Field Work

8/2/91

3·0

N3·1

N3·2

N3·3 ← FV 8·1

N3·4

OH 3·1 ✓

OH 3·2 ✓

OH 3·3 ✓

OH 3·4 ✓

OH 3·5 ✓

OH 3.1

M. Kullan, Agriculturist, age 45, Tengumarada.

Personal profile

He works in the Agricultural Society at Tengumarada. One of the early residents here, second generation.

Settlement

The Badagas has kept a patti here from time immemorial. They were the Badagas staying at Kotagiri on the Nilgiri hills. Seeing this flat area around this place, with plentiful of water along two perennial streams that confluence here, they thought they could do agriculture here. They approached the collector of the district to get some land allotted to them for agriculture. The collector agreed to allot them a 100 acres

to experiment with agriculture in this area. Then the Badagas and some Lingayats, the people who were in the Kil Kotagiri & Kotagiri firka came here and started agriculture. Those days the situation was very difficult, with a lot of mosquitoes and elephants taking its toll of people and crops. And inbetween and amidst all these difficulties of a forested area, the Badagas and Lingayats came and attempted agriculture in this place. This was in 1948. The Collector had to come down walking to Kodanad to this place in 1948 to allot the land to these people for experimenting with, and he granted a 100 acres to start with, and set an example.

Wildlife Conflict

Then during the month of August, when

all the grain was ready for harvest, animals came and destroyed all the crops. The whole of the first crop was thus a failure. In spite of this early set back, the residents continued to toil, ~~and~~ bearing ~~toiling~~ many difficulties, continued to expand agriculture here, and finally aquired 500 acres having cleared the land of the forest trees and animals. Many people have died here from animal encounters and disease. The Collector was impressed with the efforts of the Badagas at having cleared 100 acres and cultivated them, and so he made additional grants and made the total up to 500 acres.

Settlement

The members, 148 in number, then got together fearing that the land allotment to them may in course of

28.00	20107	125.00	.00	7.00	5.00	.00	.00	.00	16.00	12.00	12.00	.00	27.00	1.00	75.00	.00	55.00	.00	12.00	.00	3.00	.00
28.00	21107	126.00	.00	7.00	5.00	.00	.00	.00	16.00	12.00	12.00	.00	27.00	.00	75.00	.00	55.00	.00	12.00	.00	3.00	.00
28.00	0	127.00	.00	7.00	5.00	.00	.00	.00	16.00	12.00	12.00	.00	27.00	.00	75.00	.00	55.00	.00	12.00	.00	3.00	.00

he nullified, the members started a society, a cooperative society conforming to certian bylaws etc. and ~~so~~ be handed over all their lands to the society. This helped them get government loans for agriculture, and other benefits. Since then, the society has been run very efficiently and profitably, and today it is one of the models of cooperative action in India as a whole.

OH 3.2

16/2/91

Personal profile

K. Mohan and family. Agricultural labourers. Age 35 yrs - resident of Hallimoyar. Irular

Settlement

The village was set up 85 years ago. It is the elders that have told us that the village is really 85 years old. Our memory goes back to only about 30/40 years. Beyond that it is all hearsay. The elders have said that the place has remained unchanged for the last 85 years. It was ~~the~~ before that, or then that the village was set-up.

Settlement

This was the only village around here. Tengumaroda did not exist. Nor did any other

191 C11	22 WA--	1	1	-0.1699	-0.1734
192 C11	23 WTA--	1	1	0.6928	-0.5697
193 C11	24 GOT--	1	1	-1.3725	1.6183

community or group exist in these parts. It is only after seing us here that the Badagas come here from the Nilgiris. There is a 3 foot path from here up to the Nilgiri hills. It starts from Illada and leads to this place. And from there the Badagas used to frequently come here because they had some pattis here.

Settlement & Population

In olden days this area was ruled by a rani called Hallirani. She had a fort on the hill over there. Those days this area had a lot of people and a lot of wealth so was held by our people the Todas.

70 C06	10 LBT--	1	1	3.1850	0.0413
71 C06	11 LBA--	1	1	-0.1291	-0.2127
72 C06	12 OA---	1	1	-1.1896	-0.2509
73 C06	13 OTA--	3	2	0.9093	0.0371

Settlement

Infact, it is said by the elders that Hallirani used to live in this village. The village used to grow paddy and the dehusked paddy was so much that the husk is in the form of a mountain that is there opposite called Nellumi thitta. So this hill is called Nellumithitta. Hallirani was a resident here at Hallimoyar. Only after that when she was chased by a demon, she went to the steep hill, built a fort there and started staying there. So in those days there used to be paddy cultivated here. We do not know when exactly that was, but these

were the days of 'Satya Kalam', unlike today. Those were the days when we wore no clothes, we only had a loin cloth, or some barks and leaves to cover our private parts.

There are a few old people in the village who know those ancient stories: there is one Siddan who has gone to Kotagiri; then there is one more person called Kurabhadran. There are 4/5 elders around here. The best person who can give you all the information is Siddha Gowder who is now away in Kotagiri. He is an Irular, & but he is the local headman.

Relevant Persons

180 C11	11 OTA--	2	3	3.03	16.81
183 C11	14 STA--	2	3	2.69	14.34
190 C11	21 WT--	3	2	3.14	16.33
191 C11	22 WA--	1	1	3.00	16.50

Also that Hallirani who ruled this area was a women. who could not stand the sight of men.

Le Allemand- She ruled here and was very powerful. like Indira Gandhi who ruled India recently.

67 CO6	7 DBT--	2	3	2.01	15.19
68 CO6	8 DBA--	2	3	2.15	13.39
70 CO6	10 LBT--	1	1	3.33	17.59
71 CO6	11 LBA--	1	1	1.83	14.13

OH 3.3

17/2/91

Personal Profile

Siddhan of Hallimoyar. I was born and brought up in Hallimoyar. all my life is Hallimoyar. My age is 75 years.

Climate, Livestock, Agriculture

In olden days, there used to be, regularly one shower of rain atleast in each month. In this monthly rain only the whole area surrounded buffaloes & keeping / cattle in the forests here and there. Now, after all the buffaloes have gone, people have come and congregated in the village. And now everyone practices agriculture. Earlier, in this whole 'Paikadu' there used to many paths ~~here~~

scattered all over. About 10-15-30 families were involved in cattle keeping and herding. Then, food for subsistance was not easy. We would have to go and gather and dig up 'vallikalangu' tubers from the forest and eat. Then, we would, occacionally, for a few days get work with the forest department. This would be to collect poochakkai (soapnut) and other minor forest produce from the forests.

Rainfall; Occupation

And there would be atleast one rain each month during the rainy periods with great regularity. It would not rain only during Chitirai, Vaikashi, and Aanguni; ie April-May-June. But the rest of the rain ~~they~~ there would

170 C11	1 RT---	2	3	-.6754	-.7378	-.6930	-.7879	.0000	-.6739	.0000	-.0240	.0000	-1.2787	.4735	-1.0543
173 C11	4 YA---	1	1	2.5766	2.1578	2.6289	2.2313	.0000	2.8306	2.9439	-.2573	.0000	.2325	.4735	-.6627
177 C11	8 DBTA--	2	3	-.6754	-.7378	-.6930	-.7879	.0000	-.6739	.0000	-.0240	.0000	-1.2787	.4735	-1.0543
178 C11	9 OT---	1	1	1.7636	1.9768	1.6154	1.7220	.0000	-.0368	.0000	1.4130	.0000	.2325	1.0891	.1205
179 C11	10 QA---	2	3	-.6754	-.7378	-.6930	-.7879	.0000	-.6739	.0000	.7878	-1.8028	.2325	1.0891	.1205

be ample rains. As soon as Ippasi month/ie July begins it would start to rain. As soon as it starts to rain, we would sow Cambu, Sholam, Ragi, etc would be broadcast and harvested. Then there would be forest department work of Tamarind collection etc. And the forest department labour was our only source of money. †

Agriculture

The agricultural lands are not much here. Only half the people would be involved in agriculture at Hallimoyar. Even today, half the people of Hallimoyar have no land. Only about 10-15 families have land at Hallimoyar

67 C06	7 DBT--	2	3	.8854	1.0061	.6700	.8973	-.2357	.5633	-.2357	-.8785	-.1907	-.8572	.0000	.0474
68 C06	8 DBA--	2	3	-.6211	-.7317	-.6064	-.7207	-.2357	-.5070	-.2357	.5005	-.1907	.3956	-2.0840	2.1504
70 C06	10 LBT--	1	1	3.5635	2.9177	3.6695	3.1140	4.2426	3.8636	4.2426	2.1705	1.6209	.3956	1.0420	.3479
71 C06	11 LBA--	1	1	.6343	1.0061	.6396	.8973	-.2357	.0282	-.2357	-.5922	-2.0023	.3956	.0000	-.5534

and about 20/30 families have no land at all. So a lot of people ~~have~~ find it very difficult.

In these days, there were many patta around here. We used to herd Cattle, Buffaloes, Sheep. We had a few of each of these animals. We used to own some of these, and we used to keep some of the livestock of the Bodagas. I had 30/40 numbers of ~~livestock~~ cattle. Now all these wealthy people have all died. They have all died of old age and disease. And without access to medical facilities and hospitals, many have died. If one has to go to the

Livestock

hospital one had to go to Bhavani sagar or Satyamangalam, and before that the life would go out.

Most of the cattle and buffaloes kept here in the pattis were owned by the Badagas. and we ~~only~~ Isulas only laboured for them. And we would then own a few of the cattle in addition to the livestock that we used to keep for the Badagas. Out of the livestock, we would extract milk, make Ghee and sell the Ghee. The traders would come here for the Nilgiri hills and buy the ~~sa~~ Ghee from the pattis. There used to be a person called Kanakku pillai, in ~~Kotagiri~~ Sulaguru.

