

Interactive meeting held on 24<sup>th</sup> May 2013

1.	ದೊಡ್ಡ ಉಳ್ಳಾರ್ತಿ Dodda Ullarti	1	ಉಳ್ಳಾರ್ತಿ ಕಾವಲ್/Ullarti Kaval
		2	ಚಿಕ್ಕ ಉಳ್ಳಾರ್ತಿ/ Chikka Ullarti
		3	ದುರ್ಗಾವರ/ Durgavara
		4	ಕಾಲುವೇಹಳ್ಳಿ/ Kaluvehalli
		5	ಚನ್ನಗಾನಹಳ್ಳಿ/ Chenngaanahalli
		6	ಯಾದಲಗಟ್ಟಿ/Yadalagatti
2.	ಭರಮಸಾಗರ Bharamasagara	1	ಭರಮಸಾಗರ/Bharamasaagara
		2	ರಂಗವನಹಳ್ಳಿ/Rangavvanahalli

On 24<sup>th</sup> May 2013 the FFC proceeded to Dodda Ullarthi Village, wherein the villagers from different surrounding villages were gathered. The committee reached the place at 10.25.

Dodda Ullarthi Village:

- i) Smt. Nagamma, belonged to golla community and at present has about 100 sheep. They are dependent on this kaval for grazing the sheep and livelihood. The forest firewood is the basic fuel for their day to day cooking. Throughout the year they are dependent on these kaval areas. The grazing sheep depend on water available in the kaval area.
- ii) Smt. Indramma of Ullarti stated that, they were dependent on the money earned by selling the sheep and produce of agriculture. At present they had sold all the sheep because of lack of grazing land. They have about 6 cows and 2 ox. Fodder for these animals is procured only from the kaval. These animals depend on the kaval for grazing, drinking water etc. They also procure household construction material, fuel from these kavals in the early periods, but now they are not accessible to the area. The required sand was also procured from this. Now organisations say that they would be provided employment, but we are not educated enough to get jobs in these units. We are dependent on sheep grazing in the past. Presently we are unable to think for alternative for our livelihood. We have sold all the 100 sheep in 2008 as the kaval area is fenced. Now also we have no place for grazing the cows and ox.



iii) Sri. Sannathimmanna said, we had 200 sheep just 2-3 months back only we sold all of them. Now we have no grazing space rear sheep. We procured day to day fuel and prepared brooms from the kaval products from palm tree (Eechala Mara). Presently we are buying both of them by paying the market price. We are poor villagers and our women folk do not use gas for cooking and they are not aware of it. We have very hard times for meeting our fuel. We used to use many of the medicinal plants for various deceases, now we are forced to look other area for collecting firewood. If we go with our sheep into the area, they threaten us and give a police complaint and put us behind bar. This kaval land is like our mother now we are all orphans and nobody bothers to provide us any facilities. We have 2 people Mr. Eeranna and Mariyappa, who are local doctors and prepare the herbal medicine and used to provide us. Some of the useful medicines are Dodda Kaie which are normally provided for cows which are non-grazing due to ill health. Eechala Gedde is used for post natal care. Like that several other medicines were also prepared by these local veterinarians. The sheep rearing was specifically a source of income for us depending on the age of the sheep. We used to sell them for 200 to 3000 rupees. We are a family of 10 members and we were dependend on this resource.

Further the Karhalli road is blocked and the new road has increased the distance by 4 to 5 kilometers which is also very difficult to walk.

iv) Hanumantharaya, 62 years said sheep grazing is our ancestral practice and is the livelihood of our family. We are a family of 15 members. We have at present 10 acres of agricultural land and 15 cattle with us. In the earlier days cattle grazing was not a problem and there was plenty of kaval land for our use. We have 6 Amrit Mahal cattle and the rest are other breeds. During May and June there used to be plenty of fodder in the kaval and we used to graze our cattle for 3-4 months in this kaval area. Natural water which was available in the kaval was used by our grazing animals. Because of the boundary wall it has created problem for our livelihood. Some medicinal plants like ariulligedde used as medicine for our cattle. Jala, Atti Kaie, Nelagudde, Galiru, Dodda Mandara Chakke are of medicinal importance which are available in the kaval area and we never paid any feed for medicines or for the



doctor. We used to collect palm leaves and prepare mats for our family members and their requirement.

- v) Bankarappa said we are from dalit family and studied upto 8<sup>th</sup> standard and my education was forcibly stopped for grazing sheep. We are very poor and only depend on resource of sheep rearing. Now our livelihood has become very difficult because of the boundary wall, we are not able to get fuel, fodder and medicinal plants. Hence, we request to kindly provide us free access to the kaval and permit us to live peacefully.

Chikka Ullarti Village:

- i) Tippeshi said we had 30-40 goats and we used to use kaval for grazing them. But today when we go nearer to the boundary, organisations informed that we will forcibly put in the truck and throw us out of the village. Hence, I have sold all the sheep and goats just 2 months back. My life has become miserable. I have 5 female child and only 3 acres of land. One of the child is working in a nursing home and that is the only source of finance for the family.

