
UNIT 3 HUNTING AND GATHERING

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3.0 OBJECTIVES

After having read this Unit, you will be able to:

- have an in-depth understanding of the hunting and gathering tribes of India;
- be acquainted with all aspects of life of the hunting and gathering tribes of India with specific and detailed examples; and
- understand the present status of the hunting and gathering tribes of India.

3.1 INTRODUCTION

We have had a glimpse of the hunting and gathering tribes of India in the preceding unit (Course 4-Block 2 Unit 2). In this Unit we will deal with the Hunting and Gathering tribes of India in further detail.

Structurally this Unit is divided into two main sections. The first section of the unit begins with a short introduction about the hunting and gathering tribes of India followed by specific details of the hunting and gathering tribes and their way of life.

In the second section of this Unit we have discussed the present status of the hunting and gathering tribes of India.

As you go through the unit, you obtain a glimpse of those Indian tribes which follow the oldest subsistence patterns and related ways of life.

3.2 THE HUNTING AND GATHERING TRIBES OF INDIA: THEIR TYPOLOGY

Since the advent of mankind, human beings have relied on hunting and gathering for their survival. Until a few thousand years ago, human societies followed this pattern of subsistence. Today, only a handful of communities around the globe such as the Eskimos, the Aranda of the Central Australian desert and the San of the Kalahari Desert follow this pattern of subsistence. A few others follow it as a secondary pattern of subsistence.

The principal economic strategy of hunter-gatherer or forager tribes consists of hunting, fishing, gathering or collecting. They have little or no regular access to cultivable land. Since the foods foraged are unevenly distributed over wide areas, mobility of varying degrees is required.

The forest, rivers and the sea are the main sources of food for these tribes. They subsist on wild roots, fruit and other palatable items found in the forests and aquatic life from water sources. As these communities exercise little or no control over the vegetation and animals on which they survive, they have to adapt themselves to seasonal and annual fluctuations in resources. The technology that they use is primitive and limited though often indigenous and innovative as they have to find solutions to problems of hunting and foraging food in difficult environments.

Hunting-gathering tribes lead a nomadic or semi-nomadic life. They move in small groups, living in the outdoors during hunting expeditions, in leaf shelters or under overhanging rocks. When they settle down in an area (which affords them a plentiful supply of food), they live as a small community and in thatched huts. For example, the Challa Yanadis build dome-shaped huts out of casuarinas branches and thatch them with Palmyra leaves. These huts are light enough to be carried and replaced as they move around in search of food during the lean season.

Implements

The hunting-gathering/ foraging tribes use indigenous implements like digging sticks, knives, traps and various baskets to collect food. Here are a few examples of implements used by different tribes.

The principal hunting and gathering implements used by the Chenchus are the bow and arrow and digging sticks which are sometimes tipped with iron. The Kadar collect roots and tubers with the help of iron-tipped digging sticks and billhooks and use dogs to chase and hunt small animals and deer. The Malaya Pandaram tribe hunts small animals like the hare, iguana and ibex with the help of dogs and kills them by using only sticks as weapons. The Great Andamanese tribes however, use bows and arrows for hunting.

On the other hand, different tribes use a variety of methods for fishing. The Challa Yanadis use harpoons, snares, traps and hooks. The Kadars have developed

a unique way to catch fish. They build small dykes to dam streams and then incapacitate the fish by placing poisonous bark in the water. On the other hand, the Great Andamanese tribes use spears and harpoons to catch fish and other aquatic life.

As time passed by, the hunting–gathering tribes eventually started a systematic method of gathering and marketing forest produce like resin, wax, honey and a variety of medicinal plants, which they supplied to the forest contractors in exchange for grain, clothing and other essential commodities. Tribes like the Malaya Pandarams, Cholanaickan and the Chenchus practice this marketing strategy to procure essential items required by them.

Division of labour

Tribal communities have divided work between the men and women of the community. Typically, men hunt whilst women gather food, working individually or in groups. Women are especially adept at digging roots and gathering food. For instance, in the Onge tribe, the task of collection of wild roots, tubers, fruits and firewood is carried out by the women of the community. Again, fishing is carried out by Sentinelese women. On the other hand, hunting and honey collection is generally done by the men of the tribe. Sharing is important and unique feature of this type of economy. The tribal community supports all members alike and no one goes hungry.