Livestock

166 C10	17 GYA--	1	1	0.00	0.00	0.00	0.00	0.00	0.00	1.00	10.19	9.00	16.00	61.00	52.00	50.00	53.00	65.00
170 C11	1 RT---	2	3	0.00	0.00	0.00	0.00	0.00	0.00	1.00	21.64	12.00	19.00	65.00	67.00	65.00	59.00	80.00
173 C11	4 YA---	1	1	40.00	16.00	29.50	12.33	0.00	22.00	3.00	17.26	11.00	19.00	66.00	58.00	56.00	60.00	72.00

His name was Kotta muddayan, Kanakkanpillia. He is dead. He was a big trader of Ghee, and he would buy a lot of the Ghee. He would come here every week with his men and buy the Ghee and carry it up to the market. Those days there was so much Ghee in the area. In every patti and in every village there used to be a lot of Ghee. The Ghee would be transported in tins. It used to be Rs 3/- or Rs 4/- to carry a tin of Ghee up the hills to the market.

Now of course there are not many cattle and buffaloes around here. They have all been sold

Livelihood, Climate

65 CO6	5 YA---	1	1	17.00	8.00	12.50	7.67	0.00	14.00	1.00	12.72	11.00	17.00	62.00	52.00	52.00	55.00	68.00
66 CO6	6 YTA---	2	3	11.00	10.00	10.17	7.17	0.00	12.00	1.00	16.51	12.00	18.00	65.00	58.00	55.00	60.00	72.00
67 CO6	7 DBT--	2	3	18.00	10.00	13.83	9.00	0.00	12.00	1.00	12.81	11.00	17.00	63.00	58.00	51.00	55.00	68.00
68 CO6	8 DBA--	2	3	0.00	0.00	0.00	0.00	0.00	0.00	1.00	15.70	11.00	18.00	58.00	65.00	56.00	60.00	73.00

off. Now, in the past 10 years the cattle population has really decreased in the area. This has happened because there is no regular rain in the area and thus fodder availability is a major problem. Those days of plentiful of fodder has gone. These days, even drinking water is a major problem.

In those days there were only 2/3 dry months., Months without rain. ~~and~~ ~~noon~~ And in these 2 months or so the streams around here would go dry./. But now the streams are dry for over 6 months, and even drinking water is a a major problem for 6 months

Then after the first rains, the springs and the streams would begin to flow.

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Climate; Water Resources

of the year. Now, after the Congress has come to power, they have put bore wells and made some conveniences for water. They have built check dams etc. They have thus helped us in many ways.

Earlier there used to be a lot of huge trees in the forests. Now, none of them are there. Then, there used to be a lot of thorny bushes earlier in this area. It used to be impenetrable. There was a lot of prickly pear too. called 'Pappasa kalli' and quite a few people used to survive on them.

Vegetation

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If there was no food available, then one could consume the prickley pear that was plentiful in the area. Half the people here were surviving on this fruit alone.

If we got some money from forest department work * or some other work, ~~and~~ we had to go alone to the Talamalai range to buy any food and provisions that we needed. We had to go to that place called 'Vadakamalai' and buy ragi and other grains to eat. Some Ragi was of course sown and grown in this area, but that would only suffice for the family growing

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Resource Use

.6706 -0.0857 0.0000 0.5547 1.2396 -0.6645 -0.6861 1.7952 0.6917 -0.4045 1.2039 1.2294 0.7263 1.2118 0.1629 2.3932 2.4014
.1288 1.1604 0.0000 -0.5547 -0.1721 0.0697 1.0031 -0.4726 -0.7840 -0.4045 0.0239 -0.5036 0.0828 -0.7721 2.1481 0.4698 1.1552

it. There would not be any surplus for others to buy. Thus we would have to go to Talamalai to buy grain and other provisions for our food. Those days things were very difficult.

Vegetation

The trees in the forests have drastically decreased over the years.

Agriculture

In our younger days, agriculture would consist of Cumbu, Ragi, Cholam, Tobacco, ; in those days tobacco used to be grown in Kallimoyar. Then we used to grow some little

.9755 -0.5939 0.0000 -1.3379 1.8557 -1.1012 -0.3333 -0.7455 -1.0795 -0.6861 0.5018 -0.7713 1.5834 0.8640 -0.3333 -0.8072 -0.8451
.3605 -0.4951 0.0000 -0.7635 -0.6881 -0.3258 -0.1079 1.8665 1.3641 -0.4999 0.5737 1.4190 -0.4295 0.6938 -0.1811 0.7660 0.1176

52 C05	1 RT---	2	3	0.5588	0.0294	0.0000	0.0294	0.0098	0.2059	0.0833	1.5830	1.7500	0.0000	1.7500	2.0000	1.0000	0.4167
53 C05	2 RA---	3	2	0.3333	0.0294	0.0000	0.0686	0.0196	0.4608	0.0000	1.1670	0.6667	0.0833	1.5830	1.6670	0.3333	0.0000
54 C05	3 RTA--	2	3	0.5980	0.0196	0.0000	0.0686	0.0196	0.1765	0.0000	0.4167	1.1670	0.1667	1.5000	1.5000	1.5000	0.3333
55 C05	4 YT---	1	1	0.6765	0.0490	0.0000	0.1176	0.0098	0.0000	0.0000	0.5000	0.3333	0.0000	0.8330	1.0830	0.9167	0.5000

paddy.

The check dam and irrigation facilities have been built about 6 years ago. But the check dam is not really efficient. Even before that we used to plant paddy. ~~The~~ We used to have a canal from the stream even earlier that used to irrigate our fields. This irrigation system of ours is very old. ~~We~~ The only thing is, earlier, we ~~s~~ would have to regularly make earth fills and maintain it. But now with the cement structure, we do not have to regularly maintain it. That's the only

Water Resources

difference. The check ~~dam~~ dam does not ~~no~~ really store and impound a lot of water. It just helps in diverting the water into the canal. ~~It~~. The mud bund that was earlier there used to be breached regularly and had to be repaired regularly with 4/5 people. Now, that is not necessary, and water authomically flows to the fields via the canal.

Earlier there was not so much grazing animals in the forests. Now their numbers are unbearable. Earlier too, elephants used to be there in the forests in herds of 10 or 15, but only one or two herds. Now, the amount of elephants during certain seasons is incredible.

Livestock ; Wildlife

187 C11	18 DGT--	2	3	-0.7309	-0.6196	0.8751	-0.1891	0.0000	-0.2401	-0.3013	-0.2759	0.0000
188 C11	19 DGA--	1	1	0.2961	0.1681	-0.4810	1.2253	0.0000	-0.2401	-0.3013	-0.2759	0.0000
189 C11	20 DGTA-	1	1	-0.7309	-0.5883	-0.4810	-0.5153	0.0000	-0.2401	-0.3013	-0.2759	0.0000
190 C11	21 WT--	3	2	-0.4450	2.6948	4.4887	0.1654	0.0000	1.8863	-0.3013	1.0418	0.0000

(During this time I have seen eighty to hundred elephants around Tengumarada. The area is dry and the only source of water is the Moyar. And all these elephants are concentrated close to Tengumarada on the Tengumarada - Sirur road. Just yesterday an elephant had charged a boy carrying milk into the bushes, and although he escaped he suffered injuries)

Human Conflict

Earlier, there never used to be deaths to our people because of elephants. We could scare them away easily. But regarding the predation

121 C07	28 RTDBA	1	1	0.1629	0.1622	0.7400	-0.8756	-0.4662	-0.3779	1.8518	-0.3216	0.4163
122 C07	29 RTLBA	1	1	-0.5829	2.0969	-0.5061	1.3664	-0.4662	-0.3779	-0.4718	-0.3216	0.4163
123 C07	30 RTDA-	2	3	-0.5829	-0.5809	-1.3370	-0.8756	0.2795	-0.3779	-0.4718	-0.3216	-0.5350
124 C07	31 RTSA-	3	2	-0.5829	-1.1759	-1.3370	1.3664	-0.4662	-0.3779	-0.4718	-0.3216	-0.5350

of our cattle and buffalos by predators, in those days predation used to be high. The leopard, the fox and the wild dogs were the usual predators for our livestock. But now, such predation is has decreased. So may be these animals have decreased in the forest. Also of course the number of cattle here has also gone down. There used to be many, many wild dogs, now there are not many. Even now, if we leave the cattle out for the night, sometimes they are killed, but such occasions are not many. In those days, with belief in god and praying for safe return we would open the pattis to

53 C05	2 RA---	3	2	-0.4526	0.6688	-0.9420	-0.6804	0.9876	-0.4999	-0.7030	-0.4650	0.1290
54 C05	3 RTA--	2	3	-0.1811	1.4491	1.1775	2.1772	-0.7902	0.9993	-0.7030	0.5809	-0.5967
55 C05	4 YT---	1	1	-0.1811	-1.7727	-0.9420	-0.6804	-0.7902	-0.4999	-0.7030	-0.4650	0.1290
56 C05	5 YA---	2	3	2.8066	-0.7962	-0.4120	-0.6804	-0.3459	-0.4999	-0.7030	-0.4650	0.8548

to forests to graze. And in each year we would loose 40/50 animals from predation. And sometimes these ~~animals~~ predators like foxes would also come to the pattis, and at a time carry away 4 to 5 calves.

Now ofcourse there is not much predation at all.

There are no pattis these days. All the pattis have been vacated and emptied. It has been 7 to 8 years or so since all these pattis in this area have disappeared.

Loneliness

I have seen tigers in this area. There used to be many tigers in these forests earlier. People in these days also used to come occasionally

Wildlife: Hunting

for hunting to this area. They would come and selectively hunt only animals that had a certain size of horns, or a certain age. They had to abide by these rules. Otherwise the forest department would ~~prosec~~ prosecute them. The game warden would have to come, measure the animal and only then pass the shikaris. Only people with hunting ~~licenses~~ licenses would come. Now-a-days nobody comes. After Indira ~~Gha~~ Gandhi came, and the sanctuaries were established, no more

185 C11	16 GYA--	2	3	0.0000	0.0000	0.0000	0.6186	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
186 C11	17 GYTA--	3	2	0.0000	0.2483	0.2483	0.0828	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
187 C11	18 DGT--	2	3	0.0000	0.0828	0.2484	0.1655	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
188 C11	19 DGA--	1	1	0.2975	0.4959	0.0000	0.4959	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000

licenses were issued and all those who had guns had to surrender them. We never used to have any kinds of hunting instruments.

