

CENSUS OF INDIA 1981

PART X-C

SERIES-20

TAMIL NADU

A RESTUDY ON

HALLIMAYAR VILLAGE

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TAMIL NADU

VILLAGE AT A GLANCE (1981 Census)

HALLIMAYAR

POPULATION	Persons	944
	Males	504
	Females	440
DECENNIAL POPULATION GROWTH (1971-1981)		−1.15%
AREA		0.38 sq. km.
DENSITY OF POPULATION		2,484
NUMBER OF OCCUPIED RESIDENTIAL HOUSES		241
No. of households		241
Sex Ratio		873
Literate and educated persons		42.90%
	Males	53.77%
	Females	30.45%
PERCENTAGE TO TOTAL POPULATION		
(i) Main Workers	Persons	56.36%
	Males	63.10%
	Females	48.64%
(ii) Marginal Workers	Persons	0.10%
	Males	—
	Females	0.23%
(iii) Non-workers	Persons	43.54%
	Males	36.90%
	Females	51.13%
PERCENTAGE OF MAIN WORKERS BY CATEGORIES		
(i) Cultivator	Persons	15.23%
	Males	22.64%
	Females	4.21%
(ii) Agricultural Labourer	Persons	72.37%
	Males	58.49%
	Females	92.99%

(iii)	Household Industry Workers	Persons	0.75%
		Males	1.26%
		Females	–
(iv)	Other workers	Persons	11.65%
		Males	17.61%
		Females	2.80%
SCHEDULED CASTE		Persons	0.95%
		Males	1.19%
		Females	0.68%
SCHEDULED TRIBE		Persons	27.75%
		Males	28.97%
		Females	26.36%

Distance from nearest Town (Kotagiri)	20 Kms.
Distance from District Headquarters (Ootacamund)	120 Kms.
Distance from Taluk Headquarters (Kotagiri)	20 Kms.
Distance from nearest Telegraph office (Kotagiri)	20 Kms.
Distance from nearest Railway Station (Mettupalaiyam)	65 Kms.
Distance from nearest Hospital (Kotagiri)	20 Kms.
Mode of Transport	Bullock Cart

AMENITIES AVAILABLE

Educational	Post & Tele-graph	Power supply	Drinking water	Available for culti-vation (in Hectares)	Area not available for cultivation (in Hectares)
Middle School 1	Post Office 1	Electricity for Domestic and agricul-tural purposes	River and well water	2.00	8.45

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FOREWORD

The Indian Census has a long tradition of providing population figures separately for rural and urban areas. There has been a growing need for such a dichotomous data especially after independence to formulate different policies and programmes for planned development especially in regard to rural areas. There has been, however, a dearth for data relating to the way of life of the rural masses for making cross-cultural and cross-regional comparisons to understand the imbalance in the level of socio-economic development achieved by the people living in Indian villages situated in different geographical areas. To bridge this gap a socio-economic survey of about 500 villages from different parts of the country was taken up for study by the Census Organisation in connection with the 1961 Census.

The village thus studied were selected on purposive sampling basis in order to give representation in the sample to villages with diverse socio-economic characteristics. These included multi-ethnic villages, tribal villages, villages inhabited by potters, fishermen etc., villages situated near urban centres and those situated in remote areas where people had been living in a state of isolation and continued economic and educational backwardness. It was envisaged that this study would provide bench-mark data on the living conditions of the people inhabiting different geographical areas of the country under diverse socio-economic conditions.

After independence, the country pursued the path of planned development for improving the quality of life of her citizens and this transformation was sought to be achieved through the implementation of Five Year Plans. Economic emancipation, the main thrust of Five Year Plans was to be realised by increasing agricultural and industrial outputs as well as by generating more employment opportunities. While enhanced irrigation facilities and improved methods of farming were introduced to boost up agricultural production, generation of employment opportunities and increase in industrial output were to be realised largely through industrialisation. Besides, a number of other social welfare programmes were implemented to provide additional facilities in the area of education, health, transport and communication, drinking water and power supply. Of late, family welfare programme was also introduced to check population explosion which had all along been nullifying the results of planned development.

By the time of 1971 Census, it was envisaged that the socio-economic life of the people especially of villages would show perceptible changes under the impact of Five Year Plans. It was, therefore, decided to undertake a re-study of some of the villages which had been surveyed in connection with the 1961 Census to understand the manner and direction in which the Indian villages are changing under the influence of different developmental inputs. The main focus of this study, apart from probing deep into the patterns of change taking place in the life cycle events and economic pursuits, was to question penetratingly into matters relating to availability of amenities and services in the villages covered under these studies, attitude and opinion of the villagers in regard to education, health care activities and attitude, awareness and acceptance of family planning methods. In short, the study was aimed at to bring to relief the socio-economic processes taking place in the rural environment under the influence of planned development as well as industrialisation and urbanisation.

The villages selected for the study were those which are situated either near to an urban centre or away from any urban centre or those which are located in an already identified dry belt area or in areas covered by Integrated Rural Development Programme and served by minor irrigation projects and rural electrification programme. Some of these criteria for the selection of villages for the study were adopted at the instance of the Planning Commission.

Although 78 villages were initially indentified for the re-study, due to certain constraints this project could not make much headway. Therefore, it was decided to continue these studies as an adjunct to the 1981 Census.

The research design, tools for data collection and formats for tabulation of data required for the conduct of the socio-economic survey of villages taken up in connection with the 1961 Census were framed by Dr. B. K. Roy Burman, who was then heading the Social Study Division, as Deputy Registrar General. His successor Dr. N. G. Nag, assisted by Dr. K. P. Ittaman, the present Deputy Registrar General, extended technical guidance to the Directorates of Census Operations for undertaking the re-study of the villages. I take this opportunity to congratulate all of them for organising these studies.

The work relating to the scrutiny of the draft reports received from the Directorates of Census Operations and communication of comments thereon was undertaken by Shri M. K. Jain, Senior Research Officer, Social Studies Division under the guidance of Dr. K. P. Ittaman, Shri Jain was assisted in this task by Smt. Suman Prashar, Assistant Director and Shri S. C. Madan, Investigator. I am thankful to all of them.

The present report is based on a re-study conducted on the village Hallimayar by the Directorate of Census Operations, Tamil Nadu, I take this opportunity to thank all of my colleagues in the Directorate for the efforts taken by them for bringing out this publication.

(V. S. VERMA)
REGISTRAR GENERAL, INDIA

New Delhi,
1st June, 1989

PREFACE

Village survey was taken up for the first time in 1961 as part of intercensal projects. In Tamil Nadu, 40 selected villages were recommended for survey and preparation of monographs of which only 31 villages were studied and reports published. Hallimayar is one of such villages.

In 1981 Census, a re-study programme of some of these villages was taken up to gauge the degree of development made by these villages under the various plans of the State and Central Governments. It is obvious that several tribal development programmes have been through vigorously in the State. These projects might have had tangible effect on the living of these village people. It is therefore felt necessary to re-study one of such villages. Shri V.S. Verma, Registrar General, India has in his foreword brought out the prime motives for such re-study.

Hallimayar is a tiny tribal village in Nilgiris district predominantly inhabited by the Scheduled Tribes of Irulas. It is in transition moving away from its moorings of old tribal characteristics. Now Irulas are no more hunters and forest produce gatherers but settled cultivators. Yet they are not fully exposed to the modern development. Its inaccessibility and lack of proper communication facilities have left their indelible marks of backwardness in the village. The impact of their exposition to outside world is clearly seen during our re-study.

This publication is the product of team work. Several staff of this Directorate have lent their able services for the completion of this project. The field work was done under the supervision of Shri M. Nagappan, Dy. Director. I thank all of them. I wish to record here the able assistance we have received from Shri J. Thomas Machado, Assistant Director in finalising this report.

I am grateful to Shri V.S. Verma, Registrar General, India for his advice and guidance in the execution of this project. I thank Dr. Ittaman, Deputy Registrar General, India who extended unstinted co-operation throughout. I also thank Shri M.K. Jain, Senior Research Officer and Smt. Suman Prashar, Assistant Director who scrutinised the draft.

My thanks are also due to Shri B.P. Jain, Deputy Director (Printing) and his colleagues of the Office of the Registrar General, India, who have arranged for the publication of this report.

