FIELD NOTES 2.0

Field Notes # 04

13/12/90

to

BH Cont in following

pad

2.1

2.2

2.3

2.4

2.5

2.6

2.7

2.8

2.9

FIELD NOTES 2.0

Field Notes of OH

13/12/90

to

OH Cont in following pad

2.1 ✓

2.2 ✓

2.3 ✓

2.4 ✓

2.5 ✓

2.6 ✓

2.7 ✓

2.8 ✓

2.9 ✓

04 04

2.1

13/12/90.

Masinan of Anaikatti: An antipoaching watcher with the FD.

Says these archeological sites, that are the dolmens, abound around here. They are the habitation sites and houses of people who were 3ft tall, or even shorter. They lived in these parts and we were the "Chakkiliyans" for them - the lowest caste. They had to use tall ladders to climb trees - or even small plants. For ploughing their lands, they had domesticated the hare. And the black nape on the shoulder is a sign that they used these animals to plough their fields.

"An Anaikatti has about 220 acres of agricultural land. These were surveyed in detail about 4/5 years back ie in 1986 and given to each family. But much of the land is uncultivated and lie fallow as you can see." Forest Watcher Anaikatti.

20/12/90

OH 2.2

Pattārmund

Ponbal. Todawar.

Only one family.

(5 + 3) = 8 acres. No agriculture

Only some Geranium planted.

No cattle or buffaloes.

Shoken area.

Olakodmund
Badankódmund.
Kengodmand.
Thauatkód mand.

near Kawaij Sagardam → Karimoli mand
Muthunad mand - near Talakunda →
Schoolman mand - 1 near Finger post.
Majakal mand - Ooty Botanical garden.
Lanadal mand - Ooty area.
Kekkerimand - Ooty area: 1 near Mysore Raja gate.
Kundigodmand - near Governor shola.
Aganad mand - "
Anakal mand - "
Kolkadi mand - 2 furlongs from Governor shola.
Pennapal mand - " : this side of river
Nattner mand - near the above.
Neerkachi mand - 8th mile from Ooty.
Narikulli mand - 9th mile

List of Mands

Regression Output:
Constant 0.4733879
Std Err of Y Est 0.0948484
R Squared 0.6975333

Pagalkodi mand - 10th mile from Ooty.
Talpateri mand - "
Khaggodi mand - "
Peretthor mand - 1/2 furlong from above
Karia mand - near Pykara 13th mile.
Thowal kand mand - near Glenmorgan road.
Pudu mand - "
Tarnad mand - " — HQ.
Arthal mand - "

Only so much in this area

Toda: List of mands

Others in Kodanad - 2 mand < Nerkod mand, Kodathoni mand
in Coonoor - 2 mand - Kattabetta mand, Nediamand.
in Analance - Mulloamand
in Upper Bhawani area), Bettamand, Khabbadi mand
→ 3 mands Onne mand, Narikulimand, Koilimand.

OH Ponbal, Tarnad mand

~~Over~~ Only where people are have I listed.

Settlements

In olden days - days of my grandfather there must have been 10-30 more mands that do not exist any more.

eg. Thelgod mand was a mund that existed earlier and now have only religious significance for the Tarnad mand.

— OH — Age 54 @ Pattarmand called so because there are many rocks around here.

Cattle disease.

Livestock

34 yrs ago, a big cattle disease

18 yrs ago @ Khaggode mud } 300 ~~cattle~~ b dim
Kalpatere mund }
& @
Karimand 100
Tanad 50.

5 yrs ago. Here. 47 ~~cattl~~ buffaloes dieses

Human disease.

Human diseases

100 yrs ago. in Nilgiri about 4,000 people died they say. Many in our mands also died then. so say my old father

OH

Kalundi / Kabbanji nagar.

OH. of P. Siddan. ~~of~~ Age 41 yrs.

OH 2.3

1955 Kabbanji Nagar was a Reserve Shola.

the houses were built by Govt. 24 houses built in 1957.

Reserve shola was deresserved and the village built

due to minister Kabbanji. under Kamajan period.

2.95 cent of RF.

Origin.

41 houses @ 2 cents / ~~house~~ in 1980.

1999
1890
1872

Puttayyan came and created the 1 village

Kalundi. : ~~Great~~ 5 generations ago. ie 100 yrs ago.

Growth

After 1948 many families came

Group: Adi-Jambora spread in also in Kinnabori. 1 fly

Beyond Devanshola Record Estate 2/3 fly

Kil Singara → Mettupalyam. 1 fly

In Survey No. 315/1 land ~~lead to~~ = 14,610 acres.

In 1872. Dunsandle estate land leased. 300 acres (in 199 yrs)

(118 yrs

In — Sheep farm = 3,000 acres (-300 taken by FD.

In 20 yrs ago. N.K. Karimala maistry = 1.5 acres.

In 1948 or before for Adi-Vasi Kotars. leased: 12 acres

P. Siddan s/o Puttan: Village headman from

1976 - 1990.

The Kota village used to pay rent/homage to

Growth

Dannakkan king and then, the Kotas brought the

Kattipavyas from there for helping them for their

work.

OH

21/12/90

Shalini Gokul: OH of Raman's family, his sister, & mother-in-law & father-in-law.

OH2.4

Kota: Social

These We have a fine social organization and community feeling. We come together in times of need and security. During periods of death, we all come together to console the family with & music and togetherness. In our festivals also we all take part with great gusto and friendship. We play all kinds of musical instruments and have different kinds of music for different occasions.

Kota: Village

Our village consists of 3 keris here. In this keri all of us are brothers. & People in the other keris are all our 'manas' and 'machans'. We take brides from those keris and they take brides from our keris. (This is their system of exogamy).

Kota: Funeral

We conduct 2 funerals. One in a few days after death itself, and the other is the dry funeral that we conduct in this village, only once every 2½ years. In other Kota villages they conduct this every year. This is also a function worth observing. We make small cots for each of the dead, decorate them and consume them to flame.

We also take brides and give brides to any in other village of our group.

Kota: houses

This line of houses were built in 1930. It consists of 6 houses. We ourselves built these houses from scratch. There was no outside labour used at all. We went down to Bokkapuram and felled huge teak trees, dressed them into logs and carried them up. You see our houses are all made and fine strong teak and huge sizes of planks.

Kota: Economic / Skills

We also do pottery. We all go on a particular day of the year, 8 days after the Bokkapuram festival and go to a ~~a~~ certain spot to collect clay - a type of clay available only in that spot. We carry them to our houses - only women carry them - and pound and treat them. Then we make pots out of it on the potters ~~wheel~~ a wheel and only ~~that~~ those pots are used as containers for our temple.

Site history

Old name of the village Padugudla Kokal. The whole village was built of straw houses.

Temple site shifted in 1915 to new site

Olden days they used to spin their own cloth called "toni nul

Pottery was a very important skill those days.

OH

OH2.5

Dhupakkandi.

U. Nanjundan Talaivar. — Official (Liaison)
S. C. Lakshmanan Nattamai. } Local Panchayat
R. Krishnan. Bhandari }

Kattiparaya Skills

We ~~they~~ were the original smelters of Iron. ~~The~~ We were subjugated to the Kottars. When the British came we were no longer under their subjugation. The British stopped us from smelting.

History

1988: they were collecting water from a small spring in Badaga lands - when the Badagas mixed 'shit' with it to stop them from coming for water.

Origin

~~The~~ When I was 10 yrs old, ie 50 yrs ago our whole township was burnt. Then we, eight of us joined together and bought 2 acres from the Badagas and built our township here.

—

We were the ones who had opend up the estate. The British were the ones who had opened the estate.

—

Personal profile.

C. Rajakumar,
Shohur Dhupakkandi,
Kokkal post,
Nilagiri - 643005

OH 1

OH 2.6

Personal Info

Chandran ; Mudaliali ; village headman of Sirur village

Irula ; Age 55 yrs.

Temple festival : Sirur

The temple festival here at Sirur occurs in the month of March. On the Monday, we take the Sirur mariamman to the river, the Sirur river. Even if the river does not flow in March, there would be stagnant pools of water along the river bed. We take the amman to the river accompanied by drums and the 'peeka' an old blow instrument. In the river we wash/clean all the belongings of the god. Early morning we send one person to the forest to collect 'jada' flowers. These flowers are available on the Nilgiri hill slopes. We believe that the god has 'heat' and this flower is placed on its head to remove the 'heat' from the god. The flowers

grow on a certain tree that is available ~~in~~ in the forests. Earlier it was the Kurumbas who were offering prayer here at this temple. The 'jala' flowers are used by the Kurumba women on their head. And because of that, these flowers are used to adorn this to god. These 'jala' flowers are then brought from the forest. Some other people would weave 5 baskets. The jala flowers and the 5 woven baskets will be brought to the stream side. Around the evening, the flowers, the baskets and the lord are brought from the river to the temple; the five baskets are taken them to the gods house. The baskets are filled with sand. At the temple prayers are offered to the god. Some others would cut 3 sticks from the forests ~~are~~ and hide them around. Some person would then be possessed by the god and he would

Thread: Sivan Temple Festival

know where the sticks are hidden - and he would seek them out from the forest. The gods 'teertha' would be ~~too~~ thrown over the crowd; then one of the crowd would be possessed by the god to the accompaniment of music. The ~~possessed man~~ realization and knoledge would dawn on the possessed mind. He would go and bring the sticks that are hidden in the forest.

