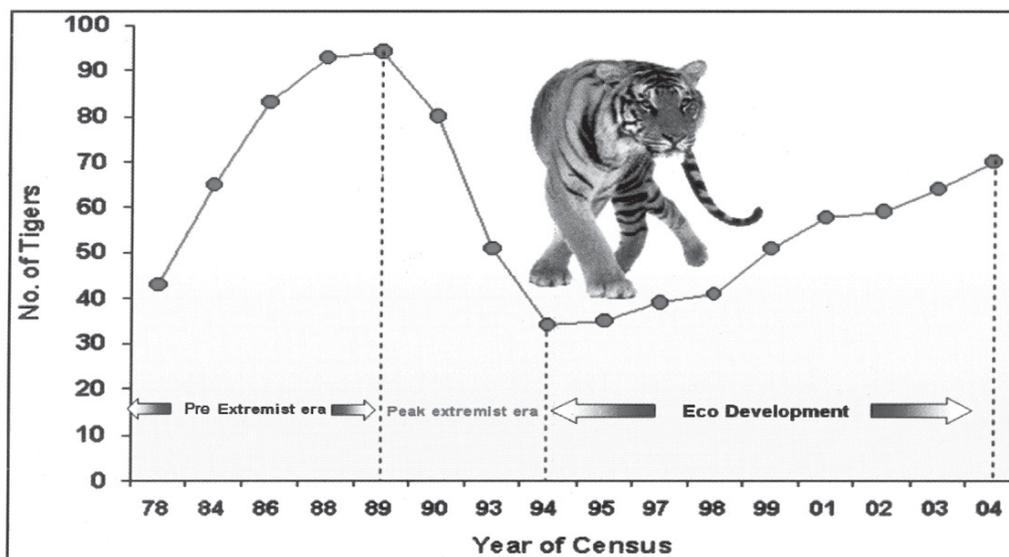
### **9. PECHERUVU - AN EXCELLENT EXAMPLE OF MAN-ANIMAL CO-EXISTENCE IN A TIGER RESERVE A FOREST DEPARTMENT REPORT**

Pecheruvu is a tribal village situated in Atmakur Mandal of Kurnool district. It falls in Srisailam Range, Atmakur Wildlife Division of Nagarjunasagar Srisailam Tiger Reserve (NSTR). The village has 63 Chenchu tribal families. The Chenchus are a Telugu speaking food-gathering tribe living in the Nallamalai forests of Andhra Pradesh. The Chenchus are happy with their subsistence mode of living without any greed for possessing materialistic wealth. They collect Non Timber Forest Produce (NTFP) like tubers, fruits, honey, tamarind, gum, beedi leaf, mohwa flower and sell these to the Girijan Co-operative Corporation (GCC) and local traders.

The formation of the Nagarjuna Sagar Sanctuary in 1978 and its subsequent upgradation into Tiger Reserve during the year 1983 led to imposition of certain restrictions such as ban on grazing, hunting, developmental works (e.g. new roads, buildings etc.) and a possibility of relocation of the village outside the reserve. These restrictions and relocation plan created rift between local villagers and Nagarjuna Sagar Tiger (NSTR) authorities. The authorities felt that the relocation of the villages outside the reserve area would not only help in creating an undisturbed habitat for the wild population but also reduce man-animal, people-NSTR conflicts as well. Later, due to certain glitches in the implementation of the relocation plan, the Pecheruvu villagers declined to accept the relocation package. Sensing opportunity of getting a foothold, the extremists also stepped in to support the villagers. The subsequent period witnessed incidences of loss of life, manhandling of forest personnel, destruction of habitat, loss of wildlife, and lull in developmental activities in the area. The entire administration was rendered helpless. Due to man-animal conflict, the number of tigers in the reserve also came down drastically (Figure 1). This was the time when the relations between the NSTR management and the villagers were at the lowest ebb.

Realizing the need for people's involvement in protection of forests in general, and tiger conservation in particular, the Government of India identified NSTR as one of the sites for implementation of the ecodevelopment interventions. The plan recognized a need for shift of management strategy from 'regulatory' to 'participatory' mode coupled with high degree of Conservation education specially designed to tackle the deteriorating situation in the NSTR. Subsequent confidence building measures resulted in thawing the situation and improving the morale of the staff of Tiger Reserve. While, the restoration of habitat and protection activities in the reserve provided gainful employment to the 69 families of the village, developmental activities improved their living standard. The developmental works taken up were mainly; soil and moisture conservation works, restoration of breached tanks, construction of new check dams and in some cases provision of irrigation to agricultural fields. With the soil and moisture conservation works through the AP forest department, the wage employment situation in the village improved and there were significant monetary benefits from improved agriculture as well. These measures other than helping in restoration of the habitat also reduced migration to cities for livelihoods. Meanwhile, there was a notable shift in the government's relocation policy and as per the new policy; the consent of the people affected became mandatory. This development removed the fear of translocation from the mind of the villagers.





**Figure 1. Status of tiger population in Nagarjuna Sagar Tiger Reserve**  
 (Data courtesy: Dr. Tulasi Rao)

To reduce the grazing pressure on the habitat, the animal husbandry scheme where goats were replaced with sheep was implemented. Similarly, to curtail fuel wood collection, alternative biogas and smokeless stoves were provided. Other livelihood resources including vegetable vending, small provision shops, basket weaving, etc., were also provided. Other examples include fish rearing, apiculture, tailoring, canteen, cycle shops, mat making, etc. Besides the above mentioned interventions, the authorities also inducted 10 members of the village into their protection force as 'Tiger trackers' and "Protection watchers". These members get a consolidated wage of INR 6700 per month (per. com. Conservator of Forests, NSTR). Other than providing them with uniforms and other logistics, they were also equipped with a jeep which is used as Strike Force vehicle and this helped them in quicker movement to different locations whenever needed. The vehicle also helped them during medical emergency as well. Further Medical camps are conducted at the village by the authorities for health checkup of forest dwellers and further treatment, as required. A teacher was engaged by the NSTR authorities for few months to take care of the Chenchu children studying in the Primary school. All these interventions and the traditional NTFP collection helped the NSTR authorities in regaining the confidence of the village folks over a period of time.

**What changes did it bring in:**

**(s) Biodiversity conservation:**

The active involvement of the tribals in the protection of forest and wildlife in the NSTR has given the field staff a much required force that was needed to manage this largest tiger reserve (3,568 Sq km) in India. The eco-development program that was implemented through the villagers, involved the removal of weed growth, soil and moisture conservation (SMC) works, construction of check dams and percolation tanks, bamboo mounding, and enhancement of the regeneration process by dressing up of the competitive canopies. Beside these activities, several measures were taken to reduce the biotic pressures on the habitat. These interventions improved the overall biodiversity and habitat of the area.





**(t) Securing livelihoods**

Each family of the village folks earns approximately INR 4000 per month from the sale of the NTFP collected from the NSTR. Four members are employed at the Base camp and another five members work as Tiger-trackers assisting the field staff in protection of the NSTR. These members receive INR 6700 per month as remuneration. Thus nine members of the village have full time employment with the NSTR.

**(u) Economic betterment of the communities / area**

The location of Thummalabailu in the middle of NSTR, effectively restricts the role played by external agencies in the economic development of these tribals. Further, the tribals live with nature and do not believe in accumulation of wealth. In the past, excessive collection of fuel, fish and NTFP lead to the deterioration of the habitat. Further, the EDC members were not trained in collecting the NTFP from forest areas in a scientific way of collection and this resulted in overexploitation the forest. Hence the ultimate yields were low in quantity and quality and also damaged the forest. They were trained in collection of NTFP in sustainable manner without damaging the forest hence yields have increased up to 40 percent.

On the other hand the denial of resource use by the stakeholders was creating a substantial gap between the people and the NSTR management. With the initiation of eco-development committees the people and NSTR management have learnt to work together for the welfare of people and NSTR. Although, there has been added income to nine members of the village, this does not change the economic profile of this village. However, there has been a sea change in the attitude and cooperation from both sides which cannot be measured in economic terms.

**Key lessons:**

The visible impact of the restoration activities can be seen in the bamboo regeneration which has gained tremendous growth. Soil and Moisture Conservation (SMC) works have substantially improved the ground water potential which other than being useful for the wild animals is also helping the farmers by providing a sustained water supply. Due to SMC works taken up in these areas, soil erosion is controlled and ground water table increased. The agriculture yields in their cultivable lands have increased up to 30 percent. Migration to urban areas has been limited due to availability of works e.g., habitat improvement in forest areas, employment as protection watchers, tiger trackers and striking force, etc.



Villagers engaged in soil and moisture conservation works.

The successful implementation of the eco-development program through people's involvement has improved the quality of habitat in the NSTR. Frequency of sighting of wild herbivores - Chital,





Sambar, Nilgai, Four-horned antelope, and Chinkara has increased and the latest tiger census has indicated an increase in the number of tigers. Tigers are seen moving in these areas after prolonged absence. The people and NSTR authorities have cordial relationship which is essential for management of such a resource. The success of Pecheruvu points towards the need of participatory wildlife management in future as well.

#### NTFP ITEMS COLLECTED FROM FOREST (2011-2012)

Sl. No.	NTFP Items	Total Qty/year(Kg) (Approx.)	Rate (in Rs/Kg)	Amount (in Rs.)
1.	Tapsi Gum	1200	200	2,40,000
2.	Pala Tubers	2500	100	2,50,000
3.	Honey	1200	12	1,44,000
4.	Tamarind	800	10	8,000
5.	Strychnos	640	20	12,800
6.	Pongamia	800	10	8,000
7.	Karaka	800	8	6,400
8.	Velaga	4000 Nos	10	40,000
9.	Soap nut	900	10	9,000
		TOTAL:	7,18,200	

*Biodiversity consevation for enhanced livelihoods. Case studies from Andhra Pradesh. Center for forest natural resource managment studies. Andhra Pradesh Forest Academy.*

**But the Forest department is objecting for recording of rights of Chenchus under RoFR. Keeping some Chenchus as tiger trackers on contract basis. Chenchus are at the mercy of forest department.**



### Lambadas occupied forest lands under the cultivation of Chenchus - No action High Impact Villages (Core Zone)

Palutla a village in Prakasam Core zone with 700 populations is the highest impact village among all the Core villages in NSTR. There are 311 no of Chenchus and 389 of Lambada living in this village. Lambada is the dominant sect, which has encroached about 3500 acres (1416 Ha.) of forestland. Lambadas was, mostly cultivated whatever little land the Chenchus had. They are raising commercial crops like Cotton and subsistence crops Sorghum, Jowar etc. They are using high concentrated pesticides to protect the crops from pests which polluting the Eco-system Unable to bear the harassment from them, the young Chenchu boys offering for voluntary relocation.(p.16)

*Eco-Developmental plan for Nagarjunasagar Srisailam Tiger Reserve, A.P., 1996-97 to 2001-02, Vol-1*





**Chenchus caught in the cross fire between naxals and police have shifted to Venkatadripalem. They were not rehabilitated. They are walking up and down between the distant original habitations and the colonies.**

**MINUTES OF THE STEERING COMMITTEE ON RELOCATION OF CHENCHUS OF YERRAGONDAPALEM MANDAL, PRAKASAM DISTRICT ON 28.2.2007**

- Officers Present:**
1. Sri G. Gangadhar Goud, Revenue Divisional Officer, Markapur.
  2. Sri S. Saravanan, IFS, Divisional Forest Officer, Markapur.
  3. Sri V. Ravindra Babu, Project Officer ITDA(PTG), Srisailam.
  4. Sri M. Ramachandra Rao, Tahsildar, Yerragondapalem.
  5. Sri N. Venkata Swamy, Dy.Executive Engineer ITDA(PTG), Srisailam.
  6. Sri D. Kamalaih, Forest Range Officer, Yerragondapalem.
  7. Sri T.Ch. Subba Rao, MRI, Yerragondapalem.
  8. Sri N. Guravaiah, Mandal Surveyor, Yerragondapalem.

In the ITDA Governing body meeting held on 2.9.2009 at Hyderabad Sri Ch.Anjaiah, State Level Committee Member has requested be Chairman ITDA and Director of Tribal Welfare of allotment of land for construction of houses for the Chenchus of Allatam, Ponnalabailu, Burugundala, Nekkanti, Allipalem and Palutla who are willingly come over to the Venkatadripalem village for settlement due to heavy police activities in the Forest area. The Mandal Revenue Officer Yerragondapalem has informed the Chairman ITDA that around Ac:30.00 of land will be provided immediately for construction of houses and around nearly about Ac.300.00 of land (Assigned or Private or Government) will be identified to be create infrastructure in time bound manner in coordination with the Forest Department.

Accordingly, the relocation of Chenchus was discussed by Sri M.V.P.C.Sastry, IAS, Principal Secretary, RIAD in the review meeting held on 25.11.06 at Secretary Hyderabad where the District Collector, Prakasam District has informed that suitable Government land will be provided for relocation of Chenchus immediately. In this regard a steering committee was formed under the Chairmanship of the Joint Collector Ongole, with the following members. **(1-8 as above)** On 28.2.07 the steering committee members visited the villages of Venkatadripalem and inspected the following lands viz., S.Nos. of Venkatadripalem village.

Assignment:	824/1A	Ac. 2.86
	824/1B	2.86
	824/2	2.92
	825/1	Ac. 1.61
	825/2	4.40
	825/3	1.87
	826/1	Ac. 2.30
	826/2A	3.56
	826/2B	2.00
	<b>Total</b>	<b>24.38</b>

The above Steering Committee interacted with the Chenchus migrated to the place nearby Venkatadripalem village has also shown willingness for allotment of land Ac: 24.38 for construction of houses for their dwelling purpose. Accordingly it is decided to conduct detailed survey of the above land within 5 days and take necessary action to hand over the same to the ITDA for taking of constructions. Similar request has been made to the Divisional Forest Officer, Markapur to prepare rehabilitation proposals and submit to Field Director and Conservator of Forest, Srisailam within one week. Similar request has also been made to the Project Officer, ITDA Srisailam to furnish the beneficiaries list of migrated Chenchus with in one week to the Tahsildar Yerragondapalem for preparation of house site pattas. **(1-8 as above)**





## State level committee minutes (2-9-2009) Not yet rehabilitated

Relocation & Rehabilitation Chenchus in Prakasam district:

The Mandal Revenue Officer, Yerragondapalem, Prakasam District has allotted (10) acres of assignment land for providing house sites to Chenchus of Allatam, Ponnalabailu, Burugundala, Nekkanti, Allipalem and Palutla who came willingly from forest core area to construct (107) IAY houses to Chenchu families and the Rehabilitation programme will be taken up by Forest Department and ITDA. Further (20) Chenchu families of Peddarutla village and (20) families from Rollapenta Village are also willing to come out from Tiger Sanctuary. Steering Committee under the chairmanship of Joint Collector, Ongole, Prakasam District with Project Officer, ITDA as Convener and Divisional Forest Officer, Markapur and Revenue Divisional Officer, Markapur as Members have attended the meeting at Dornala on 2.7.07 and identified (250) acres of Govt. land. The process of allotment of land is under process for relocation and rehabilitation. The Proposal for Rs. 660.00 lakhs has been submitted to the Principal Chief Conservator of Forest, A.P. Hyderabad under various components vide Lr.No.A/5512/07, Dt. 29.9.2007.





**Extract from minutes of the meeting of State Level Monitoring Committee under the chairmanship of Chief Secretary to Government on Prevention of Starvation Deaths among Chenchus on 17-9-1996**

Survey of Forest Enclosures: CS instructed that the Forest Department should immediately take up programme for fixing the boundaries of the Forest enclosures under the cultivation of Chenchus prior to 1980 to enable the Revenue Department to issue pattas. The cost of fixation of boundaries of the enclosures (Rs.1 lakh) will be reimbursed by the TW department.

Action: Prl. Chief Conservator of Forest. Commissioner Tribal Welfare.

**Even after the boundaries are fixed, the forest department reports that the records are not available, where as a sketch map of a village is available in their records. No response from other departments.**

From  
Dr.E.Narasimhulu, I.F.S.,  
Divisional Forest Officer (W.L.),  
Markapur.

To  
The Revenue Divisional Officer,  
Markapur.

**Rc.No. 420 / 95 / DM dated 20.12.04**

Sir,

Sub: Forest Department - Forest enclosure land - Tribals - Allocation of  
S.No. - Land particulars - Markapur (WL) Division - Dornal &  
Y.Palem Ranges - Requested - Regarding.

Ref: A/o Sri.B.Veeranna and others Chenchu Tribals dt. 20.12.04.

\* \* \*

In the reference cited above, Sri.B.Veeranna and others Chenchu Tribals have stated that during 1985-86, the forest enclosure lands found in the Tribal areas were given pattas to chenchus for the cultivation. The approximate areas stated by them are;

1) Pedda Mantanala	:	420 Acres
2) Chintala	:	350 Acres
3) Marrisipalem	:	360 Acres
4) Sudakurupadu	:	280 Acres
5) Tunnamalabalu	:	100 Acres
6) Peddacheruvu	:	200 Acres

In this connection, it is to inform that, such details are not available in this office. If any such record is available in the Revenue Divisional Officer's office, a copy may please be supplied to this office for record. Further, if it not available in the RDO's office, necessary instructions may please be issued to Mandal Revenue Officer, Dornal, Pullalacheruvu and Y.Palem to furnish the details of such land particulars of the above chenchugudemms along with S.No. and name of the land holder to this office directly for taking further action from this end.

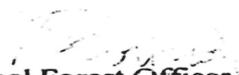
Yours faithfully,

  
Divisional Forest Officer (WL),  
Markapur.

Copy to the Mandal Revenue Officer, Dornal and Y Palem with a request to see that and submit the details of land particulars of the above said chenchugudemms, as early as possible.

Copy to Sri.B.Veeranna and others, Pedda Mantanala for information.

Copy to the Forest Range Officers, Dornal, Y.Palem and G.V.Palli for information and necessary action.

  
Divisional Forest Officer (WL),  
Markapur.