Madras,
1st May, 1989

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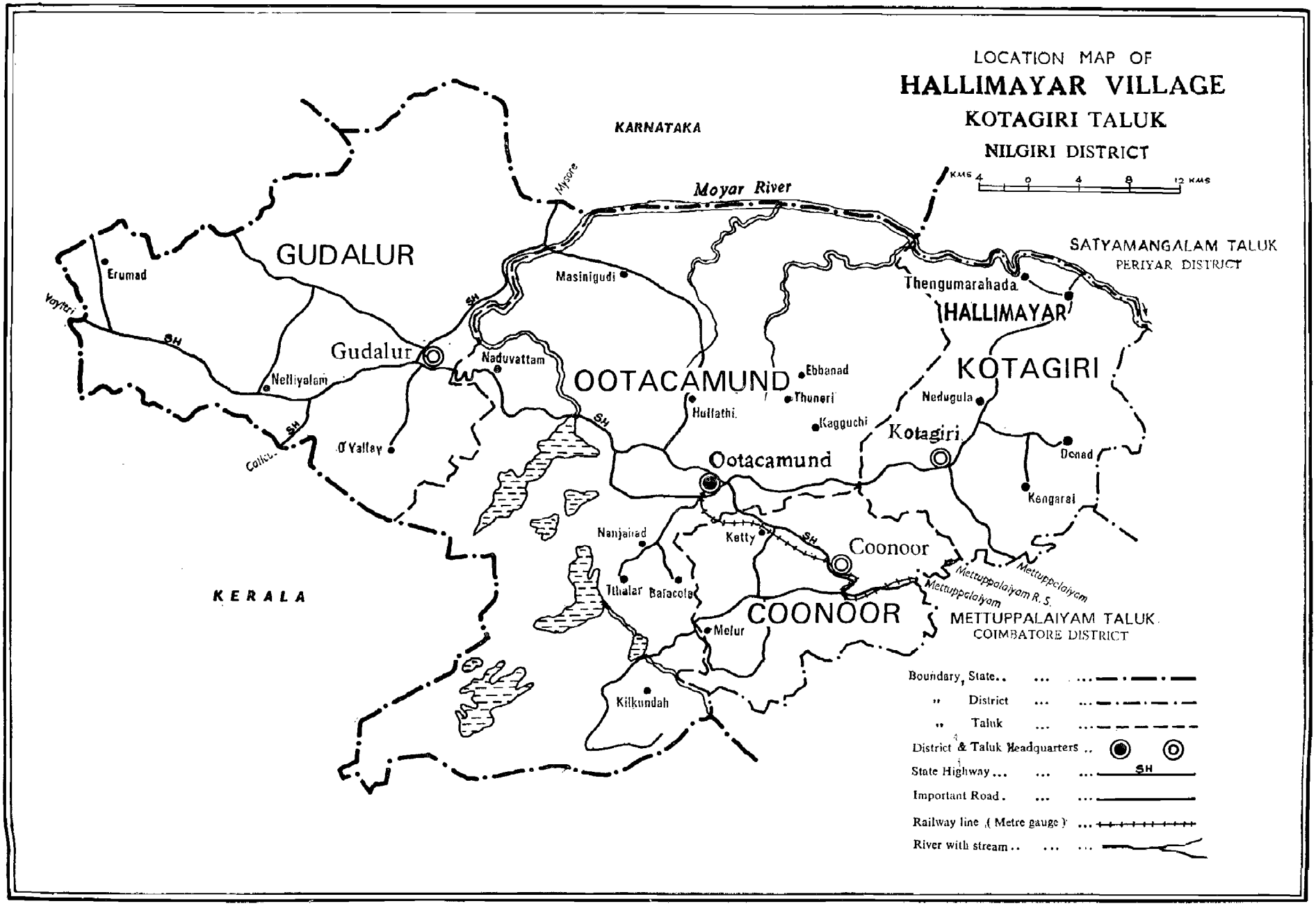
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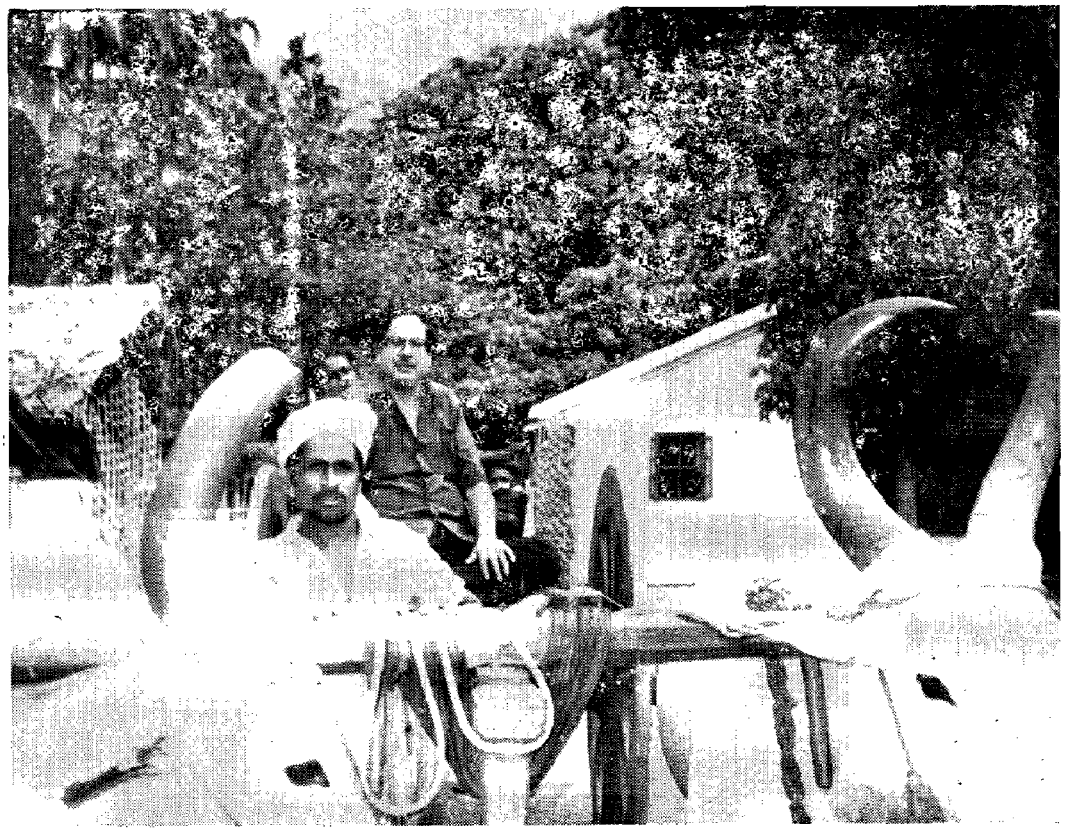
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LOCATION MAP OF
HALLIMAYAR VILLAGE
KOTAGIRI TALUK
NILGIRI DISTRICT
KMS 4 0 4 8 12 KMS
KARNATAKA
Mysore
Moyar River
GUDALUR
Erumad
Voyttri
SH
Gudalur
Nelliyalam
Naduvattam
Masinigudi
OOTACAMUND
Ebbanad
Thuneri
Huttathi
Kagguchi
O'Valley
Collec..
Ootacamund
SATYAMANGALAM TALUK
PERIYAR DISTRICT
Thengumarahada
HALLIMAYAR
KOTAGIRI
Nedugula
Kotagiri
Donad
Kengarai
Nanjanad
Ketty
Coonoor
Mettuppalaiyam
Mettuppalaiyam R. S.
Tthalar
Baracote
COONOOR
Metur
METTUPPALAIYAM TALUK
COIMBATORE DISTRICT
KERALA
Kilkundah
Boundary, State..
,, District
,, Taluk
District & Taluk Headquarters ..
State Highway ...
Important Road.
Railway line (Metre gauge)
River with stream ..



Investigation staff from Census Directorate crossing the Moyar river by "Parisal"



A bone breaking Bullock cart, jurney to reach Hallimayar village from Thengumarahada

CHAPTER – I

INTRODUCTION

Location

Hallimayar is a tiny tribal residential spec amidst the elephant infested verdure of the eastern slopes of Nilgiri hills. A reserved forest village, beasty vandalism by wild boars and rogue elephants in Hallimayar is a habitual occurrence and living by the villagers is a bliss of survival. The etymology of the village has the river Moyar as its prime base - a village by river Moyar. However in local parlance and in official records the name has undergone changes during British times. The reports of H.H. Burkitt, Sub-Collector and Settlement Officer, Coonoor (1930) and A.R. Cumming, Collector of Ooty (1918) have mentioned the name of the village as Hallimayar. In 1963 our earlier bench mark study has reported the village as Hallimoyar. However the Government of Tamil Nadu in its recent list of revenue villages has adopted the name as Hallimayar which we have taken as the name in this report (1986).

Hallimayar lies 8 Kms. away from Madanad Estate in Kodanad village. The river Moyar which is more or like a stream meanders through the reserve forest to the east of this village and a branch of it enters the village at the southeastern corner.

Hallimayar is in Kotagiri Taluk of Nilgiri District. The village could be seen from the edge of Kodanad plateau in Kotagiri taluk. Though it is a feast to eyes, reaching the village from this plateau is a harduous task. One has to climb down the precipitous slope. But a return back from the village is more strenuous as one has to virtually scale up the hills. Officials and visitors to the village take a circuitous journey via, Mettupalayam, Bhavanisagar and Thengumarahada. Buses ply from Mettupalayam and Bhavanisagar the towns of Coimbatore to Thengumarahada, the adjoining village of Hallimayar. This is the nearest point of bus transport. The remaining 5 Kms. journey to the village is a bone breaking travel by cart. The cart track passes through the reserve forest instilling into the new comer the phobia of wild animals and wild insects.

The scenery around the village is enchanting. Hallimayar is situated in a deep narrow valley between two ranges of hills viz., the Talamalai hills and the Nilgiri hills. It is covered on the east and west by forests. The Talamalai hill range lies on the north side of the village, while the Rangaswamy peak in Nilgiri hills is on the south. The Moyar river, which flows at a distance of about a kilometre and a half towards the north from the village is covered upon either bank with tall trees and the serpentine river reveals itself only at occasional gaps. The river is joined by a number of jungle streams on either side. These jungle streams present silver streaks quite in contract to the greenish blue of the Nilgiri slopes.

Terrain

Hallimayar is situated in a narrow gorge at the foot of the Nilgiri hills. The village has an elevation of about 44 metres above sea level. A jungle stream by name Kookalthorai Halla runs close to Hallimayar and joins the river Moyar. The waters of this stream are diverted by an improvised bund and made use of for irrigating agricultural lands in the village. The layout of the land near Hallimayar is a gradual slope from south to north i.e. from the Nilgiri slopes to the Moyar river.

Climate and rainfall

Hallimayar generally experiences extremes of climate. Since, the village is situated in a narrow gorge between two hills ranges the climate is not for most parts of the year. The hot season actually commences from April when it begins to be warm and it continues till the setting in of the south-west monsoon early in July. April and May are the hottest months of the year, the mercury traversing between 35°C to 40°C. Due to radiation of heat by the mountains, the summer in the village becomes unbearably sultry. In the middle of October, the north-east monsoon begins and brings rain to the village. During December the rainy period closes and winter commences. In December and January fog sets in and the climate becomes very cold. Being in a rain shadow area the rainfall is very scanty both during south-west and north-east monsoons. The village has an annual rainfall of about 760 MM. The nearest Meteorological centre to Hallimayar is at Coonoor. Temperature and rainfall particulars recorded at Coonoor is given in the following Statement :

STATEMENT I.1

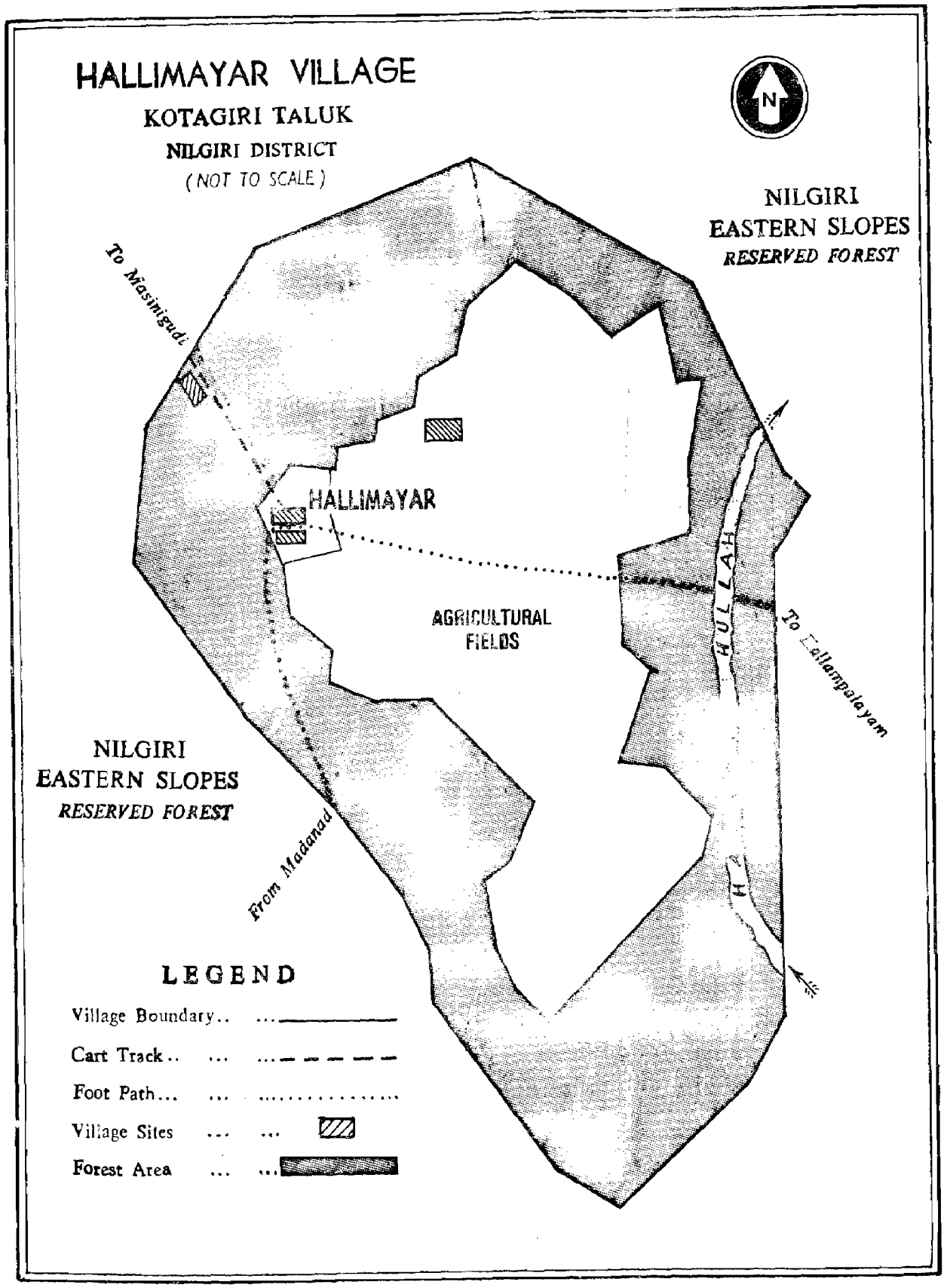
Rainfall particulars recorded at Coonoor 1981-1985