Second: Sirur Temple Festival

The baskets of sand would be sown with 9 types of grain - tattai pairu', paddy, ~~pa~~ green gram, urad, etc. totalling 9 different grains. The sticks would be brought and implanted at the temple and simultaneously, the grains will be sown in the baskets. The baskets would be covered and kept in one of the houses. In the houses, where the baskets are kept, 2 women will

have to maintain austerity for eight days. They must have a bath early morning in the river; should not talk to anyone. They should bring water from the river and cook in a seperate room and eat. ——— The pujari must be fed by the food cooked by them. The pujari must stay for 8 days at the temple only. He should not go out anywhere. This should continue for 8 days. ~~After 8 day~~, ~~boiling~~ The next Friday — the 9 seeds in the baskets would sprout. On the Friday, the basket will be opened. The pujari will then go to the house where the baskets are kept. He would pray to the sprouted plants and then return to the temple. Then the following Sunday & Monday, the temple festival begins. On the Monday, all the temple paraphernalia would go to the house where the grain baskets are kept — with the temple umbrella etc; and the baskets of sprouted grain

Annual Temple Festival

are carried on the heads of small girls and brought to the temple to the accompaniment of music and drums. After the grain baskets are brought, 101 prayers are offered to the idol, with lime and coconuts. The prayers go on the whole night. The next morning on Tuesday at 6 am, the food is taken to the stream again. Then is the fire walking ceremony. The people who want to participate in the fire walking would have to maintain austerity for the previous eight days. They should not eat meat; they should not eat in tea shops etc. They should not consume liquor. They would go to the stream for a bath along with the deity. They then carry the deity to the temple. The fire walkers numbering over 500 would line up. The fire has already been laid with wood charcoal on the

Draupadi Amman Temple festival

previous day - Monday at 3pm. In the morning there would be embers. The priest first performs the prayers and sprinkles water in the fire; then ~~a~~ milk over the fire; then flowers into the fire. The fire pit would be 12 feet in length. The people would then walk over the fire and reach the temple. One person standing at the entrance to the temple would pour water on the pujari's feet. Only then can they walk into the temple and offer prayers. After prayers, the come and enjoy with music and dance. These dances are made in great pomp going right into the night, till 10 ~~pm~~ am.

Sarval: Sirur Temple Festival

Other than the Sirur mariattan, there is ~~on~~ another deity called the 'Rakshasa'. This diety is also at the same temple. Some Bali - sacrifice is offered to the Rakshasa, in the form of goats, chicken, etc. People from all around bring

animals for sacrifice. Then they go to the river for a bath and food.

That day there are a lot of devotees here.

The temple priests ~~are~~ are our Irulas, but the material requirements for the festival is provided by the Badagas. They are the patrons here. Kukkal thorai Badagas & 'Yettetti grama', ie Badagas from 8 villages are the patrons of this temple. The village impose a tax from its residents for the performance of the temple rituals. Rs1/- per house is the tax collection. They may be about 200 to 300 houses in each of these 8 villages. This collection is used for procuring materials for the festivals. The Irulas then perform the rights. The donations offered at the temple in the plates are for us - whereas, what money is offered in the hundis is given to the Badagas. The temple mainly is sacred

Social Organization: Sirumalai Temple Festival

for us Tulus. Since we do not have enough resources for the temple festival, we seek their help. We call the Badagas as 'aiyya'. He went and requested them once upon a time for funds to conduct the temple festival and we do not have resources, so please give us some funds for us to conduct the festival, and they agreed. Since then this tradition continues.

Annual Siva Temple Festival

Before we were conducting the prayers here, the Kunnubas used to be conducting prayers at this temple. Their old paths, and habitation sites are seen here, on the opposite side of the river.

Settlements

The relation between Kunnubas and Tulus is of brothers. A father & mother had 2 sons; one of them went into the forest to live, and the other went into the village to live. The forest dwellers & his descendants were called the Kunnubas and the village dweller & his descendants are called Tulus.

Origins

Now there are no offinal relationships between these two. for how can there be because they are brothers. But in gathering activities, like gathering honey, or tubers from the forest, we cooperate. We do not eat at their home, but if we go to the forest and they are roasting tubers, we would partake of them. They would ofcourse come to our house, ~~and~~ but they do not eat in our houses.

Origins

Earlier there were many Kumba families around here, but now there are only 8 families. The whole community of Kumbas was wiped out by a pox that attacked them. They houses are still seen on the other side After they all died, only, there was none to offer prayers to the deity here. And since we were their elder brothers, and our yonger brothers families were all wiped out, we/elder brothers, concerned at the absence of their brothers family

Population change

decided to offer prayers to the lord ourselves. And since we did not have the resources to conduct the prayers, we approached the Badagas. The Badagas, during those days were not so 'urbanized'. There were ofcourse here all over the ~~p~~ Sigur plateau. There were many pattis all over this area. ~~B~~ During those days there were only 2/3 families of Irulas. They approached the Badagas for funds to conduct the temple festival. From those times onwards, slowly the whole festival has grown – to the extent that now regular tax is collect from each family in those 8 villages. ~~The~~

Sirur Temple Festival

The temple was renovated by the Badagas about 10 years ago. It was renovated out of donations collected from many ~~temples~~ villages around. Earlier the temple was small; and earlier to that only a mud ~~b~~ shelter. It was built with mud and surface coated with the ash of Terminalia

trees.

In my childhood agriculture was good. There were thick forests with elephants right in the place these houses are built. Our old houses was a straw house, near the temple. We used to live there. And arounds there used to be only about 5 houses ~~are~~ here. There was no agriculture then on this side of the temple. Only on the other side of the temple where there is a flat land - and today there are paths there - that was the agricultural fields. The paths then, were on this side of the temple - near the tank. The whole area on the other side was agricultural lands.

Agriculture

About half the families that were here have shifted to Anaikatti. They were here in Sirumugai previously. Near the present paths, there were 4 houses, and here near the temple where we were staying, there were 3 houses. Th

Settlements

Those days, the often side was a big flat agricultural land full of cholam, and ragi. Mainly cholam; then some chillies were also grown. The area was also irrigated ~~from~~ by a cannal from the river.

Agriculture

Cannal and irrigation has been there a long time. & The cannal from the stream divides into two main branches. One irrigating the lower portion and one the upper portion. Recently the cannals were expanded to irrigate these lands in front. Before that this area was full of forests. There are many boundary stones around this area. There were no estates around here.

Conservation

The forest were full of elephants, tigers, leopards, bears, deer, sambhar etc. And many shooting parties used to come here. I have once gone for a tiger hunt. White men would come in a jeep and take us paying

Wildlife

we a coolie of 8annas or 12 annas. We had to carry their burdens. Then, there would be 'shikaris' among us, who would be posted all around the forest keeping a watch on game. Once the game is sighted in a locality, we would go with drums etc and ~~beat~~ drive the animal towards the hunters who would then shoot them. There were many tigers those days. Then of course elephants, leopards, bears, wild dogs etc. mainly. Wild dogs do not kill humans but could kill a lot of buffaloes & cattle. It is now that their predation has increased. Earlier, when hunting was allowed here, the wild dogs were not such a problem. But now they ~~kill and~~ kill many of our cattle.

Now-a-days, if we do agriculture it is very necessary to keep ~~watch~~ watch. Earlier, we used to even do some occasional agriculture on the other side of the river, growing cholam there. Then during ripening of the crop, we would go

and live in the shelter that we built there. Then we would keep guard with fire and some drums to scare away the animals. Earlier, elephants would never come to raid crops. It is only now that elephants raid crops so bravely. By 4 or 5 pm, the elephants come these days and start grazing the cholam and ragi crops. This is so for the last 5/6 years. What can we do? We beat drums, and burn kerosine torches, and try to scare away the elephants. We also tie a stone to a string and rotate it and fling it towards the elephant. If by chance the stone hits the elephant, the elephant trumpets and runs away. So we do all this and chase away elephants. This year however, there is no elephant ~~more~~ menace. And ofcourse this year agriculture has been very poor. Then ofcourse if we put beans, the porcupines come and raid our crops. However we try to chase them

Wildlife: conflict

SERIAL NUMBER BEHAVIOR NO. OF TIMES PROPORTION P(I,J) STD.DVN.

they manage to destroy the crop. Potato crop was sown with the help of a Government loan. They gave Rs 3000 / per family. So we brought seeds from Ooty and ploughed our land and sowed them. Then, the rivers went dry and there was no water for irrigation. ~~As a result~~, Then, we brought a diesel motor from Arakatti and from a pool of water in the river bed we pumped up the water. Even with that we could not save the crop. This was ~~about~~ 3 years ago. So we did not even have the facility to pay any part of the loan. The whole crop was destroyed.