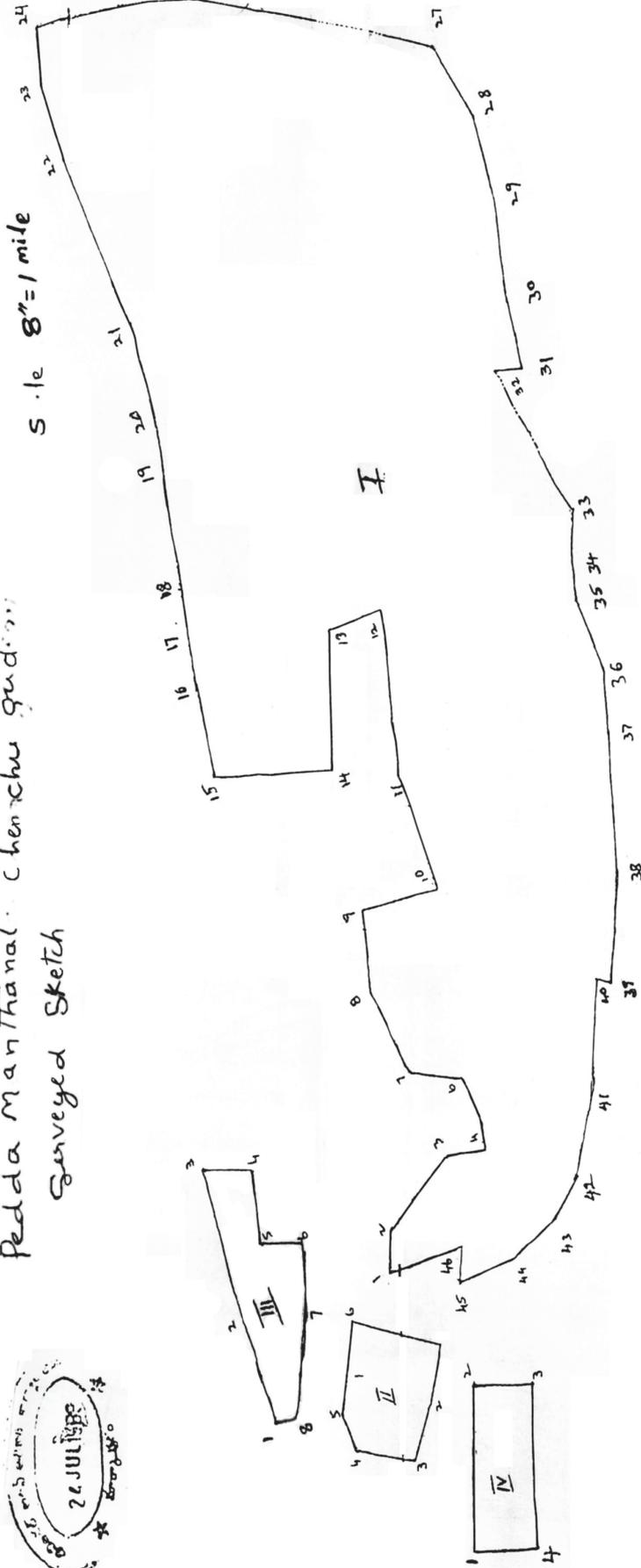




# Pedda Mantanala Chenchu gudem surveyed sketch

Pedda Mantanala Chenchu gudem  
Surveyed Sketch

26 JUL 1958  
2000



Bit No I 330.37 AC  
 Bit No II 8.10 AC  
 Bit No III 11.19 AC  
 Bit No IV 8.10 AC  
 Total 357.76 AC

Prepared by  
 S. K. Srinivasulu  
 S. K. Srinivasulu  
 S. K. Srinivasulu

prepared by FBO

Carried out the survey and measured  
 cultivation lands jointly  
 by revenue and forest department.

V. Anjanulu  
 Dt. Inspector

S. K. Srinivasulu  
 S. K. Srinivasulu  
 S. K. Srinivasulu

counter signed

sd.  
 FCO





## Forest department ignoring the maintenance of age-old water bodies - a complaint

09-03-2001, Thummalabailu Chenchugudem

Respected Journalists  
Dornala

We are facing an increasing threat to our village from tigers. Presently there are 5 tigers, 2 male and 3 female around our Chenchugudem. The tigers are killing atleast 4-5 domestic cattle or goats every month. An old male tiger is presently eating mud also. Our elders fear that it will turn into a maneater. At present it is roaming beyond one to 4 furlongs from our village. Due to the tiger we are grazing our cattle close to our village. Our elders say that a tiger that eats mud will not hesitate to attack humans.

An incident of a mud eating tiger attacking a human occurred 36 years ago when Bhumana Veerudu, S/o. Veerathatha was grazing cattle in the Peddamatta forest. A tiger attacked Bhumana, but he defended himself with a hand stick, the tiger went back into the bush and attacked him again seriously injuring him. The sound made by Bhumanna attracted other villagers who went and drove away the tiger after making a lot of noise. Bhumanna died after telling the incident to the villagers. Even now the area is called "Peddamata Musaloni Sila" in memory of Bhumanna, and there is a stone showing the spot where Bhumanna was attacked.

Presently the situation of the tigers is very bad. The lack of water sources surrounding the Chenchugudem is causing the tiger to drink water in a well near the Kotha Kunta tank. Due to the fear of the tiger our Chenchus are not coming out in the night. Even the cattle are being tied up early. The forest department should show sympathy on us and deepen the Kotha Chinna Kunta tank and dig water channels to store more water. This will ensure water for the cattle and also the tiger would not have to descend the well and drink water. As this Kotha Chinna Kunta tank is far from the village in the forest, the tiger would not need to come to the village. For trying to make more water come into the tank, as the Chenchu youth were deepening the tank under the "Neeru Meeru" program, the forest department objected to it and stopped the work. If the forest department allowed us to deepen the tank, today the tigers would not be facing a difficulty for drinking water. The forest department is not building tanks, checkdams and ponds in the required areas. They are not listening to the advice given by the Chenchus. The forest department is also undertaking clear cutting, which is causing a lot of damage to the habitat. They are also clearing out the undergrowth for wanting the tree to get all the nutrients. This has resulted in no shade for the animals.

The forest department should immediately deepen the Kotha Chinna Kunta tank to ensure that the 5 tigers do not go to other areas for water or come to the Gudem well for water.

Yours truly,

Kudumula Muganna, ZPTC, Chinnarutla  
Dasari Chinna Muganna, President, V.T.D.A., Thummalabailu  
Bhumani China Naganna, Secretary, V.T.D.A., Thummalabailu



\\ True translation to the Telugu original \\





# Court order to recognize community rights not honored

K.S. MURTHY

Advocate

*Dasari*

26-3-2012

To,  
The Revenue Divisional Officer,  
Markapuram, Prakasham District  
And The Chair Person,  
Sub Divisional Level Committee for  
Implementation of Recognition  
Of Forests Rights Act, 2006, Markapuram  
Division, Prakasham District.

*Dasari*  
*Rev. Dornala*  
*bringing the particular in*  
*their case for meeting*

*WP No 49530802W*  
*11/4/2012*

Under the Instructions of my client, **Dasari China Kondaiah, Son of Kondaiah, Aged: 37 years, R/o Korrapolu Village of, Dornala Mandal, Prakasham District** you are here by addressed as follows:

*12/4/12*  
*Dasari*

1. That my client filed WP No 21919 of 2009 on the file of Hon'ble AP High Court seeking a direction to the authorities including you to notify the customary community rights of forest dwellers as per Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forests Rights) Act, 2006.
2. Hon'ble court was pleased to direct you to look into representation made by my client to pass appropriate orders. The order is dated 14-10-2009. You had been sent the representation and the order copy.
3. That my client informs that you have not disposed off the representation as directed by the court inspite of several requests.
4. You are here by called upon to pass appropriate orders within two weeks or my client will be constrained to initiate appropriate proceedings including that under contempt of courts act.
5. Notice charges Rs10,000/- payable by you.

*141*

*(K.S. Murthy)*

Encl: The order copy photo stat

12-2-828/A/45, Amba Gardens, Mendapam, HYDERABAD - 500 028

(see for the traditional boundary maps in p.no.44-47)





# Recognize revenue/forest villages - proposal pending

## ITEM-WISE REPLIES IN REGARD TO FORMATION OF NEW INDEPENDENT REVENUE VILLAGES IN LINGAL MANDAL

### AGENDA ITEMS

1. Identification of (23) hamlets of Lingal on the map of Lingal.
2. Declaration of (23) hamlets of Lingal Village as independent Revenue Village.
3. No. of hamlets notified as Scheduled area of Lingal Villages, situated in Reserved Forest.

### NOTES

- 1) Identified all the (23) hamlets on the map of Lingal Mandal (6 sets enclosed)
- 2) 23 hamlets have been notified as Agency area in Lingal Mandal. Of this Dhararam and Appaipally are existing in Patta Lands. Tribals as well as public are having Patta Lands and Residential houses. These two Agency Hamlets may be declared as Revenue Villages. Proposals have been submitted vide M.R.O.Lingal Lr.No.B/2803/94, Dt.8-10-1996 to the Collector. Remaining 21 Hamlets existing Reserve Forest. In this regard clarification has been <sup>sent.</sup> *(copy enclosed)*
- 3) (21) Agency notified hamlets/pentas exist in Reserve Forest.

### NOTIFIED AGENCY (ST) HAMLETS/PENTAS IN LINGAL VILLAGE.

S1. No.	Name of the Penta	M	W	Total
1.	Marlapaya	17	12	29
2.	Burjagundala	-	-	-
3.	Agarla Penta	9	11	20
4.	Pullaipally	7	3	10
5.	Dukkampenta	8	4	12
6.	Bikkitpenta	6	6	12
7.	Karkalpenta	4	5	9
8.	Bommacheru	54	41	95
9.	Yemlapaya penta	8	5	13
10.	Erla Penta	33	40	73
11.	Telkala dary penta	9	7	16
12.	Medimalkala penta	28	29	57
13.	Pandi Borre penta	-	-	-
14.	Sangri gundalu	20	16	36
15.	Lingabhore	16	15	31
16.	Rampuram Penta	26	25	51
17.	Appapur penta	45	58	103
18.	Rusul cheru	22	15	37
19.	Pulichelma	5	4	9
20.	Vakramamidi Penta	8	3	11
21.	Medari penta	8	4	12

Contd....2.





of hamlets notified as scheduled area of Lingal with no cultivable land.

4) No cultivable agricultural land is available in (21) Pentas (coloured in GREEN)

NOTIFIED AGENCY (ST) HAMLETS/PENTAS IN RESERVED FOREST OF LINGAL VILLAGE.

Sl. No. (1)	Name of the Penta (2)	M (3)	W (4)	Total (5)	Re- (6)
1.	Marlapaya	17	12	29	Reser Fore:
2.	Burjagundala	-	-	-	"
3.	Agarla Penta	9	11	20	"
4.	Pullaipally	7	3	10	"
5.	Dukkampenta	8	4	12	"
6.	Bikkitpenta	6	6	12	"
7.	Karkalpenta	4	5	9	"
8.	Bomma cheru	54	41	95	"
9.	Yemlapaya penta	8	5	13	"
10.	Erla penta	33	40	73	"
11.	Telkala Dary Penta	9	7	16	"
12.	Medimalkala penta	28	29	57	"
13.	Pandi Borre Penta	-	-	-	"
14.	Sangari gundalu	20	16	36	"
15.	Lingabhore	16	15	31	"
16.	Rampuram penta	26	25	51	"
17.	Appapur penta	45	58	103	"
18.	Rusul cheru	22	15	37	"
19.	Puli cholma	5	4	9	"
20.	Vekramamidi penta	8	3	11	"
21.	Madari Penta	8	4	12	"

5. No. of hamlets notified as scheduled area of Lingal Village with no population or insignificant population.

5) In two hamlets i.e., 1) Pandi bore and 2) Burjagundala, there is no population. The list of population particulars of all Pentas of Lingal as Pentas (of Lingal) per 1991 census is as follows.

1.	Dhararam	456	453	909
2.	Appaipally	907	1016	1923
3.	Marlapaya	17	12	29
4.	Burjagundala	-	-	-
5.	Agarla Penta	9	11	20
6.	Pullaipally	7	3	10
7.	Dukkampenta	8	4	12
8.	Bikkitpenta	6	6	12
9.	Karkal penta	4	5	9
10.	Bomma cheru	54	41	95
11.	Yemlapaya penta	8	5	13
12.	Erla penta	33	40	73
13.	Telkala dary penta	9	7	16
14.	Medimalkala penta	28	29	57

Contd....3.





	1.	2.	3.	4.	5.	6.
15. Pandi Bore penta	-	-	-	-	-	-
16. Sangri gundalu	20	16	36			
17. Lingabhore	16	15	31			
18. Rampuram penta	26	25	51			
19. Appapur penta	45	58	103			
20. Rusul cheru	22	15	37			
21. Pulichelma	5	4	9			
22. Vakramamidipenta	8	3	11			
23. Madari penta	8	4	12			

6. Examination of proposals to notify Padmannapally and Chennampally hamlets of Lingal Village as Schedule area.

6) Proposals already submitted may be considered to notify as Scheduled area.

POPULATION PARTICULARS OF PADMANNAPALLY  
CHENNAMPALLY & LINGAL VILLAGES AS PER  
1991 CENSUS

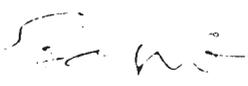
Sl. No.	Name of the Village	Population				Re- ma tal
		SC	ST	others	To- tal	
1.	Padmannapally	-	450	54	504	No: Age Are
2.	Chennampally	-	360	75	435	
3.	Lingal	241	4983	4970	10194	

7. Proposals to notify Lingal Village of Ponnur Achampet T.C. as Scheduled Area.

7) Proposals may be considered for declaration of Scheduled area, as already (23) hamlets of Lingal Village have been declared as Scheduled area.

8. Any Relevant Issue

Non-Agency hamlets (2) i.e., Padmannapally & Chennampally having significant population may be declared & notified as Agency Area as well as Revenue Villages as they are existing in Patta Lands and public having private patta lands. At Chennampally there are no Chenchus but Lambadas having patta lands and houses chenchus having only residential Government constructed houses at Padmannapally and not having patta lands. Lambadas having both houses and Patta Lands.

  
M.R.O.,  
LINGAL.

  
R.D.O.,  
NAGARKURNOOL.

  
COLLECTOR,  
MAHABOONAGAR.





## Court Commissioners of food rights do not provide separate statistics of PVTs

Dt: 12-11-10, Hyderabad

To  
The Honorable Chief Justice of Supreme Court  
Supreme Court of India, New Delhi

Dear Sir

Honorable Supreme Court in **W.P.196/2001-May2, 2003** directed the State Govt s to cover Primitive Tribal Groups with AAY cards. **“We direct the Government of India to place on AAY category the following groups of persons, “(6 ) Primitive tribes ‘**

Still to date most of PTG Chenchu families of Andhra Pradesh are not covered with this scheme. We request the Honorable Court to insist upon the AP State Govt to submit compliance report in this regard.

Yours Sincerity  
P.Sivaramakrishna

**Eighth Report of the Commissioners of the Supreme Court  
A Special Report on most vulnerable social groups and their access to Food Commissioners of the  
Supreme Court. In the case: PUCL v. UOI & Ors. Writ Petition (Civil) No. 196 of 2001**

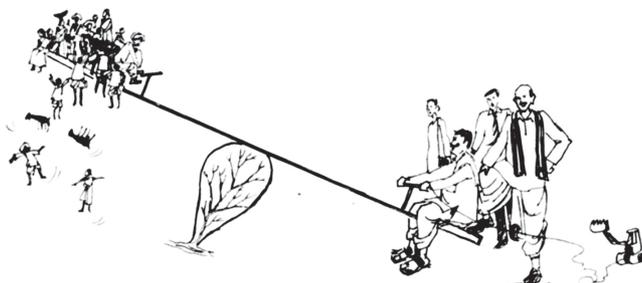
August 2008

**Primitive’ Tribal Groups:** Constituting about eight per cent of the total population of India, the tribal people are among the most vulnerable groups in the country. Not only do they share with other disadvantaged groups the common travails of economic deprivation, they are also faced perennially with grave threats to their cultural integrity and socio-political freedoms, and their access and control over their natural environment and resources in ways that imperil critically their sustainable existence.

### Data on AAY Cards

*(Figures in lakhs)*

S.No	States	No.of AAY cards sanctioned	No.of AAY families identified & rationcards issued	No.of AAY cards undistributed
1.	<b>Andhra Pradesh</b>	<b>15.578</b>	<b>15.578</b>	<b>0</b>
2.	Assam	7.04	7.04	0
3.	Bihar	25.01	24.285	0.73
4.	Chhattisgarh	7.189	7.189	0
5.	Delhi	1.568	1.502	0.07
6.	Gujarat	1.691	1.661	0.03
7.	Jammu & Kashmir	2.822	2.557	0.27
8.	Jharkhand	9.179	9.179	0
9.	Madhya Pradesh	15.816	15.816	0
10.	Maharashtra	25.053	24.639	0.41
11.	Nagaland	0.475	0.475	0
12.	Orissa	12.645	12.645	0
13.	Rajasthan	9.321	9.321	0
14.	Uttar Pradesh	40.945	40.945	0
15.	Uttarakhand	1.909	1.512	0.40
16.	West Bengal	19.857	14.799	5.06
	All India	249.998	242.755	7.24





# Orders issued for the seats in educational institutions for tribal groups quashed

## The 96<sup>th</sup> Meeting of A.P. Tribes Advisory Council

Held on 01-07-2005

At: Video Conference Hall, 4th Floor, General Administration Department, A.P., Secretariat, Hyderabad.

### Present:

Dr. Y.S. Rajasekhara Reddy, Chief Minister and Chairman APTAC.

14/05 Classification of Tribals

### Resolution:

A lengthy discussion took place on the proposal to classify STs in the state into different categories as the statistical evidence reveals that most of the education and job opportunities are being availed by a few tribes only. The majority of members suggested that backward areas and backward tribes may be identified and special package/special weight ages may be provided to them under different schemes like training programmes, coaching, best available Schools & Institutions of Excellence, admissions to Residential Education Institutions etc., to reduce imbalances by giving them adequate preferential weightage and representation. Hence, resolved accordingly.

## High Court quashed the order issued consequent the above resolution without invoking V Scheduled

Order in W.P. No: 9994 and 9996 of 2006, Dated: 21-9-2006

"The present case is not one where any such regulation is made by the Governor in terms of the provisions of the Fifth Schedule based on the recommendations of the Tribes Advisory Council pertaining to Scheduled Area. The impugned notifications are mere executive actions pertaining to all the members of scheduled tribes whether residing in Scheduled Area or outside. The reference to the provisions of the Fifth Schedule has, therefore, no relevance to the fact situation obtaining in the present case. Any affirmative action initiated by the State for advancement of the Scheduled Tribes, a salutary effort, no doubt, shall, however, be in conformity with the provisions of the Constitution and not in violation thereof. The contention of the respondents 1 and 2 with reference to the provisions of the Fifth Schedule of the Constitution is therefore wholly misconceived. The present case is not one where any such regulation is made by the Governor in terms of the provisions of the Fifth Schedule based on the recommendations of the Tribes Advisory Council pertaining to Scheduled Area. The impugned notifications are mere executive actions pertaining to all the members of scheduled tribes whether residing in Scheduled Area or outside. The reference to the provisions of the Fifth Schedule has, therefore, no relevance to the fact situation obtaining in the present case. Any affirmative action initiated by the State for advancement of the Scheduled Tribes, a salutary effort, no doubt, shall, however, be in conformity with the provisions of the Constitution and not in violation thereof. The contention of the respondents 1 and 2 with reference to the provisions of the Fifth Schedule of the Constitution is therefore wholly misconceived.

In the result, the writ petitions are allowed and the impugned notifications are quashed. The respondents shall now make admissions ignoring the sub-classification of the Scheduled Tribes. In the result, the writ petitions are allowed and the impugned notifications are quashed. The respondents shall now make admissions ignoring the sub-classification of the Scheduled Tribes made in terms of the impugned notifications."





# Implimentation of Recognition of Forest Rights





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

Government of Andhra Pradesh  
Tribal Welfare Department

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

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

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

Sir,

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

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

Kind attention is invited to the reference cited, wherein Dr. P.Siva Ramakrishna, Director ‘Sakti’, R.C.Varam, East Godavari district was requested to prepare the district wise (ITDAs) Traditional and Customary Boundary map (Resource map) in consultation with the elders of the habitats and traditional usages such as religious places, burial grounds, village council sites along with places of MFP, water resources, bio diversity etc. and also Primitive Tribal Groups tenures for conferring rights under RoFR Act, 2006.