Social structure

Hunting and gathering societies have an inclination to live in small, semi-nomadic groups. The size of the group expands or contracts according to the availability of resources in different places and in different seasons of the year. This is due to the fact that the environment on which they subsist cannot support a large concentration of people on a daily basis. As a result tribes often demarcate home ranges and migrate on a seasonal basis. Tribal groups often separate for a season to gather and exploit resources scattered over a wide terrain and then regroup later to share a water hole or to build a temporary settlement.

Foragers have devised equally ingenious social solutions to the problems of living on scattered and variable resources. For instance, men belonging to the Chenchu and Kadar tribes have the right to reside, hunt and gather both on paternal and maternal territories and after marriage acquire similar rights over the territory of their wives. This grants them exclusive rights to territory and gives them access to all possible natural resources to sustain them and their families.

Religious beliefs

The way of life, rituals and beliefs of tribal communities are in complete consonance with the ecosystem they live in. Their world view is reflected in all aspects of their social, economic and cultural life.

For instance, the principal deity of the Chenchus is *Garelamaisama*, a benevolent female deity associated with the jungle and animals. Every morning, the Chenchu hunter offers a prayer to the goddess as he sets out to hunt. He prays to the deity to grant him success and promises to put aside a share of his kill as an offering to the goddess. Again when fruit begin to ripen in the forest the Chenchu make an offering to the goddess and pray for a bountiful harvest. The Malaya Pandaram

tribe offer coconuts to their gods to seek their blessings and protection when setting out on the risky task of collecting honey.

Most of the hunting-gathering or foraging tribes of India are situated in the Southern part of the country and in the Andaman and Nicobar Islands. They include the Chenchus and the Challa Yanadi of Andhra Pradesh; the Kadar, Malaya Pandaram or Hill Pandaram and Cholanaickan of Kerala; Hakkipikkis of Karnataka; the Great Andamanese, Onge, Sentinelese and the Jarawas of the Andaman and Nicobar Islands. Each of these communities will be dealt in detail in this Unit.

Check your progress 1

Note : 1) Your answers should be about 200-300 words each;

2) You may check your answers with the possible answers given at the end of the unit or in the section concerned.

1) What are the characteristic features of the hunting-gathering tribes of India?

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2) Which are the areas inhabited by the hunting and gathering tribes of India?

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3) Use examples to explain the social structure and division of labour of the hunting –gathering tribal communities of India.

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3.2.1 The Chenchus

The Chenchus also known as the Chenchuvaru are found in pockets distributed in the Mahabub Nagar, Karnool and Guntur areas of Andhra Pradesh. According to the 2001 Census Survey the Chenchus had a population of 49,232.

Until 1947, records of the British period state that they inhabited an area between the British-administered Madras Presidency and the Hyderabad State, which was then ruled by the Nizams. The forest was their home and it catered to all the needs of the Chenchus. They led a semi-nomadic life and hunted and gathered whatever the forest provided them. Apart from edible roots and tubers, leafy vegetables, fruits and berries, they survived on a regular supply of meat provided by wild animals and game found in the forests in the region. Occasionally they also collected honey of wild bees.

Even till today, both men and women share their duties in the quest for food. Women set out each day with digging sticks and collecting baskets while the men take on the extra effort of scaling trees and cliffs to kill wild animals with their bows and arrows; to collect honey; and fish .

The principal implements used by the Chenchus in their hunting and gathering endeavour is the bow and arrow and digging sticks fashioned out of bamboo. Later, they also modified their weapons and implements by affixing iron tips. The Chenchus obtain iron for their arrowheads, axes, knives and sickles by bartering them with the jungle products with the people living in the periphery of the forest.

As mentioned earlier, due to their subsistence pattern they lead a semi-nomadic life. They usually live in small settlements scattered in the forested areas. But when they move out on their hunting and gathering expeditions, they leave their huts and camp in the open, living in leaf shelters or under overhanging rocks.