Earlier we never used to keep our own cattle, for agriculture, we would get them from the Badaga paths that move around here. The Badagas would ask us to train a few young cattle ~~for~~ to be used for ploughing. Then we would go and take these cattle

tie them up, prick they nose, ~~and~~ to train them for ploughing. We would put the log of 'tirugina mara' on its neck and slowly train them. We would train them like this for 8 days, still feeding them with fodder & water. Then we would fix the plough on the animal. For a few days, the ~~cattle~~ bullocks will go hither and tither. Then after a few days it would be trained and would become useful to agriculture.

Live stock

After this training, the Badagas would take the cattle up to their hatts on the Nilgiri hills to thrush & stamp the 'sama' crop that is grown there. After that is done, and the crop is stored at home, they would inform us to bring the cattle back. And we would bring them back and use them for our ~~e~~ agriculture. In return ~~for~~ for the bullocks,

Agriculture

SERIAL NUMBER BEHAVIOR NO. OF TIMES PROPORTION P(I,J) STD.DVN.
1 2 .40826-01 .28276-01

during harvest time, for each bullock we would give them one bag of chillies as rent for the bullocks. Similarly, 2 bags for ragi for 2 bullocks. This was before the Government loan system.

Livestock

Now, with Govt. loan, we have got bullocks to plough our fields. In one village there are 4 bullocks. And, we share it among the village. We would agree to give Rs 30/- per day for the bullocks to the owner who has taken the bullock on loans.

Livestock

There are not many people in the village who have taken loan from the govt. There are only 9 families here, and the order of loan is Rs 2000, Rs 5000, Rs 6000 etc. Many of the Irulas are still working in the Badaga patts. There is no other go. If nearby there is some employment facility then we could really come sure that there are no outsiders, including the Badagas

anywhere here. So we have to work at finding the cattle of the Badagas. Each Badaga gives about 60 l to 70 l of milk to the ~~a~~ cooperative. Let us say they sell 50 l of milk. At Rs 4/- per litre, it ~~would~~ works out to Rs 200/- per day. And for each week, ~~they~~ for a man and women, they give wages of Rs 50/- per week - for looking after 200 to 300 heads of cattle per week. And ~~not~~ in addition they would give ~~a~~ 1 litre of milk per day. And with that Rs 50/- ~~they would~~ one family would have a live. Of course butter milk is free in any of the Pattis. Now-a-days even butter milk is becoming scarce because the milk itself is sold off.

Livestock / Livelihood

The Kurumbas here had died in large numbers. All of them are ~~a~~ dead; and now there are only 2/3 families here. Kurumbas also work in the pattis of Badagas along with the Irulas.

Human diseases

And now-a-days, the Kurumbas are more "urbanized" or "cultured" and it is difficult to differentiate between the Karumbas & Irulas. Our languages do differ, but little. for food they say "Uttu" and we say "Buttu". like this small differences exists. The language is a mixture of Kannada, Tamil, English, etc.

Kurumbas

SERIAL NUMBER BEHAVIOR NO. OF TIMES PROPORTION P(I,J) STD.DVN.
1 SA 36 .7347E+00 .6307E-01
52 1 .2041E-01 .2020E-01

OH 2.

OH 2.7

Personal profile: Masinan, of Anaikatti, Irula, Age 45-50. Agriculture; Cattle keeper; Anti-poaching watcher of the FD.

Myths & Culture: We belong to the Kalkatti sect of Irulas. This sect buries its dead at a site near Anaikatti ~~at~~ near Thanattipatti. We have a temple here where we pray to our ancestors and bury our dead.

There are the Uppaliga sect of Irulas. They bury their dead at a site near Odagaripatti.

Myths & Cultural: The third sect is the Sambu. And they bury their dead at a place called Basananalla, off the Sirur / Anaikatti road.

Then there are groups called Kurumaika, Kodaya, Kuppa, and Benana.

Among these groups affinal relations take place. These are groups ~~of~~ for exogamous relationships. We belong to the Kalkatti sect and we have to give our women in marriage to the other groups, and similarly, we have to pick women from the other groups. There is no other difference among these groups. Among these groups, the Kalkattis are slightly better off than the others. Some groups are poorer than other groups. ~~And~~ By this kind of affinal relation each of the ~~other~~ groups are in 'mama', 'macchan' relationship with the other. ie, each group is related to the other by cross-cousin marriage. I am a Kalkatti; Samba is my mama group, Kurunaiken is our mamma, Devan is also our 'mamman' etc. The ~~linea~~ lineages are all patrilinear and not matrilinear.

In ~~burning~~ ~~in~~ burial rites also there is difference

Myth & Culture : Sacred

SERIAL NUMBER BEHAVIOR NO. OF TIMES PROPORTION P(I,J) STD.DVN.
1 SI 2 .40826-01 .28276-01
53 47 .85826+00

among these groups. Kalkatti bury at Shanatti and no one else. Odagaripatti is the burial site of the Uppaliga. Batavanalla is the burial site of the Samba. Kodava & Kunnaiken bury at Kaliampalayan down below this area in the Coimbatore plains. Kuppan bury at a site towards Garibur towards Sholurmattam. If one of the Kuppans die here at Anaikatti the body will immediately be taken to his groups burial site at Sholurmattam.

Myth & Culture: Contd.

In Anaikatti, there are predominantly Kalkatti, Uppaliga, & Samban, Kunnaiken. In Siruvani there are Kalkatti, Samba, Kodavan, & Kuppan groups. Towards Mandankalla also there are Kalkatti, Uppaligas, Kuppan, Sambans, Kunnayaken, Devan etc. Regarding choosing brides and bridegrooms there is no selective preference

Myth & Culture: Contd.

Myth & Culture: Social

among these groups. It is mainly economic criteria that governs the choosing of the brides & bridegrooms. After the choice is made it is ratified by the jati kootam. And it has been decided and accepted that the two are married - with tali tying.

Myth & Culture: Cultural

After birth 12 days is considered unclean. No ~~one~~ outsider should go into the house or eat in the house. After 12 days, a pronouncement is made to the whole village about the birth, and prayers are offered at the temple. Then the house is purified, and normal activities continue. Next is when a girl ~~att~~ 'comes of age' ie attains puberty - the same 12 days of impurity is observed. We should not go to each other's houses. After the 12 days, we offer prayers at the temple with the ~~k~~ cooperation of the headman of the village with a coconut & 1½ rupees.

Then we have our death rituals. ~~For~~ As soon as a death off occurs, within 2 days, we inform all our relatives in all the villages around and we get together and the village folk offer condolences. Then we do a "pada puja" for the body and then remove the body to the ~~burial~~ appropriate burial site. We will keep the body for 2 days. It will start decaying, but we will have to keep the body for 2 days for all our far flung relatives to come. If it is decaying we would apply an oil called "eral oil" and this slows the decay. After relative come together, we bury the body and then come to the ~~s~~ stream for a bath after a prayer at the burial temple. The daughter & son-in-law and all other relatives then have a bath and go to the village. Then, we go to the headman who distributes some water and cleanses us.

Our marriage rites are very simple and more depends upon the economic capability of the people. Then we inform people

Myth & Culture: Cultural

M&C: Social ~~Cultural~~

around and tie the 'tali' in front of a few people.

There are many officials in our community who are responsible for various functions. First we have the Naidakattai who is the head. Second we have the Naika, thirdly the bhandari, fourth the punda, ~~and~~ fifth the 'urali', and sixth the pajari. All these officals are of great aniquity coming down to generations.

Naidakatti is the biggest official in the village. He is the one who makes policy decisions, and oders the execution of orders. The other officials should execute his orders only.

~~Ho~~ Naidakatti's assistance is the Naika. Naika is the cheif executor, maintenance of records etc of the village. He is the one who maintains the accounts, extracts "revenue" or collective work from the village etc. His responsibility is the carry out orders of the Naidakatti.

Myth & Culture : Sowal

sterile castes. Some years ago I suggested one way in which mutualism or individual selection can promote apparently sterile

The Bhondari and punda are lower down officials who keep in touch with the people and are involved in the social life the people. Disputes over marriage, and questions of morality etc are addressed to the Bhondari. He is supposed to go to each house and understand their problems and difficulties and report the matter to the higher officials.

The pujari is supposed to look after temple matters offer prayers etc.

The Uzali is involved in the social functions of the village. He is the one who distributes purifying water during or after impurity acts like attaining puberty, death, and birth. He makes the purifying water and deposits it to the Naidakatti, who in turn gives it to the Naiken, who in turn gives it to the Bhondari, who gives it to the Punda and authorizes him to distribute it house by house.

Myth & Culture : Social Organization

SERIAL NUMBER	BEHAVIOR	NO. OF TIMES	PROPORTION P(I,J)	STD.DVN.
1		19	.38786+00	.69616-01
27	EO	2	.40826-01	.28276-01

M & C. Journal

"Naidakatti" is a heriditary function. Not anyone can become a "Naidakattai".