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

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

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

Yours faithfully,  
Sd/-(O.S.V.D.Prasad)  
For Commissioner of Tribal Welfare

Copy to:

Dr. P.Siva Rama Krishna, Director, ‘Sakti’, RC Varam, East Godavari district for necessary action.





# Letter from ITDA to Sakti to train their staff and community leaders

ఆంధ్రప్రదేశ్ ప్రభుత్వము

సమీకృత గిరిజనాభివృద్ధి సంస్థ[పిటిజి-చెంచు], శ్రీశైలం ప్రాజెక్టు

\*\*\*\*

నుండి .

వరకు .

డా ..యన్ . ప్రభాకరరెడ్డి,

శ్రీయుత

ప్రాజెక్టు అధికారి,

శ్రీ శివరామకృష్ణ

సమీకృత గిరిజనాభివృద్ధి సంస్థ

ప్రెసిడెంటు,

[పిటిజి- చెంచు],

శక్తి గ్రూపు,

శ్రీశైలం ప్రాజెక్టు,

హైద్రాబాదు వారికి .

కర్నూలు జిల్లా .

ఆర్యా,

**లేఖ .ఆర్ .సి .నెం .A2/3381/2013, Dated: 21-11-2013.**

విషయము :- సమీకృత గిరిజనాభివృద్ధి సంస్థ పిటిజి చెంచు, శ్రీశైలం ప్రాజెక్టు - విటిడిఎలకు అటవీ హక్కుల చట్టం మరియు ఇతర అంశముల పై అవగాహన సదుస్సునకు ఆహ్వానించుట గురించి .

సూచిక :-1. కమీషనరు, గిరిజన సంక్షేమశాఖ, హైద్రాబాదు వారి లేఖ .ఆర్ .సి .నెం . 1680/2012Tri/C1/RoFR, dt.3.10.2013.

\*\*\*\*\*

కమీషనరు, గిరిజన సంక్షేమశాఖ, హైద్రాబాదు వారు అటవీ హక్కుల చట్టం పై జూలై , 12, 2012 న గైడ్ లైన్సు ఇచ్చుట జరిగినది . సదరు రివైజ్డ్ గైడ్ లైన్సు నందు చెంచుగూడెం వారిగా గ్రామ సభ ఏర్పాటు చేసి గ్రామము వారిగా అటవీ హక్కుల కమిటీ ఏర్పాటు చేయవలసినదిగా తెలుపుట జరిగినది .

విటిడిఎ ., వైస్ ప్రెసిడెంటులకు మరియు సెక్రటరీలకు చెంచు గూడెము వారిగా అటవీ హక్కుల చట్టం పై మరియు వివిధ అంశముల పై అవగాహన వారికి లేనందున ముందస్తుగా వారికి అవగాహనకల్పించుటకుగాను మండల వారిగా అవగాహన సదస్సులు పెట్టుటకు నిర్ణయము తీసుకొనుట జరిగినది .

అందులకుగాను ఈ క్రింది తెలిపిన స్థలముల యందు అటవీ హక్కుల చట్టం పై అవగాహన సదస్సు ఏర్పాటు చేయుట జరిగినది .

ఆంధ్రప్రదేశ్ గురుకుల విద్యాలయము, పిటిజి మన్ననూరు, తేది . 27.11.2013

ఉదయం.10.00 గంటలకు

ఆంధ్రప్రదేశ్ గురుకుల విద్యాలయము, పిటిజి యర్రగొండపాలెం తేది . 28.11.2013

ఉదయం.10.00 గంటలకు

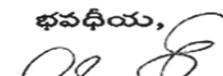
కె .జి .బి .వి పాఠశాల, మాచర్ల,

తేది . 29.11.2013

ఉదయం .10.00 గంటలకు

కాపున ప్రెసిడెంటు, శక్తి గ్రూపు, హైద్రాబాదు వారు సదరు అవగాహన కార్యక్రమమునకు వచ్చి అటవీ హక్కుల చట్టం పై చెంచు గిరిజన విటిడిఎలకు అవగాహన కల్పించవలసినదిగా కోరనైనది .

భవధీయ,

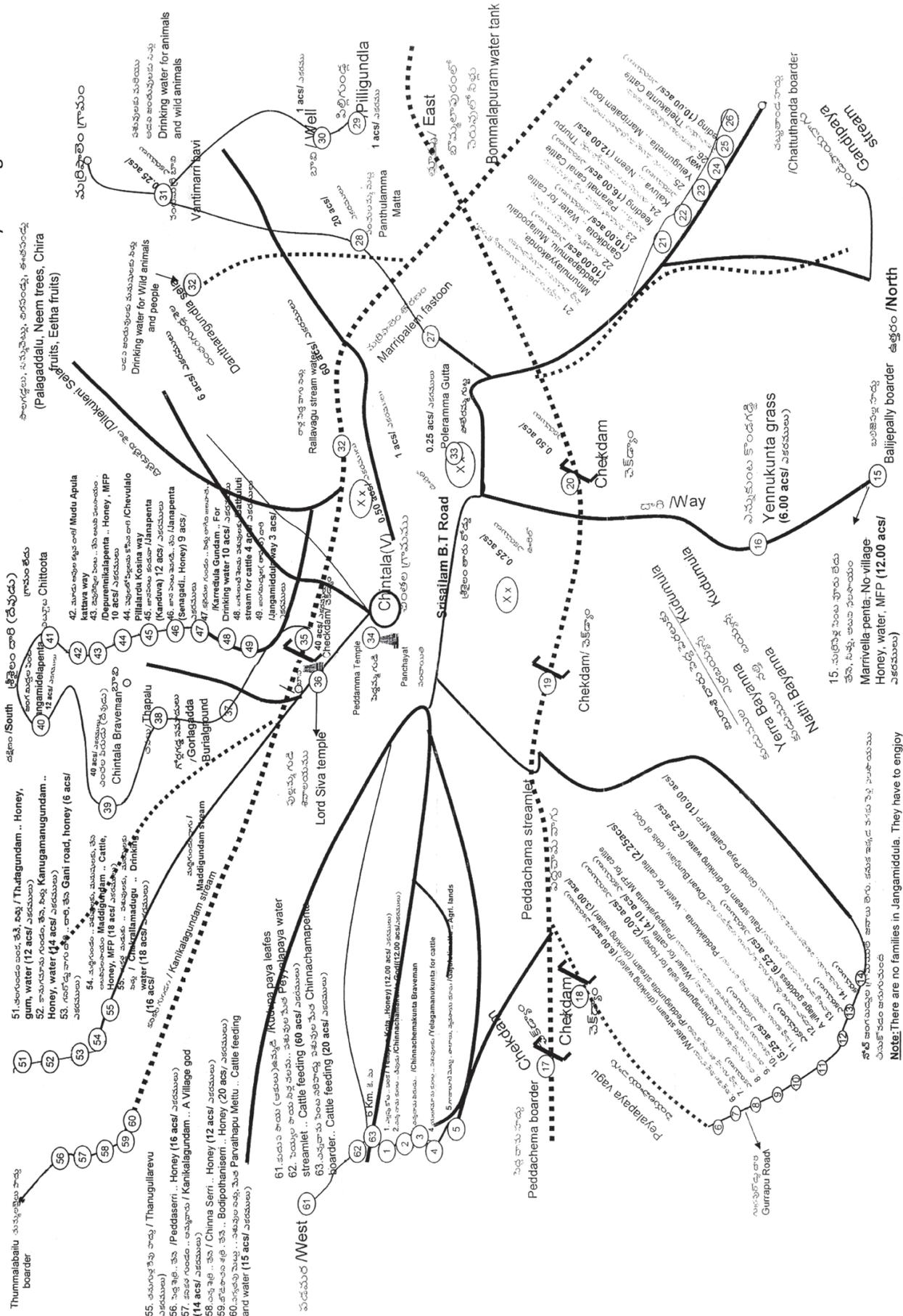
  
ప్రాజెక్టు అధికారి



# Traditional customary boundary map - Chintala Chenchu habitation

These maps were prepared by ITDA, but not yet recognised under RoFR

ITDA, SRISAILAM: Chintala (V), Dornala (M), Prakasam Dist. (A.P.).

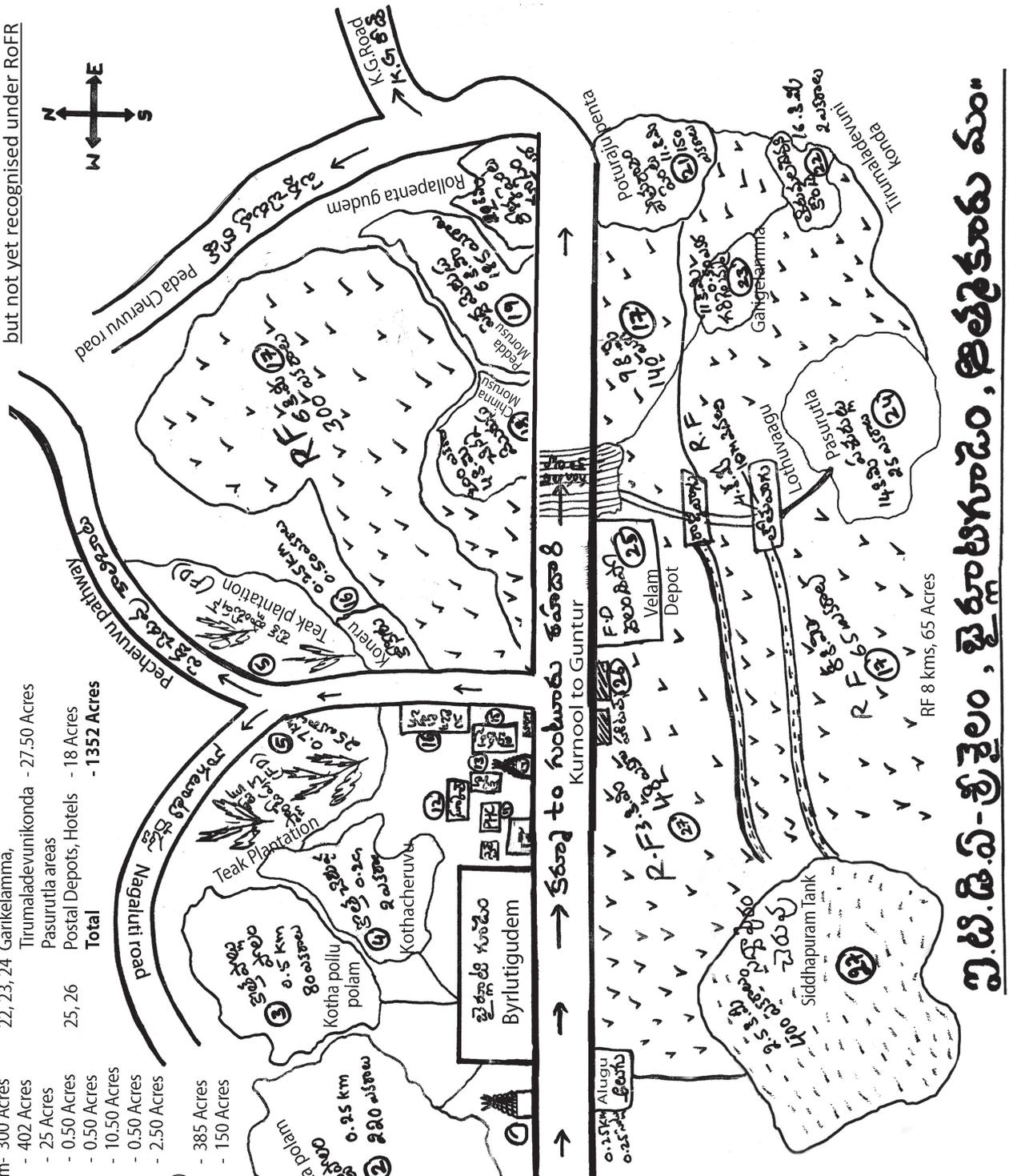
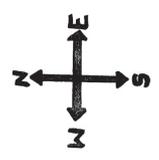


# ITDA Srisailam, Byrlutigudem, Atmakur mandal

(Please compare with the Census map p.no.18)

- 1 Byrlutigudem - 25 Acres
- 2, 3 Mettapalam, Kottapalam- 300 Acres
- 4, 16, 27 Tanks - 402 Acres
- 5 Plantation (F.D) - 25 Acres
- 6, 14 Temples - 0.50 Acres
- 8 Church - 0.50 Acres
- 7, 9, 10, 12, 13 Schools, Hostels - 10.50 Acres
- 11 Primary Healthcare - 0.50 Acres
- 15, 16 Guest House, Quarters - 2.50 Acres
- 17 Reserve Forest (Veduru) - 385 Acres
- 18, 19 Chinna, Pedda Merusu - 150 Acres
- 20 Rollapenta Gudem - 150 Acres
- 21 Poturajupenta - 150 Acres
- 22, 23, 24 Garikelamma, Tirumaladevunikonda - 27.50 Acres
- 25, 26 Pasurutla areas - 18 Acres
- Postal Depots, Hotels - 18 Acres
- Total - 1352 Acres**

These maps were prepared by ITDA, but not yet recognised under RoFR



సంఖ్య	వివరములు	వస్త్రీకృతము
1.	బయల్ గుడిసె	25 ఎకర
2, 3	మెట్టపాలం, కుట్టపాలం	300 ఎకర
4, 16, 27	తాగునీరు, తోటలు	402 ఎకర
5.	ఫ్యాబ్రికేట్ (F.D)	25 ఎకర
6, 14	విద్యాలయములు	0.50 ఎకర
8.	చర్చి	0.50 ఎకర
7, 9, 10, 12	స్కూలులు, హాస్టళ్లు	10.50 ఎకర
11	ప్రధాన ఆరోగ్య కేంద్రం	0.50 ఎకర
15, 16	విద్యార్థి, ఆధారాలు	2.50 ఎకర
17	రక్షణ వనం (244)	385 ఎకర
18, 19	వనం, వనం	150 ఎకర
20.	చర్చి	0.50 ఎకర
21	చర్చి	0.50 ఎకర
22, 23, 24	తాగునీరు, తోటలు	27.50 ఎకర
25, 26	పోస్టాఫీసు, హోటలు	18 ఎకర
27	చర్చి	0.50 ఎకర
<b>మొత్తం</b>	<b>1352 ఎకర</b>	

బి.టి.డి.వి.-శ్రీశైలం, బైల్లుటిగుడం, ఆత్మకూరు మండలం





## Forest department allowed fishing in the (Rasool tank) Wildlife sanctuary

MALLADI SWAMY, MINISTER OF FISHERIES

HYDERABAD, DATE: 16-7-1994.

Dear Sri Jagan Mohan Rao Garu,

I am to bring it to your kind notice that Government in G.O.Ms.No.24, Forests and Rural Development (For.III) Dept, dt. 1-2-1982 Issued orders agreeing to proposals for releasing the tanks in Adilabad District for next two years also (Total 3 years) to the Kothakunta Cheru and Turkan Cheru in Nirmal Forest Division with 20% increase in the rentals every year.

The petitioner Fishermen Society, Kondanagul, Mahaboobnagar Dist has now put in a petition to extend the same facility and help as issued by Government in the past vide G.O.Ms.No.24, F&RD (Forest.III) Dept., dt. 1-2-1982.

I consider their request is genuine and I shall be much obliged if similar orders are issued in respect of the petitioner Society. The petition is herewith enclosed.

With regards.

Yours sincerely,  
(MALLADI SWAMY)

To, Sri P.Jagan Mohan Rao Garu,  
Hon'ble Minister for Forests, Govt. of Andhra Pradesh, Hyderabad.



## The tank is in scheduled area, nontribal fisher folk should not be allowed - CTW

Vinod K Agrawal, I.A.S.  
Office of the Commissioner  
Commissioner of Tribal Welfare  
Government of Andhra Pradesh

To  
Sri K.Madhusudana Rao, I.A.S.,  
District Collector,  
MAHABOONNAGAR.

**D.O.Lr.No. TRI/LTR/1450/01, Dt:5-01-02**

It has been represented to me that the Chenchu tribals have been prevented from dropping fish seed in Rasul Cheruvu situated in the scheduled area of your district by one fisherman Cooperative Society of Kondanagula.

I wish to draw your attention towards the provisions of A.P.S.A.L.T.R. which specifically prohibit any transfer of interest on any immovable property or its usufructs to the non-tribals in the scheduled areas. This Provision also applies to the government land and tanks in the scheduled areas and as such giving any right to any fishermen Cooperative Society, not fully consisting of tribals, will be violative of the LTR.

I request you to please get the matter looked into immediately and restore the right to the tribal over the said Rasul Cheruvu.

Yours sincerely,  
Sd/-  
(VINOD AGRAWAL)

Copy to Dr. P. Siva Rama Krishna  
SAKTI, #105 & 411, Janapriya Paradise, opp. Syndicate Bank Lane, Ashoknagar-1. Hyderabad – 20.

Since there is no action, the Chenchus taken up the matter to the High Court. The Court directed the District Collector, the authority under Wildlife Protection Act, to decided the rights.