Around the middle of the twentieth century, the area inhabited by the Chenchus began to be infiltrated by the Telegu-speaking Hindu peasants, who cleared the forests and cultivated land to settle down permanently in the area. This restricted the territorial rights of the Chenchus who were thus deprived of most of their hunting and gathering grounds. They adapted themselves to these changes by becoming a part of the peasantry system and being engaged as agricultural labourers by the immigrant peasant population. The Chenchus also started selling the limited forest produce they could gather. They soon faced competition in their hunting ground from outsiders who used more sophisticated weapons leaving the Chenchus to subsist on a more or less vegetarian diet.

By the 1980s, the economic life of the Chenchus had undergone significant changes. Apart from the edible forest produce gathered by them, they slowly started collecting commodities which had commercial value such as wax, resin, honey and various medicinal herbs. These they sold to private merchants as well as to government-run trading depots. Eventually, the Chenchus were drawn towards cash transactions and the barter system was replaced by a cash economy. Money gave them access to buying other food products such as rice, millet, pulses and spices. This has brought about a substantial change in their traditional diet which consisted mainly of roots and tubers.

The basic unit of the Chenchu social life is the family or rather a group of families. A single settlement normally does not exceed twelve families. This is due to the fact that the environment on which they subsist cannot support a large concentration of people on a daily basis. Small groups of hunters and gatherers often comprising of less than a hundred members, expand and contract according to the seasons and the members' disposition. During the lean summer months, the group is forced to disperse and individual families usually reside at the distance of two to three miles from other members of the group.

Traditionally, a group of families possess hereditary rights over a tract of land within the boundary of which, they are free to hunt and gather edible plants. As discussed earlier, the Chenchus have the right to reside, hunt and gather food not only in their paternal and maternal territories but also after marriage in the territory to which their wives belong. Thus the social structure of the Chenchus allows a lot of spatial mobility which helps them to sustain themselves with whatever limited resources the environment has to offer to them. This highly developed system of spatial mobility also helps in neutralizing conflict. For instance, when individuals have differences between them or come into conflict with other members of a group, one or both move and distance themselves.

3.2.2 Challa Yanadi

The Challa Yanadis is an endogamous division of the Yanadis. They are also known as the Kappala Yanadi or Kappala Vandlu which means frog eaters. Another group known as the Adavi Yanadi which means forest dwellers is another nomadic food gathering community of Andhra Pradesh. These tribal communities are found in districts of Nellore, Prakasam and Guntur. They also inhabit the island of Sriharikota situated in the backwaters of the Bay of Bengal.

Till the early part of the nineteenth century, the Challa Yanadis hunted and gathered on wild tubers, roots, plants, fruits, fish and small game from the forest which were all part of their diet. The sea offered them with a variety of sea life which the Challa Yanadis fished by using harpoons, snares, traps and hooks. But gradually, just like the Chenchus, they also started collecting forest produce which they supplied to private forest contractors and government agencies in exchange for other commodities required by them.

The Challa Yanadis build dome-shaped huts made out of casuarinas branches and thatch them with Palmyra leaves. These huts are light enough to be carried as they move around in search of food during the lean months.

In the late 1960s the government acquired the island of Sriharikota for the purpose of space research. The Challa Yanadis thus had to resort to work as wage labourers and sell forest produce to the private contractors and government agencies. Deforestation and the shrinkage of the forests is another reason for the traditional foragers to give up their traditional way of hunting and gathering.

3.2.3 Kadars

According to a Kadar myth, their progenitors were a couple called Malavay and Malakuratti. They believe that this first couple and their progeny enjoyed a happy life as roots and tubers were abundantly available in the forests. They did not have to dig deep into the earth to obtain these. The forests were also full of black

monkey with very long tails. The Kadars could easily catch these monkeys by their tails, kill and eat them. But a few young girls and boys in order to satiate their curiosity began to dig deep into the earth with sticks. The deeper they dug, they further the roots went away. The children then uprooted the roots. And they believe that ever since that time, the Kadars had to toil hard to collect their food by digging the earth with their digging sticks and lead a life of a hunters and gatherers.