Those days, the 'Masikarimbattarayan' our deity came from Darapuram and came and settled here. The original home town of this deity is Dharapuram. I do not know where Dharapuram is. The deity came from Dharapuram to a place ~~to~~ near Mettupalayam, a place called Nellithurai, and there there is a cave and the load descended into that cave. Then from there the deity came here.

Myth & Customs; Origins.

Near "Masikoil" on the other side of the Kedar hall near the place where there ~~is~~ used to be a paddy field, above the temple, there was a village there with a lot of lingas around. There were 7 villages around here. Those were my great grandfather's times. Those time, in one day, we had to sown paddy, grow it and harvest it,

Settlements & Populations

SERIAL NUMBER BEHAVIOR NO. OF TIMES PROPORTION P(I,J) STD.DVN.

1 3 .61226-01 .34256-01
27 E0 2 .40826-01 .28276-01

and offer it as prayer to the lord. Those were the days of "Satya kala" with this was possible.

The lord Karibatta sami, goes in the form of a white man on a white horse. While he was going on his white horse, there was a fort on a hill near the Halli moyar village. In that fort there was a 'rakshasa' women residing. That was a fort where the "rakshasas" demons were residing. Many deities were trying to marry that girl, but they all failed. We have all toiled in that area. Then 'Masikarimbatta sayan' came along on his white horse. We all tried to win over the "rakshasa" but we could not. Then, when the masi karimbattaraya come along, we all ~~made~~ ridiculed him - saying what could he do - when all of us have failed, how can you manage to marry her.

Myths & Legends

~~He thought a little, and went~~

He listened to us and thought. He then changed his form to a women and went into the fort. The 'rakshasa' had gone to the forest to bring dead bodies, animals etc. When the girl saw him in his women form, she welcomed Karimbattarayan and started living with each other. Meanwhile, the "Rakashi" returned and said she smelt a new person in the house. The girl wanted to save the sami Karimbattaraya and told him to leave the place. The sami did not leave and was prepared to face the 'rakshasi'. The girls then hid the 'sami' in the fort. The girl fooled the mother. But the mother smelling a different person in the fort, thought something was fishy, and asked her daughter. The girl agreed to show her the other person, if she promised not to harm him. The mother ~~I~~ made the promise and so the girl brought

Myth & Culture

SERIAL NUMBER BEHAVIOR NO. OF TIMES PROPORTION P(I,J) STD.DVN.
1 32 .65316+00 .68006-01

the masi karimbattarayan and placed him in front of the "rakshasi". The rakshasi has a brother called Bommappa. Both had dinner. Karimbattarayan and Bommappa slept together, and the girl slept seperately. The Rakshasi slept near her & daughter. The rakshasi was planning right through the night of some means to kill Karimbattarayan. The girl has the inclining and the feeling that her mother is going to kill off Karimbattarayan. She brought 2 strings of black & white. She tied the black thread to the leg of Karimbattaswami & the white thread to her maternal uncles leg. The "raskhasi" woke up and saw, and thought that the white ~~leg~~ stringed person was ~~her brother and the~~ the masi Karimbattarayan and hemas to be finished. Then she killed ~~her~~ ~~brother~~. the person with the white tread, which was her brother.

Myth & Culture

In the morning she woke up, & masi karimbattarayan was still alive. She realised her own mistake, and biting her

SERIAL NUMBER BEHAVIOR NO. OF TIMES PROPORTION P(I,J) STD.DVN.
1 42 .85716+00 .49996-01

teeth for her mistake, went off into the forest. In the morning, the girl and Karimbattarayan decided to run away, and got prepared. The girl packed her clothes and all. They left the fort and started moving towards the west. While they were ~~xxx~~ running away the mother returned and saw them running away. She picked up a stone and flung ~~xx~~ it at them. But they escaped and started running. She was in hot pursuit. The sami created a fire between the earth and sky separating the demon from them, but the demon came chasing through. The sami thought he was now going to be killed by the demon. The sami then made a hill between them, but the demon overcame that too. At his wits end, he thought he was going to die, then he made a sea of water between them. Even this the demon transgressed and come in pursuit. On the river side, beside the Mari Kovil, on the

Myths & Cultures

SERIAL NUMBER: 1 THE ANIMAL:RT--- NUMBER OF SCANS,NSUM(I): 49 ISUM(I): 49

Kedar halla, the sami was tired and went to the stream to drink water. No sooner had he left his sword down, and drank water, the demon was on him. The sami then left the sword there itself and ran for his life. The demon came there and made the sword into a new born child. The demon took the child and started going behind the sami. The sami came and prostrated to the elders in the seven villages around there and asked for protection from the demon. The village elders agreed to protect him and hid him away.

Myths & Culture

The demon then came to the village and asked if anyone had come that way. When the villagers replied in the negetive, the demon showed the child to the villagers and said the man had thrown this child and discarded it and run away. The villagers overwhelmed with pity, towards the child wanted to reconsider their decision

about giving refuge to the Karimbattarayan, and deferred the decision to the next morning. They fed them all and ~~an~~ retired for the night. In the middle of the night, the demon, cut up the sami into 7 pieces ~~for~~ ~~as~~ and alloted each piece to each ~~will~~ of the seven villages, and eating the rest of the meat, left in the morning. The demon told the villages to partake of the 7 portions of the meat left for them. The villagers repented the act. They were so repentful, that all the villagers, all the inhabitants got into the ragi straw piles that were kept in the fields and asked a small boy to bring fire and set fire to the hay stalk. Thus they were all burnt in the fire.

Myth & Culture

This whole act was observed by Sina and Parvati from the heavens. Lord Shiva then

WASP NO. 15 .0727
WASP NO. 16 .0338
WASP NO. 17 .1659

Seeing the tragedy, brought the mari karimatta raya back to life, and ~~gave~~ The mari karimattaraya ~~to ask for~~ a boon that he could ask. The mari karimattaraya said he needed nothing for himself but that he wanted all the villagers who had been burnt there because of him to be brought back to life. The lord Shiva granted the boon and the villagers came back to life. Next, the mari karimattaraya asked for the bali of the demon in his own hands. He wanted the boon to kill the demon by his hands. The lord Shiva granted the boon. And so karimattarayan rode again to the Halli moyan fort, and brought the girl. He was again chased by the demon till the stream. While he was drinking water the demon caught up with him

Myths & Cultures

WASP NO. 18 BELONGS TO CLUSTER NO. 1

The saint took up his ~~sord~~ sword and cut up the demon. The body laid there itself; the head fell in the Bokkapuram temple, at the temple of the Bokkapuram mariatton. And there ~~mariatton asked~~ the "rakshasi" asked the Bokkapuram mariatton to propitiate her with blood, and the mariatton agreed to give the demon and propitiate her each year, and thus from those days — the Todavars from those days used to come of the festival of the Bokkapuram mariatton. They would bring a child of any jati or group, and ~~before~~ while the ~~god~~ mariatton goes for ~~a~~ a ~~ride~~ procession around town and returns, ~~they~~ the Todavar would search and bring a child ~~and offer the~~ ~~the child~~ to the marikarimaltaray an temple (just like the one here) that is situated on the other side of the river, a little higher from the Bokkapuram

Myth & Culture

mariattan by temple. Here they would conduct prayers and make offerings to the lord. And the next day while prayers are being offered, the earth would split and consume the child. Now-a-days these things do no happen. Only a child is offered there by the Todavars.

Myth & Culture

Here in this place, where the body of the demon fell, and where its stomach fell, yearly for its propriation, goats are offered as bali. For masi karimattarayan, which is a linga stone, a form of Shiva, no bali is ever offered. So all the bali is offered only to the demon that is situated there.

At the "masiakoil" there are two temples, or two idol. The one higher up is masi karimbattarayan, and the lower one is the Ambalavar ettayeyan who is

the grandfather of the masi karimattarayan. It is a deity that is associated with us. It is called the Ambalayan ettayyan.

In this they say, I do not know, but the elders says there were 7 brothers. No not 7 only 3; Karimbattarayan is one; Kongalliayyan is the second; the the hill straight opposite Vazhathottan is the third called Tātargaṇaiyyan. If you see straight from Vazhathottan you can see a peculiar hill, and on top of that hill is the Tātargaṇaiyyan. Kongalliayyan is resides in Karnataka. Tātargaṇaiyyan is the last or the youngest brother of the three. The three brothers decided to have a feast. They made a feast of Ragi flour and mixed it with mocchai kottai avarai and fed everybody sumptuously. The youngest brother

Myth & Culture

SERIAL NUMBER	BEHAVIOR	NO. OF TIMES	PROPORTION P(i,j)	SIB.DYN.
1		48	.97966+00	.2020E-01
46	PL	1	.2041E-01	.2020E-01
64	FG	48	.97966+00	.2020E-01
65	IC	1	.2041E-01	.2020E-01

was deprived of some avarai. He was disappointed and got angry. He then decided to leave his brothers in anger and fled toward Kerala (towards the west) while he was going, and reached the top of the hill near Vaghathottam, the day broke and the sun came out. Thus he forge there and he is now situated there facing westward.