## The Secretary TW instructed the Collector for recognising under RoFR - yet to be recognized

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

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

Dear,

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

\*\*\*

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

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

Your sincerely,  
Sd/- (V.NAGIREDDY)

To  
Dt. Collector, Mahaboobnagar,  
PCCF Aranya Bhavan



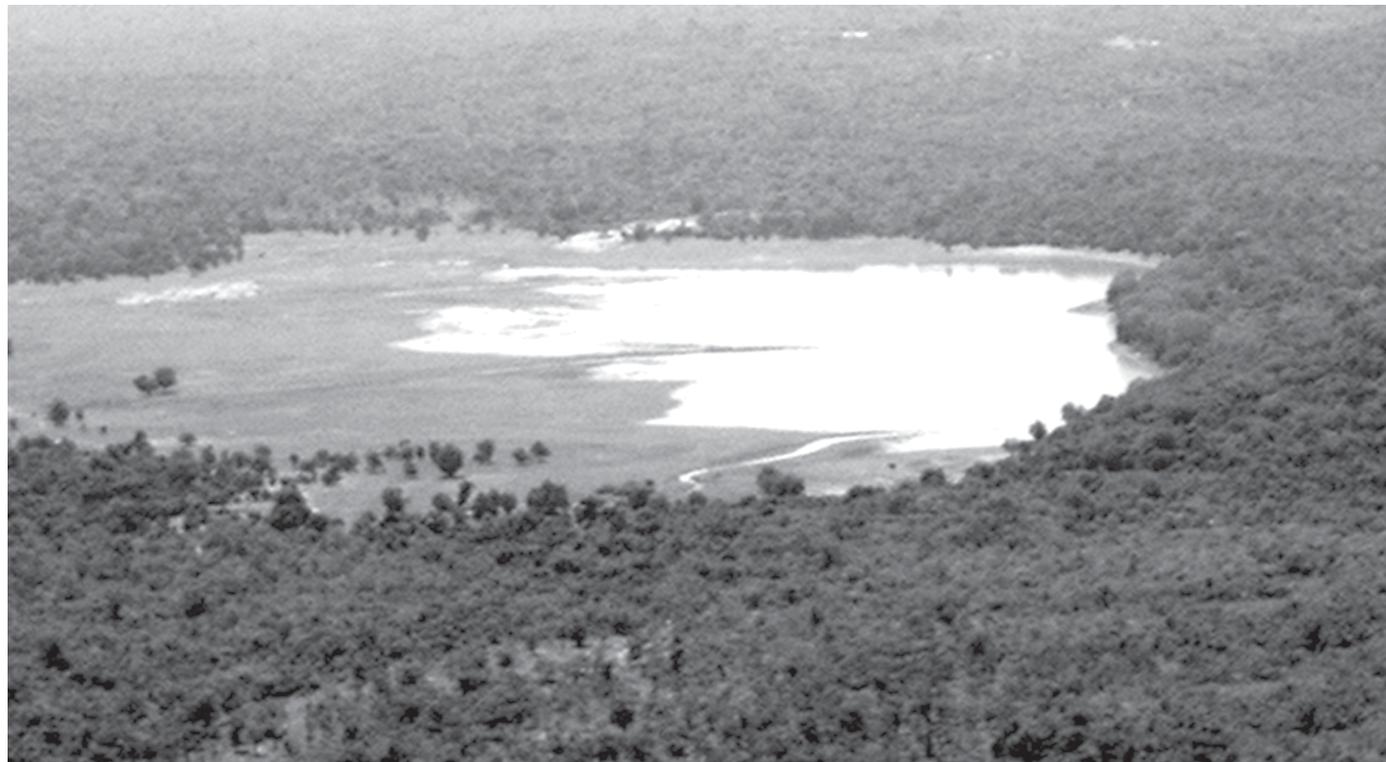


## Chenchus eye Srisailam reservoir for fishing

The Hindu 22-1-11 Kurnool edition

Special Correspondent

*Success of Mahabubnagar Chenchus enthuses Yerrapenta, Rangapur tribes*



*Rushula Cheruvu in Nagarjunasagar Srisailam Tiger Reserve*

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

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

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

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





# Status of implementation of ROFR (Recognition of forest rights) Act in Andhra Pradesh

Dr. P. Sivaramakrishna, SAKTI  
305, Janapriya Abodes, Gandhinagar, Hyderabad-80. Cell: 94414 27977  
e-mail: saktisrk@yahoo.com, website; www.sakti.in

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

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

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

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

The Govt. issued G.O.s time to time. One of the G.O. instructs, ITDAs to prepare model resource maps (G.O 102 dated 6-6-2008). On the title book of rights distributed by Govt., the terms of community uses in East Godavari such as "Chevadi basa" (Caryota urens/ solap/ Jeelugu toddy tree bar), "Maganali metta" (short stay place for the aggrieved house wife) and "Chepuru polalu" (hill broom fields) etc were printed. But the maps and the community uses were not submitted before the 'Committees'. Instead, the lands covered by JFM were recognized under community rights, first in East Godavari and later in other districts. Since some of these lands were individual, the tribes are demanding titles under the act.

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

1. Cultivation started after year December 2005. More than ten acres, extent 132.130.
2. Presently not cultivated. Extent – 110.100 acres
3. Nil – Extent 168.508.
4. Having only one evidence, no evidence, change of name in the map. Extent 19.102.
- 5,6. No evidence, no verification reports, change of names. Extent 17.697, 208.310.
7. More than ten acres, no survey, change of names. Extent 130.420.
8. Nil – 121.904.
9. More than ten acres, wrong with GPS readings. Extent 76.321.





10. Cultivated after December 2005. Extent 68.128.
11. Only one evidence, more than ten acres, change of names. Extent 62.292.
- 12,13. Only one evidence, more than ten acres, change of name, all claims having only one evidence. Extent 313.087, Extent 86.250. Total no of claims- 472 . Total extent 1514.249 acres. It is surprising though the remarks are 'Nil', they are returned by SDLC.

The two evidences are 1) Nativity certificate 2) Tribal certificate .In addition; the marks of land development are also proofs. But this proof on the ground is no where recorded. In the first round, only 40 % claims are approved. It is reported that the applications are returned to ITDAs for rectification and resubmission. The complaints are endorsed in a bureaucratic way, not in the way prescribed by the act. For e.g. News appeared in Vaartha daily news paper on the lapses attracted the attention of District Collector, Khammam. The Collector instructed RDO to conduct an enquiry. A network of NGOs submitted community claims endorsed by 25 Sarpanchs. The Collector instructed the PO ITDA Paderu to issue titles but there is no follow-up.

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

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

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

#### The short comings –

- 1) The act directs to recognize, whereas the rules prescribe to submit the claims. SAKTI pointed out this difference and sought stay orders against the eviction of claimants till the recognition process is exhaustively completed. (Writ petition 1615/2010). There is a provision to use forest land for development purposes but there is no opportunity of getting new land for individual and community uses. So if not recorded the tribal will be prevented from enjoying the resources.
- 2) The communities resolve their disputes with the help of the elders who are well versed with the local landmarks and community practices. The recording by GPS pushed this process beyond the understanding of a common tribe. Most of the complaints are on the GPs measurements.

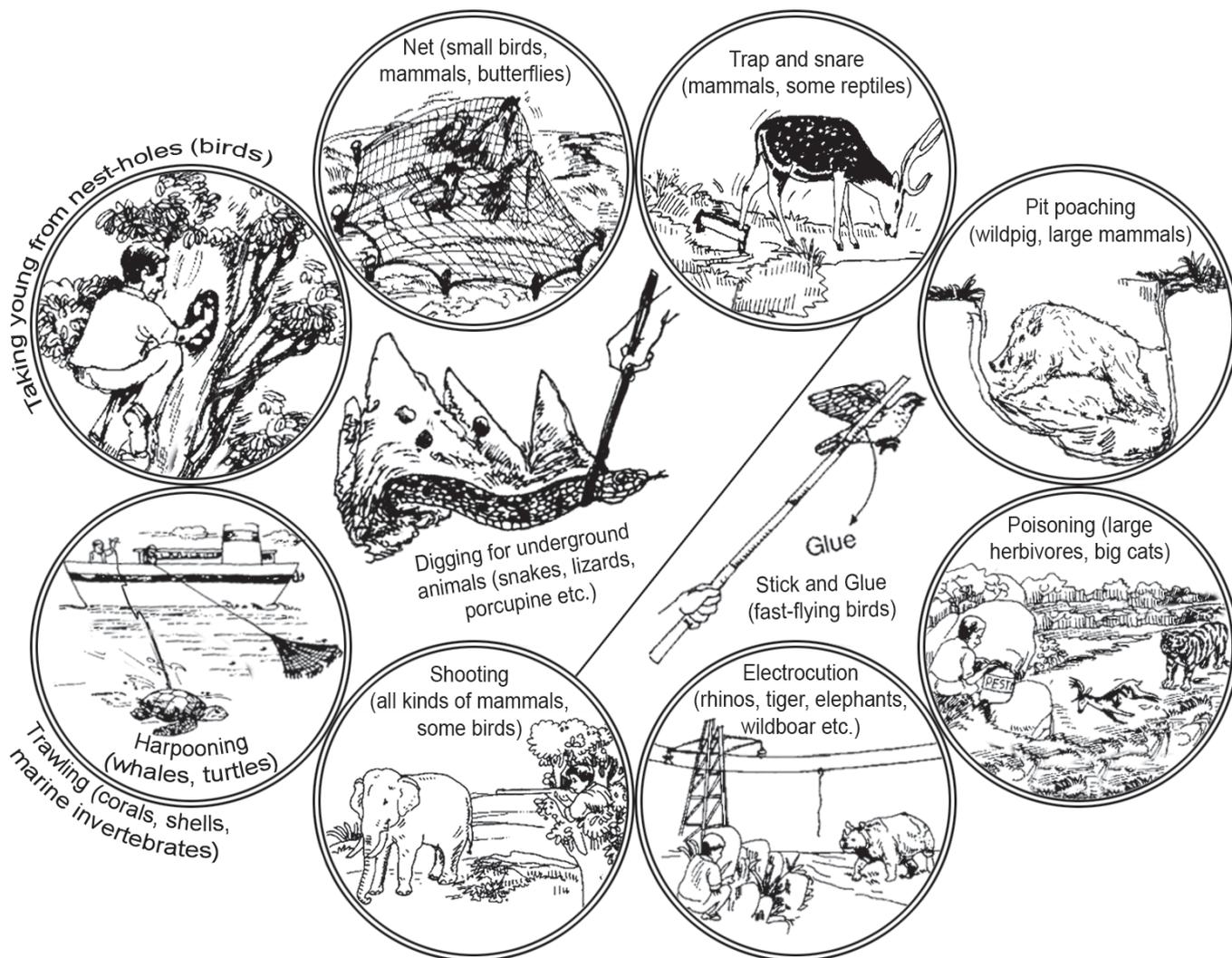




- 3) Most of the community uses are allowed as ways and concessions while notifying the reserve blocks. There should not be any confusion in converting them as rights. Instead of getting this information, the Tribal Welfare Dept procured the forest maps.
- 4) The act allows the Grama Sabha to define extent and nature of enjoyments. But the PRI leadership is unable to assert in a constructive way and continues blaming the forest and tribal welfare depts.
- 5) The academic community did not produce any document on the community specific traditional knowledge base necessary to implement the act.
- 6) The form b prescribed for community claims does not has a column to mention the land marks, where as the title carries the same . The community forest resources, other than MFP water sources grazing, PTG tenure such as burial grounds, religious places, community council meeting places, dancing grounds which are a must in every tribal village should be mentioned in the column “others if any”. In many habitations filling of this column was ignored.
- 7) In the given situation, there is no scope of recording the enjoyments to the satisfaction of the communities. So the lapses in conferring forest rights shall also haunt us on similar lines of land problems and movements. As long as the lessons on basic principles of governance of natural resources are not included in the school syllabus, the opportunities to empower the poor are very limited.



## HUNTING IS PROHIBITED UNDER ROFR





## SAKTI WITH CHENCHUS

SAKTI has been working over a decade with Chenchu PVTs. ITDA engaged Sakti to train the Chenchu youth in handpump repair (1999).

In the year 2002 SAKTI was instrumental in getting the Chenchus enrolled as voters of local body institutions. That opportunity enabled Chenchus to get elected as presidents local Panchayats and ZPTC and MPTC members in the higher level institutions such as MPP, ZPP. The emerging political leadership is acting as pressure groups in getting entitlements due to the Chenchus. Some of them have been members in Sub divisional level Committee of ROFR Committees which recommend the titles to the lands under cultivation of Chenchus.

Meanwhile, the implementation of ROFR act commenced. The secretary, Tribal Welfare instructed the Dist Collector to recognize the fishing rights under ROFR. Such instructions encouraged the Chenchus of neighboring villages to gain control over the tanks in their villages. A new economic activity coupled with empowerment emboldened Chenchus to get back their lands encroached by others.

Due to the repeated pressure of Chenchus, the administration put up the land ownership particulars in the villages on the walls of Govt. offices in the villages.

The Chenchus understood the irregularities in the ownership and started demanding the distribution of lands encroached by others under the rules recently issued under PESA.

Though Chenchus population is 70000 with 15000 families. Their population is spread out over 5 districts. Repeated meetings with community in these districts in a place, nurturing solidarity and opportunities to learn the strategies adopted by fellow tribes in other districts in realizing their entitlements.

The assertion of Chenchus of Mahaboobnagar district in getting control over water bodies is being put in to practice by Chenchus of Kurnool and Prakasam districts. The effective participation of Chenchus in SDLC meeting in Prakasam district prompted the Chenchus of other districts, particularly in Guntur district. The Chenchu women participate in good number in these activities. They became bold enough to get justice from community Panchayats which deal marital issues such as divorce, remarriage, elopement etc.

Through NREGS is implemented by ITDA, there are many areas missing their attention. The Chenchus of Nalgonda dist. were not given work under NREGS over three years. When this problem was brought to the notice of Dist Collector, he brought it to the notice of higher officials. As a result of their instructions from state capital, not only the Chenchus of the Nalgonda dist., but also, the left out mandals in Prakasam district are brought under ITDA coverage.

The tribes give their complaints to the ITDA and wait for the results. Though ITDA acts as a pressure group, in solving the problems of tribes relating to other depts., it cannot exert pressure beyond a limit. So better, the tribes go to the officials of concerned depts., directly.

If tribes as a group, approach the officials, the attention will be more. The subordinate officials cannot avoid the representation directed by their higher officers. Such a direct approach encouraged tribes to face the various departments.

The enthusiasm and assertiveness created in them should be continued in the future for some more time to sustain the process.





# Empowering the Chenchus in NTFP processing to enhance the economic returns in Srisailam Tiger Reserve



**Name of the Partner: SAKTI**



Village set up



People



Jowar



Village cultivation in kitchen garden



Forests



Rock honey bee hive

## OBJECTIVES

- 1 Enhancing economic returns providing value addition to NTFPs like Amla, Honey, Tamarind and Gum
- 2 Improving the agricultural productivity and farming techniques of Chenchus
- 3 Empowerment and capacity building of Chenchus for sustainable livelihoods and biodiversity conservation
- 4 Training the tribal youth to carry out marketing of the NTFP products.
- 5 Training the tribal youth in machinery repairs and ecotourism.



Woman making adda leaf plate



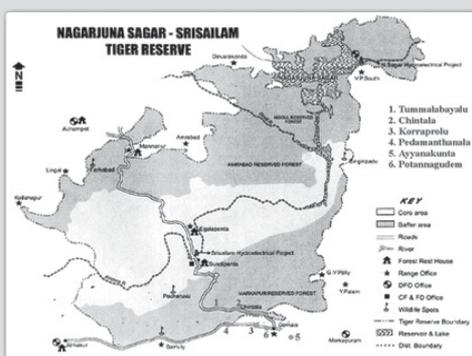
Drying gum of different grades



Different varieties of millets



PROJECT SITE LOCATION MAP



NAGARJUNA SAGAR - SRISAILAM TIGER RESERVE



Adda leaf plates stacked



Tools for honey collection



Adda leaf plate unit

*Sakti is a partner in the network facilitated by WWF(I), New Delhi.*

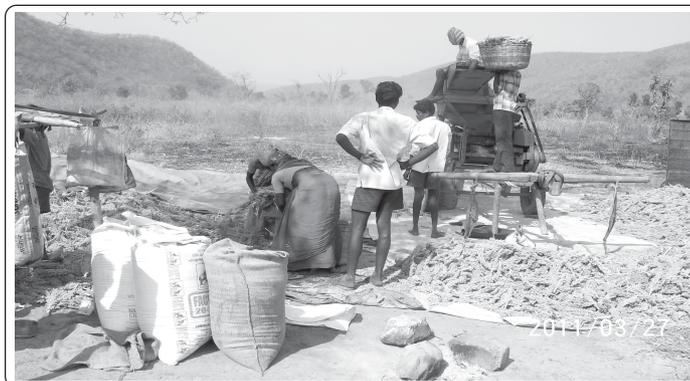
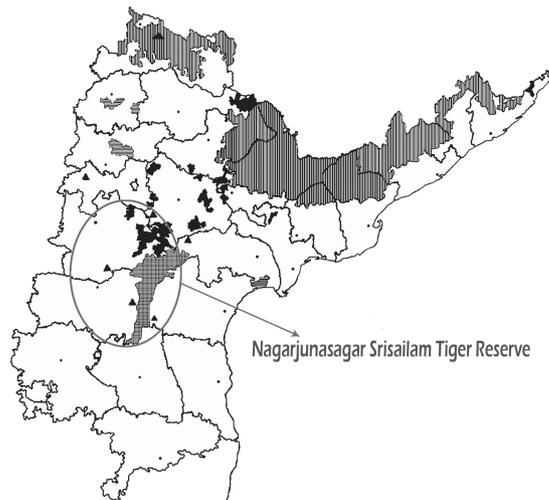




## Story of a Primitive tribal groups (Chenchus) adopting appropriate technology to absorb scientific practices

1. Chenchus are food gathering PTG's (Primitive tribal groups) now named as PVT's (Particularly vulnerable tribes) in and around NSTR (Nagarjuna Srisailem Tiger Reserve) which is in the midst of Andhra Pradesh. The attempts of government introducing the agriculture did not gain roots as the cultivation is capital intensive.

SAKTI successfully motivated the Chenchus in the **seven villages of Dornala and Nallaguntla Panchayatas in Prakasam district** to cultivate **millets and pulses** with the help of traditional **seed drills**. Encouraged them to the yoke the calf's for using them as bullocks for ploughing etc.,. This effort should be carried further with vermi compost practices etc. The millet farming became popular as the puddings prepared with them are served as **prasadam during fairs and festivals**.



2. While **collecting rock bee honey** Chenchus used to cut good number of Bamboos and debark the trees for preparing the ropes. They were provided **coir ropes, iron ladders**, and tin boxes. Now they should be trained in scientific collection of honey.



3. **Grading of gum, Weighing NTFP** before selling to check under weighing in markets helped to get more price. Plate leaf moulding, pressing tamarind into cakes through machines is fetching good returns as the products are market friendly.



Gum grading



Plate leaf moulding



Pressing tamarind into Cakes





- 4. **Pickle preparation** with Amla and Tamarind was encouraged and now Chenchus are selling the pickle to the hostels of government schools.



- 5. **Diversification of livelihoods through mechanical servicing.**



*Ankanna of Thummalabayalu village with tool kit*

- 6. Traditionally Chenchus collect fish in the tanks or ponds through poisoning. Now they are **releasing the fish lings** and collecting the **fish through nets**.



- 7. NREGS, ROFR sustained these efforts. But to **stabilize the intervention** and expanding it on a large scale is need of the hour.
- 8. **Lessons learnt:** Before **introducing high technology** it is better to **adopt appropriate local technology** while working with the pre-Agricultural communities.

*...People and Protected Areas:  
Conservation and Sustainable Livelihoods in Partnership with Local Communities.*





## POSITIVE INTERVENTIONS OF SAKTI

- w Habitation after habitation Chenchu tribe taking over water bodies for fishing though they are yet to be recognized under community rights in Mahaboobnagar district .
- w Forcing the MLA to participate in SDLC meeting of Markapuram to support their (Sudekulapadu Chenchu) claims.
- w Reverification of rejected claims by Forest department (China Arutla).
- w Recognizing Tellagatla, Ummadivaram, Allipalem habitations for the implementation of ROFR by SDLC Markapur.
- w Ankanna gudem of Yerragondapalem mandal Chenchus whose title deeds were denied staged a dharna and the RDO, Markapur visited the dharna camp agreed to recommend claims.
- w Representing to Dist Collector Guntur about the lapses (SDLC, Narsaraopet) in ignoring verification of Chenchu habitations.
- w Publishing the traditional knowledge of Chenchus to identify bio diversity rich areas, management practices.
- w Training the ITDAs in the implementation of RoFR.

## SPECIFIC INTERVENTIONS OF SAKTI

- u Habitation after habitation Chenchu tribe taking over water bodies for fishing though they are yet to be recognized under community rights in Mahaboobnagar district.
- u Rushula Cheruvu, Errapenta tank, Sri Rangapur, Inolu, Bommanapalli tanks etc.



## CHENCHUS ENROLLED AS VOTERS FOR FIRST TIME

...By D.Sreenivasulu

**KURNOOL, NOV. 17.** Chenchus, the vanishing tribe of the Nallamala forest spread over five districts, have at last been enrolled as voters for the panchayat elections. They will exercise their franchise for the first time since Independence in the coming panchayat elections

**The names of Chenchus living in 75 habitations of five districts do exist on the elections. But the names have mysteriously disappeared in the rolls of panchayat elections. Chenchus have been fighting for the basic voting right for the last fifty years.**

In the absence of proper lobbying or failure to take the matter to courts, the issue has persisted. The general argument of revenue officials has been that the Chenchugudems, some of them are very small with a few dozen families, were not covered by any panchayat. Only a member of a panchayat could become a voter. On this ground, Chenchus had been deprived of their voting right till now.