The word *kadar* means forest. They are distributed in the jungles mainly in the Trichur and Palghat districts of Kerala followed a life of hunting and gathering until the first quarter of the 20th century. Roots and tubers comprised their staple food which they collected with the help of iron-tipped digging sticks. The Kadars takes the help of dogs to chase small animals and deer and kill them with billhooks and sticks. They use small dykes to dam streams and then stun the fish by placing poisonous bark in the water. One can observe the absence of bows and arrows which may be due to the prohibition of hunting by the forest authorities. The Kadars collect honey in cliffs by using ropes.

The Kadars build rectangular huts. They erect lean-to shelters when they camp while collecting forest produce. The total population of this tribal community in Kerala was 2,145 as recorded in the 2001 Census Survey.

Just like the Chenchus, the Kadar men have rights to reside, hunt and gather in their paternal and maternal territory and after marriage in their territory to which their wives belong.

3.2.4 Malaya Pandaram/ Hill Pandaram

The Malaya Pandaram tribes also known as the Hill Pandarams live in the forest tracts of Kollam, Pathanamthitta, Kottayam, Palghat, and Quilon districts of Kerala. Their total population in Kerala was 2694 and 3156 as also reported in Tamil Nadu in the 2001 Census.

Hunting and gathering were the traditional occupations of the Malaya Pandarams. They collected tubers, roots and a variety of edible plants from the forests. They also hunted small animals like hare, iguana and ibex with the help of dogs and killed those using only sticks as weapons.

Until the 1950s, the Malaya Pandarams hunted and gathered food only for subsistence. But gradually, they started systematically gathering marketable forest produce like resin, wax, honey and a variety of medicinal plants and supplied them to forest contractors in exchange of grain, clothes and other essential commodities.

The Malaya Pandarams live in small camps comprising of semi-permanent rectangular huts. When they move out in search of new hunting grounds, they camp in shelters made of bamboo poles and banana leaves.

A few ritualistic beliefs associated with their traditional occupation are prevalent amongst them today. At the beginning of the honey collecting season, seven families go into the jungle. There they offer coconut to the Gods and seek their blessings and protection during the risky task of collecting honey. They also offer prayers when they set out to collect cardamoms.

Today Malaya Pandarams are no longer hunters. Instead their main occupation is of collecting forest produce. They have taken to cultivating land, animal husbandry or become wage labourers.

3.2.5 Cholanaickan

The Cholanaickan, inhabitants of the Malappuram district are another hunter-gatherer tribe of Kerala. The forests cater to their dietary needs. They live on tubers, roots, fruits, seeds, leaves, honey, a few species of large game and fish. Apart from these they also collect a variety of pharmaceutical plants as well as resin, oil seeds, barks, honey, wild cardamom and pepper which they either sell or exchange them for rice, salt, tobacco, clothes, iron implements and other commodities.

3.2.6 Hakkipikki

The Hakkipikki tribe is distributed in the Mysore, Kolar, Shimoga and Hassan districts of Karnataka. Their total population was 8,414 according to the 2001 Census. The Mhoto and Nahno are two divisions of this tribe.

The Hakkipikkis claim to be original inhabitants of the region bordering Gujarat and Rajasthan who later migrated to Andhra Pradesh and then settled down in their present habitation. The Hakkipikki derived their name from their traditional occupation of trapping birds. In Kannada *hakki* means a bird while *pikki* means echo-formation. Bird-trapping and collecting forest produce are the traditional occupations of the Hakkipikki tribe. Their mother tongue is Vaghri, an Indo-Aryan language.

3.2.7 Great Andamanese

Numbering a mere 43 in the 2001 Census, the Great Andamanese live mostly in a colony in the Andaman Islands. Earlier the Great Andamanese actually comprised of about ten different tribes like Jeru, Cari, Bo, Kede, Puchikwar, Bale, Bea, Kol, Juwoi and Kora but only the first three tribes exist today. Socially they are divided into two sub-groups- Ar-yoto meaning coastal people and Erem-taga meaning forest dwellers. They speak the Andamanese language.