Whenever a dog or a leopard caught an animal, and discarded it away, then we would go there very scared that nobody sees us and remove the predated animal and consume it. We would even ask the gaard, and if he agrees to our taking it, we would bring the meat and eat it. Otherwise, we would be scared to remove the meat. Now-a-days, we do not get any such meat.

Wildlife

118 C07	25 GOA--	3	2	0.0000	0.4167	0.3333	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
119 C07	26 GOTA-	3	2	0.0000	0.4167	0.2500	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
120 C07	27 RTYA-	1	1	0.0000	0.5000	0.4167	0.0833	0.0000	0.0000	0.0833	0.0000	0.3333	0.0000	0.0000
121 C07	28 RTDBA	1	1	0.0833	0.8330	0.4167	0.0000	0.0000	0.0000	0.1667	0.0000	0.1667	0.0000	0.0000
122 C07	29 RTLBA	1	1	0.0000	1.9170	0.1667	0.1667	0.0000	0.0000	0.0000	0.0000	0.1667	0.0000	0.0000

Earlier, we used to get many such kills. If ~~I~~ he is a cattle keeper, and goes to the

Wildlife

parikadu' forest to graze the cattle, then out of tracking sound and smell we would often come across kills. This would be ~~p~~ brought home, if we are lucky. Otherwise we get nothing, and the ~~ani~~ predator would eat up all the meat, or the meat would start to rot.

Settlements

Hallimoyar is a very old village in this area. It is a very old village in the Sabyamangalam

51 C04	10 LBA--	1	1	0.0000	0.6186	0.0000	0.1237	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
52 C05	1 RT---	2	3	0.0833	2.2500	0.3333	0.0000	0.5833	0.0000	0.0833	0.0000	0.1667	0.7500	0.0000
53 C05	2 RA---	3	2	0.0000	2.1670	0.0000	0.0000	0.3333	0.0000	0.0000	0.0000	0.2500	0.4167	0.2500
54 C05	3 RTA--	2	3	0.0833	2.8330	0.6667	0.5833	0.0000	0.0833	0.0000	0.0833	0.1667	0.0833	0.0000

range. People have come here from all over the place. In earlier days there were many many villages around here. From here, all along the riverside there were many village. It was much before our times. Gajalahatti was a village, Kannathorai was another village, Talakuli was another village; then there, ~~about and~~ near Maribund above Kootrapatti was another village and the temple is called Periasami and Karumbattarayan to Lord. Infact all the area below where Karumbattarayan sami dwells was full of villages and agricultural fields. There

~~Here~~ were many old villages all along the river. And all these villages just vanished away. The whole area was declared a reserved forest about 200 years ago - and before that these villages must have existed here. We even today see many canals leaving from the river to the old agricultural fields. We see lime mortar canals, wells, etc that show that villages existed there.

These were not villages of Irulars. These were villages of outsiders. The Irula villages here are Kallampaliyam, Hallimoyar. Tengumarada was a patti only. The other villages that existed

Settlements

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49 C04	PSE	8 DBTA-	F	GE	Q	SI	1	1	0.1265	0.2085	0.0000	0.9439	-1.1626	0.1690	-0.0949	-0.4181	0.1790	0.4
50 C04	PSE	9 LBT--	F	GE	W	SI	1	1	-0.6556	-1.4596	0.0000	-1.2136	-0.5625	-1.1832	-1.2339	-0.4181	-0.7012	-0.5

here were of ~~maybe~~ maybe ~~Va~~ Vokkaliga Grownders and they were plenty in this area ~~the~~ during those times. We really do not know who were those communities in those villages. But there are definitely many indications there there were many villages around here. There are temples, wells, tanks, etc. that still exist. The whole area has now reverted back to jungle.

Settlements; Temples

~~A~~ Here, close by near the mariattan temple there is a village called Teppanuru. That was a regular and big sized ~~with~~

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160 C10	PSE	13 ST---	F	GE	W	FU	3	2	
161 C10	PSE	14 SA---	F	GE	W	SI	1	1	
162 C10	PSE	15 STA--	F	GE	W	SI	1	1	

village with a ~~reasonably~~ famous temple.

And when they left this place they told us Irulas to look after the temple and offer regular prayers. So saying they left the village and went down into the plains. They left the temple along with the temple wealth and jewels with us Irulas of Hallimoyar and left. The jewels still exist. The temple is called Shivanaltamariamman, and its jewels are there at Hallimoyar. & in The temple is about 1 km from Hallimoyar, near the Moyar river. When this occured, and why

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did this happen? we do not know.

Hallimoyan; Population

When I was young, Hallimoyan was more populated. They were around 100 to 150 families there. And during those days every one cannot enter the village as they please. The Outsiders had to seek the permission of the village headman or village Goundan and then enter the village. It was only a village of Irulas, and only after obtaining permission could you enter the village and the village would look after you.

Slowly, the village of Hallimoyar has decayed. Decrease in rainfall, loss of cattle, and failure of agriculture have all caused the village to become small. Some have even migrated to towns looking for some labour and livelihood.

Settlements; Population

In my childhood, there were about 200 houses in Hallimoyar - all straw houses. Cholera, and small pox have also hit the village and many have died. Earlier also such epidemics would have occoured, and in those days of no doctor or medicines, only god was the only saccour. People used to pray to the

local mariatta to be cured from diseases.
And ofcourse many have died from diseases.
In our village some 10-15 people died from
in those days.
small pox. My father, the village headman, my
father-in-law. etc had died from the disease.

Grounder is a word that we use to
say headman of a village. We also call them
Moopan, or elder. It is not the Grounder jati
that we mean here. The village Grounder of an
Irula village is a the Irula headman of the
village. In the Grounder community village,
the headman is called Monigar.

Culture

We do not know where our Irulas have come from. We have come from very far places, and from many places. Even now such movements are going on. Recently about 10 families have migrated from here to Hallimoyar to Anaikatti. Such has been our movements in forested areas. This Bomma's (my tribal guide) father is from Hallimoyar who has migrated to Anaikatti. He had married a girl from Anaikatti. Then he went and joined his wife's folks at Anaikatti and continued to

Culture

stay there. His father-in-law was a reasonably well-to-do man and so he migrated up to Anaikatti.

Anaikatti, Hallimoyar, Kallampaliyam, these three are the major Irula villages. Then there are other smaller Irula villages. Kadaiyur, Kogadda, etc etc. There are many Irula villages on the eastern and southern sides, and we still have affinal relations with them. Even in Karnataka, on the northern side there are Irula adivasi but contact with them is not so much.

Culture; Settlement

23 CO2 PSE 5 DBT-- F GE W SI 1
-0.6534 0.1073 1.5634 -0.6902 1.7541 -0.1040 0.7189 1.0471 0.2727 -0.1433 1.21
24 CO2 PSE 6 DBTA- F GE W FI 2
-0.1944 -1.0899 -0.6275 -0.6902 -0.5262 -1.1182 -0.6655 -0.4047 0.2727 -0.4511 -0.3

In the early days marriages ~~were~~ were not elaborate and big affairs. If the girl's side was paid Rs 5/- a marriage was consecrated.

Culture

Those days, we were even scared of people whom we saw wearing shirts. If we say them, coming towards our village, we would leave our homes and run towards the forests. We would imagine that they would catch us and take us. Oh! those days we were all foolish. Maybe those days ~~they~~ if they saw us, they used to catch us, ~~and~~ take us away and put some

case or fine or something on us. If we were just walking on the path, they would come and catch us. The department staff do it as their duty - and so we had to escape them by running away. We were not educated - we did not know the ways of the world. We never used soap or anything to clean ourselves - and we would have a stink about us that would not be bearable for people like you. You would not even sit and come near us because of our stink. You see we are people who live inside the slums and we

had an odour about us that was unbearable to others. We had to go to the shola to collect tubers that were our principle food in those days. We never eat grain. If he went and got some tuber from the forest, he would share it with ~~te~~ me; and if we got some coolie ~~job~~ job, we would earn some Rs 2/- and go to Vadakamalai in the 4 north, Talamalai and get some ragi for food. Those were difficult days. Very difficult days - We would get 6 to 7

186 C11	17 GYIA--	3	2	-1.5014	-0.7511	-0.1826	-0.2756	-0.9189	1.5185	-0.2324	-0.4559	-0.7303
187 C11	18 DGI--	2	3	-0.1518	-1.0908	-0.1826	-0.2756	-0.9189	0.3540	-0.2324	-0.4559	-0.7303
188 C11	19 DGA--	1	1	0.8292	0.1342	-0.1826	1.1897	2.2761	-1.0858	-0.2324	-0.4559	0.8474
189 C11	20 DGTA-	1	1	1.2454	-1.0908	-0.1826	0.2647	-0.3864	-0.9753	-0.2324	-0.4559	-0.7303

measure of Ragi for ~~Rs~~ one rupee. We had to go to Vadakamalai ~~town~~ villages like Doddapura, Talamadi side, Talamalai, Seerganalli, Kodipura etc. We would do this of agriculture mass prov in these areas.

Culture; Inter endogamy

There different ~~exo~~ ~~exogamous~~ groups among the Irulas. I am a Kalkatti, Samba are one group. Kurumaiken is another, Koduva is one, Poniga is one, Perada is one, Kuppa is one; there are 12 such kulams; now I have listed seven. Devana is one, Punga is one, then there should be three more. What are the three?

120 C07	27 RTYA-	1	1	1.3498	-0.5841	0.0000	0.0000	1.2396	-1.2390	-0.6861	-0.0943	1.8727
121 C07	28 RTDBA	1	1	0.9103	0.1635	0.0000	1.1094	0.2951	-1.1433	-0.6861	0.6613	1.2822
122 C07	29 RTLBA	1	1	0.9902	4.1510	0.0000	2.2188	1.7118	-1.0156	-0.6861	-0.0943	0.6917
123 C07	30 RTOA-	2	3	-0.2087	-0.8333	0.0000	-1.1094	-1.1215	0.4850	-0.6861	-0.8504	-0.1938

Three more kulam names are required. Yes, Uppiliga is one kula; Devana is one kula; Now there should be one more.

