

TRIBES OF TAMILNADU AN ETHNOGRAPHIC PROFILE



Edited by
K. Pari Murugan

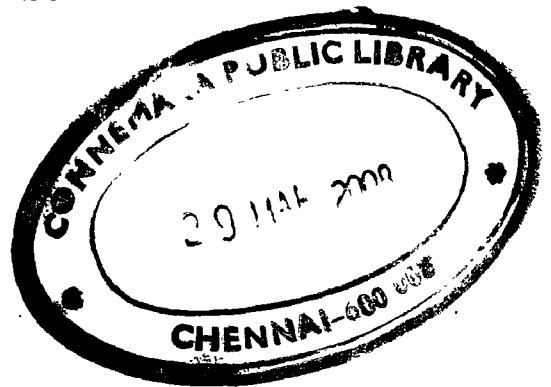
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2007

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TRIBES OF TAMIL NADU - AN ETHNOGRAPHIC PROFILE

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Dr. K.PARI MURUGAN



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Tribes by Tamil Nadu - An Ethnographic Profile

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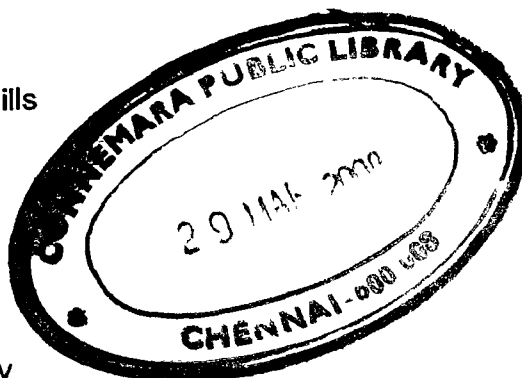
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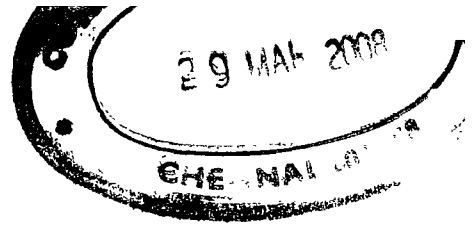
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Foreword



It is heartening indeed to see a colleague busy doing field work, writing and publishing. Dr. Parimurugan has put in material collected in different parts of Tamil Nadu during different phases of fieldwork among various tribal groups. Almost all the tribal groups in Tamil Nadu are located either in the hilly regions or nearer to hilly terrains. In many places field work of the transport and communication sort that is gradually sweeping the state. Also, in a given niche itself there is variable development. For instance, while some Toda have left their traditional moorings and exhibit almost no erstwhile traits that their tribe had, others still inhabit places of the kind their ancestors did years back. Besides, in the Nilgiris itself we find that the Paniya are yet to experience some of the development and welfare measures that some of their neighbours like the Kota and the Toda have. The chapters are well-thought out and the Appendices provide useful information. Dr. Parimurugan has kept himself going even when things got difficult for him. His preserverance and endeavours are appreciable. We can look forward to more output from a sincere researcher.

Dr. M.A. Kalam

Professor and Head

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Preface

In Tamil Nadu, there are 30 districts. There are two major hill tracts, the western and the eastern ghats. The Ministry of Tribal Welfare listed out that there are 36 Scheduled Tribes in Tamil Nadu and among them only six hill tribes - the Toda, the Muduvan, the Kota, the Paniya, the Mulla Kurumba, and the Irula, are considered as Primitive Tribal Groups (PTG). They are found inhabited in the Nilgiri District. While comparing with the total population of Tamil Nadu, which is 62,110,839, the tribal population is 5,85,000 i.e., 1% of the total population of Tamil Nadu. The Malayalis population is numerically high i.e., more than one lakh.

After India's Independence, the tribal habitats, population, life styles were well documented by the Government of India, through the Ministry of Tribal Welfare, Census Operations, and the Anthropological Survey of India. The People of India Project was carried out during 1985 to 1995 under the guidance of K.S.Singh, and the findings were published in the ethnography reports, State-wise.

The present book contains six articles on different tribal groups of Tamil Nadu. The articles were consolidated from the dissertations submitted by the students of the Department of Anthropology, University of Madras for their M.A.Degree programme. Though the field work was conducted in short term duration, the limited information on socio-cultural life of tribals were presented in each Chapter.

L.Anantha krishna Iyer's works on Kochin Tribes, Prof.Erenfel's work on Kadar of Cochin, and River's work on Toda are few pioneering studies conducted by Anthropologists. Due to globalization and modernization the tribals are also forced to learn the modern way life styles. The housing, education, cultivation methods and health facilities were provided to them.

The Malayali tribe who specialized in hill cultivation now settled in more 200 hamlets in the eastern ghats. Mostly they are found in Servarayan hills, Kolli hills, Pachamalai and Arun Noothu malai, Kalvarayan hills, Elagiri hills, and Javathu hills. These hills are well connected by metal tapped roads. The Toda, Kota, Mullukurumba, Irula, Paniyas and Kattunayakan are found in the Western ghats. They are included in the list of primitive tribal group by the Government of India. Their habitats are found above 3000 feet M.S.L. The Paniya, simple, agricultural labourers are found in Gudalore taluk. Government has rehabilitated them in this area. Their colonies are found near the tea gardens. The Todas, the first inhabitants of Nilgiri district is also adopt new way of life styles learned from the non-tribes.

The Kadars are found in Anamalai hills of Pollachi taluk of Coimbatore district. The entire hill was declared as Indira Gandhi Wild Life Sanctuary in the year 1972. The Malai Malasar and Kadar are two principle tribes found in this region. These tribes now rehabilitated in the new areas. The housing and the basic amenities are provided to them. Information on each tribes have been discussed in the chapters in detail. I hope each chapter will give a ethnographic note about them.

Dr.K.Pari Murugan

1. KADAR OF ANAIMALAI HILLS

Introduction

The 'Kadars' are found distributed in Kerala and Tamil Nadu. In Tamil Nadu they are living in Anamalai hills of Pollachi district. They are short statured, and broad chested people with curly hair, dark skinned and thick lips. They are black and brownish coloured people. Originally the Kadar belong to Negrito racial strain, but few of them of look with fair complexion. They speak Malayalam, Tamil and Kadar bash, an indigenous language which can be understood only by them. It has no script.

The Indira Gandhi Wild Life Sanctuary is located in the western part of Coimbatore district on Kerala-Tamil Nadu border in South India. It was declared a sanctuary in 1976 by the Forest Department. Spread out over an area of 958 square kilometers, its elevation ranges between 340 and 2800 metres above mean sea level. Ever-green and deciduous forests are found in the sanctuary. Annual rainfall is observed between 500 and 5000 milli-metres. The Erumaiparai settlement has been chosen for conducting empirical research.

Broad-leaved deciduous trees cover a major part of the sanctuary. In many places within the sanctuary there are large tracts of land forested by the Forest Department. These areas are planted with tree species like teak and sandalwood. Bamboo, tamarind, mahogany, palm, mango, jack fruit, gooseberry, papaya, banana, neem, sweet lime and eucalyptus are also present.

There are many species of rare and endangered animals within the sanctuary. Mountain squirrels, flying squirrels, bats, leopards, tigers, elephants, bisons, bears, boars, porcupines, jungle cats, pangolins, rabbits, wild dogs, many varieties of monkeys, and deer are present. The common cobra, the king cobra and the python snakes are found here. There are also many different varieties of birds here.

According to the Forest Department statistics, five tribes live in 34 settlements within the sanctuary. The population statistics of these settlements are given in Table-1.

Table-1

| Sl. No | Tribe | No.of settlement | Popu-lation |
|---------------|---------------|-------------------------|--------------------|
| 1 | Kadar | 7 | 752 |
| 2 | Malasar | 4 | 949 |
| 3 | Malai Malasar | 3 | 282 |
| 4 | Muthuivar | 6 | 503 |
| 5 | Pulayar | 14 | 1962 |
| | Total | 34 | 4448 |

The Kadar have an interesting myth to explain the etymology of their name. According to this, in the distant past there was a great flood which caused a lot of damage. The Kadar managed to survive by going to the top of the mountain. Once the flood waters receded, they came down into the forest and subsisted on the food available there. Their word for forest is Kadu. Since they are living in the forest, they are called Kadar, meaning forest people. The Kadar have distinct language know as the Kadar language, a mixture of Tamil and Malayalam. They are also fluent in both Tamil and Malayalam.

Dress:

The dress of Kadar is very simple. The men wear shirts and lungies. The women wear skirts and blouses with saris. Young boys wear shirts and shorts, and young girls wear skirts and blouses.

Socio-economic Life

In the past (before Independence) they have had their own way of living. They had a nomadic way of life. The Kadars, at present, do not have any permanent cultivable land or house sites. Cultivation of any crop in the sanctuary area is totally banned. They are living in the houses provided by the government. They have got their own kitchen gardens where they cultivate all types of vegetables like greens, bananas etc. To avoid the entry of wild animals into their habitats a trench was dug around the settlement.

The traditional houses are made up of thatched roof with mud walls. The modern houses are built with tin-sheet roof. The side walls are made up of split bamboo plastered with clay. Each house has got small door ways made of

bamboo. Generally, houses do not have windows. The houses are not provided with electricity, but with lantern light supplied by the Panchayat.

Hunting and gathering are their traditional occupations. They are non-vegetarians. Beef-eating is taboo among them. In the year 1977, hunting was totally banned. They are allowed to catch fish in the reservoirs, dams, tanks, and lakes. They sell the fish in nearby markets in the plains. They keep dogs and poultry birds. Keeping cows and sheep are totally banned since 1995 by the Forest Department because of spread of cattle diseases to wild animals. For their subsistence, they collect the following edible tubers / roots from the forest.

1. Thuthu Kilangu
2. Vailai Kodi kilangu
3. Sandana kodi kilangu
4. Thali kodi kilangu
5. Nannari kilangu
6. Vethalai kodi kilangu
7. Echankai
8. Kasthuri majal
9. Injee

The Kadars employed as wage labourers for constructing contour walls, clearing bushes, collecting dead woods, collecting wild seeds, to take preventive measure to stop forest fire, and for raising seedlings in the nurseries etc. The tribal youths are employed as forest guides / informers / watchers. They also earn some money by rendering service as guide for tourists and assisting researchers for identifying the varieties of birds, trees and animals. The honey collected from the mountain creaks and trees is sold in the nearby market or to tourists or private parties. The poultry birds are also sold by the tribes whenever they require money urgently. Medicinal plants are collected and sold to outsiders, occasionally.

Marriage

The age of marriage for the girls is usually around the age of sixteen to twenty, and for the boys is around twenty to twenty five. On the wedding day the bride and groom are kept in separate houses. The bride is bathed in turmeric water

by a group of women gathered for the celebration. The bathing area is prepared by winding a saree around poles. The bride is bathed inside this covering. She is then carried by the group and brought back home where she is dressed in a new saree and ornaments. The groom however does not receive so much attention. He is also bathed in turmeric water and brought home where he wears a new shirt and a 'vetti' (loincloth). The ceremony is conducted in an atmosphere which filled with dance and song. The wedding takes place under the pandal constructed in front of the house. "Mugoorthakal", a bamboo is erected in the pandal in the presence of the bride, the groom and their parents. The 'thali' is tied by the groom around the neck of the bride in the presence of this "Mugoorthakal". The thali is a turmeric thread that has a little pendant in the shape of a leaf. Garlands are then exchanged and the groom puts the 'etti' on the bride's toe. The couple are now considered married. The feast then begins. There is a no dowry given to the groom. Most of the marriage expenses are incurred by the groom. We would like to add here that the form of the thali resembles the one that is used by the Malayalees of Kerala.

Political Organization

The Kadars are classified under the following categories:

1. ThaliyalKadal
2. Padignaraiyan
3. Kalli sadiyal Kada
4. Kattupadi gnarayal
5. Kottare Aal
6. Kuda Kalaiyar
7. Vettukpadi gnarayal

The living areas of the Kadars are restricted. The 'Moopan' is the head person of the hamlet. He is well respected by others. He will be elected according to his personal character and bravery. The political life of the Kadras have changed due to the establishment of the Panchayat system. The ward members of the Panchayat are also elected among them. The role of the modern political parties such as DMK, AIADMK and CPI(M), are well known to them. As far as the Erumaiparai hamlet is concerned, the people are well supported by CPI (M). They are the supporters of communism. The ward member who was elected during the

last panchayat election belonged to CPI(M).

Kadars are very simple and innocent people. Violence and clashes are happening only in the community. They often quarreled with forest officials for getting their rights. The community elders deal with the crimes or offenses.

Religion

Vanadevathai was the original goddess worshipped by their ancestors whose temple is deep inside the forest. The name 'Vanadevathi' means 'Goddess of the forest'. The Goddess is worshipped by offering honey and tuber, and praying her to protect them from danger from animals and to give them a good collection of the needed things. The other deities worshipped includes the Yannaikula-baghavathi Amman, Draupathi amman, Athuvacheri Amman, Mathuraiveeran, Ayyappan and so on. Ancestor worship is also practised. Celebration of Hindu festivals are also common. Festivals such as pongal, deepavali, onam and such others are celebrated with enthusiasm.

Rituals

One of the most significant aspects of the ritualism of the Kadars is the belief in pollution or "theetu".

Initiation Ceremony

The Kadar girls attain puberty generally at an age of twelve or thirteen. At the initiation of her first menstrual period the girl is made to stay in seclusion for seven days in the pollution hut already existing or if it is in a bad shape, a new pollution hut is constructed. She is supplied with food and drink everyday for these seven days in a separate dish from the main house. On the seventh day, she is taken out of the pollution hut and bathed with turmeric water by her maternal uncle and , at his absence, the next closest maternal relatives take charge. After this the girl is dressed in a new saree and wears jewels and then made to sit in a newly built 'pandal' which is in front of the house. Two rice pounder locally known as "Oolakai" are placed together in the pandal. It is on this that the girl is made to sit. Care is taken to place a rupee and a quarter and a ring below this 'Oolakai' before the girl is seated.

A 'kuthu vilaku' is then placed at her side. She then receives gifts, first from her maternal uncle, and the gifts include saree, blouse, undergarments, coconut, fruits, comb, mirror, bangles, bindi, kajal, talcum powder and also one hundred and one rupee and twenty five paise. The other guests then follow giving a gift of some rupees known locally as, the 'moi'. The feast then begins and the guests are offered tea, coffee, sweets and "uppuma" (made with sooji). The guests then get together, and there is much revelry, replete with singing and dancing, and publicizing the fact that the girl is ready to become a bride.

Death

Death is a natural end to man. At the instance of death, word is sent to all the kin of the dead. The body is bathed and draped in a new cloth. The cloth is known locally as the 'kodi'. It is white in colour in the case of men and red in the case of women. A bamboo bier (more like a palanquin) known as the 'thearu' is made to carry the body to the grave. The body is placed on the 'thearu' by the sons, around which is placed four small steel pots known as 'sombu', filled with flowers. The body is placed in a pit, six feet deep that has been dug by the son and the related kin. A bamboo tier is made right at the bottom of the pit over which is placed a mat, and then the body. The body is placed with the head facing north and the feet towards the south. Around the body are neatly arranged all the belongings of the dead. The pit is then filled with mud by the sons and the next closest male kind with their backs to the body. They then leave the grave without looking back. The grave is covered completely by others. Women also accompany the body to the graveyard. Tea and some food are served in the house to all those who have attended the ceremony. For the next seven days, the first helping of the food made is placed aside for the dead. On the eight day, a rice ball is made mixed with a paste of salted dry chilies and left at the junction of three roads known locally as, 'Mukkootti theru' after which the people return without looking back.

Around the tenth to the fifteenth day the 'Karumantharam' is celebrated. The celebration takes place in the forest. Relatives, near and far, are all invited. They gather in the forest late in the evening and spend the whole night rejoicing in dance and song. Death anniversaries are also celebrated but not so elaborately.

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2. KOTA

Introduction

The Nilgiri is situated in the junction of three linguistic zones viz., Tamil Nadu, Karnataka and Kerala. It is the smallest district in Tamil Nadu, extending over an area of 2,549 sq.km. This district is divided into four taluks: (1) Udhagamandalam, (2) Conoor, (3) Kothagiri, and (4) Gudalur. In Tamil Nadu there are 30 districts, and there are 36 Scheduled Tribes according to 2001 census. The tribal population of Tamil Nadu consists of only 5,85,000 persons. There are six tribes in Nilgiri district alone and these tribes are considered as primitive tribes, according to the Government of India Survey. These are Toda, Kota, Irula, Paniya, Kadar, and Kurumbar. The Kotas live in places at an elevation of 1800 meters. The most striking features of the Kota social structure is the Kery system. The term 'Kery' means 'street'.

Scheduled Tribe Population in Tamil Nadu

| SI No | Year | Total Tribes in Tamil Nadu | % of total tribal population of Tamil Nadu |
|--------------|-------------|-----------------------------------|---------------------------------------------------|
| 1 | 1971 | 3,11,515 | - |
| 2 | 1981 | 5,20,226 | 1.07 |
| 3 | 1991 | 5,57,194 | 1.03 |
| 4 | 2001 | 6,51,321 | 1.08 |

The present study is only about the Kota tribes of the Sholur Kokkal settlement which has a population of 423 (211 male and 212 female), according to the Tribal Research Centre Survey during the year 1999. The details of the seven Kota settlements in Nilgiris are given in the next chart.

Kota living settlement in the Nilgiri District

| Sl.No | Kota Name | Common Name | No.of Households |
|--------------|------------------|--------------------|-------------------------|
| 1 | Kolmel | Kollimalai | 50 |
| 2 | Trisigari | Trisigadi | 80 |
| 3 | Menaad | Kundah Kotagiri | 50 |
| 4 | Porgaad | Pudhu Kotagiri | 53 |
| 5 | Kinnaad | Kilkotagiri | 26 |
| 6 | Kurgoz | Sholur Kokkal | 60 |
| 7 | Kalaags | Gudalur | 6 |
| | Total | | 325 |

Source: Primary Survey, 1998.

Cultural History

According to the earlier writers, and the archaeological evidences, the Settlement history of Nilgiri started in the 14th century. The indigenous people were living there before the Britishers started to live in Nilgiris. The Toda were the first inhabitants to the Nilgiri. They brought Kotas from Kollihills in Mysore region to look after their cattles. The Badagas are also a migrant community from Karnataka. These tribes have got their indiginous languages, which are all mixed with Kannada. The principle economic activity of the Toda is rearing of buffaloes. Their food habits are related to milk. They exchange the milk products for grains. They are pure vegetarians. The Kotas since from their early days, have been working under the Todas. The Britishers introduced the modern cash crops like tea, coffee, and many other hill crops. The tribal habitates are found in the remote jungles. Approximatley 50% of forest area was converted into agricultural lands. The foreign people found the unique characteristic features of these tribes. They started to study the cultural histories of this people. Today more than 3,000 studies are available on the Nilgiri tribes. The great works by scholars like the Rivers (1909), on Todas (1909), Mandelbaum on Kotas (1936), Kamil Zvelebil (1973) works on Irulas, Rajalakshmi work on Kurumbas (1965); A.K.Iyer's works on Paniya (1960); Ethrensfel's works on Kadar (1910; 1940), Paul Kocking's work on Badagas (1989) are some of the highly useful works for the present anthropologists. The Census of India has carried out few note worthy fieldworks. After India's independence, poinering monumental works on Nilgiri tribes were carried out by some scholars.

Details of the Seven Kota Settlements in Nilgiri District of Tamil Nadu

| Name of the village | Kota Name | Revenue Village | Taluk | Direction | Distance from Ooty (In Km.) | Population 1961 | Population 1991 |
|---------------------|---------------|-----------------|----------|-----------|-----------------------------|-----------------|-----------------|
| Tiruchigadi | Thiruchengadi | Kagguchi | Udugai | N.E. | 22.4 | 252 | 403 |
| Sholur-Kokkal | Kurugoi | Sholur | Udugai | N.E. | 17.6 | 220 | 419 |
| Aggal Chewkotagiri | Poragad | Kotagiri | Koagiri | N.E. | 30.4 | 171 | 318 |
| Kollimalai | Kollimel | Agigaratti | Coonoor | South | 11.2 | 190 | 248 |
| Kundah Kotagiri | Mnad | Bikkatti | Udugai | South | 33.6 | 164 | 293 |
| Kil Kotagiri | Kilnad | Ienad | Kotagiri | East | 44.8 | 86 | 124 |
| Gudalur-Kokkal | Kalgas | Gudalur | Gudalur | N.W. | 48.0 | 30 | 30 |

Source: District Collectorate, Ooty, Nilgiri District, TN.

The Nilgiri Tribes and their Tradition

Generally there will be a symbiotic relationship between the tribals and forests. Similarly the Nilgiri tribes are forest dependent people, either directly or indirectly. Each tribe earns income by the following professional patterns:

1. The Toda – pastoral life
2. The Kota – Articians, musicians, cultivators
3. The Irula – Cultivators, hunter and gatherers
4. The Paniya – Plantation labourers
5. Kurumbar – Sorcerers, forest dwellers, honey gatherers
6. Kadar – food gathering, sheep, cattle herding, poultry birds keepers
7. The Badaga – the landowners, modern crop cultivators.[A non-tribal community]

The Badgas are one of the largest single migrant communities who occupy most of the lands in Nilgiri. According to Tamil Nadu State Gazetteer they were included in the Backward Caste category. These seven communities are living very closely before India's Independence. Each tribe was exchanging its produces with others. The Badagas became numerically strong. Migrant people also slowly exploited the tribals. The tribals sold their lands to non-tribals. The introduction of modern agriculture and horticultural crops, farm equipments, communication and road facilities have brought several changes in the tribal life.