The Great Andamanese depend on their immediate surroundings for their subsistence. The tropical rain forests provide them with various eatables including fruits, tubers and roots. The fruits include *Koeth*, *Tomting*, *Chulemo* (*Ximenia Americana*), *Kona* (*Garchinia* sp.), *Tole* (*Dioscorea*); *Korbo*, *Kemo*; *Koyeta*, etc. They eat both sweet as well as sour fruits. The Andamanese swallow the seeds of the fruits. The boiled kernels of dates are another delicacy among the Andamanese. The forests also provide them with various types of tubers and roots. They collect potato-like tubers of different kinds of *sakarkandi* (a sweet potato) which they eat either boiled or roasted or even cooked with spices at times. They also eat tapioca or *mati alu* and *chop* (*Termanalia procera*). Brinjal, *turai*, bean and drumsticks are some of the vegetables that are included in the diet of the Great Andamanese.

Their diet also includes the eggs of birds, wild pigs and seagulls which they collected from their surroundings and the flesh of bats which they often hunt. The sea provides the Andamanese with innumerable varieties of fish including

Nyuri (Cat Fish); *Carabolo*; *Pheno*; *Kharine* (ray fish); *Tochol*; *Kwar*; *Jikar*; *Telebo* which are either boiled, roasted or cooked with spices. The sea also provides the Andamanese with *Dugong*, shell fish, oysters and crabs. Crabs are a delicacy for the Great Andamanese. Three varieties of turtles are found out of which *cokbi* and *toro* varieties are commonly found and eaten.

Bows and arrows are the primary implements used by the Great Andamanese for hunting. They also use boar tusks for cutting and smoothening bows and arrows and other implements. Apart from these, stones and shells are used for cutting and chopping and bone and wood for digging.

The Andamanese use spears to fish with ease while wading through knee deep water or while sailing through the backwaters or using the timing of the tides for their fishing expeditions. They are experts at fishing and have an extremely keen eye, alertness, speed and perfect timing.

They also feed on sea life such as turtles, using harpoons to hunt them. The Andamanese tribes are resourceful and ingenuous. They make iron harpoons by filling a piece of iron, obtained from shipwrecks, with a coral stone. They then tie the harpoon head with the shaft with fibres from the bark of *faraku* and *bol* (*Hibiscustiliaceus*) trees.

The Andamanese use canoes for their fishing and hunting expeditions in the sea which they build using their knowledge of the resources at hand. They begin by first selecting a tree which they hollow out at the upper end. A long trench is then dug and the hollow side of the canoe is placed in it. Firewood is then placed on the trench and set on fire. The heat causes the hollowed tree to expand sideways. It is then taken out from the fire and the canoe is given the final finishing touches.

Over the past few decades these tribes have come into contact with the outside world. The local administration has provided them with a variety of foodstuffs, cooking oil and spices. However, they prefer to prepare their food in the traditional method using no spices and spend their day hunting and gathering food. They have also learnt cultivation methods and grow plants such as pepper, sweet potato, papaya, banana, pineapple, tapioca, lemon, etc in a small way due to the initiative of the Andaman Administration.

3.2.8 Onge

The Onge is concentrated in the Dogong Creek and the South Bay in the Andaman and Nicobar Islands. They speak Onge which is a part of the Andamanese language family. Their total population is 96 as recorded in the 2001 Census Survey.

Physically, the Onges are of short stature with a broad shaped head, a short broad face and a broad nasal profile. The presence of steatopygia is a characteristic feature of the Onge women.

The Onges were divided into three territorial groups and each group was constituted of several patrilineal descent units called *berai* which again is constituted of several nuclear families.

The Onge are foragers depending on the forest produce and sea resources for their livelihood. They live by hunting, gathering and collecting. They possess considerable skill for the collection of honey and making canoes dug out from a

single tree trunk. They are also skilled in making baskets, mats and wooden containers. The task of collection of wild roots, tubers, fruits and firewood is carried out by the Onge women. However, nowadays, some of the Onges have started to work as waged labourer in the plantations in the Andaman Islands.