The villagers have displayed few medicinal plants which are commonly used for these grazing animals. The local names of them are listed along with their use:

AdaviChande for stomach pain

Papachi Gida for normal situation of reduced intake

Amruta Balli which has several medicinal use both for animal and human deceases

Ekkada Kaie

Molehodike used commonly for wounds and skin diseases in grazing animals

- ii) Byyanna said we are by birth dependent on this kaval. We are a family of 5 members. We have sold all the sheep and cattle and presently working in Challakere for our livelihood. We had 30 sheep and all of were forced to be sold on distress sale because of non-availability of grazing land. We are now working as daily wagers and search for opportunities around Chitradurga, Koppala and Challakere area. We are paid rupees 200 per day.
- iii) Tippeswamy said we are shepherds having 200 sheep. Grazing was the only activity which we were involved and kaval was our livelihood. For the past 60 years I have



been using this kaval. In the absence of this, it is difficult to imagine living. The medicinal plants were made use for our sheep for various diseases to provide medicine for the grazing sheep in drought situation we have utilized many varieties of greens from the kaval area and it was our basic source of food. Some of the examples are Arave Soppu, Kare soppu, paggi Gida, Mogari balli, Kuggdile, Kulitigena Balli, Meke Muttada Balli, Bili huli Gida (this is used for preventing spread of poison in the blood). Now in the absence of these medicinal plants, non availability of water, grazing the sheep is difficult and uncomfortable. By chance if we are found very near to the boundary wall or inside their boundaries they beat the person, threaten them and they may go to even complaining in the police station. Now there is no grazing kavals and all are occupied by these agencies.

- iv) Basavaraj said I am basically a farmer and I have 4 Amrit Mahal Cattle and 15 Hallikar breeds and now because of water scarcity and now due to unavailability of Ullarti Kaval grazing land, there is no fodder hence it is very difficult to keep these cattle. Further, the kaval was almost like "amrut" for us. Now as these agencies have dug up deep bore wells the water levels in our bores have got reduced and dry. The animals also having the shock of non-availability of water for drinking and are suffering. The major problem is we are not permitted to get into the kaval for grazing or collecting mud, stone, day to day fuel or firewood or any product of this kaval area for our day to day life. Living in the area at present is very difficult.
- v) Timmappa said kaval was like our parents and now in the absence of it we feel that somebody may give poison to us and allow us to get killed rather than living a miserable life. I am a shepherd having 6 cattle and 54 sheep. I need the kaval for my animals to graze.
- vi) Tippleswamy said I am a shepherd and I have 300 sheep. When I went for grazing in the kaval with 2 boys, they have beaten me during the year 2011 and 2012. Till date more than 10 to 11 people have been beaten and threatened the sheep. These activities are happening daily and grazing of our animals has become very difficult. Hence, we are grazing them outside the compound or in agriculture lands which are yet to be sown. Once this area is under crop, we are not permitted graze these lands.



### Kaluve Halli

- i) Bhootayya said we belong to schedule caste and according to legislation there is a provision for SCST's to possess/own the kaval land for grazing purpose. We have also requested tashildar to provide this land for agriculture purpose. Now, this land is not accessible for grazing these dumb animals. During 2008, the administration people assured us to provide jobs for about 20,000 people in their units. We have seen more than 10,000 deer and several lakhs of birds like Indian National Bird peacock which was the beautiful bird of those days, now none are available. We the villagers always drill bores of 2.5 to 4 inches for our requirement of water to the depth of 200 to 300 feet. But these agencies with bigger drills dig up to 1000 feet depth and draw water making the village bore wells to fail at an early date. Recently these organizations bombed the area and we were shocked to know what type of activities they are taking up inside these areas. Further, all our shepherds have to sell their sheep and are in streets in search of livelihood. The secretary of the revenue department has also written several letters and over ruling this they have distributed this land to outsiders. We were grazing the animals like cattle, sheep, goats and collect milk and sell them to cities and this was our day to day livelihood activities. Once, these agencies lati charged the shepherds who tried to enter the area with their sheep. We are not very sure about the activities of BARC and we are worried about the damages that it would cause in the future. We don't have higher education to get job majority of us are 5<sup>th</sup> and 7<sup>th</sup> standard dropouts, maximum our education level is SSLC only. Now we need security for grazing sheep cows and hence we have come to this tribunal to express our grievances.
- ii) Sri Khadri Palayya said recently lot of our shepherd community has migrated to the different corners of the district along with their sheep in search of grazing land. The local administrative people are treating these villagers less than the grazing community of goats. We the dalits are very calm and quite people having very high belief in law and administration. This kaval land is our ancestral heritage and it is our right to use it for our grazing animals. We are not cowards and we would definitely protest against this. We are very badly in need of this kaval land for our grazing animals.



Further our bore wells are only 100 to 200 feet depth but now they have become useless due to poor monsoon for the past 3-4 years. The area around 40kms is under dry spell, water scarcity even for human population. Somehow to safeguard the interest of these shepherds community we believe in law and the law should protect our land we should get back this land. Presently we are getting the basic greens (Kasi Soppu) from Andra border and surviving presently.

#### Durgavara Village

- i) Ranganna, 55 years said since ages we are living by grazing the sheep by providing greens available from the kaval. We have lived with the kaval throughout their life both day and night. Once we get into the kaval, all of us used to feel and had a brethren feeling and stay in the kavals for grazing the animals even in summer and sometimes this exceeds more than a week or 15 days. In the present scenario, I was about to get out of the state to Andra region for grazing my sheep but my friends prevented me from moving out. We have been using this since the Mysore Maharaja's period, the breeds like Dilagga, Amrit Mahal are very famous in the state and we were the custodians of these prestigious breeds. But today the situation is not in favor of us hence one day or the other we are going to protest on this issue.
- ii) Chennamma said while grazing the sheep my daughter was beaten by 4-5 people but we were totally dependent on kaval products like fuel, fruits and other valuable items. We have 300 sheep 10 buffalos but there is no fodder for them or grazing land available for them. The life has become very miserable. We are afraid that if I permit my daughter she might be beaten once again. With 300 sheep without fodder and grazing land we are in a helpless situation and we are facing lot of difficulties.