The tribal interest groups moved the court and got an order in favour of Chenchus, in which the court directed the State Election Commission in April last to enrol Chenchus as voters in all villages. Even then, the revenue authorities did not take it up as a special drive but treated them as “inclusions” and asked the tribals to present their representations personally in Mandal Revenue Offices. Also, a condition was placed that the representations should not exceed five or six a day. These restrictions are applied in normal circumstances to avoid enrolment of bogus voters. The groups supporting the Chenchus had tough time convincing the officials that this was a special drive and they should do it by deputing enumerators to Chenchu colonies. Finally, it was heeded to. **The revenue team that went to Nekkanti, Ponnalabayalu, Alatom, Guttalachenu and Nara Tadika in the deep forest had to spend five days there to finish the job.**

The exercise has been completed with an estimated 5,000 Chenchus being enrolled as voters. The integrated Tribal Development Agency at Srisailam and voluntary organisations have helped the revenue authorities in completing the job.

- *The Hindu, Saturday, November 18, 2000*





# LATEST DISCUSSIONS

## Recognition Vs Application

IN THE HIGH COURT OF JUDICATURE OF ANDHRA PRADESH AT HYDERABAD

W.P.No. 1615 of 2010

Between

'Sakti', a voluntary social organization

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

....Petitioners

AND

Union of India, rep. by its Secretary to Government,

Ministry of Tribal Welfare, Government of India, Shastri Bhavan, New Delhi – 110 001.

*Extracts from the Affidavit:*

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

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

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

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





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

GOVERNMENT OF ANDHRA PRADESH  
SOCIAL WELFARE (LTR) DEPARTMENT

Memo.No.355/LTR-1/2008

Dated:13.01.2011

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

Ref:- 1. G.O.Ms.No.102, Social Welfare (LTR.I) department, dated 6.6.2008.  
2. Minutes of the SJMC under the Chairmanship of Chief Secretary dated 15.6.2010.  
3. Discussions with Parliamentary Standing Committee on Social Justice and Empowerment, New Delhi on 18.6.2010.  
4. Minutes of the meeting of NFRAC, MoEF and Tribal Affairs, New Delhi held on 31.07.2010 with Spl. CS TW, Hyderabad.  
5. Workshop on the implementation of RoFR Act on 16.08.2010  
6. Workshop on provisions of RoFR Act, 2006 with POs of ITDAs, NGOs on 27.08.2010.  
7. Minutes of the meeting of State Level Monitoring Committee held on 21-12-201

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

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

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

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

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

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

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





- 2 -

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

- 3 -

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

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

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

The cell shall be responsible for;

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





4-

#### **6. Maintenance of Records:**

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

#### **7. Budget:**

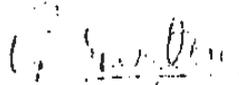
The requirement of funds for implementation shall be worked out and a proposal should be submitted to the Commissioner for release of funds duly submitting Utilization Certificates for the amounts already released under Recognition of Forest Rights budget head.

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

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

To  
All District Collectors (Except Hyderabad)(w.e.)  
All Project Officers of ITDAs(w.e.)  
All Dist.Tribal Welfare Officers of Non ITDA districts (Except Hyderabad)(w.e.)  
The Commissioner of Tribal Welfare, Hyd.(w.e.)  
Copy to  
The Prl.Chief Conservator of Forests, AP Forest Department, Hyderabad.(w.e.)  
The Chief Commissioner of Land Admn.,Hyd.(w.e.)  
The EFS&T Department. / PR&RD. (w.e.)  
The PS to CS / Prl. Secretary to CM / PS to M(TW).(w.e.)  
The PS to Prl.Secretary to Govt.(TW).(w.e.)  
SF / SC

//FORWARDED BY ORDER//

  
SECTION OFFICER





ILLU

ANNEXURE-II  
LIST OF COMMUNITY RIGHTS

**GOND**

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





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





## KOLAM

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

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





### **COMMUNITY RIGHTS, VIJAYANAGARAM DISTRICT**

*Padala Tammaiah,  
Manyam Girijana Seva Sangam,  
Vijayanagaram dist.*

- |   |                               |
|---|-------------------------------|
| 1. Boundaries                               | - <i>Sampradaya sarihaddu</i> |
| 2. MFP                                      | - <i>Atavi phalasayam</i>     |
| 3. Herbs                                    | - <i>Mandu mokkalu</i>        |
| 4. Footpaths                                | - <i>Pasuvula gorjulu</i>     |
| 5. Jakaramma deity place                    | - <i>Jakaramma devata</i>     |
| 6. Burial grounds                           | - <i>Smasana vatika</i>       |
| 7. Community water for cattle               | - <i>Pasuvulu tage neeru</i>  |
| 8. Place where disputes of women are solved | - <i>Moganalimetta</i>        |
| 9. Tree(toddy) bar of the community         | - <i>Chavadi basa</i>         |
| 10. Schools                                 | - <i>Patasalalu</i>           |
| 11. Dwelling site                           | - <i>Grama kantam</i>         |
| 12. Cattle yards                            | - <i>Pasuvula salalu</i>      |

### **COMMUNITY RIGHTS, CHINNAIAH AADIVASI VIKASA SANGAM, SRIKAKULAM DISTRICT**

- |  |                                |
|--|--------------------------------|
| 1. Place where disputes of women are solved                              | - <i>Moganalimetta</i>         |
| 2. Bhoodevi festival   | - <i>Bhoodevi panduga basa</i> |
| 3. Aagam festival  | - <i>Aagam panduga basa</i>    |
| 4. Burial grounds  | - <i>Smasana vaatika</i>       |
| 5. Drinking water place on the canal side                                | - <i>Neelati revu</i>          |
| 6. Cattle yards  | - <i>Pasuvula basa</i>         |
| 7. Footpaths   | - <i>Kaalibatalu</i>           |
| 8. Cart track  | - <i>Bandi gorji</i>           |
| 9. Podu fields   | - <i>Podu bhoomulu</i>         |
| 10. Grassy lands   | - <i>Gaddi bhoomulu</i>        |
| 11. Valley   | - <i>Loya</i>                  |
| 12. Nandamma, Jakaramma, Korrakota, Gangamma, Imjadamma are deity places | - <i>Devatala basalu</i>       |

### **ITDA RAMPACHODAVARAM, KONDAREDDY VILLAGES TERMS**

- |   |                                |
|---|--------------------------------|
| 1. Place of tree bar                        | - <i>Chavadi basa</i>          |
| 2. Place of village council                 | - <i>Gotti basa</i>            |
| 3. Valley                                   | - <i>Loddi/ Gondi/ Loya</i>    |
| 4. Place of worship                         | - <i>Nagari basa</i>           |
| 5. Festival place                           | - <i>Panduga basa</i>          |
| 6. Hill top flat land                       | - <i>Venam</i>                 |
| 7. Place of worship of hill deities         | - <i>Konda panduga basa</i>    |
| 8. Place of worship of motherearth festival | - <i>Bhoodevi panduga basa</i> |
| 9. Burial ground                            | - <i>Olukulu</i>               |

### **COMMUNITY RIGHTS, VISAKHAPATNAM**

*K. Krishnarao,  
Jeevam NGO,  
GMadugula, Visakha dist.*

- |   |  |
|---|--|
| 1. Place of village guarding deity  | - <i>Pothuraju metta</i>                           |
| 2. Place where disputes of women are solved                               | - <i>Moganalimetta</i>                             |
| 3. Cattle path  | - <i>Pasuvula Gorja/ Bata/ Trova</i>               |
| 4. Cattle yards   | - <i>Pasuvula metha stalalu</i>                    |
| 5. Hunters gather here during the hunting festival                        | - <i>Veta bayalu/ Velam bayalu</i>                 |
| 6. Valley   | - <i>Loya/ Loddi/ Lanka</i>                        |
| 7. Place of wild animals  | - <i>Jantuvulu terige preadesalu</i>               |
| 8. Places and steam banks where wild life cross                           | - <i>Daathu/ Vaakalu</i>                           |
| 9. Fishing places   | - <i>Chepalu patte stalam</i>                      |
| 10. Deity places  | - <i>Devata stalalu</i>                            |
| 11. Medicinal plants places   | - <i>Mandu mokkalu dorike stalalu</i>              |
| 12. MFP   | - <i>Atavi phalasayam</i>                          |
| 13. Burial ground   | - <i>Smasana vaatika/ Oyekulu</i>                  |
| 14. Irrigation canals   | - <i>Panta kaaluvalu/ Oota stalalu</i>             |
| 15. Places where birds reside   | - <i>Pakshulu terige prantalu</i>                  |
| 16. Place of motherearth festival   | - <i>Jakaram metta</i>                             |
| 17. Animals, birds drinking water   | - <i>Janthuvulu, Pakshulu neeru taagu prantalu</i> |
| 18. Cattle gathered at this place before taking to the forest for grazing | - <i>Mandabodi/ gomtubayalu</i>                    |





## NATIONAL ADVISORY COUNCIL ON PVTs - Extracts

### Development Challenges Specific to Particularly Vulnerable Tribal Groups - Some extracts

Tribal communities live in about 15% of the country's landmass in various ecological and geo-climatic conditions ranging from plains to forests, hills and inaccessible areas. They encompass a wide diversity of cultures, systems of self governance and livelihood practices and are provided special protection under Schedules V and VI of the constitution. While some tribal communities have adopted a modern, mainstream way of life there are tribal groups characterized by (a) forest-based livelihoods, (b) pre-agriculture level of existence, (c) stagnant or declining population, (d) extremely low literacy and (e) a subsistence economy. Such tribal groups, 75 in number, residing in 17 States and 1 Union Territory have been identified and categorized as Particularly Vulnerable Tribal Groups (earlier known as Primitive Tribal Groups).

Each of the 75 Particularly Vulnerable Tribal Groups (PVTGs) is small in number, culturally different from one another and lives in remote habitats with poor administrative and infrastructure. The PVTGs are becoming increasingly vulnerable due to loss of their customary habitats and the livelihood resources which sustained them.

Section 3(1)(e) of the FRA provides for recognizing "rights, including community tenures of habitat and habitation for primitive tribal groups and pre-agricultural communities" while section 2(h) defines "habitat" to include "the area comprising the customary habitat and such other habitats in reserved forests and protected forests of Primitive Tribal Groups and pre-agricultural communities and other forest dwelling Scheduled Tribes". In its 'Frequently asked Questions' about the FRA, the Ministry of Tribal Affairs has clarified under point 7 that "the right to community tenures of habitat and habitation may be recognized over customary territories used by the PTG for habitation, livelihoods, social, economic, spiritual, cultural and other purpose. In some cases the habitats of PTGs may overlap with forest and other people/ communities."

MoTA is currently thinking of mapping the customary habitats of PVTGs. However, that will have little meaning unless their communal tenures over their habitats comprising both forest and revenue land are secured. This will need to be addressed.

Conservation and enhancement of their traditional skill and rich indigenous knowledge need to be recognized and strengthened, such a (i) Irulas in snake catching and venom extraction, (ii) Todas in dairy and horticulture, (iii) Mankidias in rope making, (iv) Kattunaickens in honey collection, (v) Rajis in wooden vessel craft, (vi) Kotas in metal work, etc.

Even under the Forest Rights Act, the practice of recognizing PVTGs rights over small patches of individual land must be stopped and replace by recognizing community tenures where these are still prevalent.

Alienation of PVTG lands and habitats, even by other tribes, must be prevented and diversion/ allocation of their lands for development projects must only be permitted with their prior informed consent as mandated by the Supreme Court judgment of April 18, 2013 in the case of Dongaia Kondhs and as mandate by the FRA.

Distribution of Antodaya Anna Yojana (AAY) cards to the PVTGs.

Lessons can be learned from Brazil where tribal people themselves have been trained in primary health care and are, with radio support from health care professionals, able to treat all but the most serious cases themselves.

It must be recognized, however, that tribal children, even if they do not go to school, are not "uneducated". They are taught traditional skills on how to feed their families, treat the sick and practice their rituals and have considerable ecological knowledge. Formal education, although sought after by many, need not be forced on those PVTGs who do not desire it. Instead a learning pedagogy that consolidates and builds upon their knowledge should be facilitated.

Development of curriculum for education of PVTGs which should be locally relevant, culturally sensitive, communicated in innovative ways and in vernacular languages.





## ITDA (PTG-Chenchu), Srisailam

### Minutes of the meeting of State level project committee meeting - extracts

Held on 22.10.2013

At 11.00 AM.

Venue: Conference hall

O/o. Commissioner of Tribal Welfare,  
DSS Bhavan, Masab Tank, Hyderabad.

The State Level Project Committee meeting of ITDA (PTG-Chenchu), Srisailam was held under the Chairmanship of Commissioner of Tribal Welfare, A.P., Hyderabad on 22.10.2013 in Conference hall of O/o the Commissioner of Tribal Welfare, A.P., Hyderabad and reviewed the Forest Rights activities, electrification of Chenchu habitations, health, implementation of employment guarantee scheme, agriculture, education and other related issues as per agenda.

#### RoFR & LAND ISSUES

Sri Geyanand, Hon'ble MLC (Graduate Constituency) has informed that there are so many issues to be discussed on RoFR Act for settlement of claims and it is observed that higher officials from Forest department have not attended the meeting. Sri A.Suresh, Hon'ble MLA, Y.Palem has also informed that there are around 1500 claims pending in Prakasam district and Forest department officials are objecting for the same. He has also stressed the presence of Forest department officials. CTW/ Chairman, ITDA, Srisailam has personally requested the PCCF, A.P., Hyderabad over phone to attend the meeting.

Hon'ble MLA, Kalwakurthy has pointed out that as recorded in the minutes of previous meeting, there are 52157 acres of land pertaining to 17045 claims pending in Mahabubnagar district, but in PowerPoint presentation it is shown as 14091 acres only during 1<sup>st</sup> phase. Project Officer, ITDA has clarified that 10491 acres of land pertaining to Chenchus and remaining extent pertaining to other STs. Project Officer also informed that 3190 claims for 11358 acres received during 2<sup>nd</sup> phase and 520 claims of 1699.50 acres were already distributed to Chenchus and the remaining claims are pending at different stages. (*Action: PO, ITDA, Srisailam & DFO, Achampet*).

Hon'ble MLA, Achampet has informed that the ITDA has to function in coordination with all the departments like Revenue, Forest, MADA, DTWO etc., as lot of land based issues are to be settled. Forest department is raising objections for construction of houses in the existing place of huts, formation of roads etc., and requested to settle all the issues. (*Action: PO, ITDA, Srisailam & DFO, Achampet*).

Hon'ble MLA, Yerragondapalem has also informed that the Chenchus have staged "Mouna Deeksha" 3 weeks back at Yerragondapalem on the objections raised by Forest department for construction of houses at Ankamma Chenchugudem and Chennupally villages. Hon'ble MLA also informed that the Divisional Forest Officer has already addressed a letter for cancellation of pattas issued by Tahsildar, Yerragondapalem and they are ready to issue RoFR pattas for the Chenchus of Ankamma Chenchugudem. Hon'ble MLA, Y.Palem also requested to declare the Chennupally area as revenue enclosure so as to issue pattas. (*Action: PO, ITDA, Srisailam & DFO, Markapur*).

Project Officer, ITDA has informed that RoFR issues are taking up on priority basis and appointing sufficient no. of coordinators to speed up the survey and issuance of title deeds. Project Officer assured that the RoFR claims will be cleared in next two months and pattas will be distributed during 7<sup>th</sup> round of Bhupampini Programme.

Sri K.S. Lakshman Rao, Hon'ble MLC, Guntur informed that RoFR claims are not being settled in Guntur District due to the objections from forest department. Project Officers, ITDA informed that issues are taken to the notice of Divisional Forest Officer, NagarjunaSagar and being settled now. (*Action: PO, ITDA, Srisailam & DFO, Nagarjuna Sagar*).

Hon'ble MLC, Kurnool informed that 150 acres of revenue land in Indireswaram village is not distributed to Chenchus and requested to take action. Project Officer, ITDA informed that the land was distributed to Chenchus long back and the same was developed beautifully under MGNREGS and Chenchus are now cultivating these lands.

Hon'ble MLC also informed that the land available in Yerramattam, Rudrakodu, Atmakur & Musalimadugu is not distributed to Chenchus. Project Officer, ITDA informed that all these lands are taken up under RoFR and the District Collector, Kurnool is taken up regular review on these points and the same will be sorted out soon. Hon'ble MLC requested the Project Officer to submit a report on all issues. (*Action: PO, ITDA, Srisailam & DFO, Atmakur*).





Sri B.Lingam, SLPC Member, Ranga Reddy District informed that the Chenchus of Rampur village of Kulkacherla Mandal are not provided RoFR pattas and requested to settle the issue. (Action: PO, ITDA, Srisailam, Sub Collector, Vikarabad & DFO, Rangareddy).

Sri K. Sankaraiah, SLPC Member, Mahaboobnagar district informed that Forest department is raising objections for construction of houses to the Chenchus of Appapur & Mallapur pentas where RoFR pattas were already distributed to Chenchus and requested to issues permission. (Action: DFO, Achampet).

Sri Kondalu, SLPC Member, Guntur district has informed that the RoFR survey was completed in Guntur district and Forest Officials are not signing on Maps and other records and requested to settle the problem. (Action: DFO, Nagarjuna Sagar).

Sri P.Mugenna, SLPC Member, Kurnool district requested to distribute the title deeds of lands at Kottalacheruvu & Nagaluty villages. (Action: DFO, Atmakur & RDO, Kurnool).

Sri Geyanand, Hon'ble MLC informed that Forest department officials of Kurnool district have not attended to the meetings and raised objections. Project Officer, ITDA informed that as per the request of the DFO, Atmakur, the claims in all the villages except 3 villages are surveyed and the same will be taken upto DLC level in next 15days in coordination with Forest department. (Action: PO, ITDA, Srisailam & DFO, Atmakur).

Hon'ble MLA, Y.Palem informed that the borewells sanctioned under Indira Jala Prabha are not being drilled in RoFR Chenchu lands stating the reason that these villages are declared as OE villages and requested the CTW to interfere and settle the issue. Chairman/CTW, AP., Hyderabad informed that OE concept should not be followed in Chenchu area and Project Officer, ITDA to address letter to Commissioner of Tribal Welfare, AP. Hyderabad so as to submit the same to Government to issue orders for relaxation of OE concept in Chenchu area. (Action: PO, ITDA, Srisailam).

## **ELECTRIFICATON**

Hon'ble MLA, Achampet has informed that an amount of Rs.1.15 Crores sanctioned by TRANSCO towards laying of Conventional line to Appapur penta and a proposal for Rs.5.00 Crores for laying of non conventional lines to 17 unelectrified core area Chenchugudems to Government by District Collector, Mahaboobnagar. But Forest department is not allowing the TRANSCO authorities to lay the lines. Hon'ble MLA, Achampet requested the DFO, Achampet consider these cases. Hon'ble MLA also informed that Forest officials are objecting to form the roads where WBM roads are laid and buses are plying. Hon'ble MLA requested the CTW/Chairman, ITDA, Srisailam to position one Liaison Officer from Forest department at O/o Commissioner, Tribal Welfare to liaison between Forest and Tribal Welfare departments to take up these issues.