3.2.9 Sentinelese

Another hunter-gatherer tribe of the Andamans is the Sentinelese. They derive the name from the island they inhabit which is North Sentinel in the Andaman and Nicobar Islands. They themselves call this island Chankute. It is believed the ancestors of the Sentinelese drifted to this island during a cyclone while fishing on small out-rigger canoes. Physically they are short statured and dark complexioned. Their total population is 39 as recorded in the 2001 Census. Their language is a part of the Andamanese language family.

The forest and sea are the main sources of food for the tribe. While they hunt wild boar and gather fruit and tubers from the forest, the sea provides them with a variety of fish, turtles and mollusks. The Sentinelese men use bows and arrows for hunting while fishing is usually carried out by women who use small round nets to catch fish in shallow water bodies. Both men and women engage in gathering food products from the forest.

The Onges are semi-nomadic and pursue hunting and gathering activities in small groups. They live in communal huts and share a common hearth.

3.2.9 Jarawa

Numbering about 240 (2001 Census), the Jarawa is yet another hunter-gatherer tribe of the Andaman Islands. They are short-statured and have a dark complexion and frizzy hair.

The Jarawas are divided into two territorial divisions. Each group moves in a specified territory in small groups constituting of a few families. The Jarawas ensure that each family gets a share of the catch. Hunting, fishing and collecting honey is carried out by the men, while women engage in gathering food from the forests and fishing.

Check your progress 2

Note : 1) Fill in the blanks.

- 2) Your answers for descriptive questions should be about 200-300 words each;
 - 3) You may check your answers with the possible answers given at the end of the Unit or in the section concerned.
- 1) Fill in the blanks:
 - A) The principal deity of the Chenchus is
 - B) The Kadars are distributed in the jungles mainly in the and districts of Kerala.
 - C) The two social division of the Great Andamanese society are and
 - D) The hunting-gathering tribes of Andhra Pradesh are theand the
 - E) The Sentinelese call their island

Check your progress 2

2) Crossword Puzzle

Across

- 1) Hunting-gathering tribe of Kerela (12)
- 2) Hunting-gathering tribe of the Andaman (6)
- 3) The mother tongue of the Hakkipikki (6)

Down

- 1) Also known as the Chenchuaru (7)
- 2) One of the progenitors of Kadars (7)
- 3) Bird trappers (10)

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1A&B												
		2A										
					3A							

3) What is the myth relating to the subsistence pattern of the Kadars?

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4) Map out the geographical distribution of the hunting-gathering tribes of India.

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3.3 THE PRESENT STATUS OF THE HUNTING AND GATHERING TRIBES OF INDIA

As we have seen from the previous section, the hunting- gathering tribes of India have been greatly dependant on forests for their survival. The forest provided them with all their daily needs of food, shelter, implements, medicine, etc. As

long as the tribes were in control of the forest, they faced no problem in meeting their needs. They enjoyed unrestricted access to forest produce, yet at the same time, they recognized that they needed to preserve it as it was the only source for all that they required for survival.

However, since the last two centuries, the hunting and gathering tribes of India have had to abandon their traditional lifestyles and subsistence patterns due to a variety of reasons which include ecological changes, demographic changes, government policies, etc.

The balanced relationship between the foragers and the forests altered to a great extent with the coming of the British. For the colonial rulers, the forests were an important source of revenue and profit. They, therefore, introduced a forest policy which granted State control over the forests and its resources. As a result, the rights and privileges of the tribes were greatly curtailed.

In the post-Independence period, various Government policies have had far reaching effects on the foragers. For instance, favouring 'national interest' the National Forest Policy of 1952 debarred the local communities from both managing and benefiting from forest produce. Similarly, wildlife policies adopted by many National Parks have restricted the entry of foragers. An amendment of the Indian Wildlife (Protection) Act in 1991 banned bird-trapping thus affecting a number of foraging communities which subsisted on the trapping and selling of birds. Again, the Delhi High Court order of May 1997, which made animal dissection in teaching and research institutions optional, had a similar effect on many foraging communities.