Myth & Culture

The culture and story of this place is thus. It has a long and deep culture and tradition, and if you ask old people they would tell much more. But all the older folk who know all this are no more. ~~Only~~ 'Mooka sami' who lives here in this village knows all this, but he is always drunk. Mooka sami is ~~our~~ my mama. He used to be the previous headman, but gave up that position because he could not run around much. He has thus appointed

Oral Sources

his Brother's son as the headman now. He is called 'talaivai' who liasons with the Government. So, if we want loans or anything from the govt. the 'thalaivai' would go and represent us.

Anaikatti is the most import village here in this locality. The social organization and the officials of here have a say over villages Sirur, Chokkanahalli, Vazhathottam, Moyar, and Bokkapuram. This village has control over all these above villages. This place is like a capital here.

Settlements & Population

SERIAL NUMBER	BEHAVIOR	NO. OF TIMES	PROPORTION P(I,J)	STD.DVN.
1		2	.4082E-01	.2827E-01
30	FE	3	.6122E-01	.3425E-01
31	FL	5	.1020E+00	.4224E-01

043 OH 28

Personal profile

K. Alan; 45 yrs; Agriculturalist; Irula; Anaikatti resident;

Climate & Rainfall
Agriculture

From the year 1933 to 1955 there was good monsoon and there was a lot of water available. There was a lot of water in the forests and the hills. But these days from 1955 onwards agriculture in these areas are poor. Further, agriculture has expanded in the hattis on top of the hills. They keep motors and pump out water from the streams; thus there is very little water for our agriculture. Since 1955 onwards, there has been a water problem. For 3 months during the summer months, even drinking water is a problem. For drinking water we have to dig pits in the stream and use that water. Often even these pits dry up, or get filled very slowly. Only 2/3 pots will be available in these pits too. The govt. has put a bore and a water tank here, but there is no water there too.

Water Resources

SERIAL NUMBER	BEHAVIOR	NO. OF TIMES	PROPORTION P(I,J)	STD.DVN.
26	EL	1	.2041E-01	.2020E-01
27	EO	1	.2041E-01	.2020E-01
30	FE	1	.2041E-01	.2020E-01
31	FL	1	.2041E-01	.2020E-01

About 5 generations ago; there was one person here who helped us a lot by talking to the govt. and the forest department and giving us some ~~facility~~ rights to extract sandalwood trees, etc. He even prepared a sketch of the agricultural lands here and gave them to the F.D. towards some settlement of rights because we were forest dwellers. This was some patta papers etc. They were handed over to the forest department. Then these papers have not come back to us. Thus we have no patta papers at all.

Vegetation & Land Use

Many years before this land was Sulungudu Denad patta lands. That is, in this area they were residing. They were the Kongans, they were the Lingakattis. & They were the ones residing here. After they came and left, the area was occupied by the Badagas, of Tuneri. And when they evacuated the area the white men came and closed the

Land Use & Population

pattas and went away. ~~The Irulas~~, ~~have~~ our community, the Irulas have only come here recently. Only 10 to 15 families were here in those days. These families lived along with the Badagas and when the Badagas left, they left the land with us. Then the Tuneri - Denad patta lands were a little lower that our present agricultural lands. Those days they had cultivated paddy in those areas. One can even see it today. The cannal runs along there. The area from stretching all the way to Kondpatti was full of patta lands. Kovil patti in the Anaikal mari gudi. There is a cannal that comes right from the temple right upto here. There is a patta stone on the higher side of the road near the junction. ~~The~~ On the higher side of the bridge there is a patta stone. That place is called "Company pallam." or Company

Population /

Land Use

SERIAL NUMBER BEHAVIOR NO. OF TIMES PROPORTION P(I,J) STD.DYN.
1 41 .83676E+00 .52806E-01
53 5 .10206E+00 .43246E-01
64 FG SI FG 41 .83676E+00

SERIAL NUMBER	BEHAVIOR	NO. OF TIMES	PROPORTION P(I,J)	STD.DVN.
1		14	.28576+00	.64546-01
30	FE	2	.40826-01	.28276-01
31	FL	2	.40826-01	.28276-01

kadavu. It was at that place that the white men had buildings, they had stables, they were staying there too. That is the beginning or the limit of the patta lands. Now there are a whole lot of patta stones all around this place. But five generations ago, all this patta documents have been deposited with the the forest department. Many years ago all the patta documents were deposited with the forest department.

Land Use.

Before that it was the called the Kongu nad and the Kongu people were ~~here~~ inhabitants here. There used to keep a lot of cattle & buffaloes here and extracted milk and had machines etc and did all kinds of things here.

Settlements

There is a place called "Santehada", above Arabadavu above the tower line, ~~that~~ where there were villages there earlier. People have said there was a village there, and even during the construction of the towerline, there

SERIAL NUMBER	BEHAVIOR	NO. OF TIMES	PROPORTION P(I,J)	STD.DVN.
1		11	.22452E+00	.59616E-01
27	EO	1	.20416E-01	.20206E-01

was still a settlement there at "Santikada". So during the ~~EB~~ erection of the line, they were involved in the work, and those days, the Kongu people kept a lot of cattle there. They used to extract butter and sell it to all the ~~tower~~ line labourers. So ~~that~~ those days, it was the Kongu people who were living here. It was only later that the Badagas moved in here. ~~Later~~ When the Kongar went they left all their wealth and belongings with the Badagas and left. Then during the British time the whole area from 'Companay Kadam' till the kotul patte till here was all patta lands.

Settlements

In fact a few years back, about 10 yrs ago, the ~~Badagas~~ Collector came along with the ~~Collector~~ Badagas here and was shown all the patta stones by the Badagas. The Badagas came here and asked for patta in this area by the Collector

Land Use

did not agree. He agreed that the Irulas can stay here, but he will not allow the Badagas to have property rights in the area. Then the Badagas even tried to use the Adivasi Irulas to use their name and cause and get pattas in this area, but even that did not work.

Settlements / Land Use

Even Tengumara was settled as a cooperative with the support and help of the adivasi Irula cause. But here the authority here is deposited with the forest department and we are now acting and living under the action / control and guidance of the forest department.

OH # 2.9

Badaga, 65 yrs old; home town Chinna Kothoor; stays at ~~Kaydarpatti~~; Mallapuram patti. Headman.

Personal history

L. Lanjan, has stayed in the Sigur area for 35 years - during that time I had 50 buffaloes. Then one disease hit the buffaloes and almost all the buffaloes died. That happened ~~25~~ 27 years ago. ie 1963. Only about 10 buffaloes survived that disease. Then slowly the ~~a~~ buffalo numbers swelled to 30. After that ofcourse, one or two occasionally ~~dide~~ died here and there. But that disease that struck was not occational illhealth. The buffaloes start ~~to~~ purging and in one month or so the buffaloes died. The doctors had not been able to do anything about it.

Disease timeline

Personal history

In 1932, I came down to the plateau from the upper plateau. I have lived in Sirur, Masinagatti,

COLONY C04
DATA FROM PRINCIPAL COMPONENTS ANALYSIS
10 3
4 2 4
(2F16.4)

Arakadau, Odagaripatti, ~~Hallaparam~~, Maniyanapuram patti, this side of Chemmanattam, Vaghaithottam etc. I have stayed in all these places.

Livestock: Utility

These days, we never used to sell milk. We would make Ghee and sell it at Ooty. There used to be a lot of buttermilk around here. Infact the buttermilk used to be poured down and wasted. Pigs etc used to eat and drink them. The milk society and sale of milk has been going on for about 20 years now ie since 1970.

Vegetation / Livestock

To ~~say that~~ talk of the difference between then and now regarding forests; ~~there~~ there is no rain, no grass & fodder for livestock; the cattle that is there is decreasing; Earlier there used to be a lot of rain, thus a lot of grass, and thus a lot of milk. This year

too a lot of buffaloes died due to shortage of fodder. Only now, for the past month has there been rain, and water and fodder. A few months back, we had difficulties; we had to sell the cattle here and survive.

Earlier, there used to be only 3 months of dry season. From January to March. The rest of the year there would always be scattered rain. This decrease of rain has been since the last 5 yrs. 5 years ago, there was a storm and this stream-Kedar Khalla was flooded. After with there has been poor rains and water scarcity. Just come a see a month later. Today there is water in the stream, but if you come a month later the stream will be dry. We have to dig a pit in the stream bed and then only take water. Above in the villages above, they would all put motors in the stream and draw out water. It is not one village above that does it — the 'whole world'

1	0.3877	0.4961	0.3734	-0.1107	0.2277
2	-0.1333	0.5508	0.3057	-0.1064	0.2141

above does it – Chinna Coonoor, Orahatti, Anuikorai, Oramalai, Iduhatti, etc. a lot of villages are there above. Ebnad does not come under this catchment. Ebnad is on the upstream of Sirua stream. The motor pumping of water from the stream has been going on for 7-8 years. If we go and protest against the water usage, they say, "if you want you stay there, or else you come up. Come up and let us do agriculture. Why do you die there keeping buffaloes. Come here and plant Tea, Garlic, make a lot of money, build a house and live happily." So many people have left this place sold their buffaloes and gone away. Even I am going to leave the place next year and go away. The whole this is not economical. We do not get loans, or any support from the govt. Whereas adivasis get a lot of support. For the poor these are difficult days.