The Kotas and their Culture

The Kotas were called as Koter, Kothewars, and Kohatur. Kotas have got their own dialect. The Kota habitats are locally called as Kokkal. Streets are called

as Keris. The Keris were divided into (1) Mel Keris, (2) Nadu Keris and (3) Kil Keris. These social divisions clearly reveal their kin relations. There is a strict rule which states that one should not take a bride / bridegroom in the same Keris. Keri is an exogamous unit and its descent is unilineal in the male line, which regulates their marriage pattern (J.Parthasarathy, 1999)

The People

The average Kota is short and sturdy in appearance, with a ruddy complexion, snub nose and small eyes. The people of the village have a distinctive mode of speech and dress, which immediately sets them off from the surrounding non-tribal population. Their language is a mixture of Tamil and Kannada with traces of Malayalam. A few Kota people retired from Government services and they could speak English, very fluently.

The dress of a typical Kota male consists of a shirt, worn over a lungi (which is known as 'muduy'). During cold weather, a rough textured cloth, resembling a bed sheet, is often wrapped around. Turbans of any form are rarely worn, as a result of an old dispute with the neighbouring Badaga. The Kota male, (including all the priests), does not shorten his hair but, ties it into a knot, worn at the back of his head. Though the beard is not popular, moustaches are common. Younger men, however, favour shorter cropped hair. Many of the elderly men in the village wear 'ear rings.

The typical dress of Kota woman is a single piece of white cloth known as 'duppatti', which is worn with a thin belt around the chest. The 'duppatti' extends from above the chest to below the knee, and is usually covered by a blanket similar to that worn by men.

The practice of ultimogeniture is found among the Kotas where inheritance of the family house is concerned. As it is the youngest son who lives with his parents in their old age, they feel that it is just that he inherits the house.

The Clan

The clan organization of the Kotas is reflected in the physical structure of the village itself, the most striking feature of which is the 'kery' organisation.

The etymological meaning of the Badaga word 'kery' is 'street'. However, the Kotas use the term to refer to their clan organization also. Each clan or 'kery' is localized patrilineal kin group which traces its descent from a common pectative

ancestor. Three such kerys could be identified at Kokkal village: Kil kery (lower street), Nadu kery (middle street) and Mel kery (upper street). The physical structure of the village corresponds exactly to that of the kery organisation in that it is divided into three distinct sections, each of which houses the member of the three clans. In each of these sections, members belonging to one clan reside in rows of houses parallel to one another. There is a single case in the village of an individual or family belonging to one 'kery', permanently residing in another. Thus the 'kery' is characterized both by co-residence and common descent. Each of the seven Kota villages is similarly segmented into three distant clans, as may be observed from the table.

Table shows the Distribution of Clans in the Seven Kota Villages

| Sl No | Name of the village | Name of clans | | |
|-------|---------------------|---------------|--------------------|----------------------|
| | | Mel kery | Nadu kery | Kil kery |
| 1 | New Kotagiri | Mel kery | Nadu kery | Kil kery |
| 2 | Kil Kotagiri | Mel kery | Nadu kery | Kil kery |
| 3 | Kindha Kotagiri | Akery | Nadu kery | Amar kery |
| 4 | Sholur | Akery | Nadu kery/ Ekery | Amar kery |
| 5 | Kollimalai | Gagkery | Nadu kery | Korkery / Thallekery |
| 6 | Gudalur | Mel Kery | Nadu kery | Kil kery |
| 7 | Trichgadi | Akery | Ekery / Pibberkery | Korkery |

It should be noted here that similar names do not refer to one and the same kery. For instance, although Nadu kery is found in five of the seven villages, its organization is distinct in each village. Each kery is exogamous to the two other kerys in the same village, as well as to all kerys found outside the village, ie. in the six other villages. Thus, it is not as if the three kerys are 'distributed' among the seven villages, as may be the conclusion drawn from the similarity in names; each one of them is a distinct segment so that there are twenty one kerys on the whole among the Kota.

The clan gives a man his social identity, and solidarity among members of the same clan is strong and binding. Since names of individuals are few, it results in considerable repetition, and the name of the clan, as a prefix, helps in confirming the identity of the individual, e.g. a Mel kery Mangali may be distinguished from a Kil kery Mangali. Clan solidarity is particularly evident in times of marriage and death. The Kota religious system prescribes two funerals on a man's death, one immediately after the death of the person, and another one after one year. The first

funeral is an elaborate ceremony, which includes feeding of the entire gathering present. Hence, the responsibility falls on the clan members of the deceased, who help the bereaving family, in case there is a necessity of material support which is not possible for the lineage to supply. Similarly, members of one's clan are the first to be invited to a marriage or any other social occasion.

In the event of a deceased man without a son, the duty of lighting the funeral pyre falls on the eldest male member of the clan. Previously, in spite of having sons, the eldest clan member was called upon to perform this function. As the time has changed due to the increased influence from outside population, the eldest son is called upon to perform the duty of lighting the funeral pyre, and only in his absence that the clan elder would be called to perform the role.

The clan or kery has no economic function, not being a repository of property. The principal function of the kery organisation is to regulate marriage. Hence, one of its main characteristics is that of clan exogamy. The members of a clan are believed to have been descended from a common ancestor, and therefore, marital relations between members of the same clan are considered incestuous.

The marriage pattern among the Kota conforms to strict tribal endogamy. The kinship organization of the kota is based on exogamous patrilines, and a clear distinction between parallel and cross cousins exist. While parallel cousins are regarded as siblings, belonging to the same clan, the cross cousins (particularly those removed twice or thrice laterally) are viewed as potential affines.

In olden days, when the communication facilities were poor, the tribes brought all produce which were made by the Kotas. The Kotas produce different kinds of articles out of gold and silver. They also make vessels out of other metals, as well as iron implements and musical instruments. They sell these implements to Badagas, and to the other tribes. They exchange these for food and grains. Todas supply ghee and milk.

The Todas dispose the dead cattle to the Kotas. Since the Kotas eat buffalo meat, they are treated as outcasts, and are considered as the lowest persons in the social stratification. They are not allowed to enter into the houses of Todas and the Badagas.

Adiravidas are not allowed to enter into the houses of the Kotas, and yet, they serve as farm labourers in the lands of the Kotas. The Adiravidas maintain a good relation with Kotas. The Adiravida are the Kannada speaking lower caste

people.

The Kotas never keep poultry birds or sheep or goat because, it is a taboo. The Kota women are experts in making pots and toys by using the black sand of the hills. They sell them in the markets. The C.P. Ramasamy Iyer Foundation (Headquarters in Chennai) purchases the articles from them.

The Kotas are Hindus, and they worship Kamatarayan and Kambatiswari in the name of Ayyanor and Ammanor. A dead body is cremated first, and the head is cremated for the second time with which the period of pollution will come to its end. There is a fixed graveyard in each Kota habitat that is, at the first and second cremation sites.

They fear much for the evil spirits. Therefore, the Kota women will avoid walking on those days, alone in the forests because, they believe that the Kurumba will kidnap them. The system of polyandry was found among the Kotas but, now-a-days, Kota are strictly monogamous. They give more respect for their local deities. The annual festival, which comes in the month of January, they celebrate for two weeks. They will observe the full moon, on the third day of the new moon, and then they will begin to celebrate the festival. Then all games and dances will be performed, both at day and at night. No outsiders will be allowed to enter into the settlement during the festival time. They worship Amman, so each and every individual will take full responsibility for maintaining cleanliness. In the case of death or if any person will come to suffer from smallpox, the festival will not be conducted.

The Kokkal Village

The Kokkal settlement is found in Solur Panchayat. There are 1984 Kotas in this village. It is located 18 Km. away from north of Ooty town. There are 98 households and 76 are male-headed and 22 are female-headed households.

According to the 1998 survey, 22.45% households were landless households. The Kotas have got 3 cattle sheds within their settlement, and two big cattle sheds are found just two km. away. The entire cattle (buffalow only) are kept there. The cow sheds are found near their houses. They are reared by a cattle keeper on the basis of annual contract. He will be given food and annual salary. He will stay near the cattle ground both day and at night. At present the Sholur Kokkal settlement has 218 acres of community lands.

The details of domestic animals in the Kokkal settlement

Table:
Details of Domestic Animals:

| Sl.No. | Animals/Birds | Total Nos. |
|--------|---------------|------------|
| 1 | Cow | 18 |
| 2 | Buffalo | 317 |
| 3 | Cat | 49 |
| 4 | Dog | 78 |
| 5 | Rabbit | 18 |
| 6 | Pigeon | 9 |

The dead cattle is eaten by the villagers. During the festival time, a male buffalo is sacrificed. It was said by cattle-keepers that tigers attacked cattles. The grazing land is one of the beautiful places in Nilgiris. Very often these grounds are used by the movie makers. The cow-dung is collected to their farm lands either by head loads or by trucks.

Housing

The traditional houses of Kota are made up of wild grass but, from the beginning of 20th century, they started building tiled houses. The types of houses and its numbers are given below:

Table: Types of House

| Types | No.(%) |
|----------------------|-----------|
| Tiled house | 75 (76.0) |
| Kota type Pullu vedu | 8 (8.0) |
| R.C.C. Model | 4 (4.0) |
| Govt. Modern | 11 (11.0) |

The Kokkal settlement is one of the oldest and the following amenities are found in the village:

Table: Modern Amenities found in the Kokkal Settlement (2003)

| Sl No | Items | No. |
|-------|----------------------|-----|
| 1 | Radio | 5 |
| 2 | Tape-recorder | 31 |
| 3 | Televisions | 22 |
| 4 | V.C.D. | 3 |
| 5 | Wall clock | 32 |
| 6 | Wrist watches | 61 |
| 7 | Time pieces | 71 |
| 8 | Iron box | 48 |
| 9 | Sewing machine | 9 |
| 10 | Bicycle | 28 |
| 11 | Motor bike / scooter | 8 |
| 12 | Kerosine stove | 72 |
| 13 | L.P.G. stove | 12 |
| 14 | Washing Machine | 3 |
| 15 | Oil engine | 24 |
| 16 | Mixe | 3 |
| 17 | Grinder | 1 |
| 18 | Mini tractor | 3 |

Occupation of the Heads of the Family / Household

The Kota are raising various horticultural crops such as, potato, carrot, beens, green gram, garlic, ginger etc. The following table shows their various occupations:

Table: Occupation of the Heads of the Family / Household

| Sl No | Occupation | No. of Persons | Percentage |
|-------|----------------------------------|----------------|------------|
| 1 | Agriculture / Horticulture | 46 | 46 |
| 2 | Blacksmith | 5 | 5 |
| 3 | Carpentary | 6 | 6 |
| 4 | Pot-making | 5 | 5 |
| 5 | Self-employed persons | 3 | 3 |
| 6 | Employment in other Institutions | 19 | 19 |
| 7 | Priesthood | 2 | 2 |
| 8 | Wage labour | 12 | 12 |

Out of 98 Kota households 46.95 percentage are full time agriculturist/horticulturist, and only 19.34% of people are engaged in other occupations. Since from the British period the tribes were employed under various government jobs.' The following table shows various employment opportunities held by the Kota community in Sholur Kokkal .

Table: Number of employees in Kota Community

| Sl. No | Occupation | No. of persons |
|--------|-----------------------------------------|----------------|
| 1 | Railways | 7 |
| 2 | Post Office | 6 |
| 3 | Madras Regimental Centre MRC, Welington | 5 |
| 4 | Hindustan Photo Films, Ooty | 5 |
| 5 | Cordite factory, Aravankadu | 3 |
| 6 | New India Assurance Co | 2 |
| 7 | Life Insurance Co. | 1 |
| 8 | Income Tax, Ooty | 1 |
| 9 | Tribal Research Centre, Ooty | 1 |

Education

In Kokkal, there are not only the Kota but also the other caste people like Vaniyars, Vellala Gounders, Christians and Adidraavidars, live in more than 100 households in the same village. There is a Panchayat school functioning in the village since the year 1970. After the completion of VIII Standard, the students are going to Sholur school for continuing their studies. There is a convent school which is run by a private management, just 2 km from the village. The Panchayat School was upgraded with the permission to teach upto VIII standard under the "Sarva Chicksa Abiyan Thittam" in the year 2003. Tamil is the medium of instruction in the Panchayat school. The noon-meal is also provided to the students. The strength of each class is given below:

Table: Education and Students Strength in Each Class

| Class | General | | Kotta | | Drop out | |
|---------|---------|----|-------|---|----------|---|
| | M | F | M | F | M | F |
| I Std. | 12 | 18 | 5 | 1 | | |
| II Std | 32 | 25 | 6 | 6 | | |
| III Std | 28 | 27 | 2 | 1 | | |
| IV Std | 28 | 20 | 4 | 1 | | |
| V Std | 17 | 26 | 1 | 3 | | |
| VI Std | 23 | 21 | 1 | 5 | 1 | |
| VII Std | 13 | 8 | 1 | 4 | | |

| Educational Status | Male | Female | Total |
|-----------------------|------|--------|-------|
| Non-literary category | 20 | 71 | 91 |
| Literate | 191 | 141 | 332 |
| Graduate | 3 | 1 | 4 |
| Post-Graduate | - | - | - |
| Technical | 2 | - | 2 |
| Teaching / | | | |
| Special course | 2 | - | 2 |

Horticultural Crops Cultivated by the Kotas:

They have small plots in the hill slopes. In these plots they are raising vegetables like, carrot, beetroot, potato, beans, double beans, garlic and cabbage etc. The seeds of cabbage, carrot, and beans are spread on the soil and the soil is turned up by hoes. After a month the density of thick growth will be eliminated. The forest stream water, lifted by oil motor pumps is sprinkled on the soil twice in a week. The mini motors and power sprayers are available on rental basis in the village. The vegetables are sold either in Ooty markets or, in Metuplayam markets. Wheat also is cultivated by them in a small scale.

Women Self-Help Group (SHG) and Its Impacts:

The concept of self-help group (SHG) was introduced in Kokkal during the year 2001-02. At present, there are 5 groups consisting of 60 members. Each group has atleast 10 members. The staff members have to collect Rs.25/ from each member for every week, and each time receipt for their payments will be given to the members. Once in every six-month the account will be looked after by the

“Core Group”. The members in the core group includes a –

1. Banking Officer
2. Rural Development Officer (Aruvankadu/NGO)
3. Officer of Women Development Project (Govt.)

After 6 month, the memmbers are eligible to get a sum of Rs.25,000/ as a loan. This amount will be returned on monthly basis within two year of duration. There will be subsidy of Rs.10,000 for the borrower. No interest will be collected. For starting a small scale business the agencies will be given upto one lakh rupees. The following are the agencies for providing loans to the women of SHGs.

- 1) NABARD,
- 2) THOTCO,
- 3) State Bank of India,
- 4) Indian Bank,
- 5) Rural Development Organization (Aruvankadu).

At present, there are five groups availing loans in the village. The beneficiaries are more than fifty women. There are 10 persons who have availed cattle loan from the R.D.O. Each has been paid Rs.28,000/ (20,000/ for buying Jersey cows and Rs.8,000 to build a cattle shed). No surity is essential for availing loans under this scheme. This kind of schemes are not only helping to develop the tribal women but also help them to earn money to maintain their families.

Horticultural Crops Cultivated by Kotas

| Name of the Crop | Month of Cultivation | Duration | Pesticide | Manure | Yield per/plot | Irrigation | Marketing at Ooty | Marketing at Mettupalayam |
|------------------|----------------------|----------|---------------------|----------------------------|-------------------------|---------------------|------------------------|---------------------------|
| Vertex | January | 3month | Demogra m M-45 | Compost Urea/ Complex | 120kg | Weekly | 1Bag (50kg) Rs.500/- | 50Kg @ Rs.550/- |
| Carrot | Feb-May | 110Days | M-45 Agromin Singer | Compost No.4 | 7Tones per acre | Motor/ Stream water | 1Bag (75kg) @ Rs.750/- | 1Bag 75 Kg. Rs.850/- |
| Potato | Apri-July | 4Months | M-45 Agromin | No.4 Complex 17-17-17 urea | 6 tones per acre | Stream/ well | 1kg. @Rs.8/- | 1Kg. Rs.10- |
| Garlic | Dec-Feb | 3months | M-45 | 15TIMES | 60Kg. plot | 2 times in a week | Rs.30/per kg | 1kg Rs.35/- |
| Cabbage | Feb-May | 3months | Acromin Penol | No.5 No.4 Complex Compost | 500kg per plot 10 Cent. | Two time in a week | Rs.5/- per kg | 1kg. Rs.7/- |
| Pea Nuts | Nov-Jan | 3months | M-45 | No.15 Complex Urea | 10kg Per Cent | Sprayer | Rs.20-Rs.30 per kg. | Rs.22-24 |

Political Organization

The political organization of Kota is the unique one. The pusari of Mariamman temple (elder – *pusari*) will be the head for the traditional village council. There is also co-Pusari in the council. There are other ten persons from the village who are considered as the elders of the Kota community. They should not cut hair or shave their beard. They will knot their hair. These ten considered as seniors..

Purasai - I

Purasai - II

10. Mothakudigal

People

These three kinds of positions will operate the village council.

There is a permanent meeting place of village council. The village council deal with all individual disputes and common problems. The decision of the village council is final. The individual who violated the norms will be punished by fines. No out-siders will be allowed to buy Kota lands or their properties. The Kokkal came under the village panchayat at ward No.7 since 1970. It is under the Sholur Panchayat. It has 250 voters strength.

The Public Distribution System (PDS)

The Cooperative Society was established just 26 years ago. The society has 799 members. Apart from tribal members, 650 non-tribal members are also benefited by the PDS. The following villages are benefited under this scheme. Kokkal, Kaniare, Thebunkandi, Kotiline, Cellakal, Kallundi, Kanaki Nagar and Solur estate.

| Sl No | Commodity | Quality | Price in Rs. |
|-------|-----------|---------|--------------|
| 1 | Rice | 20 kg | 3.50/Kg. |
| 2 | Sugar | 1 Kg. | 13.50 / kg. |
| 3 | Wheat | 20 Kg. | 7.50 / kg. |
| 4 | Kerocine | 10 ltr. | 8.60 / ltr. |

Religion

The deities that exclusively worshipped by the Kotas are, (1) Kambateeswaran (2) Kambateeswari. The Kota identifies their deities with Siva and Parvathi. Ayyanor and Ammanor are the names of the these deities in the Kota language. There are three priests dedicated to the deities. The Kotas offer puja to the deities. Among their deities, the Kota consider Kambatteeswaran as their chief presiding deity because, He is the protector of the whole universe.

Kambateeswaran Festival:

In honour of Lord Kambateeswaran and his consort Kambateeswari, the Kota annually celebrate the year's most important festival called, Kambateeswaran festival. This is the first festival of the year, and it begins in the month of January, on the Monday following the appearance of the crescent moon, during 'Pongal' time., The celebration of this festival continues for thirteen days, and is celebrated with great pomp and show.

The important activities during this festival could be described as follows: Dancing by men and women during this festival is a customary practice in this village, and men and women dance to the accompaniment of the kota music in the evenings during this festival. The women dance in the morning, and it is referred to as 'Pagal Aatam', which means 'Noon Dance'. Customarily, men dance in the nights every day and women dance in the mornings. Children learn dancing by observation and participation. Women dance in a delicate manner wearing their traditional dress. On the second day of the festival, the wives of the priests, and the village elders go in a procession to a nearby field and collect clay with which they make new pots, in which alone the 'Parv' (community cooking) is done in the Kambateeswaran temple premises. On the sixth day, all adult men are expected to avoid pollution and so they stay separately in a specially erected 'Pandal' (shed made of leaves). On the seventh day, the main temples are cleaned. All the people of the village partake food from 'Parv' on the eighth day of the festival. First, the local priests and their wives start eating, and later on others follow. So, in this festival as in the other festivals of the village tenth and eleventh day are for the public performance, and on the final day, the Kota being traditional hunters also invoke their deity to obtain more skill in hunting. Regarding the participation of woman in this festival, the remaining task is to cook food, pray to God on all these days by offering 'Pongal'. They visit the Kambayteeswaran temple on any one of the thirteen days of the festival. One peculiar feature is that the menstruated women are made to stay in their own houses, and not in a separately allotted house for three days during festive occasions. Apart from this festival, there are seasonal cycle of ceremonies devoted to the worship of Gods.

Gelli: The next festival is known as 'Gelli', and it takes place in the month of February (second week), and they call it, 'Plaspabhum' in their local language. In this festival men solely participate, and they dance during this festival in the night.