#### Chikka Ullarti Village

- i) Kyasamma said I have 8 buffalos of which 5 of them are dead and we have 100 sheep without fodder and grazing land. When we went for Ullarti Kaval Area in search of broomsticks they prevented our entry and sent us out. The life has become very hard and difficult to survive in the absence of Kaval land.

#### Durgavara

- i) Rangappa said I have 100 sheep and 2 cows which we have sold recently. Though there was famine for the past 10 years we were surviving because of the kaval lands.



Now the DRDO, IISc and other units have occupied the space and prevented our entry. Animals like birds, cows, sheep and goats are our friends and they are in the human society since ages. Hence make provision for all of us to survive. Please don't kill us and make them survive along with us for the betterment of the biosphere. I am a MA graduate and presently I have come back to stay with parents to rear these grazing animals. I have 11 acres of land and there is no water except grazing sheep.

#### Yadalagatte

- i) Ramanna said we belong to dalit group, we worship in Boredevara temple. We are using this temple since 75 years and grazing our sheep, buffalos, oxen in the kaval land even under extreme dry conditions. We used to get goshala facility and make our grazing animal survive.

#### Dodda Ullarti Village

- i) Tippeswamy said I had 200 Amrit Mahal cattle of which 150 of them were sold for our survival.

#### Chennagana Halli

- i) Reddahalli Veeranna said I have explored this Amrit Mahal kaval area throughout my life and I don't find a place in the kaval where I have not slept. I had 15 Amrit Mahal cattle, 8 oxen, 6 cows. We used to graze these animals during the day. Prepare our food in the kaval with the fuel available in it. We used to sleep in the kaval alone or with others if available. But today I don't have any cows and it is difficult to graze any animals and this is due to non-availability of grazing lands to any of these shepherds in the area.

Around the kaval land there were various treasures which we used often and survived. Today it is not for us and I request assistant Commissioner, DC, Tashildars to make this kaval available. Till date they have not given any circular or notices or instructions to any of the villagers but trying to push us out from the kaval lands.

- ii) Kavala Chikayya alias Dasappa said our family is kavalgara family, we have protected the kaval for the past 75 years right from our grandfather Krishanyya. This is our property and we have right on that. Please make us to survive on this land. This is originally the property of animal husbandry where it is used for grazing.



iii) Thimma Reddy said kaval was used for grazing sheep and other dairy animals for obtaining products like milk, mutton etc. This ullarti kaval has made fame and name in respect of wool, meat, milk, groundnut etc. the grazing now has restricted to uncultivated lands surrounding the kaval area, but, once the groundnut crop starts, we cannot graze our animals in these lands. Animal Husbandry is the major activities in Challakere taluk of Chitradurga. This has to continue for retaining our branded blanket, sheep, wool and these are our basic requirements for each and every person.

Why the government did not inform the villagers about handing over this land to tother agencies. They are giving an option between kaval and factory job. Even the MLA is aware of the situation and he should start fighting for retaining the kaval. People are using the sheep products like FYM, milk, blanket, which are actually traded even internationally. But, today they are forcing us to quit the kaval and refrain from animal husbandry activities. We are not getting out of this place, we will fight for our right along with our co villagers.

#### Yadalagatti

- i) Shantamma said I have 100 sheep, 4 buffalo and we are dependent on the kaval land for our grazing activities. We are used to make use of the medicinal plants for various diseases. Now in the summer we are not getting grazing land and medicinal plants. This is the status of every farmer.

#### Yadalagatte Gudihalli

- i) Obayya said our village is cluster of empty hamlets and we are all sheep rearers and we are always in need of goshalas. In the kaval land we used to graze these sheep, goats etc. by bending the tall trees to facilitate feeding on leaves by our grazing animals. Today we have been denied access to it.

#### Dodda Ullarti Village

- i) Nagaraj said I belong to schedule caste and I live in Dodda Ullarti. There used to be plenty of palm trees (Eechala Mara) where the toddy we use from these trees was good and we were healthy. We never visited any hospitals because we used this toddy from the kaval lands. If the land is not available for grazing of animals the people of area will become restless and may start attacking the government. The



palm leaves were also used for preparing brooms, baskets and from the sales we used to get our livelihood. Amrit Mahal kaval existed since the period of Tippu Sultan. We were the beneficiaries and we used this till date.

- ii) Obayyanayaka said I am a kavalgara and this was our job since generation. The kaval was used for the past 30 years. There used to be 12,000 government cattle and now because of lack of kaval we don't know the numbers. During the monsoon these kaval cattle were looked after by me and my parents. The 30,000 cattle were rearing in these kavals for 3 months. After grazing the other fodders were made use by villagers for grazing purpose. The left over fodders were also given to these village animals. Till 31<sup>st</sup> March 1999, the kaval land was 20,000 acres.

Even during poor monsoon, these cattle were grazed and their products like milk, butter and curds were sold and our livelihood was very happy. We are dalits and we have to be protected as per government norms. The land has been presently distributed to various agencies without conducting gramasabha or taking the opinion of the villagers. Hence, it has to be protected.

There used to be a society of kavalgaras, each of the kavalgaras were given 5 acres of land for their livelihood. We used to collect various fruits and fodder from the kaval. Plenty of male calves were allowed to graze as they were Dana-God's Cattle. There were 75,000 Devara Danas or gods cattle and 12,000 acres of grazing land at the rate of 100 per acre.

- iii) Rajanna said my father was preparing palm stick baskets, mats and brooms which were used by all of us. But the DC in the area has given wrong information by providing low number of cattle in statistics. The cattle herds were many and there used to be trespassing incidents which was settled in their Panchayat area. Today, without a intimation to panchayat, the land has been handed over to the agencies.