Months	1981			1982			1983			1984			1985		
	A	B	C	A	B	C	A	B	C	A	B	C	A	B	C
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
January	4	022.6	031.8	2	001.6	002.0	3	16.8	27.4	16	83.8	232.2	7	32.6	77.8
February	–	–	–	–	–	–	–	–	–	13	63.8	194.6	–	–	–
March	4	020.0	047.2	2	000.6	001.0	1	9.8	9.8	6	138.2	363.8	–	–	–
April	7	028.4	103.4	10	024.4	099.8	3	24.2	29.6	8	30.6	72.6	9	96.6	237.0
May	15	020.4	107.2	13	035.4	071.4	12	30.4	118.8	5	13.4	36.0	5	51.4	79.2
June	18	009.8	040.4	11	015.6	064.8	14	16.4	68.8	16	14.6	60.4	15	16.4	81.0
July	12	016.8	055.4	13	019.6	084.0	12	14.8	52.6	20	30.8	84.0	11	23.4	71.4
August	14	008.8	050.8	12	033.8	060.0	19	21.8	109.2	7	10.8	25.0	8	19.8	52.2
September	20	034.2	189.0	9	25.8	93.2	18	33.6	147.8	15	73.8	264.0	16	57.2	152.8
October	19	056.4	329.0	22	134.8	345.0	12	132.8	298.2	12	42.4	222.6	15	38.2	108.0
November	13	017.2	093.0	21	51.2	282.2	8	29.4	80.6	7	37.4	104.8	13	86.8	221.4
December	11	033.8	156.8	6	14.6	39.0	20	65.4	373.6	4	90.6	136.6	10	107.4	264.4

Note : A denotes number of rainy days

B denotes Heaviest rainfall in 24 hours

C denotes Total rainfall in a month


HALLIMAYAR VILLAGE
KOTAGIRI TALUK
NILGIRI DISTRICT
(NOT TO SCALE)
N
NILGIRI
EASTERN SLOPES
RESERVED FOREST
To Masinigudi
HALLIMAYAR
AGRICULTURAL
FIELDS
HULLAH
To Kallampalayam
NILGIRI
EASTERN SLOPES
RESERVED FOREST
From Madanad
LEGEND
Village Boundary..
Cart Track..
Foot Path...
Village Sites
Forest Area

STATEMENT I.2

Temperature particulars recorded at Coonoor 1981-85

Years	January		February		Maroh		April		May		June	
	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.
1	2	3	4	5	6	7	8	9	10	11	12	13
1981	19.6	09.9	21.7	09.2	23.0	12.2	25.1	14.5	25.0	15.1	22.5	15.7
1982	20.0	07.6	21.9	08.8	24.2	11.7	24.4	14.1	24.4	14.7	22.9	15.9
1983	20.3	07.1	23.4	10.8	25.1	12.4	26.2	14.0	25.4	15.5	23.7	16.0
1984	18.5	11.1	19.6	11.8	22.5	11.3	23.9	13.8	26.4	24.8	22.3	15.5
1985	19.3	09.3	22.0	09.6	24.2	11.9	24.9	14.5	25.3	14.7	22.3	15.3

Years	July		August		September		October		November		December	
	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.
1	14	15	16	17	18	19	20	21	22	23	24	25
1981	22.2	15.1	21.9	15.3	21.4	14.2	20.6	14.2	20.5	11.4	18.6	09.5
1982	21.9	14.9	22.4	15.1	22.6	13.3	21.6	13.2	19.5	13.2	19.7	08.9
1983	22.5	15.1	21.9	15.5	21.5	14.4	21.8	13.4	30.1	09.8	18.3	12.5
1984	21.2	14.5	22.0	14.3	21.9	13.5	20.6	12.4	20.4	11.3	20.2	08.4
1985	21.3	14.3	21.8	14.7	22.1	13.7	20.9	12.5	20.0	10.6	20.1	09.9

Source : Meteorological Department, Meenambakkam.

Soil

The village has the natural gift of fertile soil. The soil consists mostly of red loam. This type of soil is more suited for agriculture. The rich organic matter and alluvial soil washed by the jungle streams get deposited in the cultivated fields of the village. Not much effort is needed on the part of the agriculturists to enrich the soil.

Crops

Crops grown in Hallimayar are of two types viz. early crops and the late crops. Early crops i.e. Groundnut and Kambu are sown in April and harvested in August and the late crops i.e. paddy, chilly, turmeric, cotton etc. are sown in October and harvested in January. Paddy the chief food crop is raised both as wet and dry crop.

Vagaries of nature

Agriculture in Hallimayar is nature's play. The life style of the simple villager is a pack of oddidies. The leeward location of the village on the eastern slopes where the rain falls are very scanty during both south-west and north-east monsoons, perpetual chilly nature of the climate, the dense fog, and the vandalism by the rogue elephants and wild boars are all the oddidies that go against the farmer. Yet filled with undaunted courage and hope he tills the soil to eke out his living. Apart from nature, man also has a villainous role to play against his innocent tribal. Tribals as they are, have predominant title sanctioned by the Govt. over the hilly terrains and non-tribals are not allowed to have any land transactions in this area. Yet the innocent tribals of Hallimayar village are a virtual bonded labourer lot in the hands of few non-tribal promising agriculturists.

Transport and communication

Hallimayar lies in an inaccessible tract in Kotagiri taluk. Lack of transport and communication has left its indelible mark in the life of this village, which still smells the air of the puranic age.

The route to this village is throug Thengumarahada which is connected by bus route operated by Cheran Transport Corporation. Buses plying from Coimbatore (via. Mettupalaiyam and Bhavanisagar), Gopichettipalaiyam (via. Sathyamangalam, Bhavanisagar) and Solurmattam of Kotagiri taluk terminate at Thengumarahada. Hallimayar is connected with Thengumarahada by a cart tract the distance of which is about 5 kms.

Other means of communication like radio, newspaper, etc. are the luxury of few enlightened villagers like the teachers, and other service workers. The village has no radio facility nor reading room, which could expose them to the outer world.

Postal facilities

The village has not yet acquired postal facilities even after two decades. The nearest post office is situated at Thengumarahada. The head post office is at Mettupalaiyam in Coimbatore district.

Demographic trend

Hallimayar is a tiny village with a density of 2,484 persons per Km^2 as per 1981 Census. Compared to the State, the district and the taluk figures, the village has recorded a high density of population. Comparative figures of density for the State, the district, the taluk and the village are furnished in the following statement :

STATEMENT I.3

Density of population for the State, the district, the taluk and the village for the year 1981

Density per square kilometre			
Rural areas of Tamil Nadu State	Rural areas of Nilgiri district	Rural areas of Kotagiri taluk	Hallimayar village
261	175	246	2,484

Decadal variation in population

Decadal variation in population indicates a negative growth rate. This could be possibly attributed to small scale migration of agricultural labourers to Thengumarahada, the neighbouring co-operative farming village.

Comparative population figures and the decadal growth rate during 1971-81 of the State, the district, the taluk and the village is shown in the following statement.

STATEMENT I.4

Population and decadal growth rate 1971-81

	Name of place	Population in 1971	Population in 1981	Percentage increase/ decrease in the decade 1971-81
	1	2	3	4
1.	Rural areas of Tamil Nadu State	28,734,334	32,456,202	+ 12.95
2.	Rural areas of Nilgiri district	250,780	322,321	+ 28.53
3.	Rural areas of Kotagiri Taluk	42,545	54,886	+ 29.01
4.	Hallimayar village	955	944	− 1.15

The rural areas of Kotagiri taluk has recorded the highest growth rate of 29.01 per cent during the decade 1971-81 followed by rural areas of Nilgiri district with 28.53 per cent. Hallimayar is the only unit which has recorded a negative growth of 1.15 per cent during the same period.

Level of development

Some of the significant developments noticed during the period between the first survey in 1962 and the present survey in 1984 are the electrification of the village and introduction of bus service upto Thengumarahada, the neighbouring village which is about 5 Kms. away from Hallimayar.

The village is not covered by any industrial or agricultural development project.

Hallimayar has its traditional mooring unsevered in its cultivational methods. The traditional way of cultivation with old types of implements, with no propensity to improve the same either extensively or intensively, the lack of enthusiasm to pursue new methods of cultivation have combinedly drawn a drab picture of economic backwardness. It is a misfortune that the village has not been drawn under the blue print of either Integrated Tribal Development Project or any other prototype demonstration project with the steadfastness in traditional traits, with no opportunity to acquire the new agricultural technical know how, the Hallimayar farmer stands a model for the Indian farmer of yester years.

The scope and aim with which the Block Development Scheme was mooted has not reached the farmer yet even after forty years excepting periodical distribution of improved seeds and fertilisers.

Though much of agricultural information is disseminated through radio and Television, these do not reach the farmers in the absence of such sophisticated equipments. Moreover, the increasing use of money for purchasing the necessities and for payment of various rents and taxes compels the villagers to dispose off their surplus agricultural produce immediately after the harvest at low rates which adds to their economic misery.

Industries or commercial establishments in the village are nil and the economy is purely agrarian in nature. As per 1961 Census 95.05 per cent of the working force was engaged in agricultural operations while the remaining 4.95 per cent in other services. The participation rate for 1981 Census was 87.73 and 12.27 per cent respectively.

Selection of village

In the 1961 Census, villages for intensive study were selected in a way that they represented adequately geographical, occupational and ethnic diversity in the rural areas. The villages were divided into the following three main categories :

(a) containing one dominant community with one predominating occupation;

(b) containing some numerically prominent scheduled tribe or the State; and

(c) villages of fair size having some old and settled character and containing variegated occupations and as far as possible, multi-ethnic in composition besides being mainly dependent on agriculture and located at a sufficient distance from the major sources of modern communications such as the district administrative headquarters and business centres.

As an ancillary to the 1981 Census, 10 per cent of the villages taken up for study were proposed to be restudied. Of the three villages selected for restudy—

(i) One village was near an effective urban centre, with a population of 50,000 and above (proximity to industrial towns and cities preferred);

(ii) One village was away from an effective urban centre, which may, however, be near a small town (within a distance of 5 to 10 Kms.)