The dress of a woman bestows some amount of social prestige on her, and the essential items for a married woman are kir, kadk, black bead chain, manduv, silver bangles, kagijv etc., A woman's traditional dress consists of a single piece of white cloth called 'kir' which extends upto the knee from the chest, and some of them may also wear a blouse. They also refer to it as "dupiti". This type of dress is characteristic of a married woman. Girls who undergo puberty ceremony may wear half-sari and full skirt till they get married. Regarding their hairdo, the women part their hair at the middle of the head and roll their hair around a band called 'Manduv' that is, a collection of green leaves taken from the 'mandu' plant and tied together by a piece of white cloth. To keep the rolled hair intact, they use a silver coated hairpin which is available in kotagiri. A married woman must wear kadk (gold ear-rings) on her ears, without which she is not supposed to serve food to her husband. In addition, married women put on a pair of 'kagiju' (silver toe rings) on both the toes and also a pair of 'veil vel' (silver bangles) on the wrists. Some elderly women are also fond of wearing silver bangles on each of their arms, and they also put a kadk and are found of 'serpilli' (a silver necklace) worn around the neck. Divorce is very common among the kotas. If there is conflict between the husband and wife, they can separate and live separately after seeking divorce. Divorce is not considered as a social stigma. If the couple want to divorce when their son is below 10 years old, the boy is brought up in his father's house and acquires his father's clan name. Man can marry and have a second wife if his first wife is barren but, a woman can never remarry if her first husband is alive until and unless she divorces him. The barren women are not looked down upon in this society. If a woman does not give birth to a boy, then a man can marry another woman to bear a son for their family. A woman may seek divorce if the reasons are desertion by the husband, adultery committed by husband, elopement of her husband with another woman or sexual perversion of her husband. A man seeks divorce if the reasons are desertion by the wife, elopement of his wife with another man and sexual perversion of the wife.

Divorce can take place only when the woman gives back the first token fee of 25 paise coin given by her husband to her parent at the time of marriage. In other words, a wife can remarry only when her husband takes back the 25 paise coin. If divorce is granted, the wife no longer belongs to her husband kery and she gets back her father's clan membership. An elderly man in the village of 72, married twenty five times. Each wife did not stay with him more than six months.

In the event of the death of a woman's husband, lamentable restrictions of widowhood do not await her. After her husband's death if a woman does not have children she goes to her parents house or she may stay in her deceased husband's house. She can also marry her dead husband's brother if she so desires or she can marry a man of her choice.

A widow or widower cannot become a priest. A widow also wear the white dupati or kir, and a fresh manduv is tied again after her husband's death. She wear kadk for ears and silver bangles for the hand. A priests' wife wears, apart from the four silver bangles, four more on each of the arms, unlike other women. It is customary practice for women not to wear slippers.

Married women are more fond of tattoo marks on their body than men. They avoid tattooing their names, anywhere but, prefer different patterns on the forehead, shoulders, chest, feet and arms. The popular designs of tattoo marks are of star crosses, flowers, and animals. It is only for girls above 15 years that tattoo marks are given. The Kota women say that tattoo marks adorn them so well that they add grace and beauty for them.

Hygiene

Food habits: Rice is the staple food of the Kotas. They eat rice thrice a day. Most of the Kotas are non-vegetarians. They also take cereals and vegetables that were cultivated by them. Their traditional staple food was Ragi, a grain cultivated by them. They used to take wheat also. Most of the Kotas consume milk. The shortage of milk there made up by the supply from neighbouring villages. Some of them get milk from a co-operative milk society. The Kotas are buffalo-meat eaters. Kotas have the habit of smoking. They smoke cigarettes and beedies.

Local Medicine

Small Pox and Chicken Pox: The native people consider small pox a major disease and epidemic. He should be in the forest or where he has got a separate house, outside the village, just with his family. He should not have any contact with the villagers, till he is cured. People of this village consider both small pox and chicken pox (and mesils) as caused by 'Goddess Mariamma'. They call these diseases as Periammai and Chinnammai, respectively.

Chicken pox is treated in the village itself. They keep the affected person outside the house ie., in the verandah. At night they shift him inside the house. The affected person should lie down on neem leaves. The diet will be coconut, plantain

and palm-jaggery and onion water. He should, on the 5th, 7th, and the 9th days, take a customary bath in the water containing turmeric, neem leaves, and leucas. In recent years, the Kota villagers have been provided with modern facilities like water supply, medical services etc.

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3. Malai Malasar of Anaimalai Hills

Introduction

The Malai Malasar are a group of people inhabiting the densely forested foothills of Anaimalai hills, bordering Tamil Nadu and Kerala. They are living a life of their own without much interference from outside. With the establishment of Indira Gandhi Wildlife Sanctuary (95,859 sq.km.) with an elevation ranging from 340 – 2400 metres above MSL), they are now marginalized to certain pockets with the government allotting specific areas for them. They are found in the hamlets of Nagaruthu and Chinnarpathy in Pollachi range and Kadamatti of Ullanti range.

Chinnarpathy is a hamlet on the bank of Aliyar reservoir. It is about twenty-four kilometer from Pollachi town in Coimbatore district. The settlement, located approximately two kilometers away from the Aliyar dam site, and half a kilometer from Aliyar forest department check post, is a hamlet of thirty households with a population of ninety-three people. The settlement has easy access to road, as there is a broad tarred road running along the boarder of the hamlet to Valparai, a tourist spot, forty km. away from the settlement. The Malai Malasars are bi-lingual. Among themselves they mostly speak in their own dialect. Tamil is used to communicate with others.

Location

The settlement is located within the Indira Gandhi Wildlife Sanctuary in the Annamalai Hills, and is near the Aliyar Dam in Aliyar. As one enters the sanctuary from the Aliyar side, the settlement is approximately one-half kilometre from the checkpost and rests adjacent to the roadside on the left side of the road. It is forty kilometre from Valparai and twenty-four kilometres from Pollachi.

Historical Background

The first immigrants came from three main places: Viluni, a rocky hillside about five kilometres from Chinnarpathy, Upparu, and the Aasthaaliamman temple. Chinnarpathy settlement has thirty households which account for its ninety-three residents. The details of the tribal settlement in Anamalai Hills is given in the Table No.1

Table-1: The details of the tribal settlement in Anamalai Hills

| Sl No | Name of the hamlet | Name of Tribe | Population |
|------------------------|--------------------|---------------|------------|
| Pollachi Range | | | |
| 1 | Sargarpathy | Malasar | 211 |
| 2 | Nagarithu | Malai Malasar | 79 |
| 3 | Chinnarpathy | Malai Malasar | 93 |
| 4 | Thimmampathy | Malasar | 198 |
| Udumalai Range | | | |
| 1 | Isanmadupathy | Muthuvar | 65 |
| 2 | Kadanthur | Pulayan | 250 |
| 3 | Attumalai | Muthuvan | 62 |
| 4 | Puchakottamparai | Pulayan | 75 |
| 5 | Jalimuthumparai | Pulayan | 32 |
| 6 | Kottayar | Pulayan | 38 |
| 7 | Isanthittu | Pulayan | 75 |
| 8 | Kulipatti | Pulayan | 307 |
| 9 | Kurumalai | Pulayan | 125 |
| 10 | Puliampatty | Pulayan | 36 |
| 11 | Thirumurthy | Pulayan | 143 |
| Amaravati Range | | | |
| 1 | Karatupatty | Pulayan | 125 |
| 2 | Manjampatty | Pulayan | 38 |
| 3 | Thalinji | Pulayan | 323 |
| 4 | Mungilpallam | Pulayan | 40 |

The Settlement

The elders of Chinnarpathy have originally migrated from Villuni, Upparu, Chinnaru and Nagaruthu. They have been resettled in Chinnarpathy from 1976 onwards, under the tribal resettlement scheme of the government. Prior to its formation as a Malai Malasar settlement, the place was nothing but a Chedikadu, full of thorny bushes. Today the whole place has a new look. Most families have a kitchen garden where they grow pumpkin, chili, bringal, papaya, banana, and yam. They also have other trees like coconut, mango and jack fruit trees. There is also a small plot of paddy field in the settlement. The gardens are well watered by the streams that flow through the settlement.

The settlement has no school or community hall. It is electrified. However, the homes are still not electrified. Practically all the households are supplied with kerosene lanterns by the forest department. There are three temples in the settlement. One temple is dedicated to Mala Devathai which is at the far north of the settlement. The other two temples are Mariamma temples on the east side of the settlement. These were constructed by the Iravalars prior to the Malai Malasar settled down there. These temples are also used for Mala Devathai worship.

Flora and Fauna

The following trees and plants were observed within the settlement: jack fruit trees, papaya trees, mango trees, teak trees, coconut trees, palm trees, banana trees, drumstick trees, tubers, flowering trees and tomato plant. Animals living in the settlement include cattle, fowl, dogs, and goats. The fauna also include tigers, jaguars, elephants, cobras, vipers, pythons, and monkeys.

Marriage

Endogamous tribal marriage is the norm among the Malai Malasar. Marriages between cousins (both cross and parallel) are the most common type. Age for marriage is around 13-14 years for girls, and between 20 and 25 for boys. Girls are generally married within two years after attaining puberty. Marriages are arranged by the parents of the bride and the bridegroom, and the date for the marriage is fixed in consultation and in the presence of the Moopan (village headman). Marriages are always monogamous hence, sexual relationship itself can only be with one person. Therefore, extra-marital relationships are prohibited. Separation and divorce, however, are permitted, and therefore, a person can dissolve his marriage with one spouse in order to marry another. Though extra-marital relationships are prohibited, pre-marital sexual relationships are socially acceptable, though this does not frequently occur since girls are married shortly after attaining puberty.

The Malai Malasars follow endogamy. Marriage is generally arranged by the parents of the bride and the bridegroom. The date for marriage is usually fixed in the presence of the Mooppan, the leader of the village. In general, the age at marriage for girl is between thirteen and fourteen, while for boys, it is around twenty to twenty five.

Family

Family is the fundamental unit of all Malai Malsar life activity. Normally it is a nuclear family which consists of father, mother and unmarried children. The Malai Malasar families are generally small. Out of the thirty households in the settlements, ten of them have just two members while eight have just three members.

Kinship

The Malaimalasars can be broadly classified as a patrilineal society. The social organization is understood in terms of "Kootam" or domestic group. Each "Kootam" is recognized by its leader who is the eldest male member of the "Kootam". There are five leaders in the settlement namely, Neelam, Kalimuthu, Suriyan, Kuppan, and Kali. The five "Kootams" are known by their names as,

- 1) Neelam Kottam
- 2) Kalimuthu Kootam
- 3) Suriyan Kootam
- 4) Kuppan Kootam
- 5) Kali Kootam

The "Kootam" is the closest network of him relationship after family. The "Kootam" relationship is significant during festivals, and religious and life-cycle ceremonies. As regards the inheritance of property, all the children have equal rights over the parent's property. Joking relationship exists among the cross-cousins, between man and his wife's younger sisters, and between woman and her husband's younger brothers. Father-in-law and daughter-in-law avoidance and mother-in-law and son-in-law avoidance exists among them.

Political Structure

The traditional headman of the Malai Malasar is called Mooppan. One of the main jobs of the Mooppan is to secure casual work for the village from the Forest Department and to get contracts to collect minor forest produce contractors. The post of 'mooppan' is generally inherited by the eldest son. The 'Mooppan' plays a key role in the life and activity of the community.

Economic Organization:

The economy of Malai Malasar is basically a subsistence economy of food gathering. The most primary subsistence activity was gathering tubers. In later

times, they took to slash and burn cultivation on a minor scale whereby they cultivated ragi, pumpkin and melon. They continued this till the forest department enforced a ban on this practice. Traditionally, the Malai Malasar of Chinnarpathy are gatherers. Tubers and honey are the two main resources that are gathered by them. They collect honey from mountain creeks and they sell it through co-operative society.

To supplement their income by traditional economic activities, they take up wage labour, both for the Forest Department and for the neighbouring agriculturists. They also collect non-timber forest produce like gooseberry, sikakai, kadukkai etc., for the contractors during specific seasons. A few of the Malai Malasar of Chinnarpathy have small land holdings in which they cultivate paddy, ragi, banana, sweet potato, tapioca and ground nut. Many of the families are involved in cattle/sheep rearing. The cattle bought out of loans given to them by the government. They also keep goats and poultry.

The fruit trees in the settlement belong to those individual who planted them. There are many varieties, including mango, jack and banana. The fruits from these trees are partly consumed and partly sold to traders who come to the settlement to buy them,. Agricultural wage labour is provided by the 'Gounders' who own the fields in the nearby villages of Aliyar and Kottur. They are paid upto fifty rupees a day. Forest wage labour is provided by the Forest Department. They are also employed to go on forest raids into the forest to check the unlawful activities, requiring investigation of officials of the forest department.

Dress

Traditional dress of men is consisted of a white loin cloth that was attached with fibers from tree bark. Today, adult men tend to favour white dhotis and shirts. A fair number of men also wear pants and shirts. Boys typically wear pants or shorts with a shirt. Women wear either skirts with blouses, half-saris, or full saris. The Malai Malasar dress is very simple. In the past, men's dress consisted of just a white piece of cotton cloth (thundu) which they wore on the loins fastened with the help of the fibre of the bark of trees. Today white dhoti and shirt are the most common dress of adult men. A few of them have a long piece of white cotton cloth (thundu) which they tie on the head either to keep their long hair in tact or to reduce the intensity of the heat. Some wear long trousers as well as lungi. Young boys wear half-trousers and shirt. The women wear skirts (pavadai) and blouse (jacket). A few wear half-sari or full sari (pudavai).

Personal Care and Decoration

In the past, they used various natural materials like seeds and bark of trees with detergent qualities to wash their body as well as to wash the clothes. These

are being given up and replaced with detergents available in the market. They used seeds like "*puchakottakai*" of "*soapmaram*" as well as "*theilakai*". The seed is smashed and made into a pulp and used for washing clothes as well as for bathing. The theilakai maram's bark is also used. The bark is smashed and made fibrous before using as detergent.

Tattooing

Tattooing is not a widespread practice. Tattooing consists of pricking the skin with a needle and applying pigment with the boxes that are made. The materials used are kajal (kanmashi), milk and thorn (thorn is replaced today with stainless steel needle). The individual who undergoes the tattooing selects a design of her choice.

Deities: Malai Devathai

The primary deity in the Malai Malasar pantheon is the Goddess Malai Devathai. Malai Devathai is worshipped for an assortment of reasons including the following:

1. General survival of them as individuals, families, and as a people
2. Protection in the forest from wild animals
3. Success in locating tubers from the forest to eat
4. Safety while gathering honey from the rocks and mountainous slopes
5. Substantial honey collection
6. Good Health

Common objects of worship, such as Malai Devathai, the sun and moon, snakes, and ancestors could perhaps be the more traditional form of the Malai Malasar religion before significant interaction took place with the outside world. The Malai Malasar place a high degree of importance on worshipping together in their kootams rather than worshipping corporately as a village.

Religious Myth

Creation of the Sun and Moon

The Malai Malasar do not have any creation myth regarding the creation of themselves as a people or man in general. They do, however, have several myths about the sun and the moon. The following is a myth told to describe the creation of the sun and the moon. Perhaps this explains why, among those things worshipped in nature, the sun and the moon are the two things that are most commonly worshipped.

There were two sons who were sent by their mother to attend a feast. The elder son ate until he was full. The younger son ate a little bit of food and then kept food for his mother under his fingernails. When they returned home, the mother asked the sons, "What have you brought for me?" The elder son said that he did not

bring anything. The younger son asked his mother to wash all of the big vessels and place them in front of him. Then, he took all of the food from his nails, put it in the vessels, and gave it to his mother. The mother was angry with the elder son and said that he should burn up. The younger son should become cool. Thus, the elder son became the burning sun and the younger son became the cooling moon. Each home has a picture of a Hindu deity which is used as a focal point for this homage. The most common deity is Lord Muruga, but other deities including Goddess Ashta Laxmi, Lord Shiva, Lord Ganesh, and Goddess Saraswathi are also present.

Worship in Groups:

Corporate worship, as well as the celebration of festivals, is divided into groups along Kootam lines. Each kootam conducts its own ceremony, in its own place, and has its own way of doing things. Each kootam conducts its own ritual.

Religious Beliefs and Practices

The Malai Malasar's religion revolves around their belief in Mala Devadai and ancestral spirits. Mala Devadai is also called Mala Devan and Vana Devathai. The deity is worshipped for the general survival of them as individuals, families and as a people. It includes protection from wild animals, maintenance of good health, safety and security while collecting tuber and honey, and for the abundant supply of these resources in the forest.

Ancestral spirit are believed to be good in nature. They are invoked on special occasions in order to receive guidance on what is good and bad. They also have belief in evil spirits. These evil spirits live in the forest and occasionally attack people. A few in the settlement have also taken to worshipping Hindu gods and goddesses. The worship of nature is also a common practice. The most common object of worship is the sun. The sun is personified in their folklore. The sun is believed to have appeared on a chariot from the east and created the forest. Some also worship the moon. A few believe that the moon, the brother of the sun, is specifically for the animals. It is moon who keeps the place cool. Some form of snake worship is also prevalent.

The annual festivals include the Celebration of Pongal, Ayudha Pooja, Deepavali and a special festival for honey collection. Some also attend Mariamma festivals in Navamalai and Aliyar. Magic was practiced in the past.

Beliefs and Practices Concerning Death:

Death for the Malai Malasar is not the cessation of life, but the prolongation of it in another realm. It is the passage from one form of existence to another form. The nature of existence after death is not clearly perceived by them. They believe that the dead inhabit a world beneath the world of the living. The funeral rites are

conducted to make the passage smooth for the individual for life in the next world.

Diet

Formerly, the staple food was consisted of jungle roots (tubers), fruits and honey. The tubers that they consumed were, *vettilla valli kizhangu*, *konka valli kizhangu*, *mulluvalli kizhangu*, *kanakodi kizhangu*, *magali kizhangu*, *chola kizhangu*, *chandana kizhangu* and *kanjira kizhangu*. At present the tubers, a number of fruits find a place in their diet. They are suri fruit, *kallal fruit*, *chinna mampazham*, *mandipilave fruit*, *pilakai* and *nellikai*. Later, prior to the forest department enforcing a ban on forest cultivation, they practiced shifting cultivation on a minor scale by which they cultivated ragi, pumpkin and melon. Thus ragi, pumpkin and melon find a place in their diet. Today, besides these items, rice and a few domesticated plant vegetables are consumed. In fact, to a certain extent, rice has replaced their former diet.

Health and Hygiene:

The Malai Malasar settlement is generally kept neat and tidy. The women sweep the surrounding almost daily and sprinkle cow dung water. The women rub the floor with cow dung at least once a week. Personal cleanliness is maintained to some extent in spite of the fact that the houses have mud floors and mud walls. Children take bath in the stream as well as swim in the reservoir quite regularly. Babies are daily bathed. The clothes are also washed regularly. Traditional medicines as well as allopathic medicines are used for the treatment of diseases.

The tubers and honey that they collect from the forest are tasty and wholesome. Besides these, they supplement their diet with fruits like papaya, banana, jack fruit and mango that are available in the settlement. Men and women generally chew betel leaves with tobacco. Men also smoke. Drinking of alcohol is not a wide spread practice.

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4. THE MALAIYALIS

Location

The Pachaimalai ranges lie in between Tiruchirappalli and Salem districts of Tamil Nadu. In Tamil Nadu, there are 30 districts. Tiruchirappalli is an inland or centrally located district of the state. Tiruchirappalli town, the headquarters of the district, is at a distance of 320km from Chennai, the capital of Tamil Nadu. This district has an area of 11,095 sq.km. spread between 10° and 11° 20'N latitudes and 77° 45'E longitude. It is bounded on the north by Salem and South Arcot districts, on the west by Coimbatore and Madurai, on the east by Thanjavur and South Arcot districts, and on the south by Pudukkottai district.

The revenue administration of the Pachaimalai Hills comes under Thuraiyur taluk. In fact, two hill ranges namely, Kolli hills and the pachaimalai hills rise in the centre of the northern Tiruchirappalli, in Musiri and Namakkal taluks, respectively, and run through parts of Perambalur Musiri and Rasipuram taluks. The Pachaimalai is in the parliamentary constituency of Uppliyapuram, which is incidentally reserved for the Scheduled Tribe population. The entire Pachaimalai region is traditionally divided into four identifiable political territories called, "Nadus" namely, Thenpuranadu, Kombainadu, vannadu and Athinadu. The first three nadus come under Tiruchirappalli while the fourth is under Salem district for the purpose of administration. The four nadus are indeed the revenue villages, and are also full-fledged panchayats. Vannadu and Kombainadu come under the jurisdiction of Thuraiyur block of Tiruchirappalli Division. A division is a development administrative unit of which blocks are constituents. Athinadu revenue village is in Gangavalli panchayat of Attur block of Salem district.

The Malayalis of Kolli Hills at Salem District

The Kolli hills, with an area of about 282.93 sq.km., lie in Namakkal and Rasipuram taluks of Salem district. It has 14 Panchayats, 16 Revenue villages, and 263 hamlets. These hills are forested. The Kolli hills are more than 1100 metre above mean sea level. The typical village is called 'Nadu', and seven of the 14 Nadus are in Rasipuram taluk while the other seven areas are in Namakkal taluk of Salem district. The villages under the taluks are:

Namakkal taluk: Valappur Nadu, Gundur Nadu, Ariyur Nadu, Valavanthi Nadu, Selur Nadu, Thinnanur Nadu and Devanur Nadu.

Rasipuram taluk: Bail Nadu, Edapuli Nadu, Chittoor Nadu, Tirupuli Nadu, Alathur Nadu, Gundani Nadu and Perakkarai Nadu.