#### Chikkanayakana Halli

- i) Ravi Kumar said I am 42 years now. During my childhood period I used to graze the Amrit Mahal cattle in the kaval area, during which we used to see plenty of birds and other animals crossing the area. We belong to dalit (SCST group) and 96-95% of us were dependent on grazing of Amrit Mahal Kaval cattle. That was our life in those days. The kaval should be retained and made accessible to our community. I have 3-



5 acres of land. It is very difficult to get the farm yard manure for this piece of land which is inevitable for the basic agriculture. I request all the dalits to join hands in safeguarding the kaval land.

- ii) Malleshappa said I used to avail goshalas in the past and during grazing period we used to stay many nights in the kaval by looking after my sheep, goats and cattle. Presently, we have handed over all our sheep, goats, cattle to other people who are our relatives. Animal husbandry once a good profession has become enemy to the villagers.

My father used to tan the skin for which a plant called as Gubbachi Gida was used in the tanning process. This is more effective. The farmers/villagers know several uses of these kaval plants. The atomic energy station of BARC is a chemical processing unit which has got innumerable effects on human beings. The atomic energy station has acquired the land and dug up bore wells and various pits of 1000 to 1500 feet in which the scrap mateila is dumped. This when leaked creates lot of hazards, diseases to human being which we cannot imagine now. We know that fluoride content in the past created chicken gunya disease. Compared to that there appears to be much more dangers in the future for the populace who are dwelling near this. These stations must be away from dwelling places at least 200 to 250 kilometers. Please don't make us drink poison and result in mass suicides.

- iii) Villllkatte Malleshappa said the Supreme Court's order has been neglected. The Government has several act protecting the Daliths but here it has been neglected. We with our MLA will fight on these issues MLA has given already the information to all. Daliths in the country should not be troubled as per Law. Same thing happened at Gudderi Kaval and High court order has protected the Kaval land. This land has been given to us during the Mysore Maharajas period. Amrit Mahal Kaval should be used by all this was the grazing land of our cattle and we used to collect several Medicinal plants from this Kaval. I have 100 acre of land but no land for the cattle to graze. There should have been a GRAMASABHA conducted before the allotments this has not been conducted. I want justice from the court. The FFC has come to take all our feelings on record. We were producing the woolen blanket and this was our livelihood in the past. I have seen wild bores, /pig. Peacock, Deer,



moving in this land, but now they are not seen in the kaval land. This might have happened because of the Bombing in the area. I have submitted one representation in this regard. I have submitted the Panchayat resolution also. Sree Shakthi association letter also given today. Few are signed by villagers and several letters were given.

The kaval land is of our community given for grazing the cattle. We have collected variety of forest fruits and medicinal plants for our use. This land has been used from generations. The temple was used from the generation period. The road to that has been blocked. Boredevara Gudi.

#### Baramasagara

- i) E Nagarajappa said he is a Member of panchayath. Surrounding our village several cattle's were grazing on the available land in the past. Now they have fenced with the wall preventing us to reach the spots. This has created the problem. This has to be protested by all of us. I request you kindly to restore it in the same old position.
- ii) Jayarama said we need the kaval land during rainy season for grazing our cattle as we cannot graze them in agricultural lands. I have 150 sheep we use to prune the trees and feed the sheep in kaval land. Now we cannot use it if we go in to the kaval land they attack us and fight with us. We sell the sheep and live on this income every year I sell 50 sheep. During the regime of Sheep breeding center also we had no problems The 5 acres land was allowed for grazing our sheep in the area. We have given a representation in the panchayath . This activity has been continuing since ages. The Kaluve Hally road was open to all of us now it is closed for our movement. There were several animals like Deer, peacocks in the area they have to be retained. These animals number has been reduced since 2008. These birds used to eat the pests in the agricultural lands there by the diseases were less. Medicines was not required then, but now all it has to be purchased and used.
- iii) Shankarappa said the existed kaval is now fenced with barbed wires. 200 sheep's which I have, can no way enter this land. There is no fodder outside to graze them. We have 10 villages around this and all are migrating to the areas where the fodder



is available for them to graze. All of us have been threatened. Now I have only 5 cows, no Amrit Mahal breeds. The number is reducing.

- iv) Somashekara said Kaluvehally is 3 km from our old road and now the distance has increased to 8KM by new road. Pawagada distance has increased to 12 km and We are now not going to the Kaval but others use the road. We cannot go to Kaluvehally agricultural lands.
- v) B M Paiah said I have only three acres of agricultural lands. It has become difficult to graze the 50 sheep 4 local cows, 2 halliker cattle of mine. We used to collect firewood and graze them in the kaval area. Medicinal plants were also used from this kaval. Maramma Temple god was to be taken to Gange kola during the festival through the footpath. Now all of it is stopped. During Shravana months there used to be 9 days JATRA in this area. They use the pit from where even today we can get water. There is a fountain in the pit which is alive even today.
- vi) Jayanna said we had 30-40 cows and were sold two months back only. Now I have 15 of them which have been left with my friends who have facility of water and grazing land for them. Most of the farmers have sold them under distress sale due to lack of fodder and the grazing lands. As we cannot enter in to these kaval lands and if tried there will be fights about this. We use to get mud from the kaval for building construction, a climber called ELEBALLY which was used by us. Even plantation lands were filled with this soil in the past. Now mud, fuel, wood cannot be taken from this land as we use to get it in the past. Wood for agricultural works like ploughs and their connecting wood were got from the kaval lands. We use to sell milk, butter and buttermilk in the village areas and get money. Now all these resources have been blocked. We used to supply 25l of milk to the Dairy. Now we don't have cattle. Only 1.5 acre land we grow Ragi in it. The Rangavvana Halla is the only source of water for us to take the animals for watering.
- iv) Nagaraja said I had 200 sheep and now we cannot give them water from the gokatte and hence I have sold them. In the recent years even the gokatte water is poisoned and 90 grazing animals have died.