Commissioner, Tribal Welfare, A.P., Hyderabad informed that a proposal has already been submitted to Forest department for posting of one Liaison Officer at O/o Commissioner of Tribal Welfare. (Action: PCCF, A.P., Hyderabad/ DFO, Achampet).

Hon'ble MLA, Achampet has informed that electricity is given to Vatvarlapally and Sarlapally villages but objection raised for Kudichintalabailu village. Divisional Engineer, Operation, Nagar Kurnool has informed that poles and conductor are laid up to Kudichintalabailu village but not electrified due to objection from Forest department. DFO, Achampet informed that objection was raised due to lying of open conductor line by TRANSCO authorities and requested to use bunch cable. Additional Director, Tribal Welfare informed that Sarlapally, Kudichintalabailu villages are not under Wildlife Sanctuary and hence the same can be done under RoFR Act.

CTW/Chariman, ITDA has informed that we shall get approvals from Forest department by filling up of data in the prescribed formats as per procedure. The same shall also be applicable to Palutla village for formation of road. Project Officer, ITDA shall prepare data in these formats in coordination with Forest department and send the proposals. (Action: DFO, Achampet/ PO, ITDA, Srisailam).

Hon'ble MLA, Y.Palem has requested for formation of road from Ganjivaripally to Palutla. CTW/ Chairman, ITDA has informed that PO, ITDA has to submit proposals in the prescribed formats to Forest department clearly mentioning the forest bits covered under WBM and B.T. (Action: PO, ITDA, Srisailam).





## Representation to the Minister MoTA

To  
Sri Kishore Chandra Dev garu  
Honorable Minister for Tribal Affairs  
Govt. of India.

Dt: 24.11.13

Sir,

Sub- Suggestions for better monitoring of ROFR Act.

At the outset I want to bring the contradiction in the Act and the rules.

The Act directs to recognize which is proactive process like the enumeration under Census operations and voters enrolment, whereas, the rules direct to submit applications. This contradiction should be corrected.

- The new rules direct to conduct quarterly meeting of Committees. In most of the places these regular meetings are not conducted.
- The new rules instruct to form habitation wise FRCs. In many places they are not yet formed.
- The application of community uses cover PTG tenure, fishing, grazing, MFP and others if any. In the progress reports submitted by Committees the total figures are mentioned. Since the recognition process of these rights is moving at a snails pace, category wise figures of above community uses should be reported. Religious places, burial grounds, village Council meeting places which are a must in every habitation etc are to be covered under the column 'if any'. So it is rarely filled. So there is every necessity to provide these uses in this column. The Forest Dept is reluctant to record the rights in the protected area. So the reporting format should mention the progress in this area. The development uses and community uses should be reported separately. **The report should be more inclusive.**
- The Committees and the tribes in general are blaming that the Forest Dept is not cooperating, whereas the Committee has to take a decision seeking clarifications or further information where ever necessary.
- The applicant whose claims are pending are denied to develop their lands under NREGS, delay in disposing the claims amounts to discrimination and attracts the SC& ST Act (1995).
- The land holdings in the title deeds should have the names of local places and the names of neighbors of four sides of the land. Such recording shall help the elders to resolve disputes, instead of readings through GPS with which the public are not familiar.
- Exclusive staff and an OSD at state level should be entrusted to speed up the implementation process.

The implementation process has to cover many more areas such as biodiversity, intellectual property rights, compensation to the lands forcefully occupied by Forest Department etc. But we are struggling at the bottle necks in the beginning.

So I request to do the needful as requested above for better monitoring and implementation of the process.

Yours Sincerely  
P. Sivaramakrishna

.....





## Presentation in the Public Hearing 26-11-2013 at Visakhapatnam

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

- Collect the list of Forest Tribal interface habitations identified by TW department (ITDA) and propose necessary additions.
- The three people's representatives in the committees should be pressurized to represent grievances of tribes in the committee
- In spite of the new rule issued in Sep 2012, the quarterly meetings of the committees are not held. In the Nallamala forest instead of recognizing dwelling site, a three cents of home sites is allotted.
- Habitations in the forest cannot be converted as revenue villages as the land is treated as forest. This is a mistake in the act. Permission shall be given for the development purposes under ROFR.
- All the grass root level officials, paralegals, community surveyors of IKP (*Indira Kranthi Padham-SERP*) working in ROFR only follow the instructions of their officials. The officials engage them for different works according to their priority. Tribes also believe and depend upon them as they are fellow tribes working with govt. They approach NGOs or others when they are losing something. NGO should be ready to intervene and prove their worth in such situations. Thus NGOs should begin action from the bottom.
- Gramasabha should have the liberty to follow the measurements of their choice. Traditional measurements are better and Gramasabha will be comfortable with traditional systems in resolving the disputes. As the new rules give the choice to Gramasabha, the FRC/ Gramasabha resolve to do away with GPS and record the names of neighbors of the land with local place names.
- In the applications two evidences 1) nativity 2) tribal certificates are enclosed. The proof on the ground – trees, land development etc and place name of the areas are not mentioned. The FRC, SDLC should advise to furnish further information by the applicant. They should not reject the claim for want of additional information.
- So far the Govt of AP accepted VSS under community claims. Now the Govt of India rejected such titles. So identification of community uses should be started.
- In the Forest reserve block notifications, the community uses are recorded as ways and means. The Forest department should furnish this information. The same should be approved under ROFR to begin with.
- The Dhimsa, a tribal NGO network in Visakha prepared 217 habitation wise traditional customary boundary maps and submitted them to the committees. The District Collector instructed the PO ITDA to take up the matter. There is no follow up.
- An OSD should be appointed at State level to monitor the progress and to bring the problems of the committees, tribes for appropriate clarification and information sharing. Exclusive staff for the completion of ROFR should be appointed and they should not be engaged otherwise till the ROFR process is completed.





- The Act directs to recognize by contacting the families, on the lines of preparing voters list, Census operations, whereas the rules prescribe to submit applications. This is against letter and the spirit of the act.
- As soon as the titles are issued, it is the duty of the officials to develop the lands under NREGS. The tribals, whose claims are pending, are deprived of this employment guarantee and it amounts to 'denial' as described in the SC&ST prevention of atrocities act.
- The produce from the community resources recognized under ROFR should be treated as personal. All the members of habitation whoever works should get similar to MFP collection. Farming cooperative societies, enrolling few of the community as members, electing president etc (such as fishing cooperative societies) are against the customary sprit.
- The existing management system (block, compartment, beat etc) of Forest dept sooner or later shall be replaced by traditional customary boundaries and practices. We, faltering at the first steps, have to go long way in realizing and empowering the tribes for effective implementation of ROFR.





## Improving the living conditions of Chenchus (PVTs) - Mandatory measures

To, The Commissioner,  
Tribal Welfare Department,  
Samkshemabhavan,  
Masab Tank, Hyderabad.

Dt.4-5-2010

Madam

Sub: Improving the living conditions and prevention of starvation deaths among Chenchus. Action plan to cover all the families of Chenchus with programmes which are mandatory – request – reg.

- Ref: 1) G.O.RT.No. 894. S.W.(V2) dept. 30-11-94 – Committees – State Level/ District Level Monitoring Committees – Tribal welfare – Andhra Pradesh – Monitoring and Coordination preventive relief measures – starvation deaths of tribal children – Committees Constituted – Orders – Issued.
- 2) G.O.Ms. No. 90 – Social Welfare (D2) Department Dated the 21<sup>st</sup> September, 1995 – State Level Committee of Integrated Tribal Development Agency, Primitive Tribal Groups (Chenchus) Sundipenta, Srisailam, Kurnool District.
- 3) Supreme Court of India – W.P. 196/2001 – May 2, 2003. We direct the Government of India to place on AAY category the following groups of persons (6) Primitive tribes.
- 4) G.O.Ms. No. 339 General Administration (SPLA) department dated 14-10-2004 – TW – ITDA for PTG – Chenchu – Sundipenta, Srisailam – Introducing Single Line Administration in the ITDA areas – Bringing Certain Line departments under the direct administrative control of Project Officer/ Chairman, ITDA Issuing detailed directions – Order – Issued.
- 5) G.O.Ms.No. 102, Social Welfare (LTRI) Department date 06-06-2008 TWD – STs & Other Traditional Forest Dwellers–(Recognition of Forest Rights)Act, 2006 & Rules, 2007 – implementation – Operational guidelines – Issued.
- 6) NREGA – Memo No – 657/PM (T) EGS/2009 dated 19-12-2009 of Commissioner, Rural Development. Sub – NREGS– AP – Works – Land Development – open wells – taking up in ST/SC lands first – Guidelines Issued Reg.
- 7) D.C.Rc. No. 2278 /96, Dt. 16-07-1998 of Commissioner, Tribal Welfare, A.P. Hyderabad –sub; Certain guidelines for verification of title and possession of land in scheduled area – regarding.

Following instructions of GOI, Govt of A.P has convened a Committee headed by Chiefsecretary on the above subject. The first meeting of the Committee was held on 23-6-94 followed by another meeting on 17-9-96. A State level Committee to fulfill these objectives, is convened having Commissioner of Tribal Welfare as Chairperson.

The Supreme Court directed the State govt to cover all Primitive Tribes with food security and social security schemes. The NREGS should cover all the Chenchus seeking work. All the Chenchus should be issued with job cards and pay slips. The RFA directs to record customary rights and tenures in the PTG habitations. Some of them have no lands, some of those who were given lands were not in possession, and some of those in possession were not given pattadar passbooks. Time to time the title verification of non tribal occupation should be taken up with the help of community surveyors and paralegals working with IKP following the above guidelines.





In every village/ habitation/ Penta, we come across Chenchu families yet to be covered with food & social security schemes and NREGA. Though both Tribal Cultural Research & Training Centre, Forest department etc recorded the nature and extent of customary resources used by the Chenchus in and around their habitat, no where the resource maps as directed by the Govt (ref.5) are prepared. I came across many irregularities in all the villages in the recording the individual and community enjoyments and there is no follow up on rejected claims by way of resubmission with additional evidence. The Chenchus of Nallagunta Panchayat of Dornal Mandal, Praksam District secured directions from High Court to consider their community enjoyments. (W.P. No. 21919 of 2009 Order dated 14-10-09)

Though the Project Office ITDA (Chenchus) is strengthened with the measures of single line administration, the performance of the govt departments in covering all the families in any Chenchu habitation is far behind. As Chairperson of State Level Committee, please conduct frequent visits to motivate and monitor the progress with officials of various departments to cover all the families with the programmes which are mandatory as described above. Please project the habitations covered by all these programmes to motivate other habitations to press for similar entitlements.

SAKTI was instrumental in getting the guidelines on title verification, trained 'barefoot land surveyors' for SERP, helped the social mobilisers to draw resource maps also a partner of APNA. (APNGO alliance). With the intervention of SAKTI, Chenchus of Prakasam District were enrolled as voters in Panchayat Raj elections. Rasool tank in Balmur Mandal, Mahaboobnagar was restored to Chenchus. They were trained in hand pump repair with the support of ITDA.

We look forward to associate in implementing all the above activities which will go a long way in improving the living conditions of Chenchus.

Yours Sincerely  
P.Sivaramakrishna





## ROFR AND OTHER ISSUES

To

Date: 29.12.13

1. The Principle Secretary, Tribal Welfare Dept
2. The Member Secretary & Commissioner, Tribal Welfare Dept,  
State Level Committee (ROFR)
3. The Project Officer, ITDA (Chenchus)

Dear Sir/Madam

Sub: The trainings conducted by ITDA (Chenchus) on ROFR – absence of necessary information – clarifications – regarding: request to strengthen the process.

- ❖ ITDA (Chenchus) is kind enough to invite me to the ROFR awareness camps conducted in Mannanur, Yerragondaplaem, Macherla, Lingala and Atmakur. But I found no information on ROFR is circulated in these meetings. I was told that your offices in Hyderabad are about to get the translation. When I enquired, PO asked me to take up the translation. I feel it is better your offices take up the work along with compiling the list of terms of community uses of Chenchus which is missing in illustrative terms in the Memo No.355/LTR/1/2008 circulated by Principle Secretary dated 13-01-2011.
- ❖ Though the training was named after ROFR, it is meant to discuss the ITDA programs with the newly elected VTDA Office bearers who may likely to be FRC members also. Officers of other departments participated in good number. I believe the ITDA will convene specific orientation classes for the habitation wise FRCs to be formed according to the new guidelines and also to other Committee members and to the staff entrusted with the work as soon as your offices circulate the translated copy of the guidelines along with clarifications and instructions issued by the SLC.
- ❖ The new guidelines issued by MOTA dated 7<sup>th</sup> Sep 2012 were circulated to ITDAs in the month October 2012 itself. Some ITDA s (for e.g. Bhadrachalam) formed FRCs soon after receiving of guidelines. New FRCs was formed citing above instructions principal Secretary in Prakasam District .There is a necessity to bring consistency in the implementation of ROFR in forming the FRCs, preparing customary boundary maps, filling the claim forms with prominent landmarks and conducting SDLC meetings in a transparent way. While frequent meetings were held in Markapur division, only two meetings were held in Narasaraopet, one in Kurnool, two in Nagarkurnool (one was held recently).
- ❖ According to these new guidelines, the State Level Committee should review the progress once in a quarter and issue necessary clarifications. But the minutes of the meeting held by the State Level Project Committee of Chenchus on 22-10-2013 do not refer to such clarifications particularly in the light of the instructions of DFO, Markapur not to encourage FRC to file fresh claims in Wild life sanctuaries, which issue, I referred to you in my letter dated 27-09-13.
- ❖ The above referred memo of Principal Secretary refers to the intensive discussion (in which I participated along with many other NGOs and Adivasi leaders) on Community uses and enclosed the terms used in the Districts. I request you to revise the list in a comprehensive way, include the Chenchu terms, collecting evidences from the works of eminent Anthropologists, Census of India etc. These works should be circulated to the ITDAs and Committees, to follow the Act in letter and spirit. Since MOTA clarified that the VSS cannot be recognized under ROFR, the process of identification of these uses in a comprehensive way preparing the traditional customary boundary maps with prominent land marks as directed in the guidelines, should begin. It is very disheartening that none of these community uses mentioned in the above memo are taken into consideration in the field.





- ❖ In 1990, the District Collectors of Kurnool and Prakasam taken up a joint survey by Forest and Revenue departments and prepared maps and records. According to the minutes of the meeting held by Chief Secretary (State Level Monitoring Committee) on 17-09.1996 Rs one lakhs were released by ITDA to fix the boundaries of the above survey. In the Chenchu habitation Mallikarjunapuram in Dornala Mandal no FRC was formed. The Chenchus collected a copy of the above survey of their original habitation Sudekulapadu and approached the SDLC, Markapur with the support of MLA, Yerragondapalem. The Committee resolved to conduct a survey at the request of the MLA. It is the duty of the Committees and ITDA to collect such records. Similar records are available in Mahaboobnagar district along with proposals to convert the Chenchu habitations into revenue village for Appapur which is in the uplands of Balmoor mandal. There is also proposal for declaring Appapur as a separate Panchayat and club it in Amrabad Mandal. Marlapaya village is in the scheduled village list, but the village is popularly known as Rangapur. This difference is exploited by the fisheries department forming non tribal fishing cooperatives. The PO and RDO who participated in the meeting at Lingal agreed to pursue the matter to incorporate appropriate changes.
- ❖ The Forest Range Officer rejected the claims of habitation Chinna Aarutla of Dornala Mandal. The Chenchus have taken up the matter with SDLC. The Committee instructed to conduct a joint verification. The problem is the result of not recording the proofs on the ground and the neighbors of the land in the claim. Not only in the claim forms, even in the title deeds also the columns of the directions East, West , North, South are not filled. The new guidelines (12.c) emphasize ‘to prepare a map delineating the area of each claim indicating recognizable landmarks’. It is also clarified that “the satellite imagery and other uses of technology may supplement other form of evidence and shall not be treated as replacement (12.11.2) So rejection of claims hereafter on the basis of satellite imagery or GPS should be done away with. All the claims rejected on these grounds should be reopened. The officials who collect such claims without details and submit the same to the higher Committees should be punished. The Act clearly states that it is the responsibility of the District Level Committee to safeguard the interests of Particularly Venerable Tribes. The Officials cannot wash off their hands throwing the blame on FRCs.
- ❖ The ITDA (Chenchus) sent a list of Chenchu habitations for verification of claims to the RDO, Narasaraopet but the RDO instructed to verify some other habitations. The Chenchu elders approached the District Collector who instructed to verify the claims in the habitations of Chenchus.
- ❖ Thus there are many lapses right from the collection of records, filing claim forms and priorities in the verification process and also in the function of the Committees. During these trainings and elsewhere also, I ask the tribes to tell the names of three unofficial Committee members in the SDLC. Nobody knows them by name. The PO ITDA and the Committee offices should display the names of the members, the date of the meetings and keep the minutes of the meeting in the notice board.
- ❖ In the meeting held in Lingala of Mahabubnagar District, I came to know that SDLC meeting was held on 04-12-2013. The Chenchus were not aware of this meeting. Since there are no elected members (MPP, ZPTC) I enquired who on their behalf participated in the meeting. They were telling me, though the Secretary Tribal Welfare way back in 2007 instructed to recognize Rushula cheruvu of Balmoor Mandal under community rights, till date it is not recognized. I told the Chenchus, the officials may delay but cannot deny their rights .They should mobilize the Committee members to conduct meetings regularly. The tribes should know that it is the Committees which recommend and approve the rights and officers sign on behalf of the Committee on title deeds.
- ❖ According to guidelines issued under PESA in 2011, the ROFR also comes under Grama Sabha. Since the RDO was present in the meeting, Chenchus raised many individual land issues and arguments went on between the officials and Chenchus. I cited the rule in PESA, instructing PO ITDA to depute an officer of the rank Deputy





Thasildar to the Gramasabha meeting to assist in preparing the list of problems department wise and the list of beneficiaries for the schemes. Such list is binding upon the officers implementing various programmes. The pray, petition, request type of approaches and pick and choose methods, arguments should be discouraged. The officials also should realize that a new system of governance is emerging through Grama Sabhas and committees under ROFR. They should strengthen the process. I offered to assist the ITDA in preparing the list of problem and beneficiaries for a Grama Sabha on pilot basis.

- ❖ In my address in Atmakur (Kurnool district), I requested the officers to trace the above referred joint survey records of Chenchu lands prepared in 1990. Since only one DLC and SDLC meeting was convened, I requested Chenchus to impress upon the two Cabinet ministers (one representing Srisailam constituency) in the district to speak to the District Collector to conduct the Committee meetings regularly and expedite the fishing licenses in Varadarajaswami gudi reservoir and also recording of community rights in Pecheruvu habitation. I also added that the Ministers should be forced by Chenchus to ask the Chief Secretary to resume the meetings of State Level Monitory Committee on Chenchu status which were not held after 17-9-1996. In the absence of coordination through such a high level forum, it is difficult for the ITDA to run around the six district offices.
- ❖ Since one NGO RDT is coming forward to construct houses to Chenchus, instead of recognizing the dwelling site under ROFR, house site for 3 cents is allotted following the regular norms. This is not correct. I raised this issue in Yerragondapalem meeting.
- ❖ Organizing cooperative societies for community resources under ROFR is against the spirit of the Act. The Community resources should be managed in a traditional way according to the Act. I request to instruct to stop and dissolve the societies already formed.
- ❖ Thus there are many lapses in the implementation of ROFR Act and unrest among the tribes is mounting. The above mentioned instances are not isolated cases. Please convene a meeting of NGOs and other adivasi groups to understand the ground realities.