Valavanthi Nadu is the headquarters of the Kolli hills Tribal Development Block, with Semmedu, a hamlet of Valavanthi Nadu, being the administrative headquarters of the block. The only weekly market centre on the hills is at Solakkadu. According to 1991 Census, the population of the Kolli hills was 33,888. The popula

tion constitutes 17,207 of males, and 16,681 of females. The Kollihills are populated by the Malayalis (= persons living on mountains) living in the 14 Nadus. People here practice a clannish, kinship based social interactions. The historical account of the people of the Kollihills, which the elders of the hill people recount, suggests that they were, the peasants of the coastal areas near Kanchipuram. People belonging to a lineage of three brothers were driven out of their land and they took to heels to reach the Kollihills, the Pachamalai, and the Kalrayan hills. There are 6,840 families of which the tribal families number 6,613. The earlier account of 1981 states that agricultural labourers numbered about 4,200. Small farmers were 1,500; marginal farmers were 2,200 and others were about 500. According to 1991 census, there were 32,080 tribal people and 939 scheduled caste people. The remaining 969 belonged to other communities. Out of the population of 33,888, only 5,468 have been educated. Education of the tribes is taken care of by a high school, which is located in Valavanthi Nadu panchayat, and by a number of elementary, middle and high schools, in and around the hills. The children generally continue their education upto standard-V and drop out heavily at standard-VI, as this is the age at which they become farm help to their parents.

The total area of the Kolli Hills is 28, 293 ha. Of this, the cultivated land is 14,609 ha (51.63 per cent). The net sown area is 12,009 ha (42.44 per cent of the total area). Cultivable waste is 1,223. Fallow is of the order of 2,669 ha while land put to other uses is 3,830 ha. Forest occupies 12,454 ha (44 per cent). Grassland is of the order of 985 ha. The crops grown are paddy, ragi, tapioca, millets, pepper, coffee, cardamom, mango, guava, pineapple and jack fruit. Agricultural office of the Kolli Hills has provided the latest data on the land area under different crops, and they are given below:

Tapioca 4,453 ha. millets 1,727 ha, paddy 1,502 ha, ragi 1,337 ha, pineapple 1,000 ha, mochai 599 ha, guava 381 ha, banana 300 ha, soya beans 279 ha, coffee 234 ha, pepper 100 ha, silver oak 332 ha and mangoes 107 ha. Crops such as cardamom, clover and turmeric are grown in areas less than 100 ha. Thus millets, ragi and pineapple, have greater proportions of area under them, with plantation crops and tree crops occupying considerable area under cultivation (T.V.Kumaran, 1998).

The Pachamalai: Land and people

The temperature of the Pachaimalai region varies from 15C to 32C. The extensive green and dense reserved forests and the shades tend to reduce the temperature of the hills, along with the effect of the altitude. During the night, the weather is considerably cold due to the elevation. The Pachaimalai hills get rainfall both from Northeast and Southwest monsoon. The cultivation of crops are totally depended upon the rainfall. The annual rainfall computed for 1992-93 is 840mm.

The dry crops are grown even by using rain water. After the cessation of the Northeast monsoon, the wells and check dams are full of water. The water flows in the forest streams. There are a few waterholes on the hills, supplying water throughout the year. The Malaiyalis make use of the stream waters to cultivate the wet crops on the hill terraces. When the streams become dry during summer, well irrigation is found in all the hamlets in the Pachaimalai hills.

Minor forest products like the gallnut, soap nut, curry leaves, tamarind, and edible fruits like jack fruit and goose berries are collected and sold either to the LAMP Society or in the nearby market towns. Gallnut is the only item purchased by the LAMPS. Honey from forest trees are also collected and are consumed by the Malaiyalis.

The economy of the Pachaimalai is centred around agriculture, cattle herding, hunting, and collection of minor forest products. Cattle is an important asset for each household. Cattle herding is a secondary occupation to the Malaiyalis. Subsidies are available for buying goats from loans taken from the government. The Malaiyalis favorite meat is pork. Few households rear pigs. Almost all households keep poultry birds. Among the Malaiyalis of the Pachaimalai hills, there are two major divisions. They are (1) Suriya Kula Vamsam (Rajas) and (2) Chandra Kula vamsam (Kudi Makkam). 'Suriya Kulam' stands for those who rule the Nadus. The people who were born in this generation (Rama Gounden) have high status and power. The Ur Gounden could be elected only through the people of this generation. On those days, they are called as 'Thurai' (Malai Arasan, the mountain king). Malai Arasan means 'the king of hills'. Thurai has got his own horses for raiding in the jungles. The Malaiyali system of agriculture is terraced and rain dependent. Tapioca and paddy are the principal crops raised on a large scale, while vegetable and the cereals are cultivated in lesser areas and in small scale. Paddy is cultivated both in the wet (irrigated, 'vayalkadu') and the dry lands ('metu nilam').

Slash and Burn: Slash and burn cultivation is widely practiced in the entire Pachaimalai hills. A patch of land is selected, which is either a patta land or poramboke, the slopes. They set fire in summer to the bushes. After that, the tribe cleans up the land for cultivation. After the rains in Adi, which is an auspicious Tamil month (May-June), ragi, cholam (jowar) and thina (millets) seeds are sowed in the plot, which is ready after slash and burn. The soil is however upturned with the help of hoe or by. Hoes are used in the hills, while ploughin is used in the plains.

Tapioca ('Malavalli kilangu' in the local language) is a dry land crop widely cultivated in the terraces of the hills. This crop has been introduced in the hills two decade ago. It is a commercial crop cultivated on a large scale. The crop has a duration of 10 to 12 months. Initially, the seed cuttings have been brought down from the Kollihills. The cultivation begins in the month of Adi and harvested in the

same month by next year.

Tapioca is marketed through businessmen who come from neighbouring towns like Attir and Rasipuram. Traditionally, the Malaiyalis prefer to cultivate the maranel or thunga nel or periyamalau nel (a native variety) in their dry lands. This native variety is found suitable for this hill climate. This crop does not require much water. No pesticide or manures are used for this cultivation. It is cultivated in the first season of the year (Adi). The land is well ploughed 3 to 4 times before sowing the seeds. The compost is applied in the last plough (sal). The seeds are sown in the soil, before or after rain. After 30 days, the field is ploughed again, as if to make the growth scanty. Hence, the farmers use a special wooden plough, for destroying the thick growth of crops. This process is simply known as the 'payir kalaippu' (thinning crop). Only after this process, the crop grows rapidly.

Kinship

The system of kinship among the Malaiyalis is of the type called, 'classificatory'. The two major clans (i) Rama Gounden and (ii) Kalla Clan cannot intermarry. They are clan exogamous, but the village-endogamous. RamaGounden clan people are all treated as brothers and sisters. They should not marry in the same clan. The relationships between the two clans are called as, 'Maman' (uncle) – 'Machan' (brother-in-law). The entire village is bounded with the kinship ties. A list of kinship terms together with forms used in direct address is given in the Table.

Kinship Terms and their English Equivalent

| No. | Kinship Terms | English Terms |
|-----|-----------------------|---------------------------------------------------------------------|
| 1. | Muppattan/Shia Pattan | Great Grandfather |
| 2. | Kollupatti | Great Grandmother |
| 3. | Pattan | Grandfather |
| 4. | Patti | Grandmother |
| 5. | Appan | Father |
| 6. | Amma | Mother |
| 7. | Periappan | Father's elder brother |
| 8. | Periamma | Father's elder brother's wife |
| 9. | Chittappan | Father's younger brother |
| 10. | Chittamma | Father's younger brother's wife |
| 11. | Annan | Father's elder brothers' son or one's own elder brothers' wives |
| 12. | Anni | Father's elder brothers' son's wife/one's own elder brothers' wives |
| 13. | Athai | Father's sister, mother's brother's wives |
| 14. | Mama | Mother's brother, Father's sister's husband |

Marriage:

The Malaiyalis practice monogamy. The practice, in this regard, is cross cousin and uncle-niece marriages. There are eight major exogamous clans among the Malaiyalis. They are as follow:

1. Kalla Kulam
2. Kakkidiya Kulam
3. Chithidaiyan Kulam
4. Sethumadaiyan Kulam
5. Anakali Kulam
6. Ambattamarthoodi Kulam
7. Kurusadya Kulam
8. Navadaya Kulam

These are held as inter-marrying exogamous clans. There are a number of lineages in each major clans, and they are called as 'Veedus'. The names of the eight major clans and its veedus are given in the following table.

Marriage customs resemble in many ways those of the plains people. The payment of a bride price 'Parisa Panam' is obligatory. It is usually about Rs.400 to Rs.500. It may also be paid in kind. As marriages are arranged by middlemen, the bridegroom's parents ask a middleman to seek a suitable match either for their son or daughter. His suggestions are accepted, and the horoscopes are compared with local priest (pusari). When the horoscopes of the bride and the bridegroom match, and the person sought for marriage is endowed with good character, the marriage is settled. Brahmin purohits are not employed and the ceremonies/rituals are performed at the marriages by the officials of the Malaiyali community. The betrothal contract is settled in the presence of the Ur Gounden.

Religion, Magic and Rituals

The Malaiyalis are Hindus. They primarily worship Goddess Lord Mariamman. It is their sacred deity. They have shrines for Her in their settlement. Kamatchiamman, Adhishivan and Periannan are the common deities of the Pachamalai hills. They also worship a few more gods and goddesses, namely, Lord Pillayar, Lord Aiyappan, Lord Murugan and Goddess Kali. The belief system of the Malaiyalis is restricted to the Hindu gods of Shivaite tradition, and they also worship their ancestors.

Names of Lineages of Eight Major Clans of Malaiyalis of Pachaimalai

| Sl.No. | Name of clan | Name of Lineages |
|--------|-----------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. | Kekkidiyakulam | Ramagounden Veedu Nayyapudiyan Veedu Vappikathan Veedu Malai Veedu Nattali Veedu Nappanaicken Veedu Karuppa Kattan Veedu Vallathan Veedu Kallikathan Veedu Pallian Petian Veedu Radha Gounden Veedu Palamalayan Veedu Thanachi Veedu |
| | 2. Kallakulam | Puthutan Veedu Panavaraiyan Veedu Pakkalathan Veedu Ochi Veedu Navakotiyen Veedu Panickan Veedu Nagooran Veedu Karuppumalai Veedu Modakathan Veedu Vellaikomban Veedu Kaniyan Veedu Palayan Veedu Mookkathan Veedu Poonachi Veedu Pattapan Veedu |
| | 3. Chithidiyankulam | Thanathi Veedu Arippan Veedu Kuppu poodsti Veedu |
| | 4. Sethumadaiyankulam | Vela goundan Veedu Arikathan Veedu |
| | 5. Anakoli | Koothamalai Veedu |
| | 6. Ambattamarthooki | Sendhankanni Veedu Pudhuran Veedu |
| | 7. Kurusadaya | ~~ |
| | 8. Navadaya | ~~ |

Magical practices

Exoreism: Generally, the Malaiyalis have fear for their dead ancestors, and the 'muni' (which is considered as an evil spirit). They believe that the spirit could also belong to one of their ancestors, and has entered the person's body to express his displeasure over some deeds of the person, possessed. They feel, if a person has not fulfilled all his duties towards his ancestors, he incurs their wrath and displeasure either through ill-luck or misfortune, and sometimes through possessions.

Tattooing

This occurs at a very young age, usually before puberty. The age group is usually between 6 and 10 years. The tattooing is characteristic and unique to the Malaiyalis. The tattooing is done on the forehead, that is on the mid-sagittal line that divides the face vertically into two halves. The tattooing is a green vertical mark above the nasal bridge extending upto the hair line. Both men and women are tattooed. Since the colour of a tattoo is green (*pachai*), the term by extension refers to a tattoo. Hence, the name Pachai Malaiyalis to the people of this region. In recent times, this practice has lost its earlier significance and importance, and the present generation does not like this practice.

Festivals

Festivals occur all through out the year, and they are celebrated with great excitement. The Malaiyalis, as it was seen earlier, celebrate Pongal, the festival of the harvest with great enthusiasm, as this is their most important festival. They also celebrate a few other, notably, Deepavali, and the festivals connected with temples and deities. Keerakarai Kovil, dedicated to Adhi Shivan, has seven deities, all of them belonging to Saivism. In the Tamil month of Purattasi, which falls in August-September of the English calendar, they hold a festival for Gods. Gods are mounted on their vehicles, which are animals made of wood, and carried around the main streets of the villages. In mid-April, there is usually a Mariamman festival, which is in the Tamil month of 'Chithirai'.

Tribal Development

Tribal development programme is an evaluation of what has happened in the tribal Pachaimalai, especially in relation to Integrated Tribal Development Programme (ITDP), and its impact on various of sectors/activities. Towards improving the socio-economic conditions of the tribals, the ITDP, as a concept, was introduced

in Tamil Nadu during 1976-77. The Pachaimalai was declared as the 'scheduled area' in 1971. The Pachaimalai hills were included in ITDP since 1976-77. Under the ITDP, the entire hill area was divided into two tribal blocks, that is, Thuraiyur and Gungavalli Blocks.

Many programmes for the development of the villages have been introduced by the government. They are as follows:

1. Village industries/bee keeping
2. Soil conservation/minor irrigation
3. Communication
4. Forest development
5. Horticulture Development
6. Development of Animal husbandry
7. Sericultural Development
8. Educational Development
9. LAMP Societies
10. Rural housing
11. Rural water supply
12. Jeevadhara Well Digging Scheme under Jawahar Velai Vaippu Thittam
13. Public health

Socio-Economic Change

The traditional economy of Malaiyalis has been centered around agriculture, cattle herding, occasional hunting, and collection of minor forest products. As such, the Malaiyalis of the Pachaimalai are identified as agriculturist-cum-pastorals. The income from the cultivation of tapioca is reasonable, and it is the most preferable crops for the Malaiyalis. The introduction of tapioca has affected the traditional crops that have long been grown by the Malaiyalis.

Changes have been observed in the dress pattern, hairstyles, and personal hygiene of the Malaiyalis. The flourmill has reduced the burden of husking of grains by women. Both the modern and traditional means of treatment to cure the diseases is prevalent among them. Electrical bulbs have replaced kerosene lights. Tailoring and embroidering provide self-employment to the tribal. To provide training, there is a Training Centre for tailoring at Top Sengattupatti. A few changes have also been observed in the traditional political structure of the Malaiyalis. Now the elected

Panchayat members administer the tribal villages. Apart from that, the traditional 'Ur Gounden' and the rest of the traditional pattern of leadership have also been found in the villages.

The forest ecology of the Pachaimalai region has been changing due to various human activities. Earlier the tribal people depended more on the forest and other minor forest products. Now, the government has introduced several hectares of exotic plants both in tribal patta lands, and wastelands for improving the forest cover. This type of man-made forest and orchards are not only helpful in sustaining the environment but also more helpful in generating income for the tribals. The newly constructed check dams under the Integrated Tribal Development Programme (ITDP) are not only preventing soil erosion, but also is helpful in the intensive wet land farming and sustaining the ground water level.

Today the Malayali tribal society is well connected by metalloid roads and bus services. Postal services, radio and television facilities have also expanded the communication facilities to the community. The veterinary hospital with artificial insemination facility is helpful for keeping fowls and sheep in a healthy condition. Sericulture has been playing a vital role in the economy of the Malayalis. As far as the educational development of the tribals is concerned, there has been a considerable improvement in the social status. School education has been given to the tribal children at the residential school, and then at the private schools since 1957.

Conclusion

The traditional self-sufficient agriculture-cum-pastoral economy of the Malayalis of the Pachaimalai hills is linked with the collection of minor forest products, and the occasional small hunting. The Malayalis of the Pachaimalai hills are not in isolation now.

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5. PANIYAS OF KARIKKAMUNDU IN GUDALUR, NILGIRIS DISTRICT

Location

Karikkamundu is 40 kilometers away from Gudalur towards Sulthan Bathery and 18 kilometers from Bathery. It is a part of Erumadu village called Kuyyunni, under the jurisdiction of Cherangodu Panchayat. This comes under Gudalur taluk of Nilgiris district in Tamil Nadu. The road to Paniyan Farm Colony (PRFC) is metaled. Karikkamundu is a part of the PRF colony, the latter comprising of the Paniyan settlement, the tea plantation, dispensary and the Balvadi. The houses are tiled, five in a line built by NAWA with the help of the Government of Tamil Nadu in 1965

Flora

The surrounding region of the hamlet is enriched with innumerable plant species. Apart from tea, coffee and pepper (cash crops) there are jack fruit trees, as well as rose wood, pine, bamboo, rubber, pumpkin, mango, papaya, guava, coconuts, and banana trees. Brinjal, chilly and a variety of greens are also found. Being a rainy region, the vegetation is rich with bryophytes like mosses, liverworts, etc.

Fauna

Except the domestic animals (two calves and four goats), the fauna found here are rabbit, centipede, spiders and common species of bird like, crow, sparrow, and fowls.

Name and Origin

The name, "Paniyan" appears to have evolved from Pani, which in Malayalam means 'work'. Thus, Paniyan is a worker or 'labourer'. Luiz considers "the name Paniyan is modified form of a Malayalam word Paniker (labourer). They are addressed and referred to as Paniyan (male) and Panichi or Paniyathy (female) by others./ The plural term is Paniyar (Census of India 1961 Part-V B (iv), p.1).

As to the origin of the tribe different views are held. The Paniyans themselves believe that their original abode was Ippimala, the exact location of which is not known to them. According to Thurston, "Kepani" (Africa or the Cape) is also sometimes mentioned as their original habitat. "Their skull and nose measurements indicate a close resemblance with the tribes of Kapiri in Africa. They belong to the Ippi hills of Balam Killer Range" (Census of India 1961, Part-V B (iv), p.1).

Gopalan Nair considers the Paniyans as aboriginal and the original inhabitants of the area. According to him "it is stated in a local gazetteer that they are the most characteristic representatives of the Dravidian type being probably the original type of the population of India, now modified to a varying extent by the admixture of Aryan, Scythian and Mongoloid elements" (Census of India 1961 Part-V B(iv), p.2).

Racial Features

Paniyans are dark skinned, short statured persons with broad noses and curly or wavy hair. They are Negroid types. They have straight eyes, thick averted lips with slight facial prognathism. Paniyans are said to be the descendant of Africans (Castes and Tribes of Southern India, Vol.VI, p.57-59).

Dress Pattern

The traditional dress is simple. Men's dress is consisted of a mundu (dhoti) and a towel. Today they are dressed normally in mundu and shirt. The dress of the Paniyan women is unique. It consists of two mundus, one bigger than the other one. The bigger one is wrapped on the loins and the smaller one is wrapped above the bosom through the armpits leaving the shoulders bare. Few women use bigger mundu to serve both the purposes, in which case, the bigger mundu is wrapped above the bosom. The women keep bobbed hair or occasionally grow them long, but in either case a few locks at the forehead are trimmed so as to avoid them from falling on the face while at work. The younger generation has a different style altogether.

Ornaments

The Paniyans, both male and female, use a few cheap ornaments, which are purchased from the market or made by them. The urge for wearing ornaments is very much in them, particularly among the females. Their economic conditions, as they put it, do not permit them this 'luxury'. Below are given the most important ornaments worn usually by the women folk. The other ornaments used by them are mala, mothuram, vala, kammel, kolusu, mookkuthy, thandavala, etc.

Language

Paniyan language is a dialect of Malayalam, replete with Tamil and Kannada words (Thurston). It belongs to Dravidian family of language. They usually speak both Malayalam and Tamil.

Social Organisation

The Paniyan tribe is an endogamous group. Family is the fundamental unit of the social life. Nuclear family is the predominant type, attributing 47.8% of the total family types. Other types of family such as sub-nuclear family, lineal joint family and collateral joint family also exist. Lineage exogamy is followed in marriages. No two members of the same lineage are allowed to enter marriage union, as they are viewed as brothers and sisters. Deviation from the conventional practices is being noticed. Cross cousin, parallel cousin, uncle-niece marriages constitute exceptions or variations to the lineage exogamy practice. Patri-local residence is the usual practice among paniyans.

Age, Sex and Marital Status

Total population of the Karikkamundu Paniyan settlement is 121, including 61 males and 60 females. Family types such as Nuclear family, sub-nuclear family, supplemented family, lineal collateral family and lineal joint family are found in this settlement.

Marriage

Marriage can take place only between members of different lineage and no two members of the same lineage can enter a marriage union. The names of the lineage are Vettuppr, Cherangodu, Karioodu, Yelamanna, Kalluchalai, Kolapalli, Koorangolli, Paingal, Kuthiravattam, Kallungara, Oonimoola, Poothamala, Choladi, Mazhavam, Chirambali, Chirachalu, and Athikunnu. Members of a particular lineage are addressed by subjoining “mar” to the lineage name. Thus, the members of Chirangodu are referred to as Chirangotianmaar. Despite possession of the conventional lineage exogamy practice, deviation or variations from the normal practice has been noticed. The age at marriage for Paniya boys fall in the rank of 18 to 24 and that of girls from 16 to 20. The average age for boy is thus 21.5 and that of a girl is 18. The village council called “*Kuttuam*” regularises the eloped marriage, after they brought back to the native village. Even though the marriage is regularised, the act of the couple is looked down upon as shameful, immoral, and disgraceful and the marriage is not viewed as auspicious as the formal marriage.

Economic Life

The very name of the tribe springs from the term, “pani” (labour) and they believe that traditionally they were labourers, a claim, which has been supported by the present day occupational pattern. Paniyans are literally the sons of the soil.