The difference among these groups is that- I am a Kalkatti and you are a Samba. I can marry a girl from your group; and You can marry one of our girls. This is the method. All these ~~people~~ kulams live in the same villages. There is no other difference. You have to see the kula and then choose your girl.

Culture; kula endogamy

In the olden days they have separated the whole group into these kulas. If I have have 8 daughters, I have to give them in

Culture; kula endogamy

52 C05	1 RT---	2	3	0.3605	-0.4951	0.0000	-0.7635	-0.6881	-0.3258	-0.1079	1.8665	1.3641
53 C05	2 RA---	3	2	-0.7525	-0.4951	0.0000	0.4143	0.7994	0.8739	-0.4313	0.8557	-0.7251
54 C05	3 RTA--	2	3	0.5539	-0.6876	0.0000	0.4143	0.7994	-0.4642	-0.4313	-0.9674	0.2398
55 C05	4 YT---	1	1	0.9414	-0.1102	0.0000	1.8866	-0.6881	-1.2949	-0.4313	-0.7650	-1.3681

marriage to people other than my kula. ~~I give the girl to my~~ I should not give my girl to someone in my owen kula. Would someone in my owen kula take my girl? I would give my girl to a Lamban or a Kuppan or someone else.

This division has been made a long time ago. The had a meeting and debated on the issue that if we do go on like this randomly choosing girls without any norms and rules, then how are we to continue choosing girls. Then, they arbitrarily seperated among themselves

Culture : Inula endogamy

saying you belong to this kula, you belong to this kula etc etc. and seperated among themselves.

Each of these groups have seperate sites of samadhi or 'kuppa' where they bury their dead. The Kuppan has a seperate 'kuppa' where all their dead are mass buried. Kalkattis have a seperate place to bury their dead. Now, if I die, here, I body must be carried to Kallaiyampalayam to be buried there along with my ancestors.

Culture: Kula endogamy

13/6

15/6/23 This person, who is a Kurumaiken must be taken to ~~Karkiyur~~ Arakodkov ie Karkiyur on the Nilgiri hills, below Sholurmattam to be buried.

Culture: Kula endogamy

185 C11	16 GYA--	2	3	0.3842	0.0198	0.0000	0.0000	0.0000	0.3465	0.0000	0.0000	0.0828	0.0000	0.0000	0.0000	0.3310	0.2483
186 C11	17 GYTA--	3	2	0.4328	0.0000	0.0000	0.0000	0.0149	0.5075	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.3711	0.3711
187 C11	18 DGT--	2	3	0.1188	0.0099	0.0000	0.0099	0.0000	0.8416	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0828
188 C11	19 DGA--	1	1	0.5050	0.0000	0.0000	0.0099	0.0000	0.4653	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.1655	0.0828

Kuppa also will have to be carried up to the Nilgiri Hills. Koduva has to be taken to Kallampaliyam. Sambar are buried at ~~Ko~~ Hallimoyar etc. etc.

There is one person on Imla who is incharge of the burial site among them. So, his permission should be sought and ~~to~~ they would have to pay some tax to the ~~att~~ burial site attandent to bury their dead there. Such has been the arrangment and rules and regulations from a very long time among our community. If we have to pray to our ancestors, we would have to take the permission of the person-in-

118 C07	25 GOA--	3	2	0.0099	0.0000	0.0000	0.0000	0.0099	0.6715	0.3333	0.0000	0.3333	0.0000	0.5000	0.0000	0.0833	0.0000
119 C07	26 GOTA-	3	2	0.2871	0.0000	0.0000	0.0000	0.0099	0.7030	0.2500	0.0000	0.2500	0.0000	0.5000	0.0000	0.0833	0.0000
120 C07	27 RTYA-	1	1	0.7921	0.0099	0.0000	0.0198	0.0495	0.0396	0.0000	0.1667	0.9167	0.0833	2.6670	0.3333	1.9170	0.6667
121 C07	28 RTDBA	1	1	0.6832	0.0396	0.0000	0.0396	0.0297	0.0693	0.0000	0.3333	0.7500	0.0000	1.3330	0.5833	1.5830	0.4167
122 C07	29 RTLBA	1	1	0.7030	0.1089	0.0000	0.0594	0.0594	0.1089	0.0000	0.1667	0.5833	0.0000	1.3330	0.1667	0.5833	0.1667

charge of the burial site. We pray to our ancestors by symbolysing them with stone. For each person we keep a stone. You go and see on top of Kopa malai, for each person there will be a stone. That is our count.

Tamils do the death rites right at the time of the death itself. but these people, the Irulas are not like that. They do their death rites collectively for ~~XXXX~~ say 150 Kalkattis who have died during the last year, all on a same day. They would all each contribute say Rs 100/- and collectively do the death rites. The do not

Culture

27 CO2	PSE		9 LBTA-	F		GE		W		FO		3	2	0.2647	0.0784	0.0000	0.0196	0.0000	0.5686	0.5833	0.6667	1.2500	0.0000	0.0
0.2500 0.0000		0	0	0.00	0.00		0		0	UI		1	14.00	10	20	65	58	54	57	69	1.24	11.09		
28 CO2	PSE		10 OT---	F		GE		W		FI		2	3	0.3824	0.0441	0.0000	0.0735	0.0000	0.3824	0.0000	0.5000	1.2500	0.6250	0.0
0.0000 0.0000																								

burn their bodies; they ~~make them~~ put the dead bodies into seated postures and then bury them. Only people who have died unnatural deaths ~~from~~ disease or accident are burnt. Such bodies are not brought to the samadhi. They burn these bodies and do rites with the ashes. Death rites are performed with a lot of gaiety like marriages.

We all accept the Tamil gods as our gods like Mariamman; Kambattarayan is the Kotar deity. Our most important deity or our kula daivam is the Nilgiri ~~Langa~~ Langa - on top of the hill.

Culture

Rangasami temple of course exists at Tirupathi, Karamadai, at Rangasami peak etc. They all are Tamil deities accepted by the Irulas. Then there is the Karimbattarayan temple near Mangalapatti; Sirur mariamman; etc. Bunnari thai is also our deity.

Culture: Temples

~~The~~ All the temples in the Pangadu — (Pangadu is a tamil word, like 'Pankenaru' meaning dilapitated well; Pangadu is a ~~destroyed~~ fie dilapitated fields) are all temples of us Irulas. God or deities arise only in such Pangadu areas. These are the areas

192 C11 PSE 25 GUA-- F BE W SI 1 1 0.9384 0.1320 -0.1796 -0.6496 0.6675 -0.8508 -0.2286 -0.4485 -0.7184 0.0000 -0.0000 -0.2583 -0.6489 -0.7089 -0.6658 -0.7570 0.0000 -0.6475 UI -1.4142 -0.7358 0.0000 0.2234 0.4549 0.1158 -0.4486 -0.5014 -0.3646 -0.3369 0.6948
193 C11 PSE 26 GOTA- F BE W SI 1 1 0.7827 0.9421 -0.1796 1.6329 -0.2481 -0.8410 -0.2286 -0.4485 -0.7184 0.0000 -0.0000 -0.2583
194 C11 PSE 27 RIYA- F BE W FI 2 3 0.2698 -1.0731 -0.1796 0.4974 -0.2481 -0.1595 -0.2286 -0.4485 -0.7184 0.0000 -0.0000

where there are supernatural forces. In the villages, all the temples has been put up by people there. Whereas the temples in the Pankadu, it is the Gurus that have set up temple there. So in any forested area or in any Pankadu, all the temples are the Guru temples. And there is no place where such temples do not exist.

There is a temple called Karamadai Rangasami. This is a big temple taken over by the government, but without our coming there, the festival at the temple will not

Cultural Temples

161 C10 PSE 14 SA--- F GE W SI 1 1 0.8411 -0.8674 0.0000 -0.0321 -0.4374 -0.6836 -0.2236 -0.3812 -0.0837 0.0000 -1
-0.2236 -0.2236
162 C10 PSE 15 STA-- F GE W SI 1 1 0.8411 -0.3706 0.0000 -0.6104 -1.3847 -0.6152 -0.2236 -0.3812 -0.0837 0.0000 -1

Start _ the chariot will not move without our presence. And in that temple, the Irulas, we have a waris and right over the temple.

In Bennasi temple; a very famous temple in this area, the first prayers must be offered by the Irulas;

In Vellingiri, it is a Shiva temple near Kovi, the Irulas have the ~~first~~ rights over the first prayers offered. In the lower temple today, the Iyers or Brahmins offer the prayers.. But on top of the hill, a very steep and high hill ~~#~~ which is the original

Culture: Temples

Vellingiri temple it in the Irulas who offer prayers there. We can ~~offer~~ walk over fire, but can you walk over fire. Up there on the hill, there is only a naga serpent there and it is there that only the Irulas offer prayers. We have a lot of spiritual strength and power.

Archeological Remains

The forests here are full of archeological remains. There are many sites were 'morigar' stones are there. In those days of Pandiya raja, there morigar stone abound. There are also many sculptured stone, and many stone inscriptions in this

-0.5062 -0.1768
95 C07 PSE 4 YTA-- F GE W SI 1 1 0.9353 0.1610 0.0000 0.5460 1.6849 -0.8739 -0.6753 1.0232 1.8432 1.7247 0
-0.5062 -0.1768 0.6317 1.1911 0.7908 0.9866 -0.1925 1.0372 UI -0.3249 0.6217 0.0000 0.2776 0.0295 1.2102 0.4082 0.7312 0.4535 0.2045 -0.3238
96 C07 PSE 5 DBI-- F GE W FI 2 3 0.3062 0.6516 0.0000 0.0000 -0.1743 -0.2770 0.1555 0.2790 -0.1908 -0.3981 0

area. This ~~hill~~ hill is called Durga malai, and Valli amma a rani used to live there. There are many places of 'mokki', ie sites where houses had existed before, and the basement is now remaining. There are many many uncountable such houses and sites around here.