Thanking you  
P. Sivaramakrishna





## A NATIONAL PERSPECTIVE

### THE FOREST RESOURCE MANAGEMENT OF TRIBAL COMMUNITIES - A NATIONAL PERSPECTIVE

#### **Boundary - Commons - Places of festivals - Villages - The social life**

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

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

#### **Village**

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

#### **"Tribal Ethnography, Customary Law and Change"**

K.S. Singh, Director General, Anthropological Survey of India Concept publishing company, New Delhi, 1993.

Tribal customary law is intrinsic to tribal identity in our multicultural system. Tribal customary laws have survived intact, even flourished. The tribal communities have shown extraordinary resilience and pragmatism in coping with challenges and adopting their institutions and their laws.

#### **Chieftainship & Customary Laws among Tangkhul Naga**

Land dispute is very common and elders who have long experience of land marks and boundaries are consulted by the village council and the case settled. (page41)

#### **Customary Law among the Juang of Orissa**

The jurisdiction of the village officials does not go beyond their own community people and is mostly confined within the village. (page109)





In every village there are a number of jackfruit and mango trees. Some of these are owned by a group of related families, some by the entire village community and some by individual families. The trees are owned by the man who plants them. After his death the ownership goes to the head of his descendants. The trees of the man who dies without any descendent become village property, and are shared equally by all the villagers. If any man leaves a village for ever, he usually donates his trees to the village people. (page 115)

### **Customary Law of the Bathudi of Orissa**

Villagers enjoy a few customary rights over the natural resources. These are grazing ground (go-char) for the cattle, go-dandi, the place where the cattle are kept, pakhari and baguvel, the pond and the garden. These are village properties. The water of streams or the river and other natural resources is used by all the villagers. The burning place of dead bodies (sasan) is a common property.

### **‘Economics of the tribes and their transformation’ K.S. Singh 1982**

**Tribes and Forest:** The social system operates within an area of territorial jurisdiction has certain facilities to bestow or deny. The elements of social system become operational when processes such as decision-making, communicating, integration and boundary maintenance and applied. (Page 134)

They (Tribes) were given certain concession or privileges which were as follows:

- a) Right to take water for agricultural purpose;
- b) Digging of wells or canals for agricultural purpose;
- c) Free grazing in open forests (under passes);
- d) Removal of stones and earth for domestic or agricultural use;
- e) Removal of timber, bamboos, reeds, canes, etc. for construction and repair of house and for agricultural implements;
- f) Collection and removal of head loads of dead wood for domestic purpose;
- g) Collection of grass for cattle and for covering their huts;
- h) Fishing and hunting except the protected fauna; and
- i) Cultivation on forest lands. (Page 139 & 140)

### **Land use and Settlements in Tribal ChotaNagpur**

“The term settlement, as the geographer uses it, appears to mean an establishment and an abode with an established way of life with fixity and certainly in respect of time and place” Tribal villages differ from traditional Hindu villages in meeting their traditional organization and morphological details. In addition to homesteads there are four universal features of tribal villages. They are *sasan* (burial), *sarana* (sacred stone), *akhara* (dancing ground) and community ground. (Page 327 & 328)

Rural economy of tribal ChotaNagpur has been extremely primitive that aimed at self-sufficiency through barter system within the territorial limits of clan settlements, grouped into Parha, Patti and Piri. (Page 330)

Strong allegiance to clan and sept among tribal people, collective observation of rituals, community festivals and dances, endogamous marriages, *dhumkuria*, *akhara*, *saran*, *sasan*, and so on forced the people to lead group living. (Page 331)

The extension and the boundary of the group could be delineated by enquiring about the *beti vaiyaha*r which could be closely translated as the group in which one tries to find “husband” or “wife” or with whom one has the custom of “giving” or “taking” daughters in marriage. (Page 340)





# TRADITIONAL KNOWLEDGE OF KONDAREDDIES

## CALENDER

January – Desavidi (Sankranti)

The restrictions on the consumption of all the crops go away. '*Desamanta panduga vidipotundi*'.

Dance, Sing and celebrate Festival.

*'Aadavale padavale vedukalu cheyavaleya - Lillibucho lille levoy lallakado balakodala'*.

February – Baaditham (Sivaratri). Indian coral tree flowers in this month.

Oh! Pandavas! accept our feast – Lele lelammara ole lele lela.

*'Rando cheri pandavulara bomcheyarando - Laylay laylammara olay laylay layla'*

The Rampa country tottered when the king laid his hands.

*'Raja rajyam ramparajyam - Raju vachi cheyevaya rajamanta tonuku tonikay'*

March – Korukonda

You are young, I am young – let us go to Korukonda festival.

*'Neevu viddi nenu viddi - Korukondaku koluvuku podara'*.

The tamarind is sold – let us purchase bangles. '*Chintalu chellivi santaku podam - Chitti chitti gaajulu kondara*'.

April – Kothamasa (Ugadi)

The mother earth, when born – was in the color of Puredu bird.

*'Puttinadata bhoomi devudu pooradi pittalavanne'*.

May – Rondi (Rohini)

As dry as the ear lobes of the sambhar – severe summer. '*Kanusu morakala rondi*'

June – Doolavidi

In the month of dulavidi – mango fruits drop with “dula dula” sound. '*Doolavidiki mamillu duladula raluthundi*'.

In the month of Aviti, the seedling in leaf stage also gets well planted. '*Avitiki vestay aakaina natutadi*'.

July – Peddavididi

Mango fruits vanish in the month of Peddavididi. '*Peddavidiki mamidi perulekunda potundi*'.

August – Munukolu

The first crop is harvested in this month. Munukolumudda (*Kottalu kalapadam*).

I will eat the new crop mixing with old crop – with that strength I will excel in the peer group.

*'Kottannam tini kovvi - Patannam tini balisi - Na eeduariki thoduariki padadobbuku povaalay'*.

September – Kanne (forest wagtail)

The Kanne pitta descended time to sow pulses. '*Kannepitta digindoye pappulu challale*'.

October – Dasara

The Dasara season, in between the crops is very difficult, food is not available.

*'Dasaraku kottapatala yadam - Daku daku ebbandulu - Pittaku bottaku deemumorrani kaalam'*

During the time of first crop (Kotha–August) it is difficult to celebrate the marriage of the son. Dasara sumptuous meal is not available. '*Korrakotta koduku pendli - Asrakoodu dasarabojanam*'.

November – '*Korrakotta koduku pendli - Asrakoodu dasarabojanam*' Savithi palakam.

Time of full harvest. '*Saviti palakaniki jalluna panta*'





The piece of meat decomposes but the word will be forever (A saying to distribute the meat properly).  
'Mukka muruguddi mata peruguddi'.

December

A season, when the child doesn't weep for breakfast. 'Chalikootiki bala yedvani kalam'.

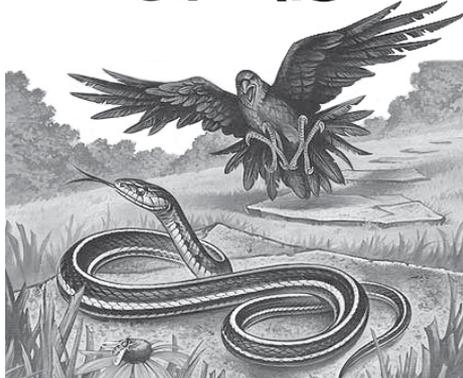
Every tree speaks of the hidden meat 'Dachi dachi tintay manu manuku vasana'.

## TIME TABLE

Wakeup call of the jungle fowls ( <i>kodijaamu</i> )	– 4-5 am.
Face to face to the sun ( <i>bommetuvela</i> )	– 9'o clock in the morning
Afternoon toddy time ( <i>yadageetavela</i> )	
Bird sipping nectar of the Silk cotton tree ( <i>madyasitram</i> )	– 2'o clock in the afternoon
Returning of cattle ( <i>mandalavela</i> )	– 4'o clock at the evening
Tiger starts for hunting ( <i>pulivela</i> )	– 5'o clock at the evening
Evening toddy time ( <i>sevadi</i> )	– 6'o clock in the evening
Post midnight ( <i>gandharivela</i> )	– 2'o clock in the early hours



Gadi	– Village boundary
Nemalatapanukulu	– Sheet rock where peacocks play.
Pikilipittavenam	– Hill top table land with Bulbul birds.
Guramamidi	– Mango of Bisons
Chuppetlagandi	– Pathway of glow worms.
Tummedalabokka	– Hole of Butterflies
Pulibarakudu Manuvampu	– The turning, tiger scratches the tree.
Chinta	– Tamarind
Jana fruit	– <i>Grewia asiatica</i>
Panasa	– Jack fruit
Devadaaru	– <i>Cedrus deodara</i> - Tree of Gods. Used as sandals of saints.
Konda Chepuru	– Hill Broom
Chevadi basa	– Drinking places around toddy trees. Tree bar.
Kondagorre	– Barking Deer is named as Venapugoggadi since it moves on these areas.
Venam	– Flat land on the hillrange (lowgrass area). The bald hill tops(ridge) known as Venam.
Gummalladoddi	– The Cliff looks like row of dancing maidens according to the tribes. The Cliff Katam Raju konda near Gurthedu in East Godavari District is named as Gummalladoddi. Gummallu – Maiden; Doddi – Yard; Kommu – Crest/Peak.



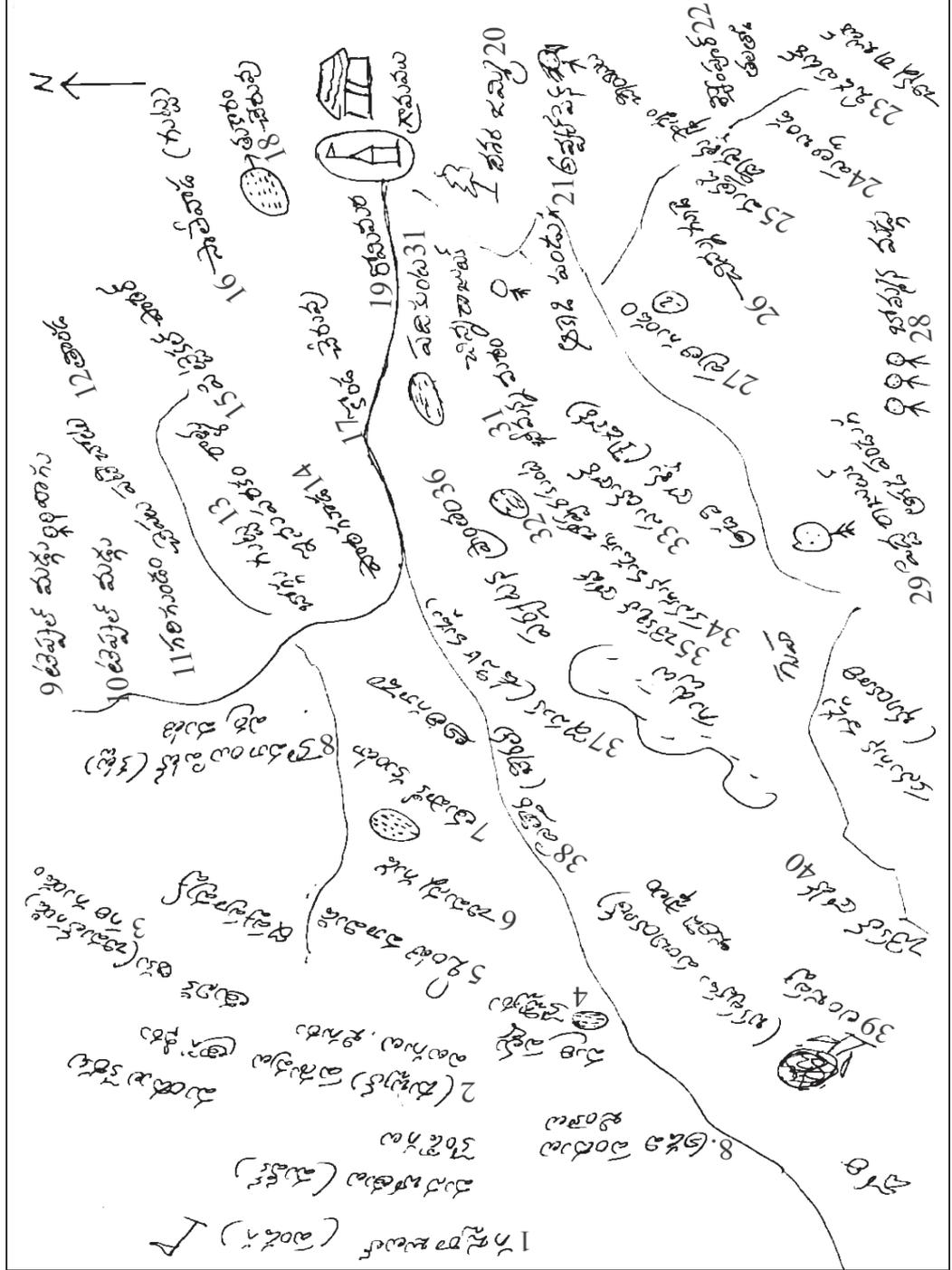




# Traditional Customary boundary map Laxettipet, Utnoor mandal, Adilabad district

1. Gajarajula pandaga - Temple
2. Dubbal - Gum, bears, nilgai, wild monkey
3. Gari Gundam - Pond fishing
4. Koneru - Pond
5. Ontimamidi
6. Bhimanna gudi - Temple
7. Toopaki kunta
8. Kaamayepeta - Redsoil for bricks
9. Tippalamadugu vaagu - Stream
10. Teppalamadugu - Pond
11. Garigundam
12. Tanda
13. Boggugutta - Iron stone
14. Patagooda - Hillock
15. Pitikal paatar - Herbs
16. Saalevada
17. Konda cheruvu - Tank
18. Tukaram cheruvu - Tank
19. Romimara - Sacred place
20. Dasara jammii - Dasara festival tree
21. Avvalpen - Deity
22. Syampoor
23. Odapatar
24. Pillibanda
25. Muttadi
26. Chinnaguda
27. Puligundam - Pond
28. Bormana madugu - Pond
29. Peda rajulu (Akadi panduga) - Temple
30. Pandikunta - Pond
31. Bhimannamatham - Bhima Temple
32. Chopparakunta - Pond
33. Sookor (booyari) - Cave, Porcupine
34. Kanugula madugu - Pond, jungle fowl
35. Chekkala kota - Fort
36. Tourist place
37. Oskimadugu (esuka) - Sand
38. Pattar
39. Lanajappa
40. Chekkala kota - Cave

అటవి వాసుల గుర్తింపు పట్టమ ( ట్రిటిటివెట్ ) శుభ్రం  
 నిర్మాణ ప్రదిణబాదు





# Kinchumanda traditional customary boundary map

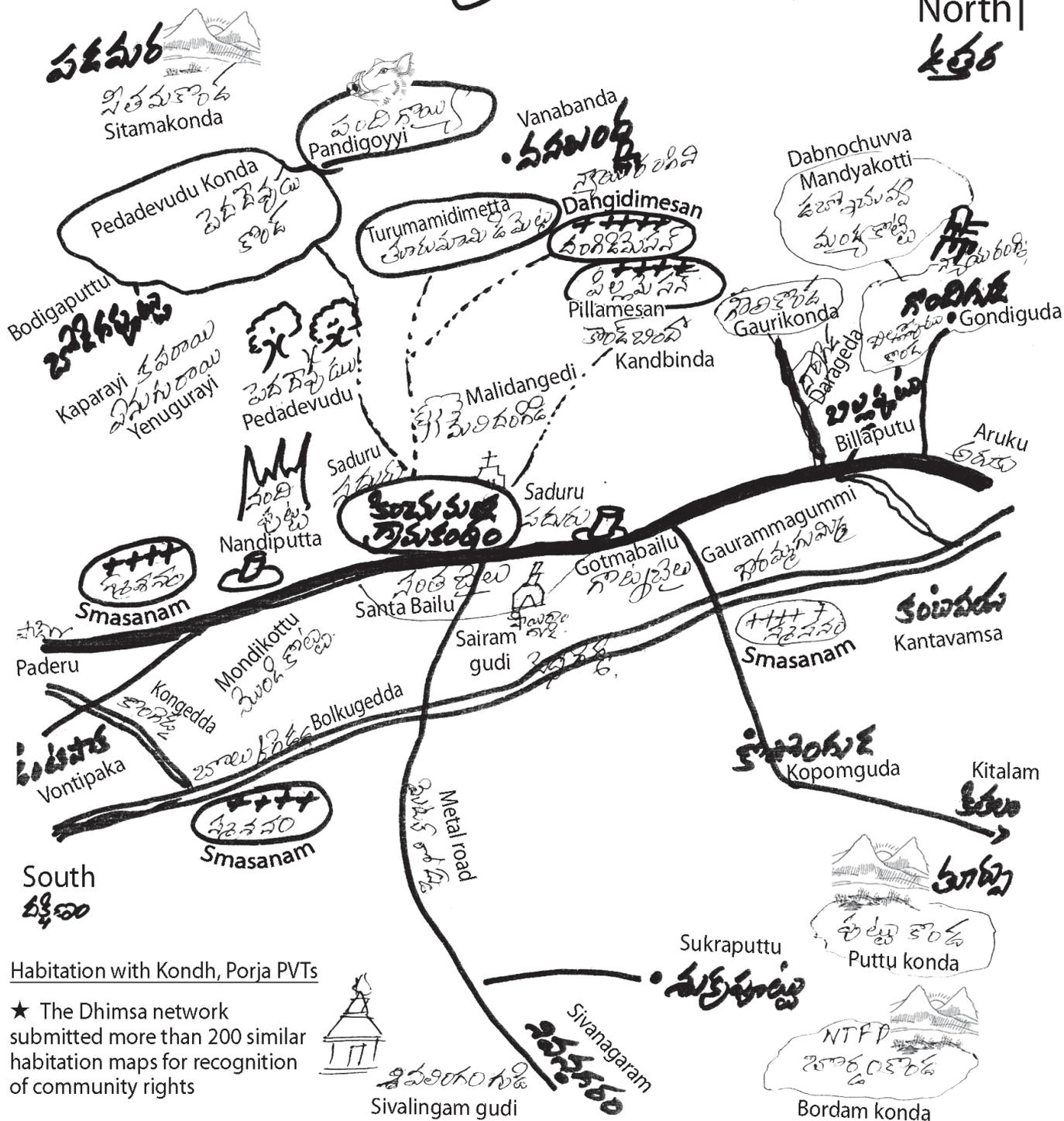
## Kinchumanda Panchayat, Dumbriguda Mandal, Visakha Dist

### క్రమపటం

గ్రామం:- కించుమండ పంచాయతీ కించుమండ

మండలం:- దుంబ్రిగూడ మండలం, విశాఖ జిల్లా

North ↑  
ఉత్తర



Habitation with Kondh, Porja PVTs

★ The Dhimsa network submitted more than 200 similar habitation maps for recognition of community rights



Sivalingam gudi





## Dt. Collectors' instructions to recognise community rights ignored

Re. No. 324/08 F5 Dt. 20-03-2010

Collector's Office Visakhapatnam

From  
J. Syamala Rao, I.A.S.,  
District Collector,  
Visakhapatnam.