Their livelihood is through labour. They work for the Malayalees (Chettans) or in their own land allotted by the NAWA, a NGO. Most of the women go for plucking tea leaves (chappu). Every male adult is paid Rs.80, and a female 60. Besides these, Paniyans also go for extracting ginger and turmeric, plucking coffee, and pepper from outsiders' lands. Some Paniyan women work in Malayalee houses as maids. The primary and ultimate source of income for the Paniyans is from the tea gardens, which they cultivate. The tribal men are expected to cultivate their plot of land and enjoy the profits of their labour. Raw tea leaves are sold to the nearby processing units at the rate of Rs.7.50 per kilogram. The rate is not a fixed amount so, it fluctuates everyday.

Political Organisation

Two types of leaders are existing among the Karikkamundu Paniyans; a traditional leader and a non-traditional Paniyan, Koyma is the traditional leader who owns full political control. Koyma also acts as the religious head. He convenes all kinds of ceremonies such as, marriage, funerals, agricultural activities, etc. Chetti assists Koyma. In the absence of Koyma, Chetti undertakes Koyma's duties. Besides these, "NAWA" appoints a capable person in the settlement to act as leader. The appointed person represents his fellowmen to NAWA. He acts as a mediator between NAWA and the Paniyans of the settlement, and he owns no political power or control.

Festivals

The only festivals that they celebrate are Onam and Vishu. They do not have any other local festival. Leisure and recreation, in the true sense of the term, is unknown to the Paniyans. He/She has to toil from dawn to dusk to make his or her both ends to meet, by way of daily labour. The women have the additional burden of cooking food, and rearing children. They dance only on festive occasions like Vishu, marriage etc. accompanied by musical instruments like Tudi and Kuzhal.

Life Cycle Ceremonies

Birth of a child in a family is considered as the gift of Almighty and as such, welcomed by the Paniyans. Much care is not taken during the early stages of pregnancy, and except in the advanced stages, the pregnant woman continue to attend many house hold works. During the fifth or sixth month of pregnancy, Kettiyattem, a ceremony to ward off the evil spirits, which might have entered the body of the pregnant woman, is celebrated. Pollution due to childbirth lasts for forty

days. On all these forty days, the pettachi (midwife) or the mother or elder sisters attend the woman, to bathe and feed her etc. Only on the fortieth day the woman and the child are virtually purified. Mopping with cow dung paste purifies the house. 'Ear boring' is performed at the age of five or six. It is done normally by the maternal uncle of the child. Today it is done in hospitals. The age of puberty is usually between 13 to 16. On attainment of puberty, the girl is segregated for three to seven days, depending on the work she does. She stays in seclusion in a corner of a house. She is not allowed to come out and she should not look at anyone.

Education

As far as Karikkamundu is concerned, education seems to be of no interest for them. There are two schools exclusively for the Paniyans, one at Pothukolly, up to class V, and the other at Kappala, up to class VIII. There is a government school, up to class X at Kayyunni and another at Erumadu, upto +2 where both Malayalam and Tamil are taught. There are two English medium schools within the reach of 5 kilometres namely, St.Thomas Matriculation Higher Secondary School at Ayyankolly, and Sacred Heart Matriculation Higher Secondary School at Kayyunni. No Paniyan student is found here.

Material Culture

A typical Paniyan hut is constructed with mud walls, thatched roofs, straw, foliage of bamboo, and wild grass. The hut is more or less square shaped. Bamboo available from the nearby hill is used in construction. A small platform is found at the entrance on either side of the door where the people sit and chat. The housing of the hamlet is entirely different from that of the traditional one. The rehabilitated Paniyans have been accommodated in the group houses numbering five per row. Such five rows of houses forming a cluster of 25 houses, have been constructed with brick wall and Mangalore tiled roof. Each house has a room and a kitchen. A small platform is constructed at the entrance for them to sit.

The Nilgiris Welfare Association (NAWA)

The Paniyan Rehabilitation Farm Colony was started during 1965-1966 for 25 poverty stricken Paniyan families, who were released from bonded labour. They were rehabilitated by Dr.Narasimhan of NAWA in spite of the much angry protest from the local non-tribal farmers who were holding these families. The Government of Tamil Nadu allocated 100 acres of land to NAWA during the year 1965 in order to resettle and rehabilitate these Paniyans families. Some of the tea plantations were

handed over recently on a conditional lease basis (for cultivation and maintenance) for these Paniyans. Members are earning good income from these plantations, as self-help income generating program leading to tribal self-sufficiency. During the last 15 years or so, the association has greatly increased the confidence of the tribal people in the ability to develop their long neglected wastelands to supplement their income. From the late 1950s, Paniyan living in the western Nilgiris of South India fell into agricultural bonded labour with migrants from Kerala, for some clothing and a bag of rice, in return for free labour for the year. The NAWA with the help of different agencies built permanent houses for the Paniyans in the year 1965.

Activities of the NAWA

The present activities of the NAWA can be broadly classified as follows:

1. Medical and health care
2. Mother and children care in pre-school and nutrition Centre
3. Rehabilitation from the colony for formerly bonded Paniya tribal labourers.
4. Education of tribal children through C.C.F. sponsoring programs.
5. Promotion of self-help, income generating programs leading to tribal self-sufficiency.
6. Liaison with government and non-government agencies for the welfare and development of tribal people (the NAWA Annual Report - 1996-97).

Health

The food of the Paniyans can be classified into the following:

Vegetables and Roots

The Paniyans, unlike in the past, do not cultivate ample vegetables. They lack cultivatable land. In the kitchen gardens they cultivate Chempu (yam), Kachil (a type of yam), Mathumga (pumpkin), Amarakai (beans), Cheera (greens), poosani (ash-gourd) and brinjol. Since there is no forest nearby, they do not go for collecting wild roots. These people buy vegetables from the nearby markets.

Greens (Cheera)

They enjoy variety of greens. They use greens at least thrice a week. The preparation method and contents are the same to all types of greens. The various greens that available are Mullu cheera, Kali cheera, Chemappu cheera, Pullamkumi cheera, and Murruga cheera. The grains available in olden days, rice, raghi, cholam, etc. are not used presently for various reasons. Often, cultivation is not possible

due to lack of land, water supply etc. They produce practically nothing. They depend entirely on the ration rice given by the Government of Tamil Nadu or else from other shops. Each ration card gets 20 kg. of rice, twice a month. There are not a variety of seasonal foods for these people. The only fruit that they are using is the jackfruit. Various types of fruits consumed are papaya, jackfruit, mango (manga pazham) and guava. Bananas are very often sold in the market by the head of the family. They buy orange, grapes etc., in their respective seasons from the nearby market. All they eat is only rice made into kanji or kinji (gruel). On an overall survey, the use of oil is comparatively very less and they consider it as a luxury. They consume all types of meat, except beef. They buy meat from the market. No hunting of any animal is heard of since a few decades. On very important occasions like Onam and Vishu, they buy poultry birds or goat.

Milk and Milk Products

A decade ago, the people consumed milk, and today only a countable households have cows, and goats. There is a big cattle shed in the settlement, which presently stands empty. The reason is lack of grazing ground. Due to lack of poor economic conditions, they do not buy milk. The cost of milk per litter is Rs.14/ which is remarkably high for them.

Honey

Honey is also considered as one of the important products. It is consumed depending upon the availability. It remains their favourite food.

Fish and Sea Food

Paniyans eat all types of fish. Variety of dry fish is available in the nearby markets. Fresh fish is also available in abundance. They also eat crabs.

Hunting

Hunting is very rare. Trapping of rabbits is the only hunting practised today. The reason is very obvious. There are no forests, as before, and since most of them are daily wagers they do not find time either to do so. They go for fishing during monsoon in the nearby streams.

Food and Nutrition

A grave health problem of Paniyans is malnutrition and the related disease, scabies, due to deficiency of vitamins.

Infants

Infants are healthier when compared with older women and school going children. Children are breastfed for two years, and this is the reason for their health. But there are cases of very weak and anemic children since their mothers do not breast feed them. The reason is mother's weakness due to the following reasons:

- a) General weakness due to very poor and imbalance diet.
- b) Anemic after repeated cycles of pregnancy and lactation.
- c) Loss of great amount of blood due to bleeding in menstrual flow, the condition known as Menorea, which is frequently reported.

Infant mortality is not high considering the fact that only an average of two deaths is reported in a year in this settlement. Most of the Paniyans have the habit of taking food thrice a day. Men usually have something other than home food from teashops. Major part of their earning is spent on liquor and tobacco. Women folk in the settlement are physically very weak. They have the extra burden of looking after the children, other household activities, apart from the daily work. For the Paniyans of Karikkamundu, rice is the staple food and the only food.

Scabies and Impetigo

These are the most replete and rampant disease among the population. The pre-school children are the maximum affected. Even some of the elderly men and women are affected by it. Scabies are caused by itchmites, which bore the skin and lay eggs underneath.

Dysentery (Pokku)

It represents number of disorders marked by inflammation of the intestines, especially of the colon, and is accompanied by pain in abdomen and frequent stools containing blood and mucus caused by chemical irritants, bacteria, protozoan and parasitic worms. Among the Paniyans, people of all the age group are affected by it. Women and children are the frequent victims.

Malnutrition and Deficiency Diseases

Anemia (*pitham*): Among the Paniyans poor diet is the reason for this disease. Most affected group is nursing mothers and very old women. Nursing mother is highly prone, because of repeated cycle of pregnancy and lactation, and it is further aggravated by under nourished diet. Anemia is not bile (*pitham*) but *iratha chokai*.

Alcoholism

Almost every adult man drinks alcohol. They are easily able to get liquor. It is available at a stone's throw from the settlement. Alcoholism affects them in two ways: One is direct deterioration of health of the individual, and the other one is the earning members having spent all their money on drinking, return home empty handed.

Use of Tobacco

Both men and women in different forms use tobacco. Men smoke 'beedi', and now cigarettes. Both men and women have the habit of chewing tobacco, either along with betel-leaves, or arecanut. Extensive use of tobacco causes inflammation of mouth, esophagus and other parts of respiratory tract and food tracts. Most of the people's teeth have become permanently brown in colour. It is unfortunate that even children are encouraged to chew betel leaves, arecaunut and tobacco. Many of the people in the settlement smoke *ganja* (Indian hemp), whenever it is made available by the other Paniyan settlement.

Personal Hygiene

This is another vulnerable aspect of the Paniyans. Their personal hygiene, especially of the children, is very poor. Having left behind by their parents for the whole day, they usually play, roll around, and move as a group from house to house, carrying the entire dirt to the every house that they visit. Daily brushing of the teeth and bathing is not a habit. After bath, they do not have another pair of dress to change in. Even adult males and females are to an extent in the same condition. They use charcoal (*kari*) to brush their teeth and even that is not done daily by everyone. The colour of their teeth is rather yellowish. Lack of personal hygiene compelled by the use of contaminated water, acts as a conducive milieu for the origin of whole lot of complication.

External Appearance

The women folk and the girls look cleaner and well dressed than men and boys. But on the whole the entire Paniyans look dirty and unclean. Very few use hair oil, and do not cut their nails. The younger generation, both boys and girls, use modern dress when they go out, either to the market or else where.

Medicine

There is a dispensary just near to the settlement, run by the NAWA. There

is another Government dispensary within a kilometer in Pothukolly. The PHC is four and a half kilometers away from the settlement called, Kappala. There are two private clinics each at Errumadu and Cherrampadi, 6 kilometers away from the settlement. The PRF dispensary is exclusively for the Paniyans of Karikkamundu. The Paniyans are treated mostly for symptoms caused by deficiency diseases and scabies. These centres give emphasis on immunization programmes. Mass immunization programmes are conducted against diphtheria, measles, tetanus and polio. The VHN from PRF dispensary visits the settlement periodically, supplying them with tablets and vaccines.

Ethnomedicine

Paniyans of Karikkamundu have very little knowledge about native medicine and indigenous cure for diseases. Looking back to their recent history, one comes to know that they had been working as bonded labourers, for hundreds of years. Earlier to that, they were hunters and gatherers. When they were hunters and gatherers they inevitably had knowledge of herbal medicine, cure for snakebite, stings of other poisonous insects, open wounds and allergy caused by plants in the forest. It is possible that they lost their knowledge about these when they were bonded labourers in the process of being exploited and suppressed. The reason given by the informants is that the elders did not pass on to them the knowledge and there are no forest to hunt or gather medicinal plants.

Shamanism

The Paniyans believe that all major sicknesses are caused by spirits (prathem). Shaman among the Paniyans is called Mantreavadhi. He enjoys intimate relationship with gods and spirits. When he is called to treat a patient he enters into a trance and learns the cause of illness and calls the evil spirit that has entered into a patient's body after promising to offer a necessary sacrifice. He recites many spells, sings, dances, and performs prayers, and offers blood sacrifices. He removes some hairs from the patient's head and nail them on a tree. The patients are able to hear the cry of the evil spirits. He ties amulets and talisman on the arms of the patients in order to protect them from evil spirits according to their belief.

Death

The dead among the Paniyans is usually buried except the persons like the Chetti, Koima and the elder members of the family who are cremated. The

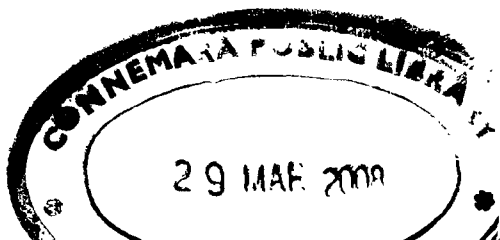
corpse is laid on a bier prepared out of bamboo poles. The dead body is carried to the Chudukadu (burial ground). The sons, brothers, sisters and wife's brothers jointly constitute the pole bearers. The women and children do not accompany the procession. They lay the body in the cow dung into the wall of the pit having close resemblance to the chambered burial. The cellar is closed with a mat or bamboo screen and the grave is filled with earth/. Between these they keep thorny bushes. Having filled the grave, at the leg side, a little boiled rice is hid into the loose mud, packed in plantain leaf. After this the spade and the knife are thrown from one end of the grave to the other. Before leaving the burial ground betel leaves and arecanuts are shared. Everyone is expected to take a purificatory bath before reaching the house. Pollution lasts for seven days. On the seventh day special celebration is held. They sing for the whole night.

Conclusion

The Paniyans of Karikkamundu are innocent, friendly, cordial and of inviting nature. The fine cool weather, the kindness and hospitality of these people make life more thrilling. Basic health of the Paniyans is relatively poor. Malnutrition and poor hygienic condition are two main vulnerable aspects. Scabies and anemia are rampant disease among them.

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6. Toda

Origin

The name, 'Toda' is derived from Tudkhol from the etymological syllable, *Tud*. Rivers states that the most sacred tree of the Todas is undoubtedly the *tudr*, the bark and the leaves of which are used in sacred and ordination ceremonies. Every Toda has to be purified with *tudr* before he enters into his future life.

The name, 'Toda' could be linked to Tidal through Tudkhul, by means of *tudri*, the sacred tree of the Todas. It would then mean, clan belonging to the *tudr* tree. The Todas are thus seen to be a Dravidian tribe, as worship of trees and snakes is a common feature of the ancient religious life of the Dravidians (Cambridge Ancient History, Vol.II, 1924).

They inhabit about 60 munds exclusively as a patrilineal kin group. Each mund is usually located near about a shola and usually consist of 4 to 12 house holds.

According to 2001 census, the total population of the Nilgiri district is 7.64 lakh. Out of which the total Scheduled Tribe population is 28,373 (4.32%). According to the survey conducted during 2004 by Tribal Research Centre, Ooty, the tribal population is as follows:

| | |
|---------------|-------|
| Todas | 1648 |
| Kotas | 1985 |
| Kurumbas | 10353 |
| Irulas | 8714 |
| Paniyas | 5541 |
| Kattunatyakan | 1629 |

| Survey | Population |
|------------------|------------|
| J.W.Breeks, 1871 | 639 |
| Census 1891 | 7391 |
| Census 1961 | 714 |
| Census 1981 | 874 |
| T.R.C., 2004 | 1648 |

Distribution of Toda Population in Nilageri district-1997

| Sub Group | Clan | No.of H.H. | Male | Female | Total Population | Buffaloes | Total Land (acres) Owned |
|-----------------|------------|------------|------|--------|------------------|-----------|--------------------------|
| Tarthars | Kaash | 28 | 66 | 56 | 122 | 290 | 129.0 |
| | Nosh | 34 | 74 | 76 | 150 | 142 | 147.0 |
| | Melgaash | 32 | 59 | 76 | 135 | 80 | 38.0 |
| | Tarard | 28 | 57 | 60 | 117 | 112 | 104.0 |
| | Myodr | 15 | 34 | 27 | 61 | 131 | 49.5 |
| | Keradr | 13 | 22 | 33 | 55 | 31 | 35.5 |
| | Kerer | 5 | 12 | 9 | 21 | 17 | 16.0 |
| | Pirgodr | 8 | 20 | 22 | 42 | 20 | 24.0 |
| | Inkithi | 9 | 11 | 22 | 33 | 35 | 21.0 |
| | Nedri | 7 | 18 | 18 | 36 | 4 | 48.5 |
| Subtotal | 179 | 373 | 399 | 772 | 862 | 612.5 | |
| Teivali | Kuudr | 26 | 62 | 61 | 123 | 208 | 172.5 |
| | Tevaah | 27 | 49 | 45 | 94 | 43 | 101.5 |
| | Omgash | 12 | 35 | 29 | 64 | 110 | 82.0 |
| | Morthkyodr | 10 | 19 | 28 | 47 | 100 | 90.0 |
| | Pyadrgaash | 7 | 17 | 16 | 33 | 10 | 25.0 |
| Subtotal | | 82 | 182 | 179 | 361 | 471 | 471.0 |
| Total | | 261 | 555 | 578 | 1133 | 1333 | 1083.5 |

Ref: Anthropological Survey of India, Mysore

The Study Area

The field work was conducted in the tribal hamlet called, Thurnadu Mund. It comes under the Sholur Panchayat for the revenue administration. It is located just 24 km. from town of Ooty. This hamlet is well connected by metal tapped road. An electricity power station, water storage, and pumping house are found in Glenmorgan. It is the nearest tourist spot to the hamlet. In Tamil Nadu, the Todas are called as 'Thodhuvar'. So, the entomological name given to the hamlet is, Thur Nadu (it means Toda Nadu). The Toda community alone is inhabiting in the hamlet. It is consisted of 107 persons. It is one of the oldest Toda hamlets in Nilgiri. The nearest air port is Coimbatore, and the railway station is Udthagamandalam (Ooty). The hamlet is located 650 km. from Chennai, the capital of Tamil Nadu state.

Climate

Nilgiri is a mountain region, and the word, "giri" means, mountain. The peaks are more than 1000 – 3000 metres high. The Thanudu mund is situated 7000 feet above the sea level. During winter the temperature comes down to even minus zero degree Celsius.

Toda Settlement

The Toda settlement is called as mund in which means the buffalo habitat. The houses look like barrel – vaulted in shape. They are found in 3 to 4 in one row. Open cattle sheds are found near the houses. The young calves are kept in separate pens. The settlement is found in the middle of forests. There are diary temples in all Toda hamlets. The cattle sheds, grazing lands, common meeting place, and cremation grounds are very common in the hamlet. Burial grounds are separate for men and women.

Language

The Toda language is an ancient language, and it does not have script. It belongs to the Dravidian language family. Toda also speak both Tamil and English.

House Pattern

There are three types of houses:

- 1) The traditional type of houses
- 2) The modern asbestos roofed houses
- 3) The modern RCC concrete houses
- 4) The Diary houses

In olden days, it was easy to built a traditional type of house. But today, due to the lack of bamboo and other forest material like grass; etc., it is very difficult for them to build a house in the traditional pattern. Even renovations of the traditional houses are very difficult.

Dwelling Houses

There are three traditional thatched barrel-vaulted houses. There is one RCC house, and many asbestoses roofed houses. The modern houses are containing cement walls with either tiled roofs or asbestos roofs. The traditional houses consist of only one room. The size of the house is approximately 10' x 10'. The hearth is found in the southern corner. There is a raised mud bed of 3 feet for sleeping. The door-way is very small (2½ x 2½ feet). There is small hole found in middle of the house for ventilation purpose. There is also a chimney for sending out the smoke. The dwelling houses are electrified since 1981.

Cattle Shed

The cattle are kept in an open pen with a circular fence, and the calves are kept in separate places. After milking, the calves are released for grazing. During the rainy season, a bed is prepared by using cowdung and mud mixed with water. The buffaloes would sleep on it. The buffaloes have got natural power of immunity

to withstand the cold climate. Fortunately, there is no mosquito due to the chill weather and the high attitude.

Physical Appearance

Large, full and sparkling eyes, Roman nose, fine teeth, and pleasing contour; having occasionally the appearance of great gravity, but seemingly ever ready attitude to fall into the expression of cheerfulness and good humour are natural marks that prominently distinguish them from other natives of India (Harkness, 1832:7).

The appearance of Todas are different from the plain people. Generally, the males are 6 feet tall and are having good muscles and beards. They properly cut their hair. They wear foot wear when they are going out. They are very fair. Due to mixing of races, a few of them look black in colour. The Toda, both male and female, are of an average height of 166.3 cm. - 154 cm. and the weight would be 60.3 kg. – 49.5 kg. respectively.

Dress Pattern

Men wear shirts and dhoti, and women wear sari and blouse. Men and women cover their bodies with a white mantle with blue and red lines known as 'Put Kuli'. The cost will be between Rs.500 and Rs.2500, depending upon its quality. They purchase plain cloth from Ooty town, and the women will do embroidery work on the cloth.