These days there are plenty of elephants here. Elephants are here for 6 months of the year. From the month of Vaikashi, June - July they move out of the place and return only during Jan - Feb again back to this place.

-0.4387 -0.1796 -0.6045 -0.7122 -0.5902 -0.7015 -0.2294 -0.4935 UI -0.2294 -0.9618 -0.1856 0.3851 0.5071 -0.2462 -0.3763 -0.7440 0.4575 -0.6417 0.3188
62 C06 PSE 2 RA--- F GE W FO 3 2 -1.3190 -0.6903 0.0000 -0.7454 0.7125 1.5078 -0.4596 -0.5333 -0.7636 0.0000 -1.
-0.4387 -0.1796
63 C06 PSE 3 RTA-- F GE W FO 3 2 -0.5796 0.0230 0.0000 -0.7454 -0.6680 0.8506 -0.4596 -0.5333 -0.7636 0.0000 -0

In 2 months time, the elephants will disperse from this area and return only in the month of Purattasi. There would be one or two of course, but no so many elephants as there are today.

So if you come after one or two months, a lot of people will be in the forests to collect poochakkai and we can go into the forests to see all the archeological sites.

Here elephants are very dangerous. If we can spot the elephant, then we can move away, but here since visibility is poor, if

we stumble on the elephants, they would chase us and injure us. If we surprise them, we may get hurt ourselves.

The different archeological sites and different areas around here have different names that reveal something ~~of~~ about the culture of the place. We call~~ed~~ this Nellummi malai, we call that durga malai, we call this rakashi malai, ~~etc~~; on that site there is an uruverai, that is the place for honey collection; etc, etc. Each site has a name.

Archeological Sites

If you feed us, we will come

24.00	12087	56.00	.00	8.00	10.00	.00	.00	.00	6.00	18.00	18.00	.00	23.00	.00	44.00	.00	31.00	.00	7.00	.00	3.00	.00
24.00	13087	57.00	.00	9.00	8.00	.00	.00	.00	7.00	17.00	17.00	.00	23.00	.00	44.00	.00	31.00	.00	7.00	.00	3.00	.00
24.00	14087	58.00	.00	10.00	7.00	.00	.00	.00	7.00	17.00	17.00	.00	23.00	2.00	46.00	.00	31.00	.00	7.00	.00	3.00	.00

with you and show you all the sites around here. There are sites where old survey stones exists.

In the British times I was a 'tanal karan'. In those days of the British I served as the village policeman, going along with the manigar of the area.

Personal profile

OH 34

Personal profile

Krishna Gowonder, Vokkaliga Gowonder. Age 40 yrs.

I have been at Hallimoyar for 1976. I came from Siliyur near Kāramada. I have married here to a Vokkalika Gowonder girl, a girl from our own caste. Here ~~many~~ in this area many Vokkaliga Gowonders have migrated to earn a living. ~~The~~ All the Vokkaliga Gowonder ~~have~~ here have come from Satyamangalam, Bhavanisagar area.

Migrations

They have been moving or migrating into this area over the past 30 to 40 years

160	C10	PSE	13 ST---	F	GE	W	FO	3	2	-0.5440	-0.2294	-0.2294	-0.2294	-0.2294	-0.2294	-0.2294	-0.2294
161	C10	PSE	14 SA---	F	GE	W	SI	1	1	-0.5440	-0.2294	-0.2294	-0.2294	-0.2294	-0.2294	-0.2294	-0.2294
162	C10	PSE	15 STA--	F	GE	W	SI	1	1	-0.5440	-0.2294	-0.2294	-0.2294	-0.2294	-0.2294	-0.2294	-0.2294

Settlement

When Tengumarada was established, the local Irular population was very low, and fields had to be prepared, so the Badagas and others who owned land in Tengumarada came and called the Vokkaliga Gownders to come and settle here. And when they came here, they settled here and had children here. So I came and married a girl from here. And since this place was conducive to make a living, I ~~have~~ settled down at Tengumarada for 15 years

104 C07	PSE	13 OTA--	F	GE	W	SI	1	1	1.3664	-0.4662	-0.3779	0.6893	-0.3216	0.8916	-0.5143	-0.1796	-0.9363	-0.
105 C07	PSE	14 ST---	F	GE	Q	SI	1	1	0.2447	-0.4662	-0.3779	-0.4718	-0.3216	4.6961	-0.0442	5.5678	0.6437	0.
106 C07	PSE	15 SA---	F	GE	W	SI	1	1	-0.8756	-0.4662	-0.3779	-0.4718	-0.3216	-0.0596	-0.5143	-0.1796	-0.9363	-0.

Now for the past 2 years I have shifted to Hallimoyar. I have no land in Hallimoyar So my means of livelihood is I have taken some land from the Jmdar and I do agriculture on it and we share the produce ~~so~~ half and half. I am a share cropper now.

47 C04	PSE	6 DBT--	F	GE	W	FI	2	3	0.2865	-0.3333	3.0000	-0.5000	3.0000	2.0000	-0.3333	0.0000	-0.3780	-0.
48 C04	PSE	7 DBA--	F	GE	W	FO	3	2	-0.5301	3.0000	-0.3333	-0.5000	-0.3333	-0.5000	3.0000	0.0000	-0.3780	-0.
49 C04	PSE	8 DBTA-	F	GE	Q	SI	1	1	-0.5301	-0.3333	-0.3333	-0.5000	-0.3333	-0.5000	-0.3333	0.0000	2.6458	2.
50 C04	PSE	9 LBT--	F	GE	W	SI	1	1	-0.5301	-0.3333	-0.3333	2.0000	-0.3333	-0.5000	-0.3333	0.0000	-0.3780	-0.

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GH 3.5

10/2/91

M. Kalalingiya Gowsder, 70 yrs of age, resident of Moyar.

Personal profile

The old name of this village or ~~as~~ area that the tract from constituted / Mattinagudi to Moyar ~~as~~ was called Devarayapatnam. It was said that the people from this whole area and from areas as far away as Satyamangalam ~~this~~ used to come here to pay their taxes. They used to come to Chemmanattam to pay their taxes. There is a fort there even now. All the villages around here have been destroyed. The people of these areas all died from drowned.

Settlements

104 C07	PSE	13 OTA--	F	GE	W	SI	1	1	-0.4706	0.0000	-1.6264	-0.7818	-0.6877	-0.3328	-0.2608	0.0319	-0.4886	-0.1
105 C07	PSE	14 ST---	F	GE	Q	SI	1	1	3.1163	-2.1213	-1.6264	2.4658	1.8735	1.9134	2.7569	2.6134	2.5652	0.8
106 C07	PSE	15 SA---	F	GE	W	SI	1	1	-0.6517	0.0000	0.2828	-0.7818	0.5929	-0.3328	-0.2608	1.3226	-0.2962	0.2

I do know, even in my memory that cholera has attacked this place, and many people have died. That must have been 40-50 years ago.

The villages here were many in those days. They have all disappeared. The township Devarayana-patna ~~is~~ will be even refferred in government records, in government FOA books. In old Survey books, it must be mentioned. This village was later called Guruvegowndenahalli. The earlier name was Devarayapatnam. There were other villages here, Bastipura, Settipura, Gānganahalli, Basapura, etc. All these village sites are here in the forests now. The places where they grew ragi, the

Settlements

~~pta~~ pits where they stored ragi, all are visible around here.

I am about 70 years old, my name is

Personal profile

Kalalingayyah.

There is a group called Kurumba Gowndens here. I do not know if they have changed their name recently. We must ask them their ~~oa~~ origins, and the origin of their name.

The village itself was established by the Kurumba Gowndens. ~~and~~ Linga Gowndens came later. They were actually Gowndens, who used to ~~tend the sheep that is called Kuruba, thus they~~ called Kurumba Gowndens in these parts. There are other Kurumbas also - there are Kattu Kurumbas,

0.5260 -0.2774 0.1629 0.4495 0.0907 0.4743 -0.3015 0.9615 UI
31 CO2 PSE 13 STA-- F GE W FI
-0.6138 -0.2774 -0.3491 -0.3746 -0.3423 -0.3766 -0.3015 -0.4121 UI
0.6884 -1.4062 -0.7933 -0.8934 -2.1454 -2.3538 -1.1275 -2.4023 2.8497 -0.8350 -0.8688
2 3 -0.4566 -0.7074 -0.2774 -0.3105 -0.2774 0.5904 1.6425 -0.8904 -0.1400 -0.6902
-0.3934 0.2178 2.1155 1.5635 -0.4186 -0.5681 -0.0644 -0.0429 -0.3137 -0.5560 -0.3620

Jenu Kurumbas, Betta Kurumbas, but we are the Kurumbas who tend Sheep. Then there are Mulla Kurumbas. We, the Kurumba Grounders are the people who keep Sheep. Actually we are Kurumbas because we keep Sheep and we are called Grounders in Kannada. For the Sheep in Kannada we call Kurumba, thus we are Kurumba Grounders.

There are many types of Kurumba. There are Nowa Kurumba who make seines. We are the Sheep Kurumba Grounders. The people who collect honey from the forests are Jenu Kurumbas, etc.

There are many archeological remains in the area. There are these 2/3 ~~tiered~~ tiered carvings on some stones. Some stones have inscriptions

we do not know what script it is. Nor one has deciphered it yet. Some American had come & looked for them. He say them and went away. He has not replied. Then there are figures sculptured of Shiva, of a horse, of a warrior with a spear. Some of the stones have broken, and some have been built like a temple. We do not know who built it, or how they come to be. Our elders have only done & shown us these stones.

We do not know of any prevalence of 'sati' in this area. There are stones that have women depicted on them, but we do not know of any tradition of sati anywhere here.