(iii) One village was at a distance of not less than 25 Kms. from any urban centre.

Besides, the following suggestions of the Planning Commission were also considered while selecting the villages for restudy.

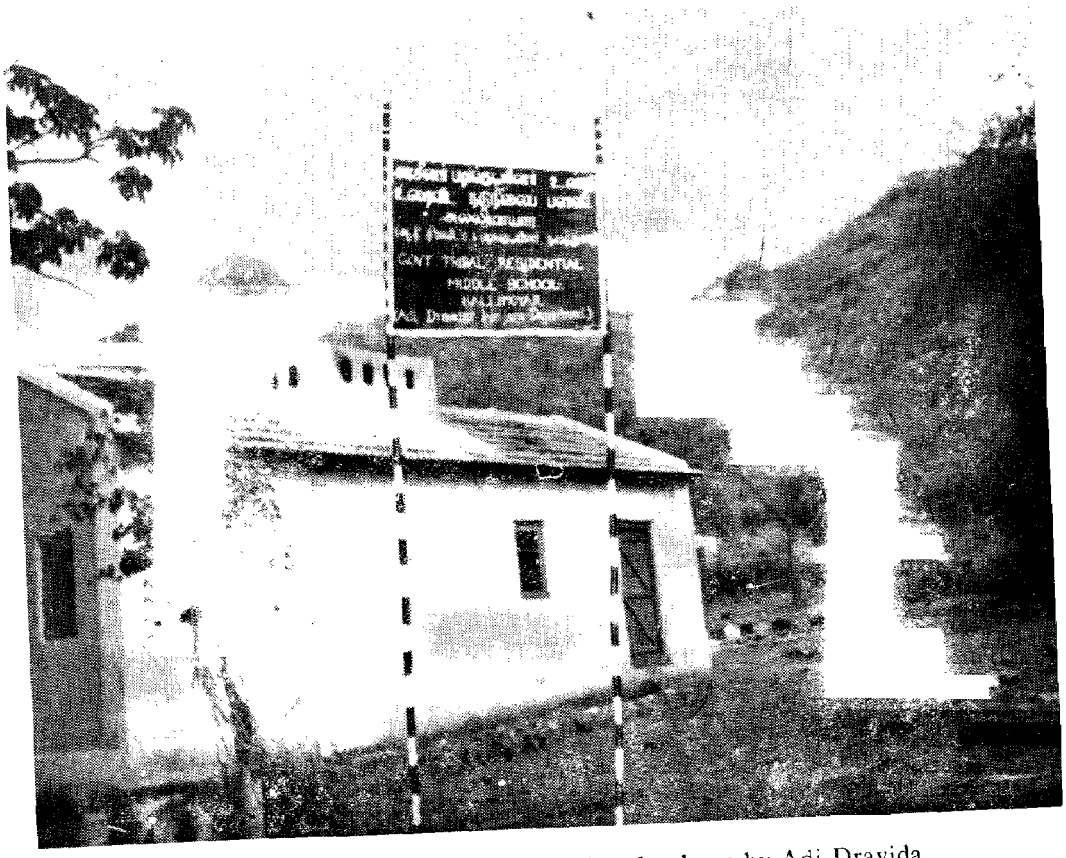
Apart from the quality of the earlier study, the criteria suggested for selecting a village for restudy are the situation of the village in a dry belt covered by Intensive Agricultural Development Programme, having both small irrigation facilities and rural electrification, institutional financing for agricultural operations, avenues of employment made available during the decade 1961-1971, educational facilities, establishment of small scale and large scale industrial units like factories, processing centres, etc. The fulfilment of as many characteristics as possible would qualify for its selection as a restudy village.

Hallimayar has been selected for restudy mainly due to its inaccessible location and to gauge the developments that has occured during the two decades in such remote inaccessible area. Such a study would lay bare the facts about the economic backwardness of the village and reason behind its perpetuity despite the various projects the Government has launched to change the rural facts of the villages like Hallimayar.

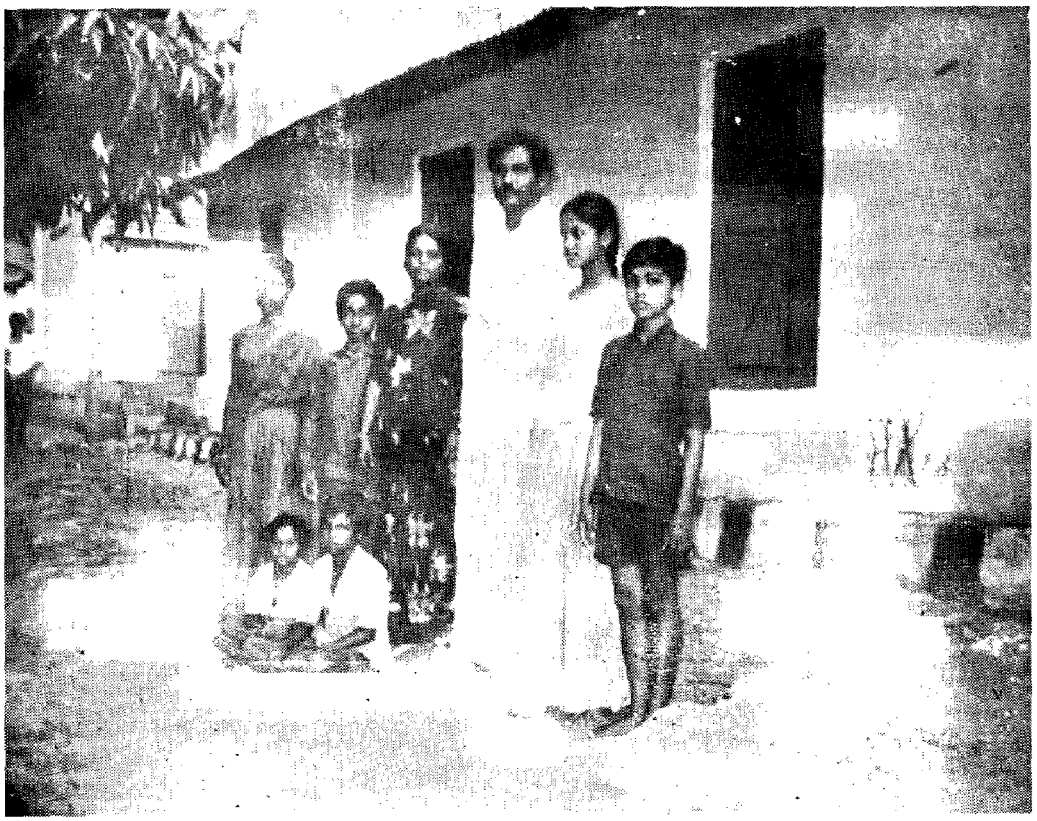
From the table frame the reader would understand that a restudy of Hallimayar has been constricted to a micro sample 39 households. Though our bench mark survey conducted two decades back has a wider coverage or all the households in Hallimayar, the restudy has been restricted to only 39 households. Because our survey has been confined only to the area which has been covered at the earlier survey and during this interim period many non-tribals have made their exodus to the plains. Again the households taken for this micro samples are genetic in character and as such they could satisfy the requirements of a large sample. The socio-economic characteristic of these 39 households are similar to the constriction in a clinical thermometer, which retains and helps the reading of the graduation due to rise in body temperature. These 39 households, therefore, have the retaining capacity of all the characteristic of the tribal villagers as a whole. With this frame of mind we have restricted our study to these 39 households which we hope would provide an ample ambit of comprehension of the socio-economic characteristic of the inhabitants of this village.



Drinking water through improvised tap connection to a jungle stream



Government tribal residential middle school run by Adi-Dravida Welefare Department of Tamilnadu



Headmaster of Government Tribal residential middle school with his family



Residential school children of the past and present happily posed in front of their school premises

Settlement pattern

The tribal population in Nilgiri district is not evenly distributed in the four taluks viz. Udhagamandalam, Gudalur, Coonoor and Kotagiri. There is a concentration of about 50% of the tribes in Gudalur taluk alone. Next comes Coonoor and Kotagiri taluks with 34% of tribal population. The remaining 16% tribes are scattered in Udhagamandalam taluk. Particularly Irulas are living in these taluks but their concentration is more in Kotagiri and Gudalur taluks. The Irulas, whose population is around 5,900 live mostly in Kotagiri and Coonoor taluks and partly in Masinagudi area of Udhagamandalam taluk. The Irulas of Coonoor and Kotagiri taluks own a total extent of 1345 hectares of land conditionally assigned to them by Government "The assignment of lands to Irulas in the village of Hallimayar, Kallampalaiyam, Kadinamala, Arakode, Nandipuram and Kokode shall be subject to the conditions that the lands shall not be transferred by the assignees to any person outside the class to which they belong without the express sanction of the Divisional Officer and that, if the lands are transferred without such sanction or are attached by any legal process, they shall be liable to resumption by the Divisional Officer without payment of any compensation whatever *2. These lands are cultivated with patches of coffee and also with millets like ragi, cholam etc.

Since the Irulas have very little incentive to cultivate their land many of them have mortgaged their lands to a few progressive and industrious farmers who have migrated into the village. The understanding was that the lands would be returned to the Irulas as soon as the loan taken against the lands are repaid. The Irulas never repaid the advances and the lands are never got back into their hands. A scheme has been drawn up by the Nilgiri Horticulture Development Project for the reclamation and improvement of the lands belonging to Irulars.

Availability of various facilities

Electricity

This village has been recently electrified but only a few households have availed themselves of this facility.

Drinking water

The jungle stream by name Kookal thoral is the main source of drinking water in the village. This stream is fed by rain water close to Hallimayar and joins the river Moyar. The Adi-Dravidar Welfare Department is drawing plans to construct wells for providing drinking water facilities in small and remote tribal settlements. The Tamil Nadu water and Drainage Board (under the UNICEF assisted scheme) is taking up the provision of drinking water supply to all the residential areas including Tribal settlements.

Educational facilities

There is only one Government Tribal Residential Middle School run by the Adi-Dravidar Welfare Department. The school has a staff strength of three including one headmaster.

Free boarding and lodging, two sets of uniforms and required text books, note-books are provided free of cost to the students. Apart from this special tuition to the weak students is also given by the warden of the hostel who is a teacher.

Medical facilities

Another major handicap of this village is the lack of medical facility within the village. A clinic and a primary Health Centre at Thengumarahada provides medical and family planning aid to the villagers. For major ailments the villagers have to go to Bhavanisagar, where a Government Hospital is functioning.

Apart from this the mid-wife stationed at Thengumarahada makes a weekly visit to Hallimayar. Three mobile medical units under the District Medical Officer visit remote Tribal colonies and attend to cases on regular basis. In addition, the Nilgiri Adivasi Welfare Association is also having a mobile unit to meet the health needs of the Tribals.

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* District Standing order No. 1 of 1918. Boards' Proceedings No. 129 (Land Revenue dated 20th June 1918) by A.R. Cumming Collector, Nilgiri.

Important centres of administration

The village is in Kotagiri taluk of the Nilgiri district. Ootacamund, 120 Kms. away is the district headquarters of the village where the Collector's Office, District Magistrate's office etc. are functioning. The village falls in Kotagiri Development Block which is also the taluk headquarters. Kilkotagiri the firka headquarters is situated about 20 Kms. from the village. The village along with Kallampalaiyam and Thengumarahada form a village panchayat going under the name of Thengumarahada Panchayat. The Panchayat office is located at Thengumarahada. The village officials, viz. Village Administrative Officer and the Talayaris stay in Thengumarahada and look after the administrative affairs of the village.