Mode of Communication

Most of the Toda houses are having cable T.V. connection, radio, and tape-recorder. Some of them are having Cell phones. They are not using bicycles, or two wheelers. There is metal-taped road connecting the Thurnadu Mund from Ooty town. Buses, lorries, jeeps, and cars are frequently plying in the area. Postal services are available in the villages. They read Newspapers while in the Ooty town.

Social Organization

There are two major divisions in the Toda social structure. One is, 'Tarthur' and the other 'Theviliyal'. The Tarthur claims superiority and the second one is considered as inferior. All the members (both male and female) in the Tarnadu Mund get married only in their own clan (birth wise). They are clan endogamous. The status of Toda women is considered to be very low. Women are not allowed to take any individual decision. The diary man is the ritually superior person and he is considered as the head man in the hamlet. During important rituals, women and female children are not allowed to be present in the hamlet. They will be back to their houses only after the completion of the ceremony. Toda men or women can

marry any non-Toda but, they will be restricted by the community. They will be prohibited to participate in the village activities. They will not be allowed to live in the hamlet.

Occasionally, a few marriages are held between these groups. They should live in Ooty or in a non-Toda area. Even today the alliance between the Toda, and the Non-Toda is due to the influence of Christianity. In spite of this, the couples are not allowed to live in the hamlet. Many Toda women go to Christian areas to listen to the Gospel on Sundays. Men occasionally participate in congregational prayer.

The Toda Diary

The worshipping place of the Toda is called, Diary Temple. It consists of a big hall that has inner and outer rooms. The entrance of Diary measures $2\frac{1}{2} \times 2\frac{1}{2}$ feet. There is no permanent diary men for the temple. But a suitable person will be chosen from the hamlet from time to time. The Toda have more faith in their deity. They call their deity as, 'Tikerry', meaning, the Inventor of Toda God. The temple is located in a clean place. The roof will be replaced when it becomes old or damaged.

The back and the front sides of the temple are made by using big stones. The images of buffalo are drawn on the big stones. The person who want to become a Pusari / Diary man has to complete few rituals, and get clean both in the heart and in the body. He should wear only black towel and have bath every morning. He has to prepare food by himself. The vessels, which are used by him, are cleaned by him and no one is allowed even to touch them. New and big size pots, mud vessels, water containers and jars made of bamboo, and a silver vessels are used by the Diary man. The temple buffaloes are looked after by his assistants.

Marriage

After attaining the age of 14, both male and female have to choose their life partners. The girl before choosing her partner should learn about his character, and occupation. When a girl becomes pregnant, she has to declare the boy's name to the parents and from the third month onwards, the husband has to come to her house. During the 7th month the "bow" ceremony will be performed by the villagers. This ceremony is confirms the marriage of them. They practice pre-parental marriage. Few parents decide the future partner of their children even before they attain physical maturity. After they attain the maturity, the young boy and the girl get married. No child marriage is in practice. Monogamous marriages are found among them. Widow remarriage is found. When a widow is young, she can get male partner from the Toda community. At present, the young couples wear yellow robe, and tali etc.

Family

The average size of the house hold is 5.09. The nuclear family is found among them. The aged parents also live in the house of their sons and daughters. There are six families (the first ancestor's / inhabitants that came to Turnadu mund). These six family heads have got all the rights to control over the inhabitants of the hamlet. At present there are 24 families and the total population of the Thurnadu mund is 107 (male 57, female 60). Toda society is patrilineal. Women have less right in decision making. There is no practice of polyandry among the Toda.

Religion

Emeneau (1938: 111-12) summarised about the dairy cult as follows:

The religion of the Todas is a highly ritualized buffalo-cult. Every important operation connected with the buffaloes is conducted according to rule, milking and converting the milk successively into butter and ghee, giving salt to the buffaloes, taking them on migraton to fresh pastures, burning over the pastures, giving a buffalo a name when it has calved for the first time, introducing new utensils into the dairy and preparing new coagulant for the milk, rebuilding and rethatching the dairy, consecrating the dairymen, and even drinking butter milk from the dairy. Infractions of the rules involve pollution, and most of the precautions surrounding the cult seem designed to prevent pollution of the milk by contact with profane persons or utensils. The milk, as the primary product, is most liable to polution and the successive operations finally result in ghee, which possesses so little sanctity that it can be sold to outsiders.

The Toda are ritualistically very pure. Women are never allowed to do any of the temple-related works. Even women are not allowed to walk near by diary temple.

Economic Organization

The principle economic activity of Toda is buffalo herding. They also get income from other secondary occupations such as, (i) land lease, (ii) selling of milk, (iii) casual labour, (iv) Government jobs. Males only do various works to earn money for their families. Women are doing all kinds of domestic works such as, fetching water, cooking, child rearing, etc. There are 104 buffaloes (both country and hybrid water buffaloes) in Tamudu mund. The government has allotted 104 acres of land for both grazing, and for cultivation purpose for Turnadu mund. The milch cows are supplied to Todas under various schemes, but due to lack of fodder only few cows are found in the hamlet. The buffaloes are released from open pens only after 8 p.m. in the morning. They are allowed to graze upto sun set. The cattle drink water in the streams. No stale food is given to them. These semi-domesticated beasts are

environmentally suitable for the climate of the region. Toda habitats are found near the reserve forests. The wild animals such as, tiger, wild dogs, leopards used to attack domestic beasts during winter. No compensation will be given to the loss of animals.

The rearing of animal and milking are the activities of men. Women never play any role in these activities. The cattle are taken to Glan - Morgan area for artificial insemination. The Toda keep a few oxen for breeding purposes. On those days, the sacrificed animals are taken over by the Kotas. But today, sacrificed animals are collected by merchants from Ooty town. They sell one buffalo for Rs.2000 to Rs.3000. The Toda have got good reciprocal relationship with the neighbouring communities like the Kota, the Badaga and the Scheduled caste people for various services. Toda go to barber shop for hair cutting. But the low castes are used for making pyre and beating drums. They have been absorbing a complex system of customs related to marriage and ceremony.

The Todas are vegetarians. The sacred buffaloes are ritually pure. They are reared by separate persons. The Diary man – the priest, looks after the animal. The priest will collect milk and get income by selling it. During the death of a male person a few buffaloes (nonsacred) are sacrificed. Toda give name for each buffalo. The buffaloes can be classified under two categories: the sacred, and the other one is ordinary domesticated beast. The sacred buffaloes are looked after by a fixed person of the hamlet, and he will work under the Diary man – poojari. His duties are rearing the buffaloes, collecting the milk for supplying to the milk society, and collecting cowdung for future sale. The Diary man has a right to get milk for his survival. During the harvest of vegetables, the leaves will be brought to feed to animals. During the summer, the buffaloes will be provided with drinking water by the Toda men.

Honey Collection

Honey is collected from forest trees once honey combs are identified by a team. They use sticks to collect the honey. During the months of March and April honey collection is carried out by the Toda.

Landholding Pattern

During the British administration, all the lands were well surveyed, and survey numbers were given. The Tarnadu mund has got 104 acres of cultivable land with the survey number 283. The government has allotted separate grazing grounds, and housing site for each hamlet. Pattas for the cultivable lands were also given to the Todas. There is no legal right to sell the lands to non-Tribals. The Toda lease

out their lands to non-Tribals. In the past, the Badagas took over the Toda lands for lease. But today, the Gounders, Vellalas, and Chettis from plain have their lands for lease. The Toda are collecting Rs.10,000 to 12,000 per acre for their lands (annual lease). The lands are very fertile, and the soil is red in colour. Men only have got the right to claim for the ownership of lands.

Labour Charges

During the time of harvesting potato, removing them from land, leaning them and taking them to up hill road side by using big baskets, lorries are available. Each basket is weighing around 30 to 40 kg. A single labourer can earn Rs.80/ to Rs.120 per day. Raising of horticultural crops needs intensive care from nursery to harvest. Preparation of plots for cultivation, raising of nursery beds, sowing, weeding, applying manure, spraying pesticides, protection from cattles, wild beast, watering for plants, and harvesting are various stages in the hill cultivation. The crops are being raised two times in a year either in winter (Nov./Dec.) or in summer (May/June). Water and electric motor are essential for cultivation of hill crops, Generally, the hill areas are getting sufficient rain. During the summer, cultivation needs water for raising crops, and water is sprayed through power sprayers. The Toda cultivate potato, beet-roots, carrot, cauliflower, cabbage, onion, garlic, peas, radish, beans, etc.

Methods of Cultivation

Cultivating of crops in Nilgiri is a big task. Cultivation of horticultural crops require more care and more investment. The lands are located in the slobes. They are made of small plots for raising carrot, potato, beans, turnip, etc. The lands are ploughed either by manual labour or by tractor tilting. Manual tilting of lands requires Rs.100 to Rs.120 per day. The labourer will start the work at 8 a.m. and will go on until 5 p.m. Tractors are brought from Ooty for ploughing on the basis of payment. The charge is Rs.250 pr hour. During the harvest of potato, carrot or any crop, most of the manual labourers would be from the scheduled caste (Adi Dravida), who are residing permanently in nearby areas. When the British introduced tea planting in these areas, the people belonging to the Scheduled Caste settled in the areas for a living. They are living in the colonies.

Irrigation Pattern

Well irrigation is found in the Toda area. Each landowner has got a small well for the purpose of irrigation.

Marketing

The Toda lands are cultivated by non-Tribals under the temporary lease system. A few Toda cultivate crops, themselves. They sell their agricultural produces through the Regulated Markets at Ooty or Mettupalayam. They hire mini lorries to transport agricultural produces to the markets.

Christianity

Many of the Toda families are Christian, since the beginning of the 20th century. Baptism was carried out by British missionaries. Today more than 100 families are Christian families, after their conversion. Some Toda women have married non-Toda Christians, and they are living in Ooty.

Health

Diet / Food Pattern

The Toda are pure vegetarians. Now-a-days, the Christian Todas eat mutton and chicken. Some among the non-Christian, Todas also take non-vegetarian food in hotels. Consumption of alcoholic liquors is also among the Toda males. Females chews tobacco and bettel leaves. They prepare a special type of meal by cooking rice and ghee with grams. They prepare rice cakes, and eat along with some chutney (Tash Perigi) prepared from green or coconut. They eat more vegetables that are readily available in their cultivable lands. They consume milk, ghee, and curd, every day.

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**DEVELOPMENT OF URBAN FORESTRY IN CHENNAI CITY –
A PRACTICAL APPROACH
A Model Project Proposal**

Introduction

It is quite interesting to know about the truth that anthropologists have conducted research on different problems of the contemporary human groups. They have studied not only the simple or traditional societies but also the complex societies of the megacities. One of the subjects of their study has been migration of people.

The main cause of migration, as their studies revealed was the need to get the things that were not available for them.

It is a well known demographic fact that when a population grows in geometric proportion, it will suffer from want of job, space, fuel, water, food, housing and other essential commodities. Therefore, the suffering people will be compelled to migrate to different places where they can get these things. It was due to the same reason, the villagers also migrate to the megacities causing new problems to them.

One of the important problems that the social anthropologists have studied was the urban forestry that was essential for the people of the cities due to various reasons, including environmental purity. In fact, the gravity of the problem is such that the study of the urban forestry has become almost a branch of anthropology which has traveled from the remote forests of Africa to the megacities of the modern world, and from counting of the skeletons of Paleolithic people to the study of social ecology.

Many anthropologists, at present, have taken up the study of the urban forestry so seriously that they have evolved new concepts that help them to classify the Indian forests into different types.

The forests are classified into the following types;

1. Semi-ever green forests
2. Temperate forests
3. Mangrove
4. Social forests
5. Agro-forests
6. Community forests

Urban Forestry

The urban forestry means growing trees in different urban areas such as parks, private lands, factory lands, street green belts, municipal areas, open spaces, river sides, beach areas, temple lands, college and other institutional areas.

The trees in the urban areas are planted and protected by individuals as well as by the civic communities for the purpose of providing shade, getting fruits and leaves, and reducing noise pollution. The trees also serve as the living places for small birds and animals.

The people of the urban areas suffer from many problems and some of them are caused by the machines and other things. The use of motor cars, two wheelers that utilize fuels, buses, lorries, refrigerators, and other things are increasing the earth's temperature. The temperature also increases due to the pollutants that are released by the vehicles for travel and transportation, as well as by the industries. The temperature of Chennai, this year for example, has reached 113°C, the first time in the hundred years of its history, and from January to June, it has never fallen below 100°C.

The uses of trees for the people of the urban area are many. They absorb the enormous amount of CO₂ that are released by cars, two wheelers and lorries, and in return release oxygen. Thus, the trees are functioning as "conversion machines" and provide clean air by which people are benefited.

The trees are also useful in bringing rain which is necessary to get rid off water problems.

The urban forestry should be well developed in the city of Chennai. The ratio between the urban forest trees and the human population of Chennai is not equitable. This is one of the reasons for the prevalent of some diseases like skin cancer and respiratory disease. The creation of greenery in the city will control the occurrence of the above said problems.

Development of Urban Forestry

In the urban setting, parks are probably the most reliable areas as forests. The places where the trees are raised by various agencies are as follows:

1. Street-right-of-way (These are streets adjacent To the streets or medians)
2. Parks
3. High way and rail road rights-of-way
4. Public buildings and grounds (Grounds adjacent to public buildings (like schools and colleges, hospitals, auditoriums, museums, penal institu

tions, court houses).

The above areas are ideal places hence, trees are raised there by the following agencies:

1. The State Forest Department
2. The City Municipal Administration
3. The Non-governmental organizations
4. The National Social Service Administration
5. The Private companies, hospitals, schools, banks and business establishments
6. The Public Works Department (PWD)

The Urgent Need for Developing Urban Forestry

The temperature in Chennai city has been increasing in the past few years. It was never below 100°C, even after the summer season. The monsoon also has failed in the past years. The water problem was found almost in all the parts of the city. The sea wind is the only advantage for the people of Chennai in reducing the high temperature to a tolerable level. The air pollution, noise pollution and respiratory diseases among the urban population is increasing. So the only solution is developing greenery in Chennai to overcome the above said problems.

Objectives

1. To study the various components of the urban forestry
2. To identify the suitable places for raising urban forestry
3. To study the distribution and composition of the urban forests
4. To observe and evaluate the activities of the various agencies involved in the development of tree planting activities.
5. To study the management, administration, and the tree plant activities.
6. To study the various problems and perspectives of the urban forestry.

Methodology

The aim of the project is to study the various components and the problems of the urban forestry. To collect the various facts and figures related to as well as the urban forestry programmes. The agencies which are directly involved in the forest raising activities will be interviewed.

The various activities of those who are involved in raising the urban forestry will be observed in the urban areas and a blue print will be prepared. The cutters and tree exploiters will be identified during the period of the project for evaluating the loss in terms of money and environmental benefits..

The soil types for tree species according to the areas will be identified with the help of the foresters. The various types of trees and their uses will be video recorded and still photographs also will be taken for the purpose of preparing a document.

Duration

The duration of the project is 12 months period, and it will be purely on the basis of empirical field work.

Budget

| | |
|-----------------------------------------------|------------------------------|
| 1. Honorarium for the project Director | Rs.3000 x 12 ..Rs. 36,000 |
| 2. Investigators Two | Rs.4000 x 12 x 2: |
| .. | Rs. 96,000 |
| i) Botany/Forestry Graduate | |
| ii) Social Science Graduate | |
| 3. Computer Assistant: Rs.2500 x 6 months: | Rs. 15,000 |
| 4. D.A. & T.A. for 3 months field work: | Rs. 20,000 |
| 5. Stationary & Cartography, map preparation: | Rs. 10,000 |
| 6. Video & still photography: | |
| Printing & Process: | Rs. 20,000 |
| 7. Books: | Rs. 5,000 |
| 8. Preparation of reports, postal charges | |
| Xerox, etc. | Rs. 5,000 |
| 9. Overhead charges @ 15% | Rs. 31,000 |
| Grand total: | Rs. 2,38,000 |

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APPENDIX-II

Prospects and problems of Eco-Tourism in Tamil Nadu and the Role of Anthropology: A preliminary discourse

Introduction

Generally anthropologists study the indigenous communities whose habitats are wooded regions. Tamil Nadu is famous as a retainer of ancient cultural practices. It maintains its heritage. The cultural commercialization approach, for making the habitats viable from the angle of tourist economy, has attracted the attention of the anthropologists, recently. The United Nations General Assembly (UNGA) declared 2002 as the International year of Mountains (IYM), Eco-Tourism

(IYE) . This promotes the economic opportunities, and also generates a threat to people and their forest resources.

The reasons of apprehension as well as prospect in anthropology of tourism are a) tourism as a part of state sponsored system might displace the cultural identity of the ethnic groups on whom the tourism rests, and b) the tourism that is likely to bring new economic and cultural resources by opening new opportunities for the locals to grow better , are demanding a brain-storming session for a harmonic strategy in favour of people and the state. Under the state hegemony the ethno-tourism, therefore, need not be treated as disposal of the vanishing culture rather be seen as people-centric and not product-centric or else,, it will be yielding an unholy alliance with unwanted persons.As for the mountain tourism is concerned, Ooty and Kodaikanal are the two important tourist places that which are attracting tourists around the world. Due to the increase of population and accommodating the miners, and the NRI corporate bodies, the natural resources are shrinking very fast, particularly in the forestland.

For protecting forest wealth, rivers, natural wonders, wild life, birds, and extinct animals, we have to introduce the new innovative programmes for protecting natural resources, keeping man at the centre. Similarly, we have to protect the tribal people and preserve their culture. Eco-tourism is not only helpful to protect natural resources, but also in creating employment opportunities, either directly or indirectly, to the local people. Thus, a holistic policy is required with cultural anthropologists as partners.

Eco-tourism in Mountains

Since the essence of eco-tourism lies in admiration of nature and outdoor recreation, it encompasses a wide range of activities such as, trekking, hiking, mountaineering, bird watching, boating, rafting, biological explorations, and visiting wildlife sanctuaries.

India is one of the seven bio-diverse countries of the world, and it has a rich cultural heritage. It has vast potential for eco-tourism that needs to be tapped for economic benefits, as well as for healthy conservation and preservation of nature.

The promotion of tourism, and infrastructure development for tourism related activities is bound to have a series of socio-cultural, socio-economic, physical and environmental impacts on the habits, which would require a systematic evaluation and analysis, using scientific techniques, before development decisions are taken.

Eco-tourism can provide much needed revenues for the protection of national parks and other natural areas, revenues that might not be available from other sources. Additionally, eco-tourism can provide a viable economic development alternative for local communities that may lack other income- generating options. Conservation and revitalization of traditional arts,

handicrafts, dance, music, drama, customs and ceremonies, and certain aspects of traditional lifestyles, directly feed into tourism. Eco-tourism industry in India is facing various challenges due to lack of strategic business plan, well-trained local nature guides, suitable marketing techniques (both for tourism, 'and for local artisans), methods for gaining community consensus on development projects; and infrastructure etc. (*Padmashree Santosh Yasdav*, *Empt.News*, 17-23 Aug. 2002).

| Hill Stations in India | |
|------------------------|----------------------------------------------------------------------------------------------------------|
| State | Name of the Hill Station |
| Himachal Pradesh | Chail, Chamba, Dalhousie, Dharmshala, Kasauli, Kangra, Kullu, Manali, Naidehra, Parwanoo, Shimla |
| Jammu and Kashmir | Gulmarg, Jammu, Patnitop, Sonamarg, Srinagar |
| Jharkhand | Ranchi |
| Kerala | Munnar, Nelliampathy, Waynad, Devikulam, Peermade, Ponmudi, Thiruvananthapuram, Idukki, Palakkad, Kannur |
| Uttaranchal | Almora, Dehradun, Kasuni, Mussoorie, Nainital, Pithoragarh |
| Madhyapradesh | Bhedagaht |
| Rajasthan | Mount Abu |
| Maharashtra | Mahabaleswar, Pachgani, Lonavala, Khandata-Karla, Matheran, Amboli, Jawahar, Panhala, Chithaldara |
| Sikkim | Gangtok |
| Tamil Nadu | Kodaikkanal, Yercaud, Courtlam, Udhagamandalam |
| West Bengal | Darjeeling |

Eco-Tourism

The human society, even from the beginning of the 20th century, started to fear about the destruction of the ecological environemnt, and at the same time, started using different techniques to save itself. One of such techniques for survival is eco-tourism. Poetess Avvaiyar glorified the birth of a human being by singing as, "It is rare, and indeed rare, to be born as a human being". The regrettable fact, and also the paradox, is that man stands in the forefront than other living beings in destroying nature. The human populatioin, which is growing in geometrical proportion, is not only using water, land, forest, air etc., but also polluting them, and sometimes, even destroying them. This atrocity against nature is carried out in all the countries of the world. The 'civilized' man, for the sake of leading a luxurious

life, destroys nature, and thus, attempts to lead a life of illusion.

The destruction of nature affects the human society of the world in different ways. Tsunami, the earthquake in the sea, struck seashores with giant waves, and killed thousands of people. The Tsunami, which occurred on 26.12.2004, is a historical event that has thrown a challenge to the whole mankind! It is true that there are some scientific techniques and devices to forecast the possible occurrence of natural calamities and yet, they are continuously occurring in the world.

Forests provide all the necessary things for mankind. People go on tours to forests to see the animals, birds, water sources, mountains, hills, forests, caves, waterfall, and certainly they enjoy happiness. These tours not only provide people with mental peace but also help them to enjoy the enchanting beauty of the natural scenes. The tribal people, before migrating to the plains, lived in forests, and even today, their descendants are living in forests, in the middle of many obstacles and ordeals. This article explains about the various means by which eco-tourism can help for the preservation of nature, as well as how the eco-tourism can help further to increase the economic state of the tribals, and provide them with employment.