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Then there are many of these dolmen type of structure with side stones and a cap stone. Many of them have been destroyed by elephants. There are many of these ~~st~~ types of structures around still. They are structure built during the Chola period they are a Samadhi, burial site. There are some bones in some of them; there is are some pots and pans in some of them. They are under those stones. The pottery is finely done, it is as though it is glazed, and acts as a mirror. When the EB colony was being built, they discovered these and they had taken it and kept it in the bungalow of the EB. You may find pieces of it in the halls and paths

around here too. Sometimes rodents dig into these places and bring out these pieces to the surface. Even now, we can dug them up. It would require some labour of 8 to 10 people. Some good flat stones are also available from such place. So many have been removed. There would be 3 side stones and a cap stone. In one of the side stones is a round opening, then there are steps leading down to the ~~[illegible]~~ pit. The younger people do not know any of these sites.

Earlier in this place there was a lot of agriculture as well as ~~[illegible]~~ cattle keeping here. During the British times, they had given us guns and licenses for self-protection, and crop-protection. We were

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shooting animals that troubles us. We were killing tigers, leopards, etc. But today rulers say we have killed too much of all these animals and now, we must allow them to grow. So now we have no guns and no gun licences, we cannot ~~be~~ even go inside the forests. Now, you want to go and see the stones; the forest staff will question us as to why we come inside.

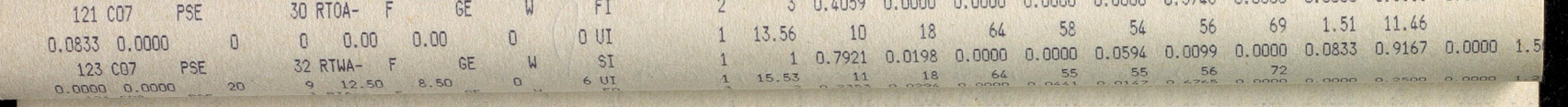
Now, there are no sandal trees at all in this area. Earlier during the British period, he had plantations of sandal trees in this area. Now all those trees are not there any more. Those days sandal trees were huge. One tree would fill one lorry - but now nothing exists, not even its roots exist.

During my childhood the rainfall was good and regular. It used to rain atleast 2 or 3 times a month. It would rain from May onwards for 6 months till November. It would rain atleast 2/3 times a months. Now, for the past 10 years such rains do not occour, and for the last 2/3 yrs there has been no rains at all. For agriculture here, the rains are very important.

Earlier, our agriculture was mainly Ragi, Cholam, Seseme, Kollu, Kottamalli, Mocchaibottai, Beans, Chillies, Brinjal and many other vegetables. Now, there is no rain for sowing any vegetables. And there is no other source of water around here. There is no irrigation around here.

0.0000 0.0000 0 0 0.00 0.00 0 0 UI 1 17.57 11 20 66 58 59 62 77 3.14 16.33
189 C11 PSE 22 WA-- F GE W SI 1 1 0.8416 0.0693 0.0099 0.0000 0.0297 0.0099 0.0000 0.0828 0.0000 0.0000 0.0
0.0000 0.0000 10 6 7.67 5.00 0 12 UI 1 17.96 11 18 61 59 59 63 79 3.00 16.50

For drinking water we have wells. There are some very old wells in this area, but some of them are dry. When the department came in 1947, the put up a water supply system and supplied water to the village also. ~~Begood~~ After 1947, we have had piped water supply system. And after Mathatma Gandhi got independence we ~~had~~ have started having a lot of problems. Before independence it was a prosperous time for all of us. There is no food available now-a-days; the government tends elephants and deer at the cost of us villagers. Previously the forests were good and now the forests are being destroyed. So there is no food and fodder for the wild animals that the government is tending. They build dams, but there is water shortage



all around. If we are the one's who destroy the forests, we would have destroyed it a long time back. It is the government that is the cause for the destruction of the forests. The forests here never had teak or rosewood, but here there is sandal, zizyphus, and other dry forest trees. The forests are decreasing because of decrease in rainfall; and the soil is very rocky. Thus the forests are thus decreasing. Earlier there was a lot of thorny bushes, and even that has decreased and

15/6/93 the area is becoming ~~dry~~ drier.

17/6/93 The stream was never perrinneal in these parts of the area. None of the streams

74 C06 PSE 14 STA-- M GE W SI 1 1 0.9592 0.0000 0.0000 0.0000 0.0000 0.0408 0.0000 0.0000 0.1644 0.0000 0.0000
0.0000 0.0000 0 0 0.00 0.00 0 0 UI 1 13.61 11 16 63 59 51 56 71 1.79 13.73
76 C06 PSE 16 STA-- M GE W SI 1 1 0.9592 0.0000 0.0000 0.0000 0.0000 0.0408 0.0000 0.0000 0.1644 0.0000 0.0000
0.0000 0.0000 10 4 9.25 6.00 0 6 UI 1 12.73 11 18 63 56 52 56 69 1.31 11.04

would have water year around, but now after the dam construction, the Anaraballa stream flows year around because of water from the ~~Deep~~ Seepage of the dam. Before the dam, Anaraballa would have water only during the rainy season, and in the dry season, it would be dry. Even if the stream was only seasonal, those days the rainy season was very reliable. Now, all over and for longer periods the area remains dry. And now-a-days even are food requirements are not met by the agriculture

In those days, the months of Ādi, Āvani, and Ippasi used to be the monsoonal months, or 'Ada mazhi' period. And in one hour it would

29 CO2 PSE 11 OTA-- F GE W SI 1 1 0.5588 0.0392 0.0098 0.0686 0.0000 0.1569 0.0000 1.1670 1.4170 0.9167
0.0833 0.0000 8 5 6.67 5.17 0 20 UI 2 12.21 10 18 61 55 52 53 82 1.33 12.20
31 CO2 PSE 13 STA-- F GE W FI 2 3 0.3922 0.0294 0.0000 0.0294 0.0000 0.4706 0.4167 0.0833 1.1670 0.0000
0.0000 0.0000 0 0 0.00 0.00 0 0 UI 1 14.61 12 21 64 57 55 58 71 1.45 13.04

rain continuously for 5 days or 10 days. Now, those types of rains are non-existant.

Earlier each of us used to have, 50, 30, 100 heads of cattle, and now ~~many~~ many of the cattle are caught by wild dogs and other predators. Even a earlier there were predators, but during the British period, hunting and shikar used to be allowed and we would kill them and get a reward of Rs 25/- for wild dogs. Because these dogs capture and eat our cattle, if we kill one of the dogs and produce the head of the animal to the DFO office at Doty, we would get a reward of Rs 25/-. There was no reward for tigers - only wild dogs that were rewarded. They ~~we~~ used to give Rs 5/- for wild boar, because these

wild to boar destroy our fields. Even now I think they give a remard for wild to boars. Now-a-days wild dogs trouble has increased a lot. Tigers sometime come inside the village and carry away cattle from the cattle sheds.

The population is increasing in spite of the government call for family planning. When I was small there was just about 40 houses in this village. Now, there are more that 800 ~ 1000 families in this village. A lot of the CB staff and labour have come here. A lot of outsiders have also come here and settled. Even the original resident families have grown. Each house used to have 4 to 5 children, and these children have grown big and set up seperate houses. Thus even the original resident populations have gone up. But surely the place has been swamped by outsiders.

0.0000 0.0000 0 0 0.00 0.00 0 0 UI 0 16.17 11 19 66 60 57 60 77 2.89 17.50
193 C11 PSE 26 GOTA- F BE W SI 1 1 0.7761 0.0597 0.0000 0.0597 0.0149 0.0746 0.0000 0.0000 0.0000 0.0000 0.0
0.0000 0.0000
194 C11 PSE 27 RTYA- F BE W FI 2 3 0.6269 0.0000 0.0000 0.0300 0.0149 0.2985 0.0000 0.0000 0.0000 0.0000 0.0

Earlier there was about 100 acres of patta lands here. Now there are only 3 patta holders here. Earlier the whole area here was patta lands. During my childhood days, my father died and me and my mother were unable to pay the taxes and ~~goo~~ the govt. confiscated the lands. My brothers were all small. It was the British rule those days. The Collector come and left us 30 acres of land, a well and a house, and the rest was confiscated. We were then living off this 30 acres of land.

When the congress government came, in fact even during the British days, the power house and the dam were beginning to be built. So the government aquired our lands, and the Collector came and requested us. They paid us a compensation of Rs 18,000/- and aquired the lands, house and well. They also ~~gave~~ gave us alternative

0.0000 0.0000
160 C10 PSE 13 ST--- F GE W FO 3 2 0.3529 0.0196 0.0000 0.0588 0.0784 0.4706 0.3380 0.0000 0.0000 0.0000 1.3
0.0000 0.0000
161 C10 PSE 14 SA--- F GE W SI 1 1 0.9059 0.0000 0.0000 0.0235 0.0235 0.0235 0.0000 0.0000 0.1008 0.0000 0.7

lands, double of the agricultural land aquired by the Govt. Thus we had to get 60 acres for the 30 acres that they aquired. But in-between, the change in the govt. from the British rule to the Congress rule changed the whole scene and their promises were not met. ~~Oth~~ Only I got monetary compensation. The others in the village got nothing. The rent has been raised. Each one had to pay Rs 200/-, Rs 300/-, Rs 400/- etc and fines etc. Somehow we paid all this. Then I put a 'stay order' in the court, and then the government gave me and my brother 6 acres/each. The others had not got anything. The officals come, survey and go away, but nothing seems to be done. The issue is still not settled either way. All the patta lands were thus aquired by the department.

126 C08 PSE 3 DBT-- F GE W SI 1 1 0.7941 0.0196 0.0000 0.0000 0.0588 0.0882 0.0833 0.7500 0.0833 0.0833 2.0
0.5833 0.0000 16 8 9.20 6.40 0 6 UI 1 13.91 11 18 63 57 55 56 67 1.85 12.37
127 C08 PSE 4 DBA-- F GE W SI 1 1 0.8529 0.0000 0.0000 0.0098 0.0392 0.0582 0.0000 0.6667 0.0000 0.1667 2.0
0.4167 0.0000 0 0 0.00 0.00 0 0 UI 1 17.33 11 18 64 59 56 59 69 1.65 10.31

The patta lands was itself less, because much land was given away as 'shodi rajonama' or quit rent. Only a families had patta lands here those days. All the lands have now gone into the dam. The other 8 families had only little lands. If I talk about the ~~his~~ wrong doings in this village it will not suit the government.