Thengumarahada, the nearby co-operative farming village is an important place for the villagers, since a few tea shops, and a co-operative store in which all kinds of provisions and consumer goods sold are located here. A rice mill and a co-operative credit society which has few members even in Hallimayar are also located in this area. The villagers look upon this village as a town and nearest shopping centre for meeting their day-to-day needs.

Commercial, Industrial and Financial Centres

There is no trade or commercial establishments in the village. The only business which takes place within the village is the vending of milk to the Residential school which is very negligible. For purchases the villagers generally visit Thengumarahada, the nearest marketing Centre for grocery and other essential commodities.

Industrial activities in the village is also practically 'nil'.

Though there is no co-operative credit society of any type functioning in the village, a few Irulars and a Reddiar are members of the Thengumarahada Co-operative Credit Society. This Society was registered on 30.4.1952 and started functioning from 29.8.1952.

The Society advances loans at Cheaper rate for agricultural operations and also for rearing goats. Due to ignorance and the Cumbersome procedures involved and inordinate delay in obtaining the loan many of the villagers have not enrolled themselves as members in the society.

Religious places and festivals

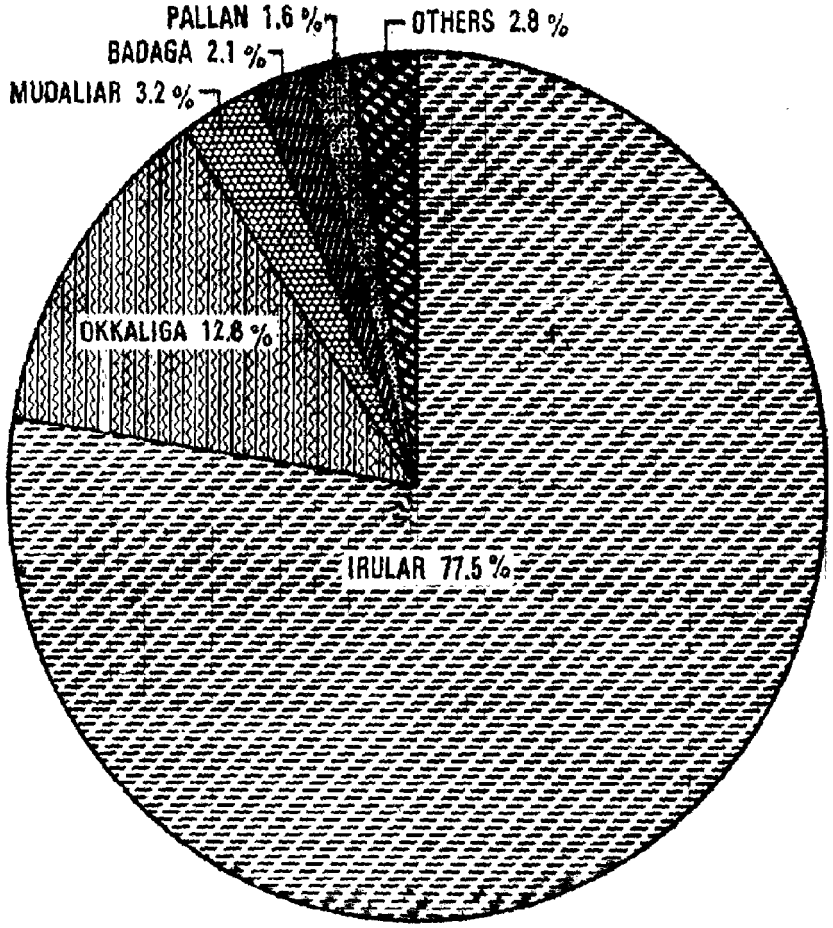
Except a sole Christian family, Hinduism is the only religion professed by the people of this village. The Irulars, the prominent community of the village are classed as Hindus. They profess Vaishnavism and their chief and important God is Sri Rangaswamy of the Rangaswamy peak. Besides, Rangaswamy temple, small hut temples for Mariamman, Konatha Mari, Kondathayya and Kari-bandrayan, are also available in the village. Besides are the tree temples.

Flora and Fauna

The flora in and around the village is varied and interesting. The route to Hallimayar from Thengumarahada is mostly through the reserve forest. The foot path passes through jungle trees on non-descript type. Bamboo bushes are seen occasionally sandal wood would occur in large number. The village, though surrounded by thick forests does not contain much of valuable timber giving trees like Teak, Rosewood and Iral. The banks of Moyar river are lined with tall trees of (viz.) Maththi (Terminal tomentosa), wild mango (Buchania latifolia), wild Jambolina and Vagai (Acacia speciosa). The other non-descript trees found on the forest are :

Thumba	
Pudathalai	(Zapania sombifera)
Kilian	
Goose berry	(Phyllanthus cannabinus)
Sellai	
Panchi	
Galnut	(Terminalia chenula)
Soapnut	
Elandai	Zizyphus Jinjuba
Malai Vembu	(Melia azadarach)
Ettikai	(Strychnos nux-vomica)
Kattu Elimichai	
Tanukku	

ETHNIC COMPOSITION



The fauna of the area is rich. The forest around the village is inhabited by many types of wild animals viz. the tiger, leopard, bear, gaur, wild dog, wild bear, wild boar etc. The forests all around the village are elephant-infested who are frequent visitors to the village. These elephants are interstate travellers between Karnataka and Tamil Nadu. Sambar, spotted deer, monkeys, rabits, gauna, squirrels, mangoose etc. are ordinarily seen in the forest.

The fruit bearing trees of the area attract flocks of green pigeons, parrots, peacocks, wild fowls, sparrows etc. Pythons, cobras, vipers, sunattai etc. are some of the reptiles found in the bushes and at the banks of the river Moyar. Besides these, the inhabitants of the village rear domestic animals like ox, sheep, dog, cat etc.

Ethnic composition

The 1961 survey records that the village was inhabited by Irular, Okkaliga, Sholagar, Pandithar, Mudaliar, Nair, Badaga and Reddiar communities. The constituent caste groups in the village as per the present survey are Irular, Pallan, Badaga, Okkaliga, Mudaliar and Reddiar. The Pandithar, Nair and Sholagar households enumerated in 1961 survey are not residents of Hallimayar during the present survey. Perhaps the households of these communities might have moved out of this village. Besides these, there is a new-comer belonging to the Pallan Community.

The community-wise break up of households as per the present survey is given in the following statement :

STATEMENT I.5

Population by ethnic composition

Religion/Caste/ Tribe/Community	No. of households	Population			Percentage to total population of each caste
		Persons	Males	Females	
Hindu					
Irulas (S.T.)	30	145	70	75	77.54
Pallan (S.C.)	1	3	1	2	1.60
Badaga	1	4	3	1	2.14
Okkaliga	5	24	12	12	12.84
Mudaliar	1	6	2	4	3.21
Christian					
Reddiar	1	5	2	3	2.67
Total	39	187	90	97	100.00

It may be seen from the table that Irular of Irulas tribe is the dominant community in the village. The Okkaliga community with little less than 13 per cent of the total population ranks second. All other communities in the village are insignificant with percentage ranging between 1.60 to 3.21. It is obvious that except Irulars all others are minority communities in this village.

A general feel of the village

Hallimayar has a low note in its economy. The physical location of the village on the leeward side of the mountain, the vagaries of monsoon, low productivity in agriculture due to uneconomic size, low capital investment, old agricultural technology etc. account for a low level of living standard. Added to the misseries, are the vandalism by the wild beasts. It is a habitual occurrence as has been mentioned earlier that the farmer's annual toil is tramped under the heavy feet of the elephant in no time driving the poor farmer to the hopeless state of misery. The Irulas of Hallimayar are the privileged sons of the soil with the sole heirship of the terrain

lands" inhabited by them under the District standing order No. 1 of 1918. But by the efflux of time this has come in disuse. The poor Irulars have become bonded labourers cringing at the mercy of the affluent non-tribal-farmer. Industry is conspicuous by its absence here. So agriculture even as the natures play is the sole dependent one. Education too is at its low ebb. The Irulas of earlier generation are un-lettered. Yet they have the flint of hope to educate their youngsters. The usufructs of this psychological change has to bear its fruits in the years to come. Social conditions in the village have undergone some change. Small family - a healthy indication of the changing winds, is the order of the new generation in Hallimayar.

CHAPTER – II

SOCIAL DEMOGRAPHY AND VITAL STATISTICS

Hallimayar is a tiny tribal cluster barely extending over an area of 0.38 sq. km. Its population is only 944 as per 1981 Census consisting 504 males and 440 females, distributed among 241 households. During 1971, the village had a population of 955 persons of 504 males and 451 females, living in 224 households. As such 1981 Census has registered a decrease of 1.15 per cent. During 1961 Census, Hallimayar was not enumerated as a separate entity, but was included in the Thengumarahada Panchayat. So a censuswise comparative study is not feasible.

A candid evaluation of the social demography of Hallimayar village requires a study of its demographic variables in just a position with those of the villages which form a satellite of the nearest town. Kotagiri is the nearest town lying at a distance of about 20 kms. It is the capital town of the new taluk carved after 1971 Census with effect from 1st May 1978, by a transfer of 13 villages and three towns of Coonoor taluk. Kodanad and Kallampalaiyam are the two adjoining villages lying about 10 to 13 km. to the north-east of Kotagiri town. In the pages to follow we will give a comparative study of these villages with that of Hallimayar.

Growth of population

The population analysises of Hallimayar during 1971 and 1981 Censuses indicate an unique feature in comparison to the adjoining villages and rural tracts of Nilgiri district. For reader's benefit the rural population of Nilgiri district as well as of the state are given in the table to follow.

STATEMENT II.1

Population and decadal growth rate 1971-81

Sl. No.	Name of village	Population in 1971	Population in 1981	Percentage increase/ decrease in the decade 1971-81
	1	2	3	4
1.	Hallimayar	955	944	−1.15
2.	Kallampalaiyam	1,163	1,418	+21.93
3.	Kodanad	3,148	3,666	+16.45
4.	Rural areas of Kotagiri Taluk	42,534	54,886	+29.04
5.	Rural areas of Nilgiri District	250,780	322,321	+28.53
6.	Rural areas of State	28,734,334	32,456,202	+12.95

The rural areas of Kotagiri taluk has recorded a highest growth rate of 29.04 per cent during the decade 1971-81. This trend is reflected in the growth of Kallampalaiyam village i.e. 21.93 per cent and in Kodanad village i.e. 16.45 per cent. But Hallimayar stands apart with a negative growth at 1.15 per cent during the period under reference. The rural growth rate in the district as well in the state are 25.53 and 12.95 per cent respectively. Factors for this minus growth in Hallimayar is obvious. Hallimayar is in an inaccessible tract where life is always under stress. It is not opened to migration and only the sons of the soil, destined to their life by their hereditary living occupy this small clearing in the forest. Limited by their illiteracy conjoined by their economic insufficiency the village offers no prospects either for the natives or an invitation to the migrants. Those who by virtue of the providence's grace have made their silver streaks in their life either by their education or by pursuit of new employment go after green

pastures elsewhere in the plains than to sweat in rock hitting the soil. Their life as the nature's play has imposed its own limitation in the expansion of their family. This psycobased limitation is the result of their hard based life rather than due to any enlightenment by media, propaganda or steps taken by any agency exclusively dedicated to population controlling measures. Natives they are, they have their native means of control too. Frequency in family way would be a hurdle to their mountaneous life. This accounts for a limited number of family members in the villages, which has an average of less than 4 persons.