Mugamallamma temple is also now fenced which was inside the kaval. We cannot go to the temple which was by the side of bilva tree. I have 1 acre of



agriculture land and I had to get my day to day earnings for my living. I have a family member of 6 and presently 100 sheep are with me. We have to sell these sheep and live in this village. Many a times, medicines are not available in the hospitals and there is no insurance on these sheep. Even to cut the wool from the sheep we have to pay 20 per sheep. He takes away the wool and the money.

#### Rangavvanahalli

- i) Marappa said sheep are grazed in the kaval land and now we cannot use that land due to obstructions. The kaval land is allotted to few farmers and gradually reducing. Presently there is no grazing land or the kaval area for us. Even for water the gokatte was not accessible which had sufficient water even during summer. We don't have a direct road to Challakere and we cannot go to Boredevaru Temple. Agriculture is a problem because of poor monsoon.
- ii) Bheemanna said we have to move out of this place to the neighboring villages in search of space for grazing in the present times. Hence the kaval to be retained as it was for grazing animal.
- iii) Chandranna said grazing sheep on the agriculture land continuously is not possible except summer. We have to go 1 to 12 kilometers in search of water for the animals. The obstruction to gokatte has made grazing impossible as there is no grazing land and even water facilities. Amrit Mahal cattle and sheep were grazing in the range of 1 to 5 kilometers in the kaval. Morning we used to allow them to graze and evening some of our friends would tell us whereabouts of our cattle and we used to drive them back home. At present I have 30 sheep and 5 cattle. Even to graze them now it is not possible and we cannot afford fodder and there is no financial from any other source.
- iv) Guramma said in the absence of gokatte we cannot provide water to these sheep and there is no alternate source. This gokatte was the only source of water till the beginning of the next year (Ugadi) for the animals and also for our daily use. There is no water in our agriculture land for this use. Till date we have no incidence of threatening or beating our people in the area. If the kaval is open to us it is sufficient otherwise we cannot make our living comfortable.



- v) Sannappa said though we have been allotted some portion of the kaval land for our agriculture purpose by which we are totally dependent. We also need the gomala or the kaval lands. Every year they create goshalas which is also very much needed during summer.
- vi) Bheemanna who spoke in telugu expresses that now Kaval land is not accessible for grazing by sheep, goat and cattle. As a result they are finding difficulty in maintaining them.



**Interactive meeting held on 25<sup>th</sup> May 2013**

1.	ನಾಯಕನಹಟ್ಟಿ Nayakanahatti	1	ನಲಗೇತನಹಟ್ಟಿ/Nalagetanahatti
		2	ಸರ್ಜವ್ವನಹಳ್ಳಿ/Sarjavvanahalli
		3	ರಮದುರ್ಗ/Ramadurga
		4	ಮನಮೈನಹಟ್ಟಿ/Manamynahatti
		5	ಓಬಯ್ಯನಹಟ್ಟಿ/Obayyanahatti
		6	ಗಜ್ಜುಗಾನಹಳ್ಳಿ/Gajjugaanahalli
		7	ತಿಮ್ಮಪ್ಪಯ್ಯನಹಳ್ಳಿ/Thimmappayyanahalli
		8	ಎನ್. ದೇವರಹಳ್ಳಿ/N Devarahalli
		9	ಎನ್. ಗೌರೀಪುರ/N Gowripura
		10	ಖುದಾಪುರ/Khudapura
		11	ಕಾಟವ್ವನಹಳ್ಳಿ/Kaatavvanahalli
		12	ನಾಯಕನಹಟ್ಟಿ/Nayakanahatti
2.	ನೇರಲಗುಂಟೆ	1	ಕಾರ್ತಿಕೇನಹಟ್ಟಿ/Kaartikenahatti
		2	ವರವು/Varavu
		3	ವರವು ಕಾವಲ್/Varavu Kaval
		4	ವೀರದಿಮ್ಮನಹಳ್ಳಿ/Veeradimmanahalli
		5	ನನ್ನಿವಾಳ/Nannivaala
		6	ಗೊರ್ಲಕಟ್ಟಿ/Gorlakatti
		7	ಖುದಾಪುರ ಕುರಿಫಾರಂ/Khudapura Sheepfarm
		8	ನೇರಲಗುಂಟೆ/Nealagunte

Nalagetana Hatti Village

- i) Kavalu Obalayya informed that he has sold all sheep and retained few Amrit Mahal cattle. Recently few of them have died and very few are there with him. 6 months we used to graze the sheep in the kaval area in a year but now it is very difficult to graze the sheep in this kaval. The depth of the bore well in these kaval area are more than 1000 feet and this has made the villagers to suffer as there is no water in village bore wells. If the kaval is made free the villagers can make use of them and it will be helpful.
- ii) Borayyiah said I have been using this kaval area for grazing and one case is documented my brother is involved in the case. Though this kaval area is ours



these intruders are creating problems to us. These sorts of problems are repeated very frequently. The Subinspector of the area is beating us and we are not able to graze our animals in the kaval inside the boundaries. If it is so, how did they allow us to graze in the kaval for these many days. We are a family of totally 8 members, 3 male and 5 females; I have 200 sheep 10 cows and 10 goats. There are no Amrit Mahal cattle with us.