Those days there were epidemics here. But after my period there was been no such diseases. Earlier of course, Cholera, Dysentry. etc used to be common. Small pox has also struck this place. All this must have happened 60 - 70 years before. Even during my childhood, small pox come and about 10-15 people died in this village.

0.5000 0.0000 16 8 13.00 6.00 0 6 UI 1 17.29 11 18 67 58 57 60 75 2.27 12.44
93 C07 PSE 2 YT--- F GE W FI 2 3 0.4257 0.0693 0.0000 0.0099 0.0297 0.4257 0.0000 0.5000 0.2500 0.0000 1.0
0.5000 0.0000 20 7 10.83 7.00 0 6 UI 1 12.73 9 17 63 55 54 55 69 1.36 10.40
94 C07 PSE 3 YA--- F GE W FO 3 2 0.0693 0.0000 0.0000 0.0000 0.0000 0.9307 0.0833 0.0000 0.0000 0.0000 0.2

In this village there used to be lingayats like us, Kurumba Gownders, Kasavas, Sholeyans, Pariahs, Chakkiliyas were there but the older people have vacated. Now only newer immigrant Chakkiliyas are here. All of these communities would practice agriculture. Even the Sholegas used to do agriculture. Earlier they used to be subjugated to us, but now they are independent. The ownership of land was mainly with the Gowanders. If you had land, I would join you and do agriculture and I would get a share of the produce. Now this system does not operate any more.

Earlier there used to be a lot of white men coming here for shikar. They could come by car and jeep till Mayar and hunt in these forests. They

60 C05 PSE 9 DBTA- F GE W FO 3 2 0.2333 0.0388 0.0000 0.0388 0.0194 0.6214 0.0000 0.5000 0.2500 0.0000 0.6
0.0833 0.0000
61 C06 PSE 1 RT--- F GE W FO 3 2 0.1224 0.0204 0.0000 0.0000 0.0000 0.8367 0.0000 0.0000 0.1644 0.0000 0.0
0.0000 0.0000 0 0 0.00 0.00 0 0 UT 1 12.58 11 18 64 57 53 55 73 1.59 14.21

would all have game licenses. Now, the present Government has stopped all that. Now, no hunting is allowed.

Earlier, there was no trasport facilities to Nagar. We had to walk along the road. The nearest market was at Masinagudi. There used to be 2 or 3 shops at Masinagudi, and that was it. We would normally go to market once a week. There is also a route from here to Gundlupet across the Nagar gorge. We would occeasionally go to Gundlupet along this route. There is another route called the Baldhatti route, via Baldhatti. That used to be the original Tippu Sultan route. There is a regular bridal path cut. We have seen the road and gone on the route, but ~~weathe~~ whether Tippu Sultan laid the route or someone else, we do not know. It is a regular nice route. It is called the Tippu route.

There is another route from here, it used to be a bridal tract. Today it is in very poor condition. Earlier we used to have horses here. But because of the disturbance from panthers & tigers we have given it up.

I have ~~hunting~~ hunted animals in this forest. I have shot panthers, tigers, wild boar, sambhar, bison etc. All this was serious hunting. Not for pleasure, but because they used to bother us. I ~~the~~ shot a tiger nearby here with a rifle. It had killed a cow here, and sitting over the kill, I shot the tiger. I have shot 3 tigers. All of them big animals. Now, there are no big tigers in this locality. I ~~sh~~ shot these tigers in 1955-56, or earlier. I shot the tiger and gave away the trophy to the Collector and others, whoever asked for them. I do not have any trophies with me now.

Every sunday, because it is a holiday, people used to come from Ooty for shikar. They would come here and give us advance notice that they were comming. We would be ready waiting for the party. Scott Dorai, Adam Dorai, Mahshare Dorai of Nadumattam etc many people used to come. Gowder, Raja, Jamindar, and Lt. Col. Jagannathan, etc many people used to come for hunting. Now, I do not know if they even exist or not. They do not come anymore because there are no more game licenses being issued. They usually will have beaters, and they would flush the animal out to be shot by these shikaris.

There was a big rain in the area. Because of the big rain, all the cattle came back to the patti. The person has 2 wives and 2 families. He had 7 cattle penns or hundis in the area. 7 cattle penns and and 7 penns for the cattle calves. Such was his wealth and well-being. But he was a Gowda and he had driven the cattle out to graze. Then the huge rain began. When you go from here, near the Gollatti patti, there are 2 streams on either sides with the patti in between. One is a bigger stream and the other smaller. The bigger stream is the elder sisters' and the smaller stream is the younger sisters. The huge rain came and water was flowing all around the area. The cattle got scared to the swirling waters and it became dark. In the darkness, everybody went to sleep. He spread a (sheet)? and

the Gowndan ~~where~~ went to sleep on it. Then every body went to sleep. At about 3 am in the morning, a bird started given a call (hooo-hooo like a pigeon) which was very simmilar to the call that the Gowndans had trained his cattle to respond to. So, when the cattle heard the ~~sou~~ call of the bird, they mistook it to be the call of their master and ~~soon~~ ventured out of the penn. They fell in the swollen stream and all the cattle were washed away. 'Katta kuzhi' that was there, that was used as a bed for the Gownder to lie on was also washed away. All the Gowdans wealth to having been washed away, he informed his family that this kind of a calamity has struck and now he had no wealth. So if they wanted they could join him, or else seperate if they so desired. I cannot come from here. He has seven

pots of silver and gold coins, kepts in pots; ~~he had~~ & ~~he~~ each of his mines has 7 pots of coins each. Even that was washed away. Seeing all this, the Grounden also released the calves, and they too were washed away. Then in the afternoon, the two sisters had gone to drink water. They had left their clothes to dry at the place where there are some rocks. The rock is still there with some markings just like the farce that the sisters were wearing.

The ~~s~~ wife and family of the Gowdan were on the opposite hill, and the dogs went and brought them over to the Grounden. The mines seeing all their wealth and riches, and all their cattle being washed away also decided to fall into the water and die. There on the landscape you can see the place where

the sisters had fallen. The place is full of the landmarks of this legend. There are 2 trees there and the 2 streams are called elder, and younger sister streams. Similarly at the Sigur waterfalls too, the one on top, the larger falls is the elder sister's falls, and the second lower falls is the younger sisters'. The same kind of flood event has happened even here at Sigur falls. The younger sister fell with a more anger and wrath and thus she fell lower. The lower falls if you notice is in seven streams. That is how ~~the~~ the big a Sigur falls was also made. That is the fame of the Gollatti kadavu site. Even now

during the Ammavasya, there is some celebration at the site. They, the Crowndan's family conduct some rites at the site. You can here the sounds when you go there. On the Ammavasya if you go below to the foot of the Sigur falls, you can hear the cattle shouting, the people doing prayer, bells ringing, the dogs barking, etc all this can be heard. We cannot stay there with all such noises. One should go with great purity to that site & otherwise some calamity would befall us. Even now such things happen. A few days back, a women went there, and a cobra came with the hood, and she died there.

One Muslim who did not believe in this

myth of our ment there and I come back a believer.
Even the white men have become convinced about the
sanctity of these sites.

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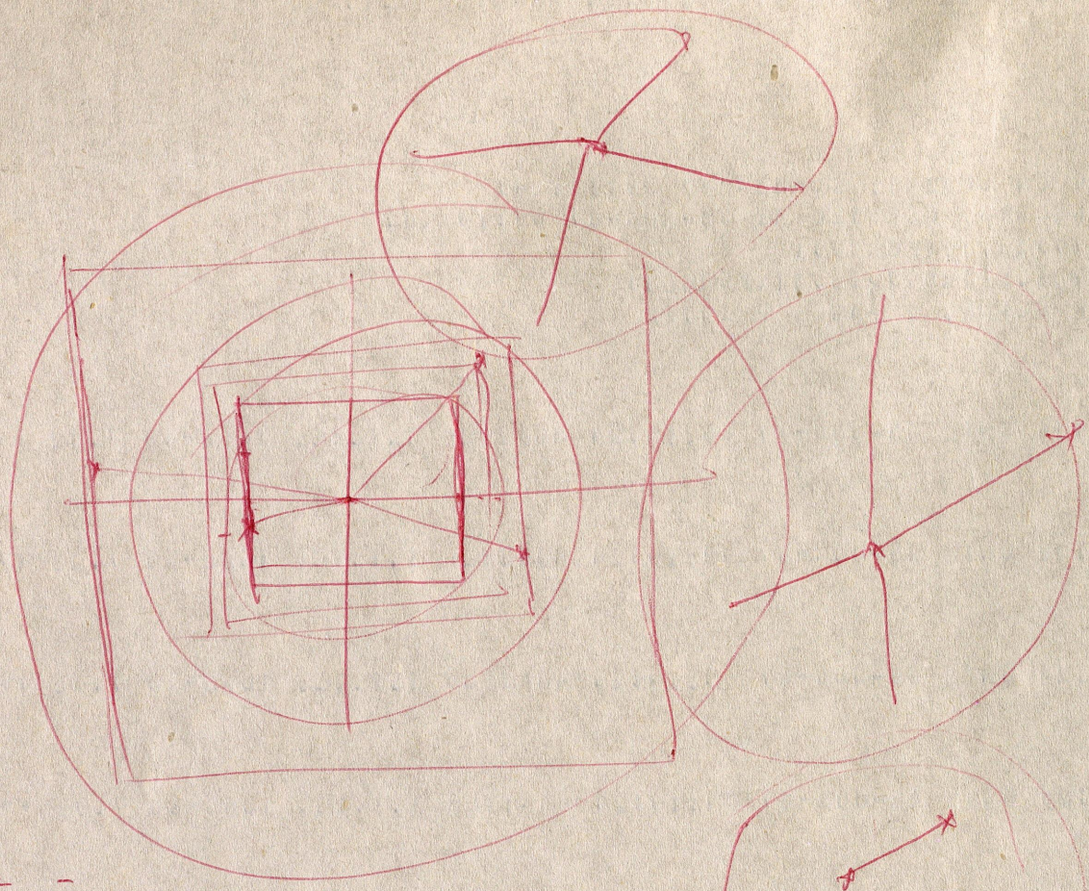