CLUSTER NO. 2 .3095 .4762

I never go up. It is too cold for me. I prefer to stay here. I get sick there. Only if I feel I am going to die will I go up. I am not going to really sell the buffaloes - I am going to leave it behind for this Tuda lady who has saved me.

From Malapuram about 1 van is 40 l. of milk goes. My sons are in the hatti. I like this place. I do not like the hatti. It is too cold up there. I ~~am~~ ~~want~~ am staying here as long as I can.

OH 5 2.2

Personal profile

Ponbal, 70 years old a Toda, resident of Pattarmund, above Sholur village. Owns no buffaloes. Survives from the rent that he gets from the agricultural land that the govt. has given him.

Settlements

In the olden days, there was a mund here called Mudidevar mund. In our language it was called En-te. It was a big te cathedral. There there was only one pujari and two helpers who would go with the temple buffaloes/ about 60-70 of them and stay for 2 months, and then return here. Connected with the Mudidevarmund, there is a ti in the Mukkenthi area called Majjad ti. En-ti is a big te. It is a head ti. Then during the dry or summer months this ti is transferred to the smaller, subsidary te in

Mukkurti.

Secondly Khaggutir is joined or connected to the Tarnad mund. For that, only one pujari exists, and one help. In Tarnad, these days there is a pujari, and during the dry months, the buffaloes are driven up to Kodamad mund in the Mukkurthi area. We would go and stay there for 3 months, with only the pujari and the buffaloes. Whereas here in Tarnad mund the whole family including women and children stay near the ti.

Settlements

In the olden days there was a ti below Kalpatare mund in the Pykara area. Majjadmund ti near Mukkurti was the second; Mudidevarmund ti, the third; & on the other side near or above Avalanche, where the power office is built, there was a ti there. Earlier, in the Upper Bhavani area also at Koilmund also there was

Settlements

ITEM NO.	PROJN 1	PROJN 2	PROJN 3	PROJN 4	PROJN 5
1	.0256	.2880	.4180	-.0943	.2420

a ti, that was the fifth; Kodanad people had a ti there towards Kodanad was the sixth ti. I have only heard of it. I have not seen any

Myths & Culture

around the ti there should be no women. Only two men should be there - one pujari and his assistant. And if we want Ghee or something, we should go near the ti and sit down. The helper of the pujari will come out and give us whatever we want. We are not to go into the ti. ~~The ti~~ In the ti tradition, women should not consume anything except the Ghee from the temple buffaloes. Only the Ghee from the ti can be consumed by all, but should never be sold.

Settlements

Muttuvad mand on top of Talakunda is a big ti diary. The buffaloes belonging to the Muttuvad mand used to be driven towards Mudhukuti for 3 or 4 ~~from~~

(It is near the Mudimand estate)

months to the mund called Kashti mand. It is connected to the Muttunad mand. The buffaloes as well as the pujari and the temple buffaloes would be driven there during the dry months. And there the buffaloes are grazed and the rites performed.

Myth & Culture

In ~~our~~ other mand, also people would migrate for 3 to 4 months to areas where grass and fodder is available and graze buffaloes & conduct rites, burn the temple lamp there and return.

Livestock

As regards the Tarnad mund, this is considered the headquarters of the Todas. The buffaloes were actually created here they say - we do not know! ~~The pujari~~ At all the other ti sites or temple sites that I have said earlier, none of them are still active - or none of them are active all the time. They all ~~chose~~ close

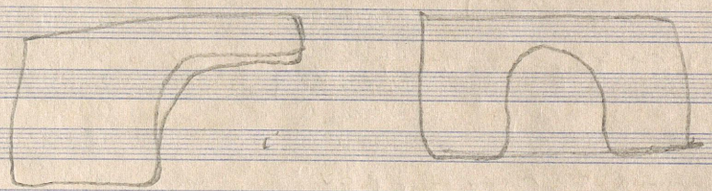
Myth & Culture

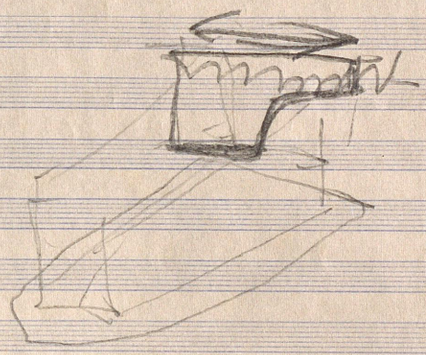
ritual once in a while due to lack of fodder, lack of milk or some such reason. But as regards the temple at Tarnad mund, it is supposed to be active all the 360 days of the year. The lamp that are burn in the temple with Ghee should be burned every day; this light must never be put out. In the other temples, the light would burn for depending upon the situation, 6 months or 4 months, but here at the Tarnad mund, the light would burn for 360 days everyday; The light must never be put out. By any means, ~~the~~ at least one buffalo must be milked and the lamp burnt. Even if there is only one buffalo a pujari must take care of it.

Myth & Culture

At present 12-13 buffaloes have calved. So till the next calving season, at least one or two buffaloes will be yeilding milk. And even if only one buffalo is yeilding

Myth & Culture





2	-0.4414	0.3216	0.3841	-0.0526	0.2446
3	-0.1262	0.2968	0.4375	-0.0871	0.2453
4	0.0249	0.2925	0.3957	-0.0585	0.2435
5	0.3267	0.4921	0.402	-0.0835	0.2442
6	-0.5261	0.4105	0.3922	-0.0726	0.2411
7	-0.52	0.3483	0.3568	-0.0793	0.249
[illegible]	[illegible]	[illegible]	0.3567	-0.0705	0.2457

Field Notes 04

Cont. from
13/12/90 fo.

Field Notes 2.0

[Cont]

2.2 Cont

2.9 (Cont.)

2.10

2.11

milk the pujari must tend to it and burn the temple lamp. At

At all the other places or at the other temples if there is shortage, either they will abandon prayers or move to some other place. If there are only one of two b milk yielding buffaloes, out of non-enthusiasm they would give up milking them and conducting prayers. They may abandon prayers deciding to start after more buffaloes calf.

Myths & Culture

Here, if a pujari takes up ~~work~~ workshop he must continue ~~at~~ for one year or atleast for six months. In other mandi pujaris can change as often as they want. ~~One~~ One can stay for 8 days and then decided to give up.

Myths & Culture

Here a pujari must be very strict. He should not eat tobacco, or smoke. He should eat rice mixed with

temple butter, butter milk and some salt. ~~I~~ He could chew on a chilly. He should not take sambar gravy or anything else. Those were the days they were strictly followed. And even now, we have threathened today's youth to ~~fto~~ follow these rules, and they still do follow these rules at the Tarnad temple.

Myth & Culture

Earlier there were many many buffaloes. Even I had over 100 ~~cattle~~ ~~elephants~~ buffaloes. Earlier with foolishness, we were killing ~~cattle~~ ~~elephants~~ buffaloes during deaths. The Kotas who reside close by. As far as I remember about 30 yrs ago, we still used to kill buffaloes at deaths. As far as I know, the Kotas would come and play music at our deaths. Then, we would kill 5/6 of our best buffaloes and they would take them away. They would simply take it away and eat it. They eat anything. Since then, as time went by, we

Livestock / Myth & Culture

have realized that the buffaloes are pitiful, and we should not kill them. ~~It is ok~~ That the man has died, if we kill the buffaloes the next day, will he drive the buffaloes to the place where he goes? Yama has taken that person away, but what is the point in killing buffaloes. These were actions done during the Kannataka time. It was mindlessly done.

Myth & Culture

Now, in our house, ~~my~~ I die and I have a son. If we kill one of our two buffaloes how will my son survive? So now, about 20 ~~boys~~ have got together and made a Sangha and ~~passed a res~~ decided that we should not kill buffaloes. It is only for the past 4/5 years that we have stopped this practice. Before that, for each death 4/5 buffaloes would be killed, and the Kotas would take them away.

Myth & Culture

Myth & Culture

Now-a-days the Kotar also do not come and play at ~~to~~ our funerals. Saying they want to become 'higher' than us, they have gone till Delhi, they have gone till Nehru and represented their case.

Myth & Culture

There are early records of ~~k~~ our relationship. When they come here, they would keep a distance away and we would give them some rice and jaggery. They would cook it there. We would give them some Ghee. With all this they would prepare food, eat and go away.

Modes of Resource Use Exchange

When our buffaloes calf, and if there are more males than females, we would then pass over the male buffaloes to them and nurture the females. They would kill and consume that calf of one month or 15 days. ~~Now~~ of course if a ~~cow~~ buffalo dies or something happens

Modes of Resource Use: Exchange

we sell the skin and meath off. But, if the temple cow dies or the temple calf dies, we never sell it, and we still give it to the Kotars. They would come and take it.