Density of population

Hallimayar has registered a density of population of 2,484 persons per sq. km. in 1981 Census. Comparative figures of density of population of adjoining villages, rural areas of Kotagiri taluk, district and state are given in the statement to follow.

STATEMENT II.2

Density of Population

Sl. No.	Name of village	Year	
		1971 Density	1981 Density
1	2	3	4
1.	Hallimayar	2,481	2,484
2.	Kallampalaiyam	4,970	6,060
3.	Kodanad	96	111
4.	Rural areas of Kotagiri taluk	220	246
5.	Rural areas of Nilgiri district	153	175
6.	Rural areas of State	231	261

The high density of Hallimayar is rather fictious. For the villagers are constrained to live within a restricted area of forest clearing where clusters hurdle to gather with very limited spaces in between. Though a hilly tract, the inhabited area of Hallimayar is limited to only 0.38 sq. kms. The other vast area is being the reserved forest area. It may also be noted that the adjoining village Kallampalaiyam has also recorded the highest density of population both in 1971 and 1981 Censuses. The other village Kodanad has a very low density both during 1971 and 1981. The density of population in the rural areas of Kotagiri taluk during 1971 Census is 220 persons per sq. km. and 246 in 1981 Census. The comparative study of the density of population in the district and the state will have no bearing since the demographic variables are entirely different to be compared with the hilly village of Hallimayar etc. However, one general trend may be noted that in the above areas under study that the density has increased except in Hallimayar where it has marked a slight drop during 1981 Census.

Despite its high density, Hallimayar cannot be treated as a congested village. Since situated on a mountaneous tract the sons of the soil have a perambulation throughout the forest. Only his residential cluster is limited to a small area of levelled ground on the rockey terrain. As has been said earlier any comparison of density of population in a mountaneous village with those in plain villages will not depict a true picture of density since the prevailing conditions in these two areas are entirely different in their ambit, scope and limitations.

Sex ratio

Sex ratio represents the number of females per thousand males. Normal sex ratio is said to exist when the distribution of population among both the sexes is equal. But this equality in sex ratio is a rare phenomenon. Sex differentials in mortality, fertility and migration are the main factors influencing sex ratio in population. In the statement to follow a comparative data on male/female population in the selected adjoining villages of Hallimayar, and in the rural tracts of Kotagiri taluk, Nilgiri district and the state are given.

STATEMENT II.3

Sex ratio in 1971 and 1981 Censuses

Sl. No.	Name of village	Sex ratio (Females per 1000 males)					
		1971			1981		
		Males	Females	Sex ratio	Males	Females	Sex ratio
1	2	3	4	5	6	7	8
1.	Hallimayar	504	451	895	504	440	873
2.	Kallampalaiyam	607	556	916	718	700	975
3.	Kodanad	1,553	1,595	1,027	1,823	1,843	1,011
4.	Rural areas of Kotagiri Taluk	21,612	20,922	968	27,500	27,836	1,012

It may be seen from the above statement that the village of Kallampalaiyam and the rural areas of Kotagiri taluk have registered an increase in the sex ratio during 1971-1981 Censuses. But the villages of Hallimayar and Kodanad have registered a decrease. Kallampalaiyam has registered an increase from 916 to 975, while the rural areas of Kotagiri taluk from 969 to 996. But Hallimayar and Kodanad have a drop from 894 to 873 and from 1027 to 1011 respectively. It may be noted that Kodanad has a plus ratio for females both during 1971-1981 Censuses.

The minus ratio for females is a generic character explicit in the taluk, district as well in the state.

SC and ST population

Hallimayar being a hilly village has an increased scheduled tribe population. Its large proportion in the hilly villages is natural since the tribes eke out their living in avocations like hunting, forest product gathering and to minor extent in sheep rearing, cultivation in the forest clearings and at times in permanent cultivation also wherever irrigational facilities are available. Comparative data on the proportion of SC and ST population in hilly villages of Hallimayar, Kallampalaiyam and Kodanad villages, along with those in the Kotagiri taluk, Nilgiri district and Tamil Nadu state are given in juxt a position for the reader's benefit.

STATEMENT II.4

Percentage of scheduled caste and scheduled tribe population

Sl. No.	Name of village	Percentage of Scheduled Caste population to total population						Percentage of Scheduled Tribe population to total population			
		1971			1981			1971		1981	
		Total population	Scheduled Caste population	Percentage	Total population	Scheduled Caste population	Percentage	Scheduled Tribe population	Percentage	Scheduled Tribe population	Percentage
1	2	3	4	5	6	7	8	9	10	11	12
1.	Hallimayar	955	3	0.31	944	9	0.95	266	27.85	262	27.75
2.	Kallampalaiyam	1,163	208	17.88	1,418	309	21.79	214	18.40	287	20.24
3.	Kodanad	3,148	678	21.54	3,666	1,157	31.56	447	14.20	159	4.34
4.	Rural areas of Kotagiri Taluk	42,534	5,586	13.13	54,886	9,464	17.24	4,009	9.43	1,329	2.42

Hallimayar has registered a small proportion of SC population also i.e. 0.95 per cent. The adjoining village of Kallampalaiyam and Kodanad have registered a proportion of SC population to the tune of 21.79 and 31.56 per cent respectively. Hallimayar has registered 27.75 per cent of tribal population but the villages of Kallampalaiyam and Kodanad have registered 20.24 and 4.33 per cent respectively. Among all the three villages selected for reference Kodanad village has the highest percentage of SC population, both in 1971 and 1981 Censuses. This is rather more than the SC population recorded for the rural areas of Kotagiri taluk. It may also be noted that SC population has recorded its steady growth in Hallimayar and Kallampalaiyam villages during 1971-81 Censuses. It is also interesting to note that the percentage of ST population is highest in Hallimayar village during 1971-81 Census. In fact it is higher than the taluk proportion. The Kallampalaiyam village has recorded an increase in its ST population during 1971-81 Census i.e. 18.30 per cent to 20.24 per cent. The villages of Kodanad and the rural areas of Kotagiri taluk have recorded a sharp decrease in the proportion of ST population during this period. However, Hallimayar stands apart and has not registered any radical change but maintains about 28 per cent.

Houses and households

Housing is an index of a community's social and economic conditions. This index is perceivable by a correlated study of number of houses in an area with that of number of households in them. By this standard, Hallimayar is poor in all respects expecting a few fortunate. The statement below gives an idea of the housing condition prevailing in Hallimayar as well as in some selected neighbouring villages of Kotagiri taluk.

STATEMENT II.5

Houses and households

Sl. No.	Name of village	Houses		Households	
		1971	1981	1971	1981
1	2	3	4	5	6
1.	Hallimayar	223	241	224	241
2.	Kallampalaiyam	256	310	258	310
3.	Kodanad	652	850	685	850
4.	Rural areas of Kotagiri Taluk	8,729	12,070	8,922	12,072
5.	Rural areas of Nilgiri District	49,001	56,323	50,270	66,415
6.	Rural areas of the State	5,658,916	6,878,744	6,108,263	7,041,680

Hallimayar has the lowest number of houses and households both during 1971 and 1981 Censuses. Kallampalaiyam is slightly bigger and follows next. Kodanad village has almost treble the population of Hallimayar. Hallimayar has registered an increase of houses as well as households. It is also noticeable that each household has its own roof under sun to protect it from the sunny and wintry weather. A perusal of the housing conditions in the overall rural areas of Kotagiri taluk indicate that to a small extent a single house accommodates more than one household. In general, the rural areas of Kotagiri taluk have registered a small increase in houses and the villages of Hallimayar, Kallampalaiyam and Kodanad stand testimony to this general trend.

Working population

The statement given below shows the percentage of workers to total population for Hallimayar and the two neighbouring villages, forming the focus of our study for the years 1971 and 1981.

STATEMENT II.6

Percentage of workers to total population

Sl. No.	Name of village	Percentage of workers					
		1971			1981		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
1.	Hallimayar	501 (52.46)	316 (62.70)	185 (41.02)	532 (56.36)	318 (63.10)	214 (48.64)
2.	Kallampalaiyam	631 (54.26)	366 (60.30)	265 (47.66)	826 (58.25)	454 (63.23)	372 (53.14)
3.	Kodanad	1,751 (55.62)	898 (57.82)	853 (53.48)	2,025 (55.24)	1,065 (58.42)	960 (52.09)
4.	Rural areas of Kotagiri Taluk	20,553 (48.32)	11,867 (54.91)	8,686 (41.52)	27,081 (49.34)	15,245 (55.44)	11,836 (43.22)

Note : The worker ratio for 1981 has been calculated after taking into account both the main and marginal workers.

As per the 1981 Census, the percentage of workers to total population in Hallimayar, the village under study was 56.36 which is the second highest among the three villages under discussion. It is the highest (58.25) in Kallampalaiyam. The percentage for rural areas of Kotagiri taluk works out to 49.34. If we compare the data by sex, we find that the percentage of workers among males is higher than that of females in all the villages selected for comparative study, as well as the rural areas of Kotagiri taluk both in 1971 and 1981.

On a review of the work participation rates in 1971 and 1981 Censuses, it is observed that an increase in the participation rate is noticed in all the villages during 1981 over the corresponding 1971 figures.

The basic concept of worker is the same in both the Censuses, but the criteria for classification of an individual as a worker has however been changed in the 1981 Census. In the 1961 and 1971 Censuses, different approaches namely, usual status and current status were adopted with reference period of one year in the case of seasonal work and one week and 15 days respectively in 1971 and 1961 in the case of regular work. But at the 1981 Census, the usual status approach is adopted uniformly for all work.

At the time of 1971 Census, it was felt that the 1961 definition of work was on the liberal side, which had exaggerated work participation rate. At that Census, a person was categorised basically as economically active, even if such a person's contribution to work was extremely marginal. In respect of seasonal work like agriculture or household industry, if a person had put in an hour's work a day during the major part of a working season, such a person was treated basically as an economically active worker.

A worker was defined in 1971 Census as a person whose main activity is participation in any economically productive work by his physical or mental activity. In the case of a man or woman who was engaged primarily in household duties or a boy or a girl who was primarily a student attending institution, even if such a person helped in the family economic activity, but not as a full time worker, he/she was not treated as a worker for main activity.

In 1981 Census, the dichotomy of worker/ non-worker of 1961 and 1971 Censuses has been discarded and instead a trichotomy of main workers, marginal workers and non-workers was adopted. For main worker, the time criterion adopted is one's engagement in work for the major part of the year i.e. at least 183 days or six months and those who had worked for less than 183 days

are treated as marginal workers. The main workers of 1981 Census can be expected to correspond to the workers of 1971 and the main workers and marginal workers of 1981 together to correspond to the workers of 1961. In all these cases, work involved not only actual work, but also effective supervision or direction of work.