In every country, the Department of Tourism utilises different methods to attract tourists, and the nature of tourist spots should be attractive to foreigners. We shall now discuss about the tourist spots in India particularly, the mountain-centered tourist spots in Tamil Nadu, their importance, and the benefits that have accrued so far through tourism.

Natural Tourism: General Ideas

The UNO declared 2002 as the eco-tourism year, and after this, the people all over the world started to visit hill stations. Eco-tourism has been started only to protect the nature and tourism will become a permanent feature only when the nature is protected. Eco-tourism directly or indirectly provides opportunity for employment to the tribals, and also provides opportunity for women to develop in their lives by providing decent income - generating opportunities.

Every country in the world, by emphasizing the importance of eco-tourism, is successfully working for its development. The world tourist organization, in the year 1991, explained about the different ways of developing eco-tourism. In addition to this, it has also explained about the various events that will help the indig

enous population by eco-tourism. Some of the benefits of eco-tourism are;

1. Protection of Water
2. The proper ways of growing forests
3. Protecting the flora and the fauna and helping for their growth
4. Protecting reserve forests, Rain forest, and the animals found there.
5. Developing the forest areas of private persons, and of the government by using modern methods and new agricultural techniques.
6. Creating income-generating occupations through tourism.
7. Eco-tourism will help the tribals to earn income by selling the following things directly to tourists:
 - a. Vegetables
 - b. Fruits
 - c. Nuts
 - d. Flowers
 - e. Ceramic articles
 - f. Toys
 - g. Metal objects
 - h. Gems,
 - i. Herbs, greens, etc.
8. Eco-tourism can provide opportunity for people by encouraging them for participate in the activities that are related to it.

The cooperation of tribal people is very essential if we wish to preserve nature, forests and wild animals. Man is the first cause for the destruction of nature. Therefore, the techniques related to protection of nature, welfare of man for raising income to enable them to preserve the environment, would bring out long term benefit for them.

In the world, one fifth of the area is surrounded by mountains. The people living on the mountains have their own deities, methods of worship, culture, and civilization. The mountain environment provides fertile forests, pure air, and water to people in addition to dwelling places for them. They can also sell minerals through picnic shops and this will generate income.

Water flowing from mountain reach the dam, and then is used to produce electricity, for irrigation and drinking purposes. The water which flows from the mountain is helpful in keeping the balance between sub- water and salinity of sea

water. In Tamil Nadu, Kodai Kond, Errkadu, Courtralam and Ooty are a few of the famous summer resorts.

Eco-Tourism – A Global Perspective

In the changing world eco-tourism plays a vital role. Every country invites eco-tourist. This generates income for many persons. The means transport like airplane, train, ship, bus and car play their own roles in eco-tourism. The tourist organizations arrange lodges, hotels for providing good food and beverages as well as entertainment. Some of the activities related to eco-tourism are hiking, mountaineering, bird watching, sailing by boat, enjoying the beauty of nature, and visiting wild life sanctuaries. Some of the attractive events for the tourist are visiting rain forests, observing volcano, eruptions area observing the movements of wild animals in the natural surroundings, resting in the hill resorts, and hunting birds and animals in permitted game reserve, and eating its meat, fishing bathing in waterfalls, lakes.

Tourists are going from one country to another and face many difficulties and challenges. There is a need to provide safety for their lives and properties. Therefore, only tourism conducted with the help of the government alone is the present need in the eco-tourism

Eco-tourist's Spots in Tamil Nadu

In Tamil Nadu, there are western ghats and eastern ghats. In these mountain ranges there are mountain resorts and tribal habitats. The following list provides the names of the mountains and their location in the districts of Tamil Nadu:

- | | |
|---------------------------------|-------------------------------|
| 1. Kolli hills, Salem | 7. Siddheri hills, Dharmapuri |
| 2. Yercaud, Salem | 8. Palani hills, Dindigul |
| 3. Pachaimalai, Trichy | 9. Ooty, The Nilgiris |
| 4. Velli hill, Salem | 10. Pothigai, Tirunelveli |
| 5. Kalvarayan hill, South Arcot | 11. Yelagiri, North Arcot |
| 6. Jawathu hill, Tiruvannamalai | |

Mountain Resorts and Mountain Tribes:

There are 36 tribal groups in Tamil Nadu. In the district of Salem, the Malayalis form the majority in the population which comes to 1.5 lakh. In the district of Nilgiri there are Todas, Irulas, Krumbas, Paniyas, Kattu Naicken, Kodas. They are considered as primitive tribes. The following list provides the population of mountain tribes in terms of Ethnographic classification:

Table- Tribes of Tamil Nadu – Population and Literacy Rate 2001

| Sl.No | Tribe | Population | Literacy rate (%) |
|-------|-----------------|------------|-------------------|
| | All Tribes | 651321 | 41.53 |
| 1 | Adiyan | 2230 | 25.29 |
| 2 | Aranadan | 44 | 78.38 |
| 3 | Eravallan | 1554 | 37.36 |
| 4 | Irular | 155606 | 34.30 |
| 5 | Kadar | 568 | 62.90 |
| 6 | Kammara | 593 | 84.78 |
| 7 | Kanikaran, etc. | 3136 | 68.34 |
| 8 | Kaniyan, etc. | 1650 | 83.14 |
| 9 | Kattunayakan | 45227 | 54.66 |
| 10 | Kochu Velan | 133 | 66.95 |
| 11 | Konda Kapus | 516 | 78.92 |
| 12 | Kondareddis | 19653 | 78.24 |
| 13 | Koraga | 159 | 62.69 |
| 14 | Kota | 3122 | 67.31 |
| 15 | Kudiya etc. | 128 | 81.55 |
| 16 | Kurichchan | 3168 | 62.29 |
| 17 | Kurumbas | 5498 | 49.03 |
| 18 | Kurumans | 24963 | 61.36 |
| 19 | Maha Malasar | 183 | 17.83 |
| 20 | Malai Arayan | 499 | 54.50 |
| 21 | Malai Pandaram | 3156 | 69.07 |
| 22 | Malai Vedan | 6411 | 63.97 |
| 23 | Malakkuravan | 18296 | 48.70 |
| 24 | Malasar | 6043 | 25.51 |
| 25 | Malayali | 310042 | 37.35 |
| 26 | Malayekandi | 464 | 18.41 |
| 27 | Mannan | 82 | 92.00 |
| 28 | Mudugar, etc. | 1397 | 42.15 |
| 29 | Muthuvan | 339 | 46.69 |
| 30 | Palleyan | 339 | 49.82 |
| 31 | Palliyar | 1525 | 4.67 |

| | | | |
|----|----------------------|------|-------|
| 32 | Palliyar | 3052 | 39.31 |
| 33 | Paniyan | 9121 | 30.81 |
| 34 | Sholaga | 3853 | 36.58 |
| 35 | Toda | 1560 | 76.87 |
| 36 | Uraly | 9116 | 29.05 |
| 37 | Generic Tribes, etc. | 7995 | 52.35 |

Ref: *Land and People of Indian States and Union Territories*, 2005. Tamil Nadu Vol.25, Kalpaz Pub., New Delhi.

The tribals are having very good knowledge of wild animals, medicinal plants, trees, birds and fruits since mountain receives a good rain fall. They are able to cultivate vegetables which they are selling in nearby towns. They cultivate different kind of bulbs, and in the eastern ghats tapioca is grown in great abundance.

The tribal people also work as guides in the tourism. They also work in the Forest Department as a casual labourers.

They also take action during forest fire, prevent hunting of wild animals, plant trees, protect the forest animals, and watch those who have come to cut the trees illegally in order to prevent them.

Every tribe has its own distinct culture, religion, food habits, rituals, place of worship deities, marriage ceremony, domestic discipline, social structure, village administration and implementation of punishment.

The people of the plains, the people of neighbouring states and foreigners came and visit mountain areas, and observe the culture of the tribal people and learn good things from them. This can be followed in their lives. The dwelling places, methods of preserving grains in their granaries, their arts, proverbs, music and songs as well as traditional cultural methods will attract the attention of the tourists and kindle interest to know more about them. Eco-tourism would be a cultural activity as well as provider of physical relaxation and mental peace.

The present status of the mountain tourist spots:

Due to increasing of world population, the plain people migrate to mountain regions in large scale. This type of migration in shorter time leads to destruction of forests and its habitats.

Many activities like construction of roads, improvement of telecommunication giving rise to vehicle movement in forest areas, and carrying of electric cables lead to destruction of forests. Today, there is a big debate between natural lovers on the question whether the wild animals are important or the people

dwelling in the forest are important? The trees in the forest are cut openly or secretly. The poachers are continuously killing wild animals for smuggling or for eating their flesh.

The tourists have to bring various types of non-bio degradable items like, plastics, etc. Human excreta are polluting the fragile forest environment. These pollutions are not properly removed from the mountain regions. The UN has declared the year 1992 as international year of protecting of indigenous population. Since this year, various developmental plans are being implemented for the welfare of the mountain communities. The direct and indirect benefits through eco-tourism are as follows:

1. The indigenous people come under the direct administration of the local government.
2. They will get voting right
3. They may get an opportunity to learn the modern technical skills
4. They may get economic development through service (laying road, etc.)
5. They may get opportunity to live in modern houses.
6. Opening of the new business opportunities, and opportunities to produce artistic, mechanical things, grains, vegetable, etc.
7. They may becoming tourist guides
8. They may become tourist protectors
9. They might get opportunities to sell MFP (minor forest produce) in the local markets.
10. Possibility for the social or cultural change.
11. New kinds of education, language, food products, cinema, art, cultural events have to be observed and stop un-ethical practices of the natives.

The Role of Forest Departments in Eco-development:

1. Creating new forests and managing the forest resources.
2. Cleaning the forest paths
3. Constructing water tanks for wild animals
4. Constructing the bird watching towers
5. Controlling forest fires, undertaking pre-advance measures to prevent spread of forest fires.
6. Observing the movements of wild animals both in day and night
7. Arranging boating in the lakes and reservoirs in the forest areas.
8. Permitting fishing
9. Managing the forest rest houses.
10. Burying dead wild animals

11. Controlling elephants and wild boars which usually destroy the plantations of both tea estates and private lands in the reserve forests.
12. Constructing check dams across the forest streams to prevent the soil erosion as well as to conserve the water resources.
13. Providing security both for tribals and tourists.

Mostly the private tourist operators play an important role in bringing tourists to hill stations. The tourists promoters are opening their offices in the major towns of the state and inform about programmes through various means such as, brochures which are distributed to the tourists near railway stations and air ports.

These brochures contain various information about the places to stay, available food, visiting places and travelling details. The tourist promoters also arrange rental cars and buses according to the tourists' financial position. The wild life sanctuaries are closed due to the forest fires and drought during the summer.

The tourists visit to mountain areas during the summer, due to hot weather (ie., during March to June). During that period, the temperature will rise above 100° C in the plains. Apart from Ooty and Kodaikanal, the summer hill stations, there are many hill stations that are visited by local peoples.

The tourists who come from various states and foreign countries expect hotels that provide highclass food, hospital facility, and security. The tribals sell their artifacts through private shops. The Toda cloths are famous. A single garment would cost upto Rs..3,000/ The tribal artifacts are kept in the Tribal Research Centre (TRC) at M.Palada in Ooty. It is located just 10 km. from the Ooty town. It is spread in 25 acaers of land. It has an administrative building, guest house, conference hall, dinning hall, and a reference library. This center is providing accommodation for Government Officials, and Research students at nominal rates.

Eco-tourism: Cautions and Conditions for the Tourists:

1. Permission from the Forest Department is needed.
2. The tourist should inform about his/her visiting posts in advance to the concerned range officers.
3. The tourist should go into the Reserve Forests (R..F.) along with a forest guide.
4. He or she should inform about his/her forest adventures and photo graphic details to the forest officers.
5. The tourist may get the necessary permission for entry, vehicle pas, permission for photographing and video shooting etc.
6. Group travel Rule permits only 20 members
7. For trekking purpose one should get permission two days in advance.

8. One should not create/ignite any forest fire, and also should not go near the wild animals habitats.
9. Hunting, using snares for catching birds, and polluting the forest environment are totally banned.
10. The tourist should not construct any tenement or temporary shelter in the forest.
11. Smoking is totally banned.
12. He should not carry any type of weapons
13. Radio, sound horn, mike, stereo music should not be used in the forest area.
14. He should not disturb the tribal activities near their places.
15. The Forest Department has got all the rights to cancel the trip at any stage.

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Appendix-III

Fellowship for Doctoral Studies

University Research Fellowship : URF

This fellowship can be availed only the scholars who has registered Ph.D. in the University Departments. Generally each department has one fellowship.

| | |
|--------------------|----------------------|
| Duration | : Three Years |
| Amount | : Rs.3000/ per month |
| Annual Contingency | : Rs.2000/ |

Doctoral Fellowship

ICSSR: The Indian Council of Social Science research, an autonomous organisation under the Ministry of Human resource Development.

The broad disciplines recognised for such support are: Economics, commerce, Education, Management, Business administration, Psychology, Political Science, International relations, Public administration, Sociology, social Work, Criminology and Social Science aspects of Anthropology, Demography, Geography, Law and Linguistics.

The priority areas for consideration are: Health, Education, Environment and Sustainable Development, Information/communication Technology, Library Science, Gender Studies, Centre-State relations and National Security.

Centrally Administered Doctoral Fellowships are awarded by the ICSSR on the basis of selection through an interview to be held at the office of the ICSSR, New Delhi.

Institutional Doctoral Fellowship:

These fellowships are located at the following ICSSR funded Research Institute and they are also awarded on the basis of selection through an interview but these interviews are held at the Institute concerned.

Madras Institute of Development Studies

79 II Main Road, Gandhi Nagar, Adyar, Chennai-600 020

Registration:

Title of the work, Abstract in 150 words – This should spell out in precise terms the goals, method and expected outcomes of the research, Description of the proposed study – Provide conceptual and empirical background and foundations of the work by situating it in the contemporary research undertaken in the concerned field in not more than 3 pages, Research Questions: Provide the key issues / questions / objectives / hypotheses to be investigated in precise terms in not more than 1 page, Research Strategy: Provide a clear outline of the plan of study and methodological details to respond to the research questions in 2 pages. This should be in terms of the phases with description of each phase and its link with the other phases, Current Status of research: Provide a statement in 150 words about the progress made in the course of proposed research. Attach copies of your published / unpublished writing on the topic. Significance of the Proposed Research : Indicate the linkages of research with society, policy and discipline in 150 words, Schedule of (Proposed work: Describe the time frame with indication of activities to be undertaken in 1 page and specific difficulties envisaged and plan to handle them. Details on the above lines have to be prepared by all and attached with the application.

Address:

The Director (Research Fellowships),
Indian Council of Social Science Research,
JNU Institutional Area,
Aruna Asaf alil Marg, New Delhi-110 067.
Webside: www.icssr.org

U.G.C. conducting National Eligibility Test (NET) twice in a year.

Junior Research Fellowship (JRF)

Eligibility of Lecturership

Eligibility: 55% of marks in Master's Degree

Fees: Rs.450 for General category
Rs.225 for Other Backward Class
Rs.110 for S.C./P.H.

J.R.F. Fellowship: Rs.8000/ per month
Contingency:Rs.5000/ per annum

UGC Webside: www.ugc.ac.in

Anthropological Survey of India Providing Fellowship once in a year.

Duration: Three years

Eligibility: Master's degree in Anthropology

i) Senior Research Fellow: Rs.1800/ per month

ii) Junior Research Fellow: Rs.1500/ per month

Contingent grant Rs.5000/ per annum.

Ministry of Welfare

Award of Research Fellowship in various aspects of Tribal Development

Duration of the fellowship: Three years

Fellowship amount: Rs.2200 (PDF)
Rs.1800/ (Doctoral Research)

Annual Contingency: Rs.5000/

Address: Deputy Director
Ministry of Welfare
Tribal Development Wing
'B' Wing, 4th Floor
Loknayak Bhawan, New Delhi-110 003

Jawaharlal Nehru Scholarship for Doctoral Studies

The Jawaharlal Nehru Memorial Fund offers scholarships for duration of upto 2 years to the following categories of candidates:

1. Indian Nationals for Ph.D. studies in India
2. Indian nationals for visit to another Asian country for collection of material for their PhD. studies in India.
3. Nationals of other Asian countries for Ph.D. studies in India

Eligibility conditions for candidates:

- i) Should possess Post graduate degree in first class.
- ii) Should not be above 35 years of age as on October 1; Should be full-time Ph.D. scholar (Part-time scholars in Category-II above are eligible to apply); iv) Should be due to complete PhD. studies after December 321; v) Should already be registered for PhD. Degree at an Indian University/Institution at the time of making the application for scholarship.

Broad subjects of study relate to:

1. Science and Technology as an integral component of economic and social activity, including the Philosophy of Science
2. comparative Studies in Religion and Culture
3. International relations and Constitutional Studies
4. Indian History, Civilisation and Culture.
5. Interface of social Change and Economic Development
6. Environmental Ecology and Sustainable Development.
7. Studies in the life and work of Pandit Jawaharlal Nehru.

The scholarship amount admissible to selected candidates in Category-I and III will include Rs.6000/ per month as maintenance allowance, Rs.10,000/ per annum as contingency expenses including travel expenses and actual tuition fee for studies in India.

University of Madras – Admission to Ph.D. Programme:

1. Eligibility: Obtained Masters degree with atleast 50%/Second Class
2. Admissions for Ph.D. programme are given four time in a year i.e., January/April/July/October.
3. Categories:
 1. Full-time
 2. Part-time (teachers / non-teacher – within the territorial jurisdiction of the University.
 3. Research Fellows/Research Assistants/Technical Officers/ Programme Assistant. Etc. on full-time basis in the same department.
 4. Permanent job in the registered firm/institution.
 5. Four years of total working experience
 6. With M.L. Degree practicing as an advocate in any court of law with a minimum 4 years of total working experience in an institution within the territorial jurisdiction.
4. Duration:

| | | |
|------------|----|---------|
| Full-time: | .. | 3 Years |
| Part-time: | .. | 4 Years |

Exemption of one year can be avail if the candidate qualified for M.Phil. or M.Litt., M.L. / Engineering / Architecture / M.D. etc.
5. Research Fee:

| | | |
|------------|----|---------------------------|
| Full-time: | .. | Rs.6000/ p.a |
| Part-time: | .. | Rs.6000/ p.a. |
| | .. | Library fee: Rs.120/ p.a. |

Other Nationals: Rs.20,000/

List of Village Survey Monographs – Census of India 1961

| | | |
|--------------------------|----|-------------------------|
| 1. Ayyangarkulam | .. | Chingleput District |
| 2. Sunnambukkulam | .. | " |
| 3. Lakkinayakanpatti | .. | South Arcot District |
| 4. Thadagam | .. | " |
| 5. Arkavadi | .. | " |
| 6. Arkavadi | .. | North Arcot District |
| 7. Paravakkal | .. | " |
| 8. Arkasanahalli | .. | Salem District |
| 9. Kanakagiri | .. | " |
| 10. Pappanaickenpatti | .. | " |
| 11. Aladipatti | .. | " |
| 12. Iswaramoorthipalayam | .. | " |
| 13. Kumbalam | .. | Dharmapuri District |
| 14. Nellithurai | .. | Coimbatore District |
| 15. Hallimoyar | .. | Nilgiris District |
| 16. Kinnakorai | .. | " |
| 17. Vilpatti | .. | Madurai District |
| 18. Sirumalai | .. | " |
| 19. Periyur | .. | " |
| 20. Thiruvallavanallur | .. | " |
| 21. Thenbaranadu | .. | Tiruchirpalli District |
| 22. Thiruvellarai | .. | " |
| 23. Ariyur | .. | " |
| 24. Kadambangudi | .. | Thanjavur District |
| 25. Vilangulam | .. | " |
| 26. Kunnalur | .. | " |
| 27. Kodaikkarai | .. | " |
| 28. Golwarpatti | .. | Ramanathapuram District |
| 29. Visavanoor | .. | " |
| 30. Athangarai | .. | " |
| 31. Ravanamudram | .. | Tirunelveli district |
| 32. Pudukulam | .. | " |
| 33. Alwarkarkulam | .. | " |
| 34. Kilakottai | .. | " |
| 35. Odaimarichan | .. | " |
| 36. Kuvalaikanni | .. | " |
| 37. Kottumangalam | .. | Kanyakumari District |
| 38. Kadathucheri | .. | " |
| 39. Kottuthalazhamkulam | .. | " |
| 40. Kadukkara | .. | " |