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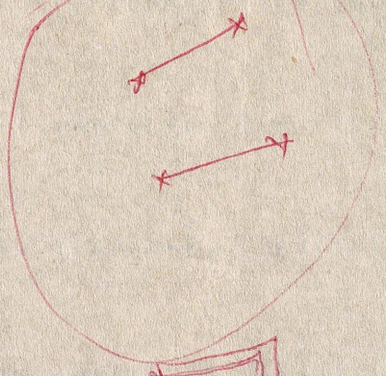

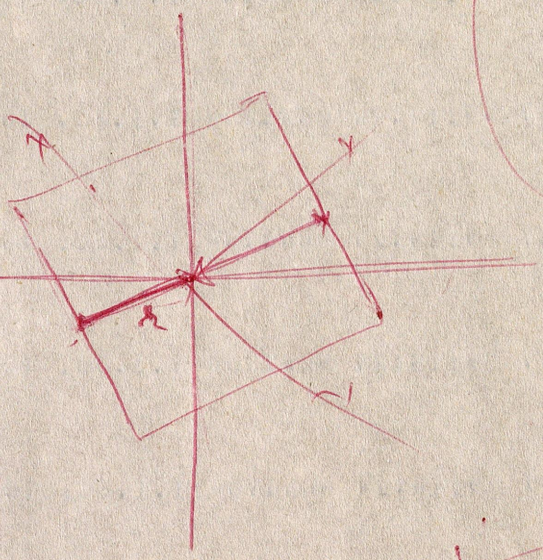

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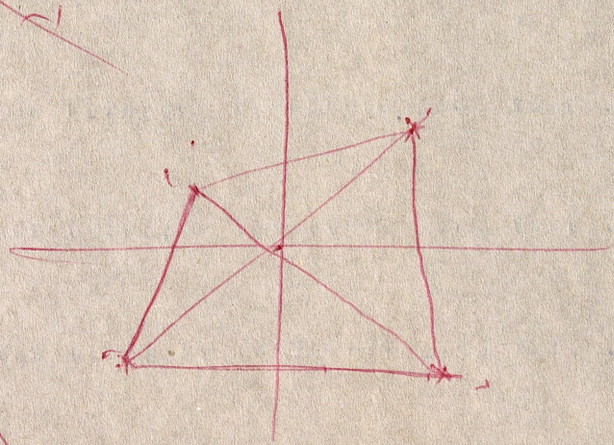

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Field work

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17/6/93

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Those days one women ruled over these parts of the land. She was called Lingi. a women who was ruling from here. Thus this ~~name~~ village was given the name Doddalingi after the queen that ruled this place.

Those days, we were generally called Kurumbas by the Badagas on the hills. We were ofcourse Irulas, but they called us all who lived in these forests Kurumbas. Those days, we used to do a lot of medicine and used to collect a lot of medicinal herbs and roots from this area. The Badagas thought we were using these herbs, roots and chants against them. So they come and tied us together like they tie a herd of cattle, and they drove us thus to the

foothills of these hills; built a fort around here and placed us on logs of wood and slaughtered us. After they killed us, in the memory of each one that they killed, they would pick up a stone and at Westbury estate, at a temple there, one each of our names they implanted a stone at the temple. & By such ways, slaughtering ~~hundreds~~ thousands of us, they built a temple at the Westbury estate. Now, once on year we go there and pray to our ancestors who died thus. It is called 'Kuruppada swami' temple being a 'Kuruppu' or a memory indication of the people of us who died. We pray to that temple once and year and in times of difficulties with respect of health or some other difficulties. We pray there to remove our difficulties. This was during the British times and the tradition

still continues. This tradition, and ~~their~~ the happening of this event has been coming down generations to our memory. They doubted us, and thought we were doing ills to them, through our medicines and chants and thus killed us. We were helpless, because we are normally scared of outsiders. You are an outsider, and a few years back we would not even talk to you. If we spy you coming, if we saw someone with white clothes, we would leave our village and run into the forests. Only after 1986, since the school and education came to this village, we are aware and civilized and meet outsiders like you and talk with you. Now after education things have changed.

The place where they slaughtered us still exists. It is called the Kottai mattam, and I can show it to you. It is a flat area, with stones piled up upto 2 or 3 ft in a circular form. There is a small entrance to the fort. There is the ~~to~~ mood that is split in two on which they slaughtered us. It is on the edge of this hill. They ~~t~~ caught us all here and took us up there. We do not know how many people died thus. They must have caught 50 or 60 of us in the night, caught us and tied our hands and legs together, and drove us up like a herd of cattle and slaughtered us one by one at that site.

It is because of our medicine and healing capabilities that they slaughtered us. Now there are

none who ~~w~~ know these medicinal herbs in our village. Earlier many of us knew healing. But after ~~beyond~~ 1956, ~~th~~ our knoledge of these herbs and roots and medicines started decreasing. And now civilization is coming into this area. The women who were caught and their jewels like chain, nose ring, waist belt, bangle, etc would be collected and dropped into the ground between rocks in a bundle. We can show you these areas.

The school here was built in 1956. It was during the regime of Arigowder, ~~P~~ who was the local MLA of Nilgiris. P. Kakkan was the Adivasi minister in those days. It was during the Congress Kamaraj rule. Those days we were all "Kottadi thozhil" or group bonded labour, our fathers, ourselves, and ~~are~~ our children

were to work under the agricultural and pastoral Badagas. Weekly we used to get 2 kozhagu of ragi i.e, 10 padi/litres of Ragi. They would give Rs 1.25 to Rs 2.00 ~~as~~ money instead to the Ragi. Then, they would give us silver coins of Rs 2.00. With that money we would eat. ~~The~~ Our diet would consist of the Ragi, some bamboo shoots that we would collect and some greens available here. These used to be difficult times with little food. We were slave labour for the Badagas, ploughing their fields, looking after their cattle, washing their loin clothes and doing other menial tasks. ~~to~~ We would gather fuel wood for them, and we worked hard to bring the Badagas prosperity and advancement. They would take us up to their hattis, 5 miles from here to toil on their fields there. They would give us meals and some money. We were to do all tasks assigned by them. We were the coolie

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Colour for them. Thus they became rich and prosperous and we became poorer and down-trodden.

Then during my father's time, we went and fell at the feet of Asi Gowder and said "Lord, we live inside the forest. We have no one to look to our well-being, and we have no means. We have been working and toiling for your people, the Badagas for long. Please make some arrangements for our improvement. Please start a school for the advancement of our children." He conceded and gave an order and an assurance that he would meet the Adivasi minister and do something for our well-being. Only after that, ~~888~~ in the survey No 388 part, Grazing Land, they started a school there. Since then, we started studying from class I onwards and slowly our condition improved, and we stopped being the bonded labour for the Badagas. We ourselves slowly

got out of the clutches of the Badagas. There was of course some resistance from the Badagas. They said we had loans ~~xxx~~ outstanding with them. Then, during the regime of Indira Gandhi, these loans were ordered to be written off, and we were made free. Since then bonded labour was abolished, and the so-called loans waived. There was not any greater struggle. They accepted this decision, because it was ~~xx~~ we who had served them for ~~x~~ many years and worked for their prosperity. There must have been Rs 200 - Rs 300/- loans that we did not repay, but we had earned for them thousands of Rupees. So out of this gratitude they let us free from their bondage. This bonded labour was ~~xxx~~ discontinued only in 1964/1965. Till then ~~we~~ were bonded labour. Even after the school started we were bonded labour. This is the main reason we

are a backward lot. If we had worked as we liked, for ourselves, we would have been much better off today. We did not have patta lands, and all the patta lands were owned by the Badagas. Now, only after the help of the Government, we have squatted on some revenue lands in the area, and we do our own agriculture on the lease lands that we have from the revenue department. The government has still not given us patta lands in this area. We have to pay a fine of Rs 40/- and Rs 50/- per acre of the revenue lands that we cultivate.

OH 3.7

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Now-a-days there is not much of it. But in earlier days, during June, when we come driving buffaloes into the forest, we would get honey, - nasara tenn, kombu tenn, bongu tenn, and many varieties of honey. We would go into the sholas along the stream, there at some places, there would be tubers. We would dig these tubers out and bring them. We would heat and cook them over the fire. We would make pots out of teak wood and put the tubers into the pot. We would put some ghee and stir the tuber with the ghee for a long time. Then we would choose a nice spot by the side of a stream

on this hill top. Enjoy the view of Mysore, Gundlupet and Nanjangud and enjoy the meal with large ~~does~~ doses of honey. In ~~theis~~ these forests everything is available. We cannot say this is available and this is not available. All that you want is available here. There are wild animals too. There are tigers, bears, panthers, pythons, and many other types of snakes. Along that stoney cliff all animals exist. During my youthful days, I have taken honey from all these hills. I normally go alone and look for honey in rock overhangs - look for the 'kucchi tena'. I would get two, three bottles of honey and go down and sell it for food. I would sell to the forest department, and other outsiders, ~~one~~ or two or three bottles. At the end of the week, whatever money they would

gone, we would buy grain to eat. We would not collect tins of honey, only what ever is available nearby.

We would also get some meat from the forest. We do not actively hunt with bows and arrows, spears or snares. That is a seperate jati who hunt. We do not do it. Some of those people who do that are very good at it. We do not do that. If some game hunter comes along, we would show them the game, and if he shot something, we would get some of it. Or, sometimes, ~~the tiger or panther kills~~ if we come across some tiger or panther kills, we would steal it and take it away.

17/6/93

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