To  
The Project Officer  
I.T.D.A.,  
PADERU

Sub: RoFR Act 2006 – implementation of RoFR Act 2006 – Visakhapatnam District – Paderu Division – representation for Rights on Community lands for communal purpose under RoFR Act – communicated – Reg.

Ref: 1. D.O. Letter No.2731/2007 to dated 25-6-2009 of the Chief Conservator of Forests, Forest Department, A.P., Hyderabad.

2. Representation Lr dt.3-3-2010 of Sri K. Krishnarao Co-ordinator Dhimsa Right Forum, Sundruputtu, Paderu.

I invite attention to the references cited.

In the reference 2<sup>nd</sup> cited Sri K. Krishnarao, Co-ordinator, Dhimsa Adivasi Right Forum, Sundruputtu, Paderu has represented on behalf of villagers in respect of Mandals. Paderu Division with a request to provide community certificates communal purpose under RoFR Act. A copy of the same is herewith enclosed.

I therefore request you to take necessary action as per the Guidelines communicated by the Ministry of Tribal Affairs, Government of India New Delhi with regard to community certificates under intimation to this Office urgently.

Encls: As mentioned above

Yours faithfully  
Sd/- D V Reddy  
For Collector  
Visakhapatnam

Gazetted Superintendent (F)

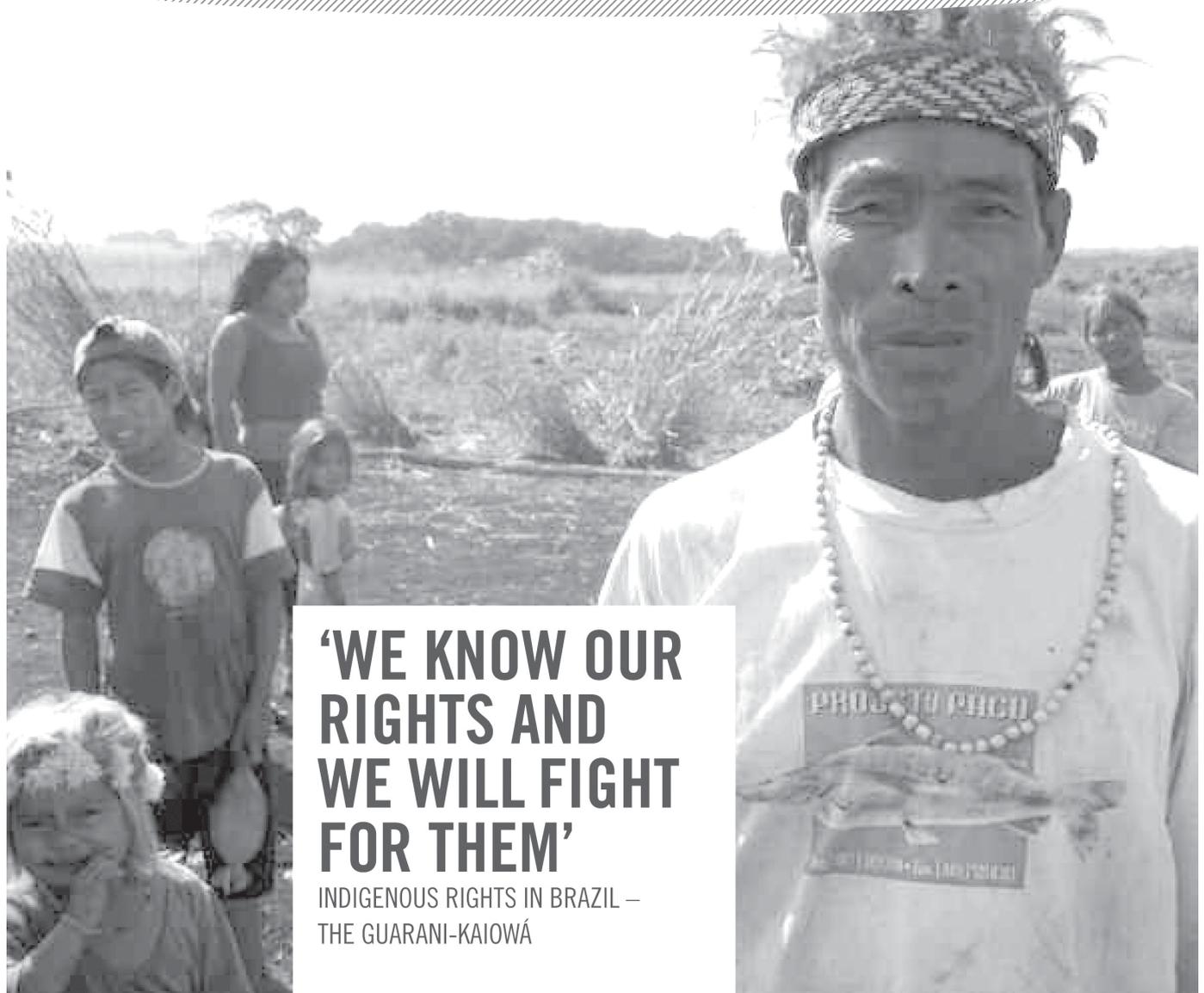
Copy to the concerned Tahsildars Paderu Division

Copy to the Co-ordinator Dhimsa Adivasi Rights Forum, Sundruputtu, Paderu.





## EXPERIENCES IN OTHER COUNTRIES



**‘WE KNOW OUR RIGHTS AND WE WILL FIGHT FOR THEM’**

INDIGENOUS RIGHTS IN BRAZIL –  
THE GUARANI-KAIOWÁ

### PROMISES AND DELAYS

The rights of Indigenous Peoples to their “traditionally occupied lands” were enshrined in Brazil’s 1988 Constitution (Article 231).

Under the Constitution, the federal government is responsible for protecting and transferring traditional lands back to Brazil’s Indigenous Peoples. The complex transfer process is administered by FUNAI. **The process includes five stages: identification; delimitation of boundaries; official demarcation; ratification (often called “homologation”) by the President; and registration. The Constitution ordered the demarcation of all such lands by 1993.**

Since 1988, important transfers of lands to Indigenous Peoples have taken place, particularly in the north of the country where large reservations, including Raposa Serra do Sol, Parque do Xingu and the territories of the Yanomami, have been demarcated. However, even here, land transfers have gone ahead against a backdrop of violent local opposition from local landowners.





There are also continuing threats of development inside the reservations, including a series of planned hydroelectric projects across the Amazon, to which Indigenous Peoples affected have not given their free, prior and informed consent. However, overall the process of land transfer has proved painfully slow. It can take years, if not decades, to settle a claim. Many factors have contributed to the delays. These include long-term underfunding of FUNAI and opposition from local landowners and state governments. The process has been further delayed by a barrage of state and federal judicial appeals by landowners, and resistance among some judges to Indigenous claims.

In an attempt to speed up the process, in November 2007, the Federal Public Prosecutor's Office in Mato Grosso do Sul signed an extrajudicial agreement called a TAC (Termo de Ajustamento de Conduta). The TAC committed FUNAI to identify and delimit 36 separate Guarani-Kaiowá traditional lands by April 2010. The move was opposed by the Mato Grosso do Sul state government and the farming lobby, who managed to derail the process by lodging a series of judicial appeals. Federal prosecutors criticized FUNAI for the lack of progress, saying that it "constituted a grave violation of fundamental rights expressly guaranteed in the 1988 Constitution." Now that the deadline has expired without the identifications having been completed, federal prosecutors have begun fining FUNAI for the delay. This money will be paid as compensation to the Indigenous Peoples affected.

## THE CHALLENGE OF AGRO-INDUSTRY

While the demarcation process remains stalled, a new wave of agro-industrial development is taking place in Mato Grosso do Sul. Cane plantations, owned or sub-let by powerful usinas (distilleries), are spreading over land that has been identified as Indigenous but that is awaiting the final stages of legal recognition. For example, in 1999, 8,000 hectares of land were identified as the traditional territory of the Jatayvary community, located near Dourados. Since then, the demarcation process has been blocked in the courts. The aldeia now occupies only 180 hectares and is surrounded on all sides by sugar cane. Indigenous leader Arlindo told Amnesty International that he cannot understand why the demarcation process has stalled while the planting and harvesting of cane forges ahead. The sugar cane plantation begins close to the edge of the aldeia. Arlindo described how farm workers try to intimidate villagers by pointing arc lights at the community during the night; how the community can no longer fish in the nearby river because of pollution; and how villagers' crops are infested with insects because of the use of pesticides in the cane fields. He said that the communities have never been consulted by the government or industry representatives and their repeated complaints have been ignored.

The damage caused to traditional Indigenous lands in Mato Grosso do Sul by agro-industrial development is a serious concern. Reducing the future productivity of the land undermines its ability to sustain the way of life of Indigenous Peoples when they are able to return. The need to preserve the integrity and viability of the land is a critical issue for Indigenous Peoples. States and companies have an obligation not to carry out destructive activities on traditional lands before returning them.

In April 2010, the Federal Prosecutor's Office in Dourados signed a TAC agreement with a local usina to cancel contracts with suppliers of cane situated on traditional Indigenous land in the process of being identified, demarcated or homologated. The agreement means that the usina will stop using cane produced on Jatayvary land. The Prosecutor's Office in Dourados told Amnesty International that, although this may seem a small step, it in fact represents a significant advance as it sets a precedent for other similar agreements, not just with the cane industry, but also with cattle ranchers and soya farmers.

... *Amnesty International November 2010*





# TRADITIONAL LIVELIHOODS LOOKED DOWN

## CHARMED LIFE

..The Hindu, March 17, 2011

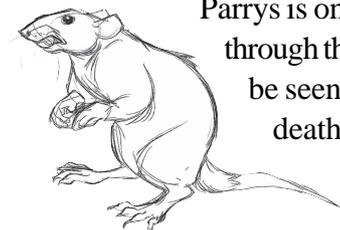
Whitaker works with people who belong to the Irula tribe, a group who have been snake catchers for generations.



While the people of this tribe have tried to fit in with the masses they do want different lives for their children, “Their skills include honey collecting, and identifying medicinal plants among many others. **Their children are sent to school but these children quit by class six which leaves them in a limbo and they eventually become ditch diggers and ultimately it would have made sense if they had just stuck to their tribal work”**

## IRULA RAT CATCHERS ...The Hindu, December 15, 2012

The people who make rat catching an art form are the tribal people living in these parts, the Irula and Korava.



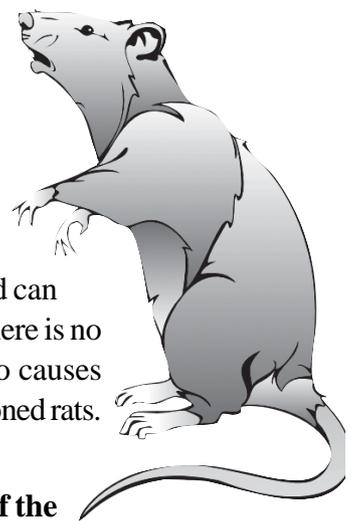
Parrys is one of the busiest and most congested parts of Chennai city. At night, the Korava prowl through the empty alleys, watched suspiciously by packs of yapping stray dogs. Should a bandicoot be seen scooting, whack! A perfectly aimed shot to the head and the bandicoot writhes in its death throes. The Korava weapon of choice is a simple catapult. Shop owners who suffer rodent damage hire the tribesmen to rid them of the pests. The next morning, the hunters are paid per animal killed.

The Irula are more hands-on in their approach. When they find a rat burrow in a rice field, they plug all the exits, save one. They take an earthen pot with a hole, the size of a one rupee coin, punched through the bottom, fill it with green leaves, and set the leaves on fire. They place the mouth of the pot flush against the burrow entry, and blow through the pots hole. After smoke has filled every underground chamber, they excavate the burrow, and pull out all the asphyxiated rats. In the case of field rats, there might be a stockpile of grain inside the burrow as a bonus.

At sunset, the Irula pile up dry thorns in a fallow field and barbeque the rats. The fur is singed and removed along with the guts, and the rest roasted. Children vie for the crunchy tails and feet. Some of you may recoil in disgust, but these are clean, field rats grown fat on rice grain. The Irula will not eat filthy bandicoots or smelly house rats. Those are killed and discarded.

In the mid-1980s, with a grant from the Department of Science and Technology, Rom conducted a pilot study to prove the cost effectiveness of employing the Irula as rodent pest controllers. In a short period of eight months, close to 1,000 Irula caught about 2,40,000 rats from 500 acres of farmland, and recovered five tonnes of grain.

Comparatively, the commercial pest control companies set out poison baits and can only roughly estimate the number of rodents they kill since rats die inside burrows. There is no estimate of the numbers that escape without eating a lethal dose. This method also causes unintentional deaths of mammals and reptiles that may consume either the baits or poisoned rats. Rom estimated the Irula were 15 times more cost effective than poison baits.



**Recently, Rom requested the District Collector to make rat catching one of the jobs provided under the National Rural Employment Guarantee Scheme. Although the official agreed with Rom’s rationale, he demurred saying it would be a public relations disaster. ‘Government makes poor tribals catch rats for a living doesn’t make the administration look nice. And so, Irula skills continue to go unappreciated and under-utilized.**

- Janaki Lenin





## SYNERGYING THE TRADITION AND EDUCATION

In Nallamala still there are:

1) Gum pickers	----	1583
2) Honey hunters	----	147
3) Myrabolam collectors	----	114
4) Nuxvomica collectors	----	421
5) Pungam seed collectors	----	50
6) Mohwaseed collectors	----	192
7) Tanikayalu collectors	----	25
8) Maredugaddalu collectors	----	157
9) Seeded tamarind pickers	----	146
10) Naramamidi Bark collectors	----	342



“There are 3,836 Chenchu students in boarding schools of Tribal Welfare department. 1,168 students in 4 residential schools (one for girls) one plus two college with 80 students, 98 students are in ‘best’ available schools apart from 5,500 children in primary schools (1999-2000).”

The livelihoods, the knowledge systems and the educated tribal youth can be converted into a knowledge society and their abilities can be organized to protect and develop the Nallamala and its bio-diversity.





## SAKTI OVER 30 YEARS

After completing doctoral research on tribal knowledge systems Sivaramakrishna started an NGO SAKTI to work among the tribes for their empowerment and conservation of natural resources, the trysem programs started in the beginning molded the tribal laborers into skilled carpenters, blacksmiths, mechanics and cane furniture weavers, taken up afforestation in land under shifting cultivation with the support of ITDA East Godavari. Organized weighting balances for the tribal producers to regulate the markets.

Such intensive collaboration with the administration, gave an insight into the systems of governance and ways and means to check the misuse and abuse of natural resources leading to deforestation and tribal land alienation. SAKTI was successful through PILs by invoking FC Act, LTR (Land Transfer Regulation), V Scheduled of constitution in stopping the wood supply from the forest to the local plywood factory, closing lateritic mines and filling of private forests by timber merchants.

The efforts in restoring the tribal lands emerged as a movement. The State government distributed the updated land records to the tribes in advance, followed by verification of enjoyments in the Gram sabha to identify and evict the encroachers. Central empowered committee constituted by Supreme Court directed the state government to prepare the rehabilitation plans survey number wise for the tribes displaced by Indira Sagar multipurpose project. SAKTI has been active in the disaster preparedness and relief activities during the floods of Godavari in 1987, cyclone in 1996.

SAKTI expanded its activities to the Chenchu PVT habitat i.e. Nallamala forests. Half of the forest is under the Wildlife sanctuary. With the support of SAKTI, Chenchus were enrolled as voters in the local body elections, giving a space for the emergence of political leadership. Motivated the hunter, food gathering, Chenchu tribe to switch over to fishing by gaining control over the water bodies (Tanks).

Published the traditional forest management systems documented by the Chenchu youth to enable them to become knowledgeable partners in the sanctuary management, the land restoration under title to forest lands under cultivation covered by NREGS is creating durable livelihood asserts.

SAKTI is engaged by rural development and tribal welfare department to train barefoot land surveyors and in identifying tribal specific community uses in traditional customary boundary map.



When intellectuals Balagopal etc were emerging as spokes persons of human rights, Siva left the university to work for economic rights of tribes and free them from the fear of police, forest, and revenue and market forces (Hitharksha).

When academics Haragopal, Janardhna Reddy etc., joined Universities, Siva was busy in teaching the tribes about the felling rules in forest management, the minimum wages due to them and the land record to check land alienation and speed up land restoration by mobilizing thousands of tribes who withstood police harassment (Opinion of the Committee of Concerned Citizens over the above issue) by understanding the procedures to get the bail etc and also by taking pro active steps through invoking prevention of atrocities act against the land grabbers and officials conniving with them (Prevention of atrocities).

When creative writers, artists Varavararao, Gaddar etc have been writing on tribes, Siva collected tribal folklore, interpreted their knowledge for his doctoral thesis and his work is appraised by anthropologists as a contribution to





'culture, cognition and knowledge' (Contributed chapters "Evolution of V & VI Schedule" in PG Diploma Course of NIRD) (A.B University Telugu Chapter XI from MA Telugu Janapada Vignanam).

When the power of gun or the benevolence of officials Sankaran etc projected as solutions, Siva proved that the informed strength of community is the way for empowerment. When civil societies with one or two PILs take up advocacy at vertical level, SAKTI with much successful litigation is expanding horizontally in the field instilling confidence among the communities fighting for their rights. Many civil society groups and department of rural and tribal welfare depts. engaged SAKTI for training; their programmes are designed to implement govt. programmes as the recruitment of staff is freezed by govt. at lower levels.

When the civil society by and large, in the name of right based approach demanding for more enactments and allotment of more funds, SAKTI is committed in the ownership of means of production i.e. land, water, forest by the communities and associated bottom up 'growth' model instead of trickle down 'development' model "Enabling The Community To Gain Command Over The Administrative Process Is Empowerment - P.Sivaramakrishna".

While academics like Prof. Madav Gadgil were documenting the "Impact of industrialization on Uttara Kannada forest" (1989), Sakti inspired by the visit of Sri Chandi prasad butt, began to check the deforestation by educating the tribes on felling rules, filing PILs to stop plywood industry (1987-1995), mining (1993) and deforestation through securing felling orders in private forest (1990). Please see lokayan bulletin (1987) "Fighting for forest". Sakti is the first to invoke the amendment to FC act (1988) stipulating prior permission of MoEF to fell the natural forest.

While main stream society has been beating around the bush for the reasons of left wing extremism mistaking governance to politics, Sakti pointed the lapses in governance "Social action". While the champions of land reforms in administration claiming the credit for their leadership, Sakti forced govt. to distribute the lands records and take up title verification of encroachers in gramsabha (1997 - 2001). Supreme Court directed the AP State govt. to appoint an independent officer to enquire into the atrocities committed against the tribes during the land struggle.

When the implementation of RoFR is boils down to issue of titles to lands under cultivation and house sites, Sakti motivated Chenchu PVT to document their traditional knowledge on forest management and claim for bio-diversity rich area management. When Dr BD Sharma to Balagopal have been praising Samata Judgment, Sakti found that the Govt. order allowing state instrumentality APMDc is not issued following the procedures laid down in the V Schedule of the constitution and challenged the order. (Order in WP.No.1571/2006 with holding the agreements with JSWHL and others).

While the RoFR Act directs to take proactive approach of recognition, the rules prescribed to apply. Sakti pointed out this discrepancy in High Court of AP.