Several government policies have resulted in many foraging sites being put to use for other purposes leading to a loss of forest resources as well as habitation. For instance, the clearance of forests and constant administrative presence either pushed back or displaced many foragers of the Andaman Islands. A similar situation was faced by the Challa Yanadis and elsewhere when the construction of dams inundated vast areas of grazing sites.

Demographic pressures have pushed back hunting-gathering tribes into highly restricted areas. The forest fringes, where they resided for several centuries, have been encroached upon by peasants. Regions formerly occupied by foraging communities have been transformed by peasants who brought in cultivation and urbanization, displacing the original occupants. Deforestation and shrinkage of forest areas is another reason for foragers to give up their traditional ways of hunting and gathering.

The symbiotic relationship between the foragers and the non-foragers was eventually altered. A few foraging tribes, like the Hill Pandarams, have adopted many of the cultural traits of the surrounding communities in order to facilitate social intercourse within the village.

In the post-Independence period, many attempts were made by the Government to settle these hunting-gathering tribes. When the Government took over the island of Sriharikota for the purpose of space research it attempted to resettle the Challa Yanadis on the mainland. However, this proved to be unsuccessful as a majority of the tribals drifted back to the island to live in the environment which was familiar to them.

Similarly, in the Andaman the government has tried to build permanent settlements for the Great Andamanese and the Onges, providing them with drinking water, crèches, health care services, electricity, and other amenities. These factors have led to dramatic changes in the subsistence patterns of foraging communities leading them take up different sedentary patterns of living, often compelling them to work as wage labourers in plantations.

Check your progress 3

- Note :** 1) Your answers for descriptive questions should be about 300 -500 words each;
2) You may check your answers with the possible answers given at the end of the Unit or in the section concerned.

1) What is the present status of the hunting-gathering tribes of India?

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2) What policies has the Government of India introduced to help settle or alleviate the position of the hunting and gathering tribes of India? What has been the effect of these policies?

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3.4 LET US SUM UP

As we come to the end of this unit, you have developed an understanding of the way of life of the hunting and gathering tribes of India. You have also been acquainted with ten different tribes and learnt about their subsistence patterns, the areas they occupy, the social structure, hunting and gathering practices, indigenous implements and weapons used by them, religious beliefs and their way of life. Furthermore, you have become aware of the factors which have led to changes in their environment, their livelihood and the impact these have had on their lives.

3.5 ACTIVITY

- 1) Select a hunting-gathering tribe and conduct a thorough research of the community with a special emphasis on the changes which have taken place in their subsistence pattern, social and cultural beliefs and behaviour.

- 2) Carry out photo-documentation /video documentation of a tribe in any part of the country.
- 3) Study and document the impact of urbanization on the lives of tribal communities.
- 4) Access and watch documentaries/ TV films made on the tribes of Andaman Islands/any other hunting-gathering tribe.

3.6 REFERENCES AND SUGGESTED READINGS

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3.7 GLOSSARY

- Dugong** : A herbivorous marine mammal having flipper-like forelimbs and a deeply notched tail fin.
- Progenitors** : An originator of a line of descent.
- Steatopygia** : Excessive accumulation of fat at the buttocks.

3.8. CHECK YOUR PROGRESS : POSSIBLE ANSWERS

Check your progress 1

1 & 2) Read Section 2.2

Check your progress 2

- 1) Fill in the blanks
 - A) The principal God of the Chenchus is Garelamaisama.
 - B) The Kadars are distributed in the jungles mainly in the Trichur and Palghat districts of Kerala.
 - C) The two social division of the Great Andamanese society are Ar-yoto and Erem-tagga.
 - D) The hunting-gathering tribes of Andhra Pradesh are the Chenchus and the Challa Yanadi.
 - E) The Sentinelese call their island Chankute.

2) Crossword Puzzle

			M						H		
			A						A		
C	H	O	L	A	N	A	I	C	K	A	N
H			A						K		
E			V						I		
N		J	A	R	A	W	A		P		
C			Y						I		
H									K		
U									K		
				V	A	G	H	R	I		

3) Read Section 3.2.3

4) Read Section 3.2.1 to 3.2.10

Check your progress 3

1) Read Section 3.3