Workers classified by broad category

Distribution of workers by broad category for all the villages forming the focus of our study for 1971 and 1981 Censuses is shown in the following statement :

STATEMENT II.7

Proportion of cultivators, agricultural labourers and other workers by sex to total workers

Sl. No.	Name of village	Years	Industrial category					
			Cultivators		Agricultural labourers		Other workers	
			Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
1.	Hallimayar	1971	22.15	12.97	65.19	85.95	12.66	1.08
		1981	22.64	4.21	58.49	92.99	18.87	2.80
2.	Kallampalaiyam	1971	14.48	2.26	72.13	93.58	13.39	4.16
		1981	14.53	3.23	72.91	92.74	12.56	4.03
3.	Kodanad	1971	–	–	–	–	100.00	100.00
		1981	–	–	–	–	100.00	100.00
4.	Rural areas of Kotagiri Taluk	1971	10.51	9.91	7.19	8.53	82.30	81.56
		1981	0.96	0.19	3.39	4.60	95.65	95.21

The above statement shows that dependence of the workers on land for livelihood is very heavy in all the villges under discussion. This is mainly because that all these villages have primarily an agriculture-oriented economy. Other workers constitute quite a small proportion in all the villages under discussion.

As regards cultivators, the male and female participation in cultivation has not shown any appreciable increase in the villages selected under discussion as well as in the rural areas of Kotagiri taluk during 1971 to 1981. In Hallimayar, the percentage of male cultivators has only increased from 22.15 during 1971 to 22.64 in 1981, while that of female cultivators has in fact decreased from 12.97 to 4.21 during this period. The percentage of male cultivators in Kallamapalaiyam village has slightly increased from 14.48 during 1971 to 14.54 in 1981, while that of female cultivators from 2.26 to 3.23 during the same period.

As regards agricultural labourers, it may be seen that the bulk of the village population are engaged as agricultural labourers with 65.19% and 58.49% of males as against 85.95% and 92.99% of females during 1971 and 1981 respectively. The corresponding figures of agricultural labourers of Kallampalaiyam village are 72.13 and 72.91 per cent of males and 93.58 and 92.74 per cent of females during 1971 and 1981.

In respect of other workers, it may be seen that all the male and female workers of Kodanad village are engaged only as other workers, i.e. all other category of workers except cultivators and agricultural labourers. It may be seen that the rate of other workers of males of Hallimayar has increased from 12.66 to 18.87 while that of other workers the rate increased from 1.08 to 2.80. Percentage of other workers among males in Kallampalaiyam has slightly decreased from 13.39 to 12.56, while that of the females from 4.15 to 4.03 during 1971 to 1981.

Age structure

The village population is characterised by high percentage of young persons and lower proportion of middle aged and aged persons. The following statement gives the distribution of the population as also males/females by broad age groups.

STATEMENT II.8

Percentage distribution of population by sex by broad age groups

Age group	Males	Females	Persons
1	2	3	4
0-14	26 (28.89)	37 (38.14)	63 (33.69)
15-34	29 (32.22)	32 (32.99)	61 (32.62)
35-54	25 (27.78)	20 (20.62)	45 (24.07)
55-69	4 (4.44)	5 (5.16)	9 (4.81)
70 +	6 (6.67)	3 (3.09)	9 (4.81)
Total	90 (100.00)	97 (100.00)	187 (100.00)

Little more than 33 per cent of the population are younger and are aged 14 years and below. Youngmen and women between 15-34 years account for 32 per cent, while the proportion of middle aged people of ages 35-54 is a little short of one fourth of the total population (24.07 per cent). The age group 55 and above constitutes nearly 10 per cent. The age structure in the five age groups under discussion is clearly in the form of a pyramid with a broader base and narrowing ratios in the higher level age groups. When we compare the percentages of males and females in all the groups no striking difference is noticed in the age group 15-34, whereas there is a small variation in age groups 55-69 and 70+ and rather large variations of about 7 per cent of males in the age group 35-54 and over 10 per cent of females in the age group 0-14.

Marital status

The marital structure of population indicates the prevailing social condition in the society. The following statement gives the age, sex and marital status of the Hallimayar population. The noticeable features are that the 'never married' are in higher proportion than the married. The widow females outnumber widowed males and the divorced or separated are on par both among males and females.

A perusal of the age structure indicates that the nubile age for women starts as early as 15-19. These girls are reported married at this age. For males the marriageable age starts at 20-24. Three boys are reported married at this age. Irulas and other communities prefer early marriages for their girls. Sometimes they do not wait till their children get the age of maturity. Both among males and females the marriages are fixed before they attain the age of 25. Only in exceptional cases a negligible number remain unmarried. The attainment of widowhood is noticed as early as 35-44 years. Men predecease women and this accounts for greater number of widows. As elsewhere, among the people in Hallimayar also widow remarriage is not in use. While men go in for a second partner, women remain in their widowhood in the interest of their children as well as in the interest of castes' customs.

For the readers' benefit a detailed description of the population under each state of marital status is given below :

STATEMENT II.9

Proportions of never married, married, widowed and divorced/separated population

Sex	Percentage Distribution			
	Never married	Married	Widowed	Divorced/ Separated
1	2	3	4	5
Males	41	40	7	2
	45.6	44.4	7.8	2.2
Females	45	39	11	2
	46.4	40.2	11.3	2.1
Both sexes	86	79	18	4
	45.9	42.2	9.6	2.1

Married and unmarried

Out of 90 males, 41 are unmarried persons, the percentage being 45.6 and among the female population 45 are never married, as against 97 females. The proportions of never married, married, widowed and divorced population among the males and females are as follows :

STATEMENT II.10

Proportion of unmarried males and females

Age range (years)	Males			Females		
	Total	Never married	Percentage to total	Total	Never married	Percentage to total
1	2	3	4	5	6	7
0-19	36	36	100.0	46	43	93.5
20-29	14	5	35.7	14	1	7.1
30-44	16	–	–	24	1	4.2
45-69	18	–	–	10	–	–
70 and over	6	–	–	3	–	–
All ages	90	41	45.6	97	45	46.4

It is evident from this table that unmarried males and females outnumber the ever-married males and females. This is the consequential effect of two factors viz. broad based structure of population where people in the lower age groups are comparatively more and secondly there is no child marriage practice in the village population.

The proportion of widows viz. 11.3% seems to be rather high, when compared to the widowers which is 7.8%. This is indicative of higher mortality rate among males than females. There are 2 men as either divorced or separated, against 2 divorced or separated women. Girls are married at a very early age, as against rather a late marriage for males. For instance, more number of the married women in the age group of 15 to 29 than men shows marrying of younger ladies with older men. But on the other hand it is rather strange to note that there is not even a single male member, who is unmarried above the age of 25 and above, while there is a female each in the age group of 25-29 and 30-34 remaining as spinsters.

Widowhood

There are 11 widows, as against 7 widowers, which shows that the disparity of widowhood is rather not very high. There are variations among different age groups and different sections of the population.

STATEMENT II.11

Proportion of widowhood among males and females

Age range (years)	Males			Females		
	Total Persons	Number of widowers	Percentage to total	Total persons	Number of widowers	Percentage to total
1	2	3	4	5	6	7
0-19	36	–	–	46	–	–
20-29	14	–	–	14	–	–
30-44	16	1	6.3	24	3	12.5
45-69	18	4	22.2	10	6	60.0
70 and over	6	2	33.3	3	2	66.7
All ages	90	7	7.1	97	11	11.3

Below the age of 29, there is neither a widower nor a widow. Between the ages 30-44, there are 3 widows, as against a lone widowed male. It may be seen that in the higher age ranges, the percentage of widowhood among both the sexes steadily increases, but among women the incidence of widowhood fastly increases. In the age groups 45-69 and 70 and over, the percentage of widows are 60.0 and 66.7 respectively. Among the males of age 45-69, 22.2 per cent of them are widowers and the proportion is as high as 33.3% among the elders, who crossed the age of 70.

Divorced persons

Cases of divorce or separation are not many. Out of 40 ever married males, only 2 persons come under "Divorced or Separated" and again only 2 women out of 39 ever married females belong to this category. They include such persons also, who live apart from their spouses, deserted and those temporarily estranged from their spouses, because of marital discord. The following statement classifies the ever married persons, according to their age at first marriage.

STATEMENT II.12

Age at first marriage

Age at first marriage	Males		Females	
	Number	Percentage to total	Number	Percentage to total
1	2	3	4	5
Below 10	–	–	–	–
10-12	–	–	–	–
13-15	3	6.25	16	30.19
16-18	5	10.42	17	32.08
19-21	9	18.75	13	24.53
22-24	11	22.92	6	11.32
25-29	14	29.17	–	–
30-34	4	8.33	1	1.88
35 +	2	4.16	–	–
Total	48	100.00	53	100.00

From the statement, it may be seen that out of 101 ever married persons, there is not even a single person who married at the age below 12. This shows that child marriage is not common. Three married males are found in the age group 13-15, as against 5 in 16-18, 9 in 19-21 , 11 in 22-24 and 14 in 25-29. This shows that the age at marriage among the males has considerably advanced. Spread of education and the growth of civilisation and expanding contact with outer world are the prime reasons for the change. Among males, late marriage is found to be common and as many as 20 males out of 48 reported their age at marriage to be 25 or exceeding 25.

It may be seen that in the case of females, the age at marriage for most of them starts much earlier than that for males. The largest proportion of married females is found in the age group 16-18, while for the men the concentration lies in the age range of 25-29. There are 16 females under the age group 13-15, working out a proportion of 30.19% who entered matrimony even at ages of 13-15, which indicates the prevalence of early marriages among the females even now.

Literacy

Literacy, a virtue is dawning most of the villages slowly but steadily. The younger generation feel acutely the need for improving their talent, so as to get better employment and consider education to be a sort of magic key which opens to them the opportunities of the outside world. Comparative figures of literacy rates of the selected units for the years 1971 and 1981 are shown in the following statement :

STATEMENT II.13

Percentage of literates to total population

Sl. No.	Name of village	Percentage of literate population					
		1971			1981		
		Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8
1.	Hallimayar	223	156	67	405	271	134
		23.35	30.95	14.86	42.90	53.77	30.45
2.	Kallampalaiyam	316	220	96	404	267	137
		27.17	36.24	17.27	28.49	37.19	19.57
3.	Kodanad	821	613	208	1,380	955	425
		26.08	39.47	13.04	37.64	52.39	23.06
4.	Rural areas of Kotagiri Taluk	14,656	10,371	4,285	25,709	17,142	8,567
		35.88	49.95	21.39	46.84	62.33	31.28

The statement II.13 reveals that during 1971-81, all the villages selected for comparison have recorded an increase in literacy rate. In spite of the backwardness and poverty, Hallimayar has a fairly high level of literacy, viz. 42.90 per cent as per 1981 Census, which is only slightly lower than 46.84 per cent literacy rate for the rural areas of entire Kotagiri taluk.

The literacy level of Hallimayar village has substantially increased in comparison with the village selected, as well as the rural areas of Kotagiri taluk. It is interesting to note that Hallimayar which recorded the lowest literacy rate, among the three villages during 1971 Census has recorded the highest rate and occupies the first place in 1981, followed by Kodanad and Kallampalaiyam.