#### Ullarti Kaval Village

- i) Lingaraju said I have 50 cows and I used to graze these animals in the kaval land and we were having very smooth life. But now they are not allowing us to use this kaval area during monsoon period. We used to procure stones, sand, mud for plastering and also for preparation of earthen pots. Now even these basic needs are prevented by the protected walls and we cannot make use of the kaval for these purpose. Earlier even the firewood which were collected from the kaval were sold by us and with this we used to make our living. All these facilities in addition to basic medicinal plants are not made available to us.
- ii) Channagabraiah said I had 100 cattle in the past and now it has come to 10 only because of non-accessibility of the grazing land. This is the situation with all the villagers.

#### Channabasavana Hatti

- i) Sanna Boraiah said since 50 years we have been enjoying these kaval areas for the use of grazing, collection of fruits and selling them in the urban belts. Now we have no resources and even labour jobs are not available. Kaval is non-accessible. We are not provided with government lands (Bageru Jaminu). The police are not cooperating and demanding evidence when these guarded people beat us in the vicinity of the fenced area. Sheep and cattle are very difficult to be nourished in the absence of grazing land.

#### Bosidevara Hatti

- i) Boraiah said this problem of preventing us from grazing land has become very serious since 2 years. We used to graze our cattle in the kaval area in the post monsoon period. Now we cannot do this in the kaval areas. There are plenty of biodiversity in terms of plants which used to provide fruits and animals which were with us during the grazing period. Majority of the medicinal plants which were available in the kaval area were used by us for treating sheep, goats and



water level has reduced and it is becoming barren land. This has created problem to the villagers. There is a temple which belongs to shepherd community which was worshipped during harvest season and this ritual was of about 3 days. Now we cannot access the temple and this ritual has been stopped. Sometimes we used to bury our elders in this land now which is also not possible.

iii) Pragandaiah said since my ancestral period we are dependent on sheep grazing for our income. We had purchased 300-400 sheep and all the family members were involved in grazing them. Our women folk are very courageous and capable of moving in the forest. Every piece of land is known to them. Each one of them used to graze 100-150 sheep in the past. Now due to non-accessibility were under trouble. The fencing has prevented our entry we have no place after the monsoon to graze our sheep. The women folk were collecting fuel or firewood from the kaval and sell milk ghee butter and curds to the urban belt and earn their livelihood. Now they have been put into problematic situation. This has created unrest among the community.

iv) Beeramma said during the sheep breeding unit of animal husbandry we used to earn our wages by planting nurseries now we don't get this job also. During our visit to these farm land we used to collect broomsticks for broom preparation. Karehannu, Kavalehannu as fruits for feeding us. This was the major source of food in these periods. Now, we have no food to eat and we are unable to get them from the kaval area. The occupants of the land are bombing the area. We are not having peace of mind even to worship the temple and collect the wild fruits like Hatti hannu. Before handing over the land the villagers were not intimated through grama sabha or any other public meetings. They have not taken the opinions of the villagers before handing over the lands. The Ajjayana Gudi is the only temple which has very high percentage of devotees which is also blocked today.

#### Manamanahatti

i) Rytanna said it has become very difficult for people like us who has become landless for grazing the sheep. Kindly get this land released. We are villagers; we have often dependent on the forest product like Kavale Hannu, Soppu and firewood. We have stayed in this kaval several nights on the occasion of grazing our sheep in various seasons.



#### Maripalahatti/Jabbainahatti

- i) Thippaiah said the kaval land of 8000 acres has been handed over to various agencies and there is no land for grazing the animals. I don't know how to talk about this issue, we don't have people to fight on this issue. The land has been sold before taking any consultation. People are not well informed about this earlier. We are from dalit groups. Ullarti kaval was our life. The handing over of the land is illegal and we cannot lose this land. In 1973, the land has been declared as dalit's and it is our right to possess it. In 2006 also the land is given for grazing of animals. Now we have lost our culture and the 60 villages around the place have lost its ethnic and religious background. Scientifically it is not correct. The development has not been informed to us. Now this place is not having drinking water and underground water level has decreased and the animals and birds has migrated and there is no grass land and these are all due to handing over of this land to central agencies. Hence, kindly promise us to save this land.

#### Gajjiganahatti

- i) Tippleswamy said we have 33 villages around this including Naganahalli. We are all hurt by this attitude and are not having any grazing land.

#### Thimmappana Halli

- i) Tippleswamy said this area is dry belt with poor monsoon and in the famine period also we used to graze the sheep based on available greens from the trees. Today all this has vanished and there are difficulties. This land would have been allotted some other place. This area is full of poor people. Around 50% of these dwellers are shepherds. Now, we have been prevented from getting into the kaval land if we enter they will punish. Why this sort of a punishment for us. We people have not changed but the area has changed. Kindly vacate them from this. There would have been village level meetings and people would haven't informed about this. Suddenly with all our illiterate mass how we will be able to get placements in these firms.

#### N Devarahalli

- i) G Mallikarjuna said if they create some ponds or reservoirs we can live along with our sheep. We can graze the animals, prepare woollen blankets and live on this resource. Now, we are not ready to have dumb and deaf children, physically



handicapped progenies. We have heard that these radiation effects will gradually kill us. Lingarageshwara temple is also occupied it has created problems to their devotees. Ajjaiahana Gudi approach road is blocked and we cannot enter and worship. This is a golden land, kindly relive and get it freed.

- ii) N Rajanna said we used to get lot of firewood and our parents used to provide us good bath after the grazing work is completed and we come back home. Now, after selling our sheep we have going in search of jobs in urban areas either for loading the lorry or for such other labour oriented works. We had earlier 22 cows now we are left with none.