In turn what they do for us is to make implements like Kodali (axe) and hatchet knife. This was the early relationship.

Now, they have gone all over and ~~said~~ refuted that it is the Irula who came first. They claim that it is they who come first to the Nilgiri hills, and so that they will not do any service under us. So they stopped playing music etc. So we do not care too. It is now 30 years since that relation has stopped. After that if buffaloes die we have been selling them to the tanner or some one

Myths & Culture

Modes of Resource Use: Exchange

As soon as a buffalo dies, traders would come and join and agree to carry away the buffalo paying us some money too. That suited us fine. After we have sold the buffalo, the Kotas would come stealthily and buy some meat and take it away.

Death rites are performed on two occasions. If one dies today, we would cremate the body tomorrow. And during cremation, we take a lock and hairs and keep it with us. We put it in a nice mull dhoti and stitch it up and keep it. Only after that we have the end of the death rites. The Toudians have a final death rite at the end of 8 days; but we keep the lock of hair for 2/3 months; and in the olden days; some time we will go Mysore, this side of Mysore we go to a place where there is a 'jaggery' 'sandai' or market

Myths & Culture

at the place called the 'Tarkalami sandai', held on a a Sunday. It is near Erundulupet. We go there and bring a big ball of jaggery, and we will bring some samai grain. / We would roast the grain, mix it up and make it into a sweet of 4 to 5 bags. Then we will inform all our folk all around saying we are conducting the death rites. And that day we would feed everybody who comes for the rites, and on that day we kill 4/5 buffaloes. We called it 'Vargad'. And give the killed buffaloes over to the Kotars. But since the last 4/5 years and more so since the last / 30 / years we have thought of the tremendous waste of money involved in this 'Vargad' and we have now stopped this rite altogether. So we finish the death rites immediately after the person died. Thus at death, if we have 400 or 500 Rs, then will the contribution from people coming from the funeral,

Myths & Cultures

we can comfortably finish all the rites and rituals. So now-a-days, the wasteful expense of 'Vaigad' has now been avoided. Those days, before we were cultured, we would do all these rites. We would even keep the body for 2/3 days for everybody to come, ~~and~~ but now-a-days we do not wait - we dispose the body ~~over~~ the next day itself. Ea

Myth & Culture

Each mand has a place where they burn the bodies of their men. For example, Ruttunadmand has a place near there; and Tarnadmand has a place around there, where they burn they body. Again for men & and women there are seperate burning ghats. We would use only the wood of the Engineer tree & burn the bodies.

Myth & Culture

OH 2

2.10

Shikari Bantan, Irula; 75 yrs old; Odagari patti

~~(S. Madia Gowder, 70 years old; Kootrapatti; resident of Cinna Coonoor owens buffaloes. Pastoral, Agriculture; Badaga.)~~ Pastoral Labourer.

Today there are more forests than there were earlier. Earlier there were a lot of grassy patches. You could see from here right till the other side of the river. But now, you can see beyond 500m. The whole place is a shola and full of thorny bushes. Earlier all this area was a 'maidan' grassy flat. Now there are many more trees around.

Vegetation

Earlier, there were not many animals, wild animals in the forest. Because the white men used to come and hunt these animals down. But today we see more wild animals around here. The white men used to

Wild Life: Shikar

hunt the deer, tigers, dholes, etc. Earlier even I used to come here for hunting. I used to be taken, ~~or~~ hired by the white men ~~to~~ inside the forest along with their hunting parties. ~~It~~ I would take them and show them wildlife that they would shoot, and after they shoot, they would come here and propitiate the deity here at Odagarai and other places and return with the bounty. Now-a-days they do not come. There is no wildlife to seen around here. I have not seen a tiger around these parts for many years now. In my younger days, I have seen a tiger growling around here in the nights. The hunters have killed many tigers around here. We used to be four Shikaris around here to help and guide the hunting parties around. The other three shikaris have died. We used to have a licence. The licence was given to us by Adimi dorai (Adanas)

Shikar

He was the one who got me a license. Then there was a dorai at Nadubetta in one of the farms (estates) there. He and another person come here and killed a tiger. He shot it at night. We, shikaris would climb atop trees and sit down, and the animal would come at night, he would sit at one of the tiger kills, usually a cattle kill or buffalo kill. Then when the tiger come back to eat the kill, the hunters would kill it. He would bring the dead animal and go around this temple, here at Odagarai and then take the trophy. Many white men parties would come here for hunting. If they do not get anything else, they would atleast shoot 'black naped hares' or jungle fowls and take them. Now-a-days there are no wild animals. They have deceased now, because there is no rain in these

Shikar

Wild life

forests. So the animals have all gone far away. Earlier there were big trees, a lot of rain, but now ~~now~~ only bushes and bramble and very little rain. Now the forests are very different. Then.

Vegetation

During my childhood, there used to be unbearable rains. There used to be atleast 3 spells of rain in each year. ~~Ha~~ And each of these spells were heavy rains.

Climate

OH 7

2.11

Personal-profile

S. Mada Gowder, 70 years old, Kootrapatti; resident of Chinna Coonoor; owen buffaloes, Pastoral - owner/managed by Irulas; owens 150 buffaloes; Agriculturist.

Climate

From a very long time, the rains were good, but now, in more recent times, the rains have been progressively decreasing. So these days are getting to be more and more difficult.

Climate

The rainy season should start in the end April or May; from April 15th onwards, the rains would start - for the whole world. All over there would be rain - from Madras, Trinchi and all over. Now-a-days, rains are torrential in one portion and in other portions there are no rains. Earlier a lot of rain would be there all over the place.

3 .0490
2 .0117
1 .0098

The rains season, about 10-20 years ago, and in my childhood. Feb - March - April would be the months when there will be no rain. From April 15th the rains would start. Now-a-days that is not the way it rains. This years, there was no rain in April - May - June - July - Aug - Sept; and only in the last week of October did it start to rain. And we had a lot of problems, lot of crops, lot of cattle ~~bad~~ died; there was very poor milk yields; and we did all kinds of things to tide over the difficulties, and saved something.

Rainfall

Earlier the stream that runs here starts from Ebnad and Tuneri. That stream used to be perennial till the last 5/6 years. Next month by Jan 10th & 15th, the stream will become dry. This has been happening only over the past 4-5 years.

Water Resources

In the Mashkel, upstream from here, they used

Temple

to celebrate the annual festival in March and now, because of the stream going dry in Summer, they have postponed it to May and infact the date is fixed after seeing the water position. We could atleast give and make food if water is available. Even this festival delay has been going on for 5/6 years now.

Water Resources

These pattis have been here for a very long time. It must be over a 100 years old. They were there before I was born. We do not ~~know~~ ourself know for how long the pattis have existed here. Pattis haven't increased, or decreased. There are as much as they were. Some people have sold their livestock and gone up to the village, and some bought live stock and come done. Sometime, the buffaloes will all die and there may be just a few remaining and it will not be enough, so a few people will stay and start increasing the stock. And there are

Live stock

some who owen a large amount of livestock, and some who owen very little.

Pattis / Livestock

There ~~were~~ are many, many patti sites ~~are~~ all over the place; there is Paldhattipatti, Bellimenpatti, Karamalipatti, Kootrapatti, ~~Kaspatti~~, all these are on the Moyar. Then along Kedarhalla, there is Masipatti; then along the other tributary there is Gundattipatti; then Sirur. Then above Sirur there are 2/3 pattis, I do not know the name of them. Like this there were many pattis around here. Earlier, whoever had a sizable number of buffaloes and cattle each one seperately built a patti at one of the sites and used to lend his livestock. Now-a-days they have all congregated to the milk collection centres. If you look at Sirur, there would be 20/30 pattis. At Odagarai patti there ~~are~~ would be 5/10 pattis. At Arakodanur patti, there would be 5/10 pattis. Before

each of these people were living in different places. they were living alone far-far away. Now since the milk collection centres have come up, they have all congregated to these centres. The paths that were far apart have all come together. All because of the milk collection that goes on, all this has to happend. And this is encouraged by the Government. For us it is not economical to make Ghee. We have to put in a lot of work. Milk the buffaloes, curdle it, churn the butter out, boil it and then transport it by headloads out. And these days nobody does that kind of work, and not many can do it. So if we milk the buffaloes and pour it to the Government, we get money. Thus the far flung paths have come together. But there are other problems. Concentrated at these sites, we do not get good grass for fodder, and good water. I do not know if this is wrong or right. Only

Livestock

the Lord knows it. Also we cannot stay in far and remote places, because to these places, the ~~buses~~ vehicles do not come. For this patti, the government was sending a Jeep from Kotagiri, via Mangalapatti. We ~~would have to~~ were carrying the milk from here across the ridge and pouring it there, at Mangalapatti. But now the Jeep is under repair, and the Jeeps are all sold off. Now, we do not know if they would send the Jeep for collection. So, we tried to hire a vehicle, but the ~~rate~~ quotation and rate must be acceptable to the Government.