APPENDIX-V**Scheduled Tribe Population in Tamil Nadu District-wise (2001 Census)**

| Sl No. | District | Total Population | ST. population |
|---------------|-----------------|-------------------------|-----------------------|
| 1 | Thiruvallur | 27,54,756 | 37,858 |
| 2 | Chennai | 43,43,645 | 6,728 |
| 3 | Kancheepuram | 28,77,468 | 26,508 |
| 4 | Vellore | 34,77,317 | 63,040 |
| 5 | Dharmapuri | 28,56,300 | 59,549 |
| 6 | Thiruvannamalai | 21,86,125 | 72,760 |
| 7 | Villupuram | 29,60,373 | 63,920 |
| 8 | Salem | 30,16,346 | 1,03,921 |
| 9 | Namakkal | 14,93,462 | 51,416 |
| 10 | Erode | 25,81,500 | 17,693 |
| 11 | Nilgiris | 7,62,141 | 28,373 |
| 12 | Coimbatore | 42,71,856 | 29,103 |
| 13 | Dindigul | 19,23,014 | 6,484 |
| 14 | Karur | 9,35,686 | 1,450 |
| 15 | Tiruchirapalli | 24,18,366 | 18,912 |
| 16 | Perambalur | 4,93,646 | 3,307 |
| 17 | Ariyalur | 6,95,524 | 8,529 |
| 18 | Cuddalore | 22,85,395 | 11,773 |
| 19 | Nagapattinam | 14,88,839 | 3,420 |
| 20 | Thiruvarur | 11,69,474 | 2,673 |
| 21 | Thanjavur | 22,16,138 | 3,641 |
| 22 | Pudukottai | 14,59,601 | ,792 |
| 23 | Sivaganga | 11,55,356 | 1,083 |
| 24 | Madurai | 25,78,201 | 5,972 |
| 25 | Theni | 10,93,950 | 1,686 |
| 26 | Virudhungan | 17,51,301 | 2,351 |
| 27 | Ramanathapuram | 11,87,604 | 1,078 |
| 28 | Thoothukudi | 15,72,273 | 3,494 |
| 29 | Thirunelveli | 27,23,988 | 8,358 |
| 30 | Kanyakumari | 16,76,034 | 5,443 |
| Total: | | 6,24,05,679 | 6,51,321 |

District-wise Tribal Population 1991

| SI No | District | Total Population | Tribal Population | % |
|-------|----------------|------------------|-------------------|------|
| 1 | Chennai | 38,41,396 | 7,930 | 0.2 |
| 2 | Chengalpattu | 46,53,593 | 57,872 | 1 |
| 3 | North Arcot | 30,26,432 | 49,857 | 2 |
| 4 | Dharmapuri | 24,28,590 | 47,684 | 2 |
| 5 | Tiruvannamalai | 20,42,979 | 62,067 | 3 |
| 6 | South Arcot | 48,78,433 | 58,009 | 1 |
| 7 | Salem | 38,96,382 | 135,126 | 3 |
| 8 | Periyar | 23,20,263 | 19,194 | 1 |
| 9 | The Nilgiris | 7,10,214 | 25,048 | 4 |
| 10 | Coimbatore | 35,08,374 | 26,158 | 1 |
| 11 | Dindigul | 17,60,601 | 9,511 | 1 |
| 12 | Trichy | 41,38,048 | 28,302 | 1 |
| 13 | Thanjavur | 45,31,457 | 9,812 | 0.03 |
| 14 | Pudukkottai | 13,27,148 | 769 | 0.05 |
| 15 | Sivagangai | 10,78,190 | 1,198 | 0.11 |
| 16 | Madurai | 34,49,662 | 12,737 | 0.37 |
| 17 | Virudhunagar | 15,65,037 | 2,978 | 0.19 |
| 18 | Ramanathapuram | 11,44,040 | 1,570 | 0.13 |
| 19 | Tuticorin | 14,55,920 | 3,174 | 0.21 |
| 20 | Tirunelveli | 25,01,832 | 8,975 | 0.36 |
| 21 | Kanyakumari | 16,00,348 | 5,223 | 0.33 |

Table- Tribes of Tamil Nadu – Population and Literacy Rate 2001

| SI.No | Tribe | Population | Literacy rate (%) |
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| 7 | Kanikaran, etc. | 3136 | 68.34 |
| 8 | Kaniyan, etc. | 1650 | 83.14 |

| | | | |
|----|----------------------|--------|---------|
| 9 | Kattunayakan | 45227 | 54.66 |
| 10 | Kochu Velan | 133 | 66.95 |
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| 13 | Koraga | 159 | 62.69 |
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| 19 | Maha Malasar | 183 | 17.83 |
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| 27 | Mannan | 82 | 92.00 |
| 28 | Mudugar, etc. | 1397 | 42.15 |
| 29 | Muthuvan | 339 | 46.69 |
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| 31 | Palliyan | 1525 | 4.67 |
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| 33 | Paniyan | 9121 | 30.81 |
| 34 | Sholaga | 3853 | 36.58 |
| 35 | Toda | 1560 | 76.87 |
| 36 | Uraly | 9116 | 29.05 |
| 37 | Generic Tribes, etc. | 7995 | 52.35 |

Ref: *Land and People of Indian States and Union Territories ; 2005. Tamil Nadu*
Vol.25, Kalpaz Pub., New Delhi.

TRIBAL HABITATES IN TAMIL NADU

a) Details of the tribal settlement in Anamalai Hills

| Sl.No. | Name of the Hamlet | Name of Tribe | Population |
|-----------------------------|--------------------|---------------|------------|
| I. Pollachi Range | | | |
| 1 | Sargarpathy | Malasar | 211 |
| 2 | Nagarithu | Malai Malasar | 79 |
| 3 | Chinnarpathy | Malai Malasar | 82/93 |
| 4 | Thimmampathy | Malasar | 198 |
| II. Udumalai Range | | | |
| 1 | Isanmadupathy | Muthuvar | 65 |
| 2 | Kadanthur | Pulayan | 250 |
| 3 | Attumalai | Muthuvan | 62 |
| 4 | Puchakottamparai | Pulayan | 75 |
| 5 | Jalimuthumparai | Pulayan | 32 |
| 6 | Kottayer | Pulayan | 38 |
| 7 | Isanthittu | Pulayan | 75 |
| 8 | Kulipatti | Pulayan | 307 |
| 9 | Kurumalai | Pulayan | 125 |
| 10 | Puliampatty | Pulayan | 36 |
| 11 | Thirumnurthy | Pulayan | 143 |
| III. Amaravati Range | | | |
| 1 | Karatupatty | Pulayan | 125 |
| 2 | Manjampatty | Pulayan | 38 |
| 3 | Thalinji | Pulayan | 323 |
| 4 | Mungilpallam | Pulayan | 40 |

b) Name of Villages & their distance from Athanavur ; Malayalis of Elagiri Hills

| Sl.No | Village | Distance | From |
|-------|-----------|----------|------------|
| 1 | Athanavur | 26 km | Tirupattur |
| 2 | Punganur | 2 km | Athanavur |
| 3 | Kottaiyur | 3 km | Athanavur |
| 4 | Kuthanur | 4 km | Athanavur |
| 5 | Muthanur | 5 km | Athanavur |
| 6 | Kottur | 5 km | Athanavur |
| 7 | Mangalam | 6 km | Athanavur |

| | | | |
|----|--------------|------|-----------|
| 8 | Mettukaniyur | 7 km | Athanavur |
| 9 | Dhayalur | 8 km | Athanavur |
| 10 | Puthur | 9 km | Athanavur |
| 11 | Pullakaniyur | 9 km | Athanavur |
| 12 | Nilavur | 9 km | Athanavur |

Setting: Rising to an attitude of 1019 MSL and bound within 12°25'5" N., and 98°35'56"E; are the Yellagiri Hills, right in the heart of North Arcot district, Tamil Nadu. About five kilo metres from the foot of the hill is Jolarpettai, a junction of the Southern Railway. A metal road, constructed in the year 1963 winds up the hill, branching from the Tirupattur – Vellore highway at Ponneri, a small village at the foot of the hill, three kilo metres from the railway junction.

Ecology: With an average rainfall of 875 to 1025 mm. the hill enjoys an equable climate. The winters are very cold and the summers though warm, pleasant. The hill comes under the jurisdiction and administration of Tirupattur taluk and panchayat union which is at a distance of 26 km. from Athanavur.

d) Panchayat and ST Population in Javadhu Hills Block

| Panchayat | Total Population | Scheduled Tribe Population | |
|-------------------|------------------|----------------------------|--------------|
| | | Male | Female |
| 1. Athipattu | 872 | 459 | 413 |
| 2. Kallathur | 1173 | 596 | 577 |
| 3. Kanmalai | 3456 | 1798 | 1658 |
| 4. Kovilu | 7471 | 3840 | 3631 |
| 5. Kattukarair | 2323 | 1170 | 1153 |
| 6. Melsilambadi | 1973 | 1074 | 899 |
| 7. Nammiyambattu | 4886 | 2454 | 2432 |
| 8. Veeragoundanur | 1514 | 794 | 720 |
| 9. Palamarathur | 2308 | 1237 | 1071 |
| 10. Puliyur | 1203 | 646 | 557 |
| 11. Veerappanur | 3657 | 1864 | 1793 |
| Total | 30836 | 15932 | 14904 |

Source: Human Rights Commission Report, Thiruvannamalai, 2000.

e) List of Kurumba Colonies in the Nilgiri District

| SI.No. | Name of the Colony | Revenue Village | Name of Tribe |
|----------------------|--------------------|-----------------|---------------|
| Udhagamandalam Taluk | | | |
| 1 | Bellathikombai | Kil-Kundah | Kurumba |
| Coonoor Taluk | | | |
| 2 | Oonjalaracombai | Melur | -do- |
| 3 | Nedugalcombai | Melur | -do- |
| 4 | Keradamattam | Melur | -do- |
| 5 | Pudukkadu | Burliar | -do- |
| Kotagiri Taluk | | | |
| 6 | Kil-Koopakad | Jackanarai | -do- |
| 7 | Arayur | -do- | -do- |
| 8 | Mel-Kattabettu | Denad | -do- |
| 9 | Selarai | Nandhipuram | -do- |
| 10 | Sedical | -do- | -do- |
| 11 | Anthiyarai | Katinamalai | -do- |
| 12 | Bhaviyur | Kengarai | -do- |
| Gudalur Taluk | | | |
| 13 | Perkkal | Cherumulli | -do- |
| 14 | Theppakadu | Mudumalasi | -do- |
| 15 | Kargudi | -do- | -do- |
| 16 | Pakkana | Nelliyalam | -do- |
| 17 | Vilangoor | -do- | -do- |
| 18 | Perumballi | -do- | -do- |
| 19 | Elamanna | -do- | -do- |
| 20 | Kottatti | -do- | -do- |
| 21 | Manalkolli | Moonanad | Kurumbas |
| 22 | Mudaranthal | -do- | -do- |
| 23 | Kanavamvayal | -do- | -do- |
| 24 | Chirachal | Erumad | -do- |
| 25 | Nedungode | -do- | Mullikurumbas |
| 26 | Onimoola | -do- | Kurumbas |
| 27 | Kappala | -do- | Mullukurumbas |
| 28 | Narivallappu | -do- | -do- |
| 29 | Kappukunnu | -do- | -do- |
| 30 | Kallichal | Cherangode | -do- |
| 31 | Kennattu | -do- | -do- |
| 32 | Paracheri | -do- | Kurumbas |
| 33 | Yellamalai | O'Valley | -do- |
| 34 | Arattupara | -do- | -do- |

Kurumba Population and their Habitats

| Sl.No | Place | Village | District | Population |
|-------|---------------------|-----------------|-------------|------------|
| 1 | Kurumbadhi | Burliyar | Coonoor | 65 |
| 2 | Pathukudu | Burliyar | Coonoor | 50 |
| 3 | Thumbhiwery Combai | Mel kundhur | Ooty | 55 |
| 4 | Kinnakkorai | Kundah | Ooty | 13 |
| 5 | Chenguttara | Yarmalai | Coonoor | 25 |
| 6 | Kuriyamalai | Melur Panchayat | Coonoor | 25 |
| 7 | Marappalam | Kundah | Kill-Kundah | 25 |
| 8 | Veerakkombai | Melur Panch | Coonoor | 55 |
| 9 | Bellathicombai | Kilkundah | Kundah | 80 |
| 10 | Conjalarai combai | Coonoor | Coonoor | 50 |
| 11 | Chengal Pudurcombai | Coonoor | Coonoor | 65 |
| 12 | Nedugal Combai | Manjakkombai | Coonoor | 200 |

Taluk wise distribution of five distinctive Kurumbas

| SI No. | Tribe | Taluk | Total No.of Settlement |
|--------|-------------|--------------------------------|------------------------|
| 1 | Alu / Palu | Coonoor Kothagiri Kundah | 63 |
| 2 | Betta | Gudalur | 12 |
| 3 | Jenu / Teen | Gudalur | 8 |
| 4 | Mullu | Pandulur | 10 |
| 5 | Urali | Pandalur | 5 |

Kurumbas of Tamil Nadu (Breeks (1873:48.9.52 Expressed in 1871 Census counted to 613 Kurumbas under thirteen Categories.

1. Botta
2. Eda
3. Kurmadiya
4. Kurumba Okkiliyan
5. Male Kurumbas
6. Kambale
7. Mullu
8. Anda
9. Naya
10. Kurali
11. Malasar
12. Pariya
13. Jain

3. f) Kota Settlement

| Sl.No. | Kota Name | Common Name | No. of Households |
|----------------------------|-----------|-----------------|-------------------|
| 1 | Kolmel | Kollimalai | 50 |
| 2 | Trisigari | Trisigadi | 80 |
| 3 | Menaad | Kundah Kotagiri | 50 |
| 4 | Porgaad | Pudhu Kotagirti | 53 |
| 5 | Kinnaad | Kilkotagiri | 26 |
| 6 | Kurgoz | Sholur Kokkal | 60 |
| 7 | Kalaags | Gudalur | 6 |
| Total Number of Households | | | 325 |

| Sl.No. | Name of Settlement | Name of Clans/keris | | |
|--------|--------------------|---------------------|---------------|--------------|
| | | Upper Street | Middle Street | Lower Street |
| 1 | New Kotagiri | Melkeri | Nadukeri | Kilkeri |
| 2 | Kil Kotagirti | Melkeri | Nadukeri | Kilkeri |
| 3 | ZKLundal Kotagiri | Akeri | Nadukeri | Amirkeri |
| 4 | Sholur | Amirkeri | Nadukeri | Kilkeri |
| 5 | Kollimalai | Akeri | Nadukeri | Amirkeri |
| 6 | Gudalur | Melkeri | Nadukeri | Kilkeri |
| 7 | Trichigodi | Akeri | Dibberkeri | Kilkeri |

g) List of Paniya Colonies in the Nilgiris

| Sl.No. | Name of the Colony | Revenue Village |
|--------|--------------------|-----------------|
| 1 | Kalayadi | Kudalur |
| 2 | Hambara | -do- |
| 3 | Thorapalli | -do- |
| 4 | Puthurvayal | -do- |
| 5 | Odakkadu | -do- |
| 6 | Kongavayal | -do- |
| 7 | Manguzhi | -do- |
| 8 | Kalampuzha | -do- |
| 9 | Athipalli | -do- |
| 10 | Puramanal | -do- |
| 11 | Mothai | -do- |
| 12 | Kotharvayal | -do- |
| 13 | Melambalam | Sreemadurai |
| 14 | Katchalur | -do- |
| 15 | Arakadavu | -do- |

| | | |
|----|--------------------|-------------|
| 16 | Kamathi | -do- |
| 17 | Koravayal | -do- |
| 18 | Ambalamoola | -do- |
| 19 | Kozhikandi | -do- |
| 20 | Kundoor | -do- |
| 21 | Manimoola | -do- |
| 22 | Kanjikolli | -do- |
| 23 | Chamundi | -do- |
| 24 | Kottamedu | Cherumulli |
| 25 | Nallikunnu | -do- |
| 26 | Killoor | -do- |
| 27 | Edalamoola | -do- |
| 28 | Puliambera | Padanthorai |
| 29 | Anganegalarai | -do- |
| 30 | Mullanvayal | -do- |
| 31 | Chundavayal | -do- |
| 32 | Uliamanchola | -do- |
| 33 | Thaithamotta | -do- |
| 34 | Mangakandi | -do- |
| 35 | Kavathi | -do- |
| 36 | Puthukolli | -do- |
| 37 | Kandakora | Mudumalai |
| 38 | Koomoolai | Nelliyalam |
| 39 | Kundhilkadavu | -do- |
| 40 | Pandaluratti | -do- |
| 41 | Kariashola | -do- |
| 42 | Elamanna | -do- |
| 43 | Orakkadavu | -do- |
| 44 | Uppatti | -do- |
| 45 | Palavayal | -do- |
| 46 | Puliadi | -do- |
| 47 | Poakkara | -do- |
| 48 | Mangavayal | -do- |
| 49 | Choladi (Mukkathi) | -do- |
| 50 | Orisasda | -do- |
| 51 | Mundakolli | -do- |
| 52 | Bekki | -do- |
| 53 | Karungali | -do- |

| | | |
|----|---------------|------------|
| 54 | Vaaramangai | Moona-nad |
| 55 | Kottatti | -do- |
| 56 | Pannikkal | -do- |
| 57 | Thirkaipetta | -do- |
| 58 | Kolimad | -do- |
| 59 | Valat | -do- |
| 60 | Karuthankuni | -do- |
| 61 | Pattavayal | -do- |
| 62 | Velleri | -do- |
| 63 | Mullamvayal | -do- |
| 64 | Kuthiravattam | -do- |
| 65 | Chorachal | Erumad |
| 66 | Kuthirambam | -do- |
| 67 | Karukkapura | -do- |
| 68 | AYYUNNI | -do- |
| 69 | Pothukolli | -do- |
| 70 | Thakkauni | -do- |
| 71 | Kaliode | -do- |
| 72 | Onimoola | -do- |
| 73 | Karkembanda | -do- |
| 74 | Pidari | -do- |
| 75 | Chariyari | Charangode |
| 76 | Nachari | -do- |
| 77 | Murukkampadi | -do- |
| 78 | Kolapalli | -do- |
| 79 | Ammankavu | -do- |

h) The Toda Habitats and its Population in Nilgiri District

| Sl.No | Toda | Population |
|-------|----------------|------------|
| 1. | Tarnad Mund | 105 |
| 2. | Badankodu Mund | 9 |
| 3 | Thappukkodu | 21 |
| 4 | Osakadhi Mund | 4 |
| 5 | Denad Mund | 21 |
| 6 | Minik Mund | 24 |
| 7 | Neerkasi Mund | 20 |
| 8 | Bagala Mund | 25 |
| 9 | Thuvalkodmund | 8 |

| | | |
|----|-----------------|----|
| 10 | Nathanaar | 21 |
| 11 | Thuvalkod | 24 |
| 12 | Anaikkal | 22 |
| 13 | Marl Mudn | 26 |
| 14 | Arthaal Mund | 21 |
| 15 | Manjakkal Mund | 80 |
| 16 | Bikkabathy Mudn | 28 |
| 17 | Mullimund | 45 |
| 18 | Malavathi | 15 |
| 19 | Neerikuli | 27 |
| 20 | Aganad | 20 |
| 21 | Thavuttukodu | 12 |
| 22 | Pillai | 10 |
| 23 | Kundahkoddu | 16 |
| 24 | Kallakkoor | 10 |
| 25 | Kulgadhi | 12 |
| 26 | Atkoor | 12 |
| 27 | Kannai | 34 |
| 28 | Pudu | 26 |
| 29 | Muthunaad | 34 |
| 30 | Tal Patheri | 24 |
| 31 | Kakkoodhi | 10 |
| 32 | Karimuli | 16 |
| 33 | Kavamund | 4 |
| 34 | Kengodu | 22 |
| 35 | Kombuthookkhi | 11 |
| 36 | Gunduththorl | 23 |
| 37 | Berattuthool | 10 |

Ref: Bench Mark Survey of P.T. Group of Nilgiri District by N.Ravichandran,
Submitted to TRC, Ooty, 2000

I. Irula Population in Tamil Nadu (Census 1981)

| Sl.No. | District | Population |
|--------|--------------|------------|
| 1 | Chengalpattu | 33,944 |
| 2 | Coimbatore | 11,272 |
| 3 | Dharmapuri | 8,245 |
| 4 | Nilgiri | 7,045 |
| 5 | North Arcot | 27,692 |
| 6 | South Arcot | 15,045 |

The Irula known in Cuddalore and Villupuram by several names like Vcettaikarans, Villian, Pujaris, Ten Vanniyas, Venupallis, Pambukaran, etc.

J. Kattunayakan in Pandullur Taluk, Ooty

| Sl.No. | Settlements | Population | | |
|--------|-------------|------------|--------|----------|
| | | Male | Female | Children |
| 1 | Thangamalai | 12 | 8 | - |
| 2 | Punjakoli | 18 | 22 | 18 |
| 3 | Kaapikadu | 10 | 11 | 14 |

K. Palliyans Population in Tamil Nadu (1981 Census)

| Sl.No. | District | Population |
|--------|--------------|------------|
| 1 | Chennai | 72 |
| 2 | Chengalpattu | 41 |
| 3 | North Arcot | 62 |
| 4 | South Arcot | 49 |
| 5 | Dharmapuri | 368 |
| 6 | Madurai | 1093 |

L. Population of Sholagas in Erode District, Tamil Nadu

| Sl.No. | Settlement | House Holds |
|---------------|-------------------|--------------------|
| 1 | Asanurthotty | 60 |
| 2 | Arepalayam | 65 |
| 3 | Nadu Thotty | 14 |
| 4 | Puduthotty | 21 |
| 5 | Geddesal | 85 |
| 6 | Ibejalathy | 42 |
| 7 | Itari | 65 |
| 8 | Mavanatham | 50 |
| 9 | Bangala-thotty | 60 |

ANTHROPOLOGY

Other Publications of the author

1. The Malayalis - An Ethnographic Profile, Young Minds,
Chennai. Rs. 50/-
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