#### Gowripura

- i) B C Shivanandaiah said I had 33 cows, several sheep which were grazing in Amrit Mahal Kaval lands. We used to sell milk and that was our livelihood. After the DRDO's arrival we have left with 3 cows for that also we have no grazing land for this. We used to make use of this kaval land for 3 months after monsoon for grazing our animals. Now we don't have any sheep and fuel from forest, nothing is supporting us. Without this there is no life. Before handing over the land they would have collected opinion of public and would have decided taking into consideration the villager's views. Now, it is of no use to collect information and solve the problem. During that period when we had this sheep breeding centre, we used to have plenty of daily wage labour opportunities. We have worked for even 3 rupees a day labour charge and off late we have nothing to do now. The sheep breeding centre not only preserved local breeds but even the exotic varieties of the sheep were reared and distributed to the villagers. Hence, get the land released to us.

#### Kudhapura

- i) Papanna said I am narrating here the pathetic life of our villagers. The used to be 10,000 acres of thick forest with beautiful national bird like peacock, deer and other animals. We were very fond of them and we used to think it is all our property. Before handing over the land they could have taken the statement of the villagers and discuss with the villagers. Since the history of this land 1000s of years we the dalit group who are 80 per cent in this village were not informed about this partition of the land. People used to rear 10-15 thousands of sheep and with that earning we have conducted several marriages. This land belongs to



Maharaja of Mysore, it is reserved for the dalits. 60,000 acres of land is still there in Karnataka under Amrit Mahal Kaval. But this kaval has to be saved. Based on this land there are cattle, sheep, goats which are dependent on grazing and people had the history of livelihood earning in this on grazing. Now after selling this land people have started moving out to other places in search of grazing land. We have protected this earlier. We have conducted rallies in Bangalore but nothing happened. Now among the naturalist we have joined hands and trying to retain this land. Now it has become difficult we are not getting firewood or any wood for house construction soil and stone blocks nothing is available from the forest now. This was available in the past now we poor people to be provided justice. Kindly inform the facts and get us the land retained. We request the injustice to be avoided.

- ii) Basavanayaka said our kaval is surrounded by 30 to 40 villages and all these villages were using this particular land from generation and this land belongs to our village. Elderly people in the past used to use this for grazing their animals. This land has been handed over to others by the earlier MLA and the government. Now the new companies are dangerous and we have to live with them with fear. This DRDO must be far away from this village and this is dangerous for our future generation. The future damages will be that the children will be dwarf and the bombs are quite often exploded here and these bombs will be dangerous and spoils our forest and this will totally be eradicated hence I request to kindly save our Amrit Mahal kaval.

#### Gowripura

- i) This village belongs to Nayakanahatti hobli. The entire area of Nayakanahatti Hobli and injustice is done to all the villagers by handing over this land to others. The main points are 1) all the villagers are illiterates, they cannot understand the present consequences though the present MLA tried to explain this incidence earlier, no villagers came to support this. 2) Development is most important and orders have been issued for such sort of a development in 2008 inspite of the common calls, no body united to fight for this cancellation. The efforts are totally failed because of this we are now sitting here to listen to our problems. 3) Resources should be made to unite and we should all live in the common land and the land should be saved for which we have to fight. 4) This work would



have been done earlier but uniting all of them to save our resources support did not realised. We are struggling hard to safeguard and to save this kaval land. We need healthy air for which we need the rich forest and need to develop forest.

#### Kudhapura

- i) Suresh H said Amrit Mahal kaval has become barren and hence we have to move our sheep from here to Cubbon Park for grazing. We don't have grazing land in the nearest area. We were rearing sheep and collecting its manure and we used to sell them and make our living. Today I have left with 2 oxen and 2 acres of agriculture land. These are very important for me. I cannot go back to sheep rearing because of non-availability of grazing land.

#### Kudhapura Tanda

- i) Half a kilometre from Kudhapura village. The sheep farm village has been handed over to other companies and there is no land for graze our sheep and to stay in the area. Once we move into this land we use to graze in this land for many days staying in there, sleeping in there and cooking with the available fuel. Today we have the land covered with tall walls, kindly help us to save the Kaval land. In addition to this we used to collect lime stone from the land and we used to sell this lime after burning. This was our livelihood from ages and the source of limestone was from the kaval land. Government has done injustice. The earlier members of the government has also done the same.

#### Kudhapura, Chawlikere

- i) Bassamma said we used to collect Ale Soppu and available fuel and we used to feed our children with this leaves and we survived. Today we are unable to get even this. We cannot rear any sheep presently. In the past we used to rear sheep and 50 of them were sold for arranging the marriage of my daughter. Even for my sons marriage we sold the sheep and conducted. This was the main source of income. Kindly protect our sheep, cow and other rearing animals by saving Amrit Mahal Kaval land. We will also survive if the kaval is saved.

#### Kaatonahalli, Naganahatti

- i) B Basanna said the land was not given to anybody in the past but today it has been given to an atomic unit which are creating problems to all of us. If they explode the bombs the progeny of our generation will be limb, deaf and blind



with various types of diseases and people will also get various types of diseases. Hence the kaval may be saved for our livelihood.

- ii) Dasara Boriah said We are poor and uneducated people I have a family with 7 females and 1 male education is difficult all of us are involved in grazing sheep. I have got sand from kaval land Brooms, Alesoppu, was our lifesaving food. Based on these sales I have educated all of my children we have 5-6 sheep and have 2 acres of land. My daughter is married to Bangalore and has requested to get Alesoppu and Hunse soppu. I have to tell Alesoppu is not available now. The 4 acres land was occupied by us 15 years back and they released the land from me. But now the land is sold to others. Kindly release this land.
- iii) Thippeswamy, MLA said The kaval land is of 100 years of history and belongs to the rajas period. The Amrit Mahal Cattle, sheep were reared by us and the kaval was reserved for this purpose only. We are from poor families from the Budakattu janaga and according to the constitution the land should be provided. Anikanahally kaval has several memories of Budakattu janaga. Ajjayyana temple cannot be approached due to lack of connecting road. People cannot worship the temple People use to go and serve food for the elders of the family at that place. We had seen Cheetahs, peacocks, Deer wild pigs in this land then. These animals use to feed on groundnuts crop in the field. The land would have given to them in consultation with the people.