Livestock

13/6

And if the milk is sold to the Government, the locals don't even get buttermilk for their nutrition. However, to churn out butter is a very tiring task.

Livestock.

The forests have more or less been as they were earlier. It looks as though the forests are as they were.

Vegetation

All these trees were there earlier, and they are still around today. I am talking of my childhood times to today. But the thorny plants & bushes have definitely increased. Before about 20 yrs ago the visibility around used to be good. But now thorny plants have covered the area. Earlier there were less thorny plants and more grass. In this whole area, from here all the way eastward till Mettupalayam & Bhavanisagar & Sathyamangalam, is now getting covered with a thorny plant (Prosopis). It used to be there in Mettupalayam & Sathyamangalam and now it has spread even till this place. This is only one green back that this (Prosopis) plant has spread to this locality.

Vegetation

Earlier there was a lot of the prickly pear that all people here used to eat. Then some pest attacked it and now if one plant comes up well, one plant withers away. This prickly pear does not occcurs so much here.

Vegetation

It is only on top on the Sigur plateau that there are many of these prickly pear plants. Here, there are none. Earlier there was no pest on the plant. They used to be healthy and proliferant. But now the pest has struck; so on one side the plant will be decaying and withering; and on the other side it will be growing and putting out fresh fruits. One fruit will be attacked, another would be free of attack.

Vegetation

Predators used to be there earlier, and even today predators kill our cattle & buffaloes. It is just like what it was before. We do not know what animals kills, but if we go to the forest, one or two of our livestock would be lost.

Wildlife: Conflict

And finally, we may be able to say that the cattle & buffalo population is decreasing in the last few

Livestock

years.

A few months back he bout thought of not giving grazing licenses around here. Then they gave a grazing pass and then they also gave a penning permit.

Livestock

This pass system has been there for a very long time. Even from my father's times this pass system has been prevalent.

Earlier, we had equal ~~num~~ number of cattle & buffaloes. Then a lot of buffaloes died to a disease and after that there are fewer buffaloes and more cattle. Now - of course the buffaloes to have increased in number, but the number of cattle is more. We have our

Livestock

cattle ~~have~~ up there on the plateau. There is no point keeping cattle here, because they do not yield much butter. But buffaloes need water so we will have to keep them here on the banks of the Moyar and not on

the Sigur plateau.

Another thing is that, we cannot keep any stud buffaloes around here. In those days, some of the male buffaloes have run away into the forest and are now feral, and they do not allow any of the other male buffaloes to graze around. They kill the male buffaloes of the patti over conflicts. They are even capable of charging at us. So no males survive at the patti. But on the Sigur plateau we do keep some studs at the plateau. Here there is no chance of keeping males studs. The Govt. has given some studs that we keep on the Sigur plateau.

Livestock

Earlier the breed of cattle were local breeds but now the Govt. has given us 'Sindhi' cattle. They brought 'Sindhi' 'kala' from the Hosur cattle farm and gave us. It must be over 10 years since they gave

Livestock

as this improved breed of Sindhi and now most of the cattle here are Sindhi. The earlier ones were native species and those that have been crossed and the recent progeny are all crossed with the Sindhi strain that we got from the Govt. Even now native cattle there are some native cattle. The Sindhi cattle give more milk, and the native cattle have better looks. But the Govt. has discounted the looks of the cattle to the milk yielding capacity. Now the population of Sindhi cattle is much more than the native cattle. The Sindhi breeds if they are born here are able to survive the weather of the place, but if the cattle is brought from another area, it does not survive here, but if born here the cattle will survive.

Livestock

Earlier we would walk up and down to Chinna Coonoor, but now we will go to the Arakodava path,

Communications

take the milk van out to Vazhathottam and from there catch the Mugudi - Ooty bus and then go to Cinna Coonoor.

Cinna Coonoor, Ebnadu, Thoraiatti, ~~a~~ Ulitigrama, Sholur grama, Melur. etc ; all these ~~f~~ village people have pattis around here. All of them ~~I~~ are Badagar. Badagas are of many groups: Wadaiyar, Kumbāran, then there are the Torariyar, and that is it. I am a Badagar Badagar is also one of the groups.

Livestock / Myth & Culture

From a long time, we would supervise and the Dambas would be looking after our buffaloes. Today someone is here looking after the buffaloes; then he would go away; then we would have to catch another person to come here and look after the buffaloes. And ~~that~~ we would come and stay often to supervise.

Livestock / Myth & Culture

The Ghee from here is taken to Ooty. It costs Rs 50/- to transport a tin of Ghee to Ooty. About 10-15 kgs of Ghee. At Ooty we sell the Ghee at the rate of Rs 50/- Rs 60/- per Kg. We do not mix or adultrate any of it. Even the Todas make Ghee and sell them. But now-a-days most of them sell the milk itself.

Livestock

We too, in many of the patts on the Sigur plateau, we sell the morning milk, and out of the evening milk make Ghee to sell. Even here, the collection vehicle used to be coming, but now it does not come, and so we are making Ghee at the present. If I cannot do it, I will have to sell the buffaloes and go. I will give them away at whatever price. People are buying them up in Masinagudi and Moyar. So I would sell them away. I am also planning to give away my buffaloes for

Livestock

whatever price I get.

There were 2/3 pattis around here till recently. But because of shortage of fodder all of us dispersed all over the place. I went to Paldhatti patti, and they went to Bellimeen patti and ~~so~~ only now I have come back. A few months back it was very difficult. During calving time because of shortage of fodder many buffaloes died, and many calves also died. We had a lot of difficulty this year. Now only for the past month things are OK. It has rained a little and so things are fine. So, I ~~have~~ am thinking of selling my buffaloes and winding up.

Personal Profile

My sons are ~~on~~ on duty. They will not take care of this business. They do not even know this place. They have never come here. I have made them study from a very young age and how

with they come here. They studied in Ooty and then at Madras for 4-5 years and have now joined duty. ~~They have~~ One has studied Veterinary Science (VVC) but they will never come here. He will never get have to come here and look after the buffaloes. I have kept the buffaloes and looked after them because they are my ancestral wealth. But they would not do it. / They say it is our ancestral wealth for 800 years - 1000 years, but since we do not have a written script, we really do not know, and there are no records. It is only oral history. They say it is 800 years or 1000 years since all this has been created and before that it was some other yuga or eon. But none of that is recorded, it is only orally transmitted. Cattle as well as buffaloes existed that far back.

Personal Asset

Culture & Myth

Our buffaloes are similar to the Todaman buffaloes
We call it- mountain buffaloes. It is difficult to take
these buffaloes towards Ooty, because they have all
survived in the forests here, and it would be a
nuisance to take them near towns. If a vehicle
comes, they get agitated. If 4/5 people come, or
automobiles come they get agitated. The Todaman
buffaloes are much more pacific. Also these buffaloes
may not survive the cold of the Nilgiri hills.

Earlier, we never used to have a source of manure
for agriculture. We never had any manure then. Only now
do we have manure and fertilizer available. So then, we
had to drive up cattle and buffaloes up to the hattis
and make manure, and only then can we do agriculture.
If there is fodder there after rains, we would keep it
there and make manure, so It may be for 30 or 40 days

The buffaloes that give milk would be left behind here to make butter and ghee. All the unproductive cattle we would take up to our fields to make manure, keep them there for 30/40 days ~~and~~, by which time they would get weak, there would be a fodder shortage; then we would bring down here. This practice has stopped 30/40 years back. Why that has happened is that the Govt. had decided that none of the forest lands should be wasted. So Social Forestry programmes were started through the Panchayat Boards. So all the grassland and all the lands were planted with trees. So there was no grass growing there, and now the whole area has become overgrown with thorny plants. So even if we take the cattle and buffaloes up, there would be no fodder available and we have to bring them down.

Livestock / Agriculture / Vegetation

Even now sometimes we drive up a few of the livestock - but there ~~are~~ is no fodder available, so we ~~do~~ bring them down again. There are many ways and paths to go up. The cold up there ofcourse affects them. ~~So~~ They get weak in 20/30 days. Then we bring them down, and in a few days they get normal.

Livestock /

These days survival is a problem. I have two sons; the daughters have all been married off. One son is in the Sheep Breeding Farm on the way to Sholur. He does research there. My other son is a Pharmacist. He is in a hospital drug store at Ooty Government Hospital.

Personal profile

I have already given ~~a~~ some buffaloes to these people. The rest of the buffaloes I am going to sell off and go away. My children's salary is not

Personal profile

sufficient for them. And they have a few daughters for all of which they need money. I have already given buffaloes to the one family that works here. These people anyway keep changing.

Personal Staff

Earlier there were two Gulas and they were more innocent and poor. Today their numbers have increased a lot and further they get a lot of loans from the govt. @ Rs 500/- or Rs 600/- per person males and females. And in the loan they have brought many buffaloes — murra buffaloes, that are high yielding collage buffaloes. And now they are much better off these days.

Livestock / Settlements & Population