The villagers use to eat Alesoppu and live in famine. Bare hannu was collected and sold to for money. Mushrooms were also collected and sold. This land was like forest treasure laxmy and like mother. If we lose this land it is a great loss to us. The agencies has dug bore well to the depth of 1000 to 1500 feet and the villagers bore wells have become dry now. They don't have water to survive. The explosion of a bomb has disturbed the water connectivity in the underground water. All these villagers are only poor and have 2-4 acres of land only. This is the basis of their life there is not much facilities to educate them. Earlier people used to collect firewood and now that is not available. During my childhood, we used to see snake and scorpions in the Amrit Mahal Kaval also. We used to stay with them, graze our animals and spend many nights. Now, all of us have to get out of the place in search of grazing land. Now I am consoling them.



The FFC may help all of us and if we are fighting we have to fight very calm and peacefully. Totally 9,273 acres has been given to other agencies. This kaval land is the biggest piece of land and has been used by all the surrounding villages and hence I request on behalf of all the farmers through a representation to retain the land in its original status.

#### Neralagunte

- i) Nehamallesha said I am staying here since 30 years. We have lived on feeding Ale Soppu many days during dry spells and we are the sheep grazers and live on the earning. We have lived through use of Ayurvedic procedures and we are existing here since ages. Presently the land has been given to an outsider. They have been assured to provide vacancies to the villagers which are not the real truth. We are not having any land, any house in these villages. We have been staying here only on grazing our sheep.
- ii) K Tippeswamy said things have changed drastically. We are unable to get the day to day firewood fodder, healthy wind which was used by us in the past. We have protested this earlier also and we would continue to protest in future also. There is no irrigation in this area. Living here is very difficult but we have no other option. Air pollution is increasing day by day and we are the scape goats.
- iii) Rajanna said Amrit Mahal kaval is provided by the then Maharaja of Mysore for grazing the sheep. We used to collect lot of agricultural material from the existed forest during 1972 and 1973. There was an Australian by name Samson in the sheep breeding centre who used to permit us to graze our cattle in the grassland. This facility was provided by them so that all the villagers used to let our cattle inside this area for grazing as we had no other grazing land and had no other things to do or no other jobs to attend. Now, the things have changed and land has been handed over to outside and we are helpless.
- iv) Chenappa said I am a member of wool board during 1996-97 and I became the director in the same unit. I am a graduate during 1975 and had 400-500 sheep. The main objective was to collect the wool and to weave blankets which were famous in the district in those days. I have improved the status of blanket weavers and fought for the improvement of sheep. The improvements of the wool board and MLA have also helped us. During winter, everyone was using these blankets and we had sufficient place to graze the sheep. The wool board



weaver's cooperative society was created and the improved breeds of Australian sheep were introduced when we had good fodder and place to graze. The Australians stayed here, trained us, provided sufficient knowledge on sheep rearing and the board has been upgraded into corporation. Even the director of the sheep board was not aware of certain facts of sheep rearing.

Now the situation is different. The government has not collected opinions from the shepherds or the villagers and handed over the existed land of kaval to the new agencies. We don't have any grazing land left out. It was proposed to raise the number of sheep to 10,000 in this sheep breeding farm and several cooperative societies under the guidance of Ex-Deputy Chief Minister Shiddharamiah had come forward to support the task. Each person was provided subsidy up to 5,000 rupees out of rupees 20,000 as loan. Now, all of these sheep rearers are debtors. Sheep was reared for its wool, meat, manure and other milk products. There was a great demand for it. The wool was purchased by paying money to the shepherds on individual sheep basis and there used to be a good gain from this. Once you use the sheep manure to the land you need not have to enrich the land for another 2 years. There are incidences where the coffee planters of Chikkamagalur used to come and buy the sheep manure. Now, the use of chemical fertilizers has extensively practiced and the demand reduced. The milk and its products like butter, ghee, curds and buttermilk were extensively used and this had a disease resistant strength in them. Health of all these villagers was very good and they were very strong and could attend to hard work. The new units of proposed organizations can come up elsewhere but not here. The woollen blankets of Challakere were used even in the defence for protecting them under extreme cold conditions. This had an additional use in preserving weapons. This is fire resistant, used for honouring people, used to protect from rain and used in the agriculture industry for the labour group.

#### Yeramanchanayakana Halli

- i) Boriah said our major occupation is grazing the sheep. We had 1000 sheep and few cows and this is the livelihood of us. Now, the lakes and the tank bunds are all damaged. There is no water in them. Earlier once these water bunds overflows we had plenty of water for all our activities.



- ii) Kavala Boriah said the present condition is very irritating and suffering. If we enter the kaval area we have to land up in police station. I had 500 sheep and sold 200 of them for my livelihood. Kindly return this land to us.
- iii) Chennappa said I used to rear 100 sheep as a basic occupation of my life and for my family livelihood. We used to collect the wild fruits and other edible materials and get firewood from this kaval. Now our cows don't have fodder and the sheep are unable to enter the kaval area and the life has become a misery.

Karthikena Hatti, Bheemanakere

- i) Thimaiah said injustice has been done, there is no grazing land for sheep and no alternatives for this. Cows and goats are not having basic grazing land and kindly provide us back the grazing land.

Batthoyanahatti

- i) Jevuthippeswamy said in the absence of food we used Kavale, Kare fruits and lived in the forest