The survey data

The survey data shows that the level of literacy varies from one age group to another and this will help us to study the trend from the past years to the more recent periods. Data on literacy by sex and age group are shown in the following statement :

STATEMENT II.14

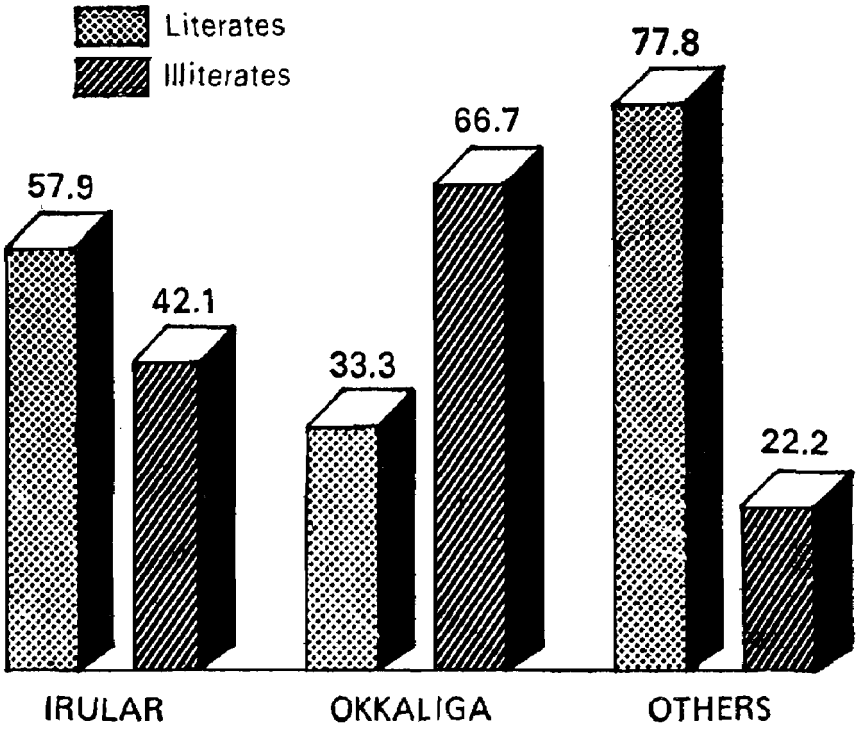
Distribution of population by age, sex and educational level

Age group	Illiterate		Literate without educational level		Primary		Middle	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
0-4	9 (100.00)	5 (100.00)	–	–	–	–	–	–
5-14	2 (11.11)	4 (12.90)	7 (38.89)	15 (48.39)	7 (38.89)	11 (35.48)	2 (11.11)	1 (3.23)
15-59	14 (26.41)	33 (60.00)	7 (13.21)	8 (14.54)	17 (32.07)	8 (14.55)	10 (18.87)	3 (5.45)
60 +	9 (90.00)	5 (83:33)	–	–	–	1 (16.67)	–	–
Total	34 (37.78)	47 (48.46)	14 (15.56)	23 (23.71)	24 (26.67)	20 (20.62)	12 (13.33)	4 (4.12)

Age group	Matriculation		Higher Secondary		Graduate		Total	
	Male	Female	Male	Female	Male	Female	Male	Female
1	10	11	12	13	14	15	16	17
0-4	–	–	–	–	–	–	9 (100.00)	5 (100.00)
5-14	–	–	–	–	–	–	18 (100.00	31 (100.00)
15-59	1 (1.89)	2 (3.64)	3 (5.66)	1 (1.82)	1 (1.89)	–	53 (100.00)	55 (100.00)
60 +	1 (10.00)	–	–	–	–	–	10 (100.00)	6 (100.00)
Total	2 (2.22)	2 (2.06)	3 (3.33)	1 (1.03)	1 (1.11)	–	90 (100.00)	97 (100.00)

Note : Figures in the brackets indicate the relative percentage.

LITERACY


Literates
Illiterates
57.9
42.1
33.3
66.7
77.8
22.2
IRULAR
OKKALIGA
OTHERS

From the trends of literacy rates for males and females of different age levels, a significant advancement in literacy level in the younger generation is noticed. However, larger number of persons in the younger age group shown as literates without educational qualification is an indication of the fact that there is a large scale dropouts especially among female children. Among elders, more particularly among the females, the literacy level is very low. The picture emerging from the current survey data raises some hope that the younger generation will be more literate and probably better educated too, than the present generation.

The general literacy level among different sections of people is worth studying. The statement given below gives an idea on the sharp variations that exist in the literacy rates among the various communities.

STATEMENT II.15

Distribution of population by sex, educational level and religion, caste/tribe/community

Religion	Illiterate		Literate without educational level		Primary		Middle	
	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9
Hinduism								
Irular (ST)	23 (32.86)	38 (50.67)	11 (15.71)	19 (25.34)	23 (32.86)	13 (17.33)	10 (14.28)	4 (5.33)
Pallan (SC)	–	1 (50.00)	–	–	–	–	–	–
Badaga	2 (66.67)	–	–	–	–	1 (100.00)	1 (33.33)	–
Okkaliga	9 (75.01)	7 (58.33)	1 (8.33)	2 (16.67)	1 (8.33)	3 (25.00)	1 (8.33)	–
Mudaliar	–	1 (25.00)	2 (100.00)	1 (25.00)	–	2 (50.00)	–	–
Christianity								
Reddiar	–	–	–	1 (33.33)	–	1 (33.33)	–	–
Total	34 (37.78)	47 (48.46)	14 (15.56)	23 (23.71)	24 (26.67)	20 (20.62)	12 (13.33)	4 (4.12)

Religion	Matriculation		Higher Secondary		Graduate		Total	
	Male	Female	Male	Female	Male	Female	Male	Female
1	10	11	12	13	14	15	16	17
Hinduism								
Irular (ST)	1 (1.43)	1 (1.33)	2 (2.86)	–	–	–	70 (100.00)	75 (100.00)
Pallan (SC)	–	1 (50.00)	–	–	1 (100.00)	–	1 (100.00)	2 (100.00)
Badaga	–	–	–	–	–	–	3 (100.00)	1 (100.00)
Okkaliga	–	–	–	–	–	–	12 (100.00)	12 (100.00)
Mudaliar	–	–	–	–	–	–	2 (100.00)	4 (100.00)
Christianity								
Reddiar	1 (50.00)	–	1 (50.00)	1 (33.33)	–	–	2 (100.00)	3 (100.00)
Total	2 (2.22)	2 (2.06)	3 (3.33)	1 (1.03)	1 (1.11)	–	90 (100.00)	97 (100.00)

Note : Figures in the brackets indicate the respective percentage.

Compared to other communities, the literacy of the Irulas is satisfactorily high and improving. Illiteracy is observed to be quite high among women of almost all the castes, except the Okkaligas. There are three males and 1 female members among the Irulas, of whom 2 have passed Higher Secondary and one in each is a Matriculate. There is a lone male graduate belonging to the Pallan Caste. In the lone Reddiar Christian household in the village, one male is a Matriculate and one in each sex have passed Higher Secondary.

Population control measures

Family Planning

The nearest family planning clinic is found in the primary health centre at Thengumarahada. Most of the people of the village are quite aware of the family planning methods and the need to control the population growth. Among the 39 households, 30 households are aware of the possibility of prevention of birth of child and various family planning measures of Government/private agencies. Of the 28 households, 12 gave information through informants, who were illiterates. The rest of the 16 informants were literates.

The number of households, which are aware of the family planning measures by different communities of the village are given in the following statement.

STATEMENT II.16

Awareness of population control measures by caste/tribe/community

Sl. No.	Caste/Tribe/ Community	Total No. of house-holds	No. of house-holds aware of familyplanning measures
1.	Irular (ST)	30	23
2.	Pallan (SC)	1	1
3.	Badaga	1	1
4.	Okkaliga	5	5
5.	Mudaliar	1	–
6.	Reddiar (Christian)	1	–

These figures show that 23 out of 30 Irula households 5 Okkaliga households besides the only household in each of the Pallan, Badaga communities known about the family planning measures outlined by Government and other welfare agencies. It is interesting to note that more than two thirds of the Irular households are aware of the possibility of prevention of child birth and other family planning welfare measures.

The following statement furnishes the castewise and sexwise number of persons adopting various types of family planning measures.

STATEMENT II.17

Sexwise practice of population control measures, welfare measures by caste/tribe/community

Sl. No.	Caste/Tribe/ Community	Number of males adopting		Number of females adopting	
		Safe period	Vasec-tomy	Safe period	Tubec-tomy
1.	Irular (ST)	11	5	–	7
2.	Pallan (SC)	–	–	–	1
3.	Badaga	2	–	–	1
4.	Okkaliga	2	–	1	2
5.	Mudaliar	–	1	–	–
6.	Reddiar (Christian)	–	1	–	–
	Total	15	7	1	11

It may be seen from above that as many as 5 males, out of 7 males who had undergone vasectomy and 7 females out of 11 females who has undergone tubectomy belong to Irula community. Besides, 11 other Irula males also adopt the safe period method, as a family planning measure. Apart from the Irula males, a Mudaliar male and a Reddiar male also have undergone vasectomy, while a Pallan woman, a Badaga woman and two of Okkaliga women also had undergone tubecto There is a lone Okkaliga female, who follows safe period method to prevent pregnancy. It noteworthy that no one either among males females has expressed or experienced any so after effect, on account of any of the family plan measures adopted by them.

Vital Statistics

Even though official records are being maintained on births and deaths, these details suffer, however, from underregistration because several births and deaths go unreported every year. Following are the vital events recorded in the village for the year 1984 and 1985.

Year	No. of births	No. of deaths
1984	12	7
1985	11	5

Diseases and treatment

The major cause of deaths as revealed by the diagnosis are due to such diseases of Jaundice, Malaria, Heart attack, Complication in delivery, T.B., Diarrhoea, etc. The treatment reported to these diseases are mainly allopathy and to a limited extent homeopathy, while no proper medical attention is given in a few cases.

As compared to 1961, even though no substantial improvement is observed so far as sanitation and hygienic conditions of the village is concerned, yet the health of the people has considerably improved. Thanks to the eradication programme the place is now free from malaria and people are also protected from small-pox by vaccination. The only other disease which often trouble the villagers is dysentry/diarrhoea, because they drink unprotected water from streams.

Causes of Mortality

The following statement furnishes the number of deaths reported during the last ten years, the cause of deaths by diagnosis and the mode of treatment given :

STATEMENT II.18

Number of deaths reported during the last ten years by diseases and nature of treatment given

Due to Malaria	Due to Jaundice	Due to Blood Pressure	Due to Heart attack	Due to complication in delivery	Due to accidents	Due to diarrhoea	
A	A	N	N	H	A	N	H
1	2	3	4	5	6	7	8
1	1	2	1	1	1	1	1

Due to Tuberculosis	Due to Anemea	Due to Paralysis	Due to other fever etc.
A	A	A	N
9	10	11	12
1	1	1	6

A = Allopathy H = Homeopathy N = No medical attention

Not

It may be seen from the statement II.18 that 18 deaths have taken place in the village during the last ten years. Of these, 16 were males and 2 were females. The major causes of these deaths as revealed by the diagnosis are Malaria, Jaundice, Blood Pressure, Heart Attack, complication in delivery, Accidents Tuberculosis etc. The treatment resorted to these diseases are Allopathy in 6 cases and to a limited extent homeopathy, while no proper medical attention has been given in the remaining ten cases. Proper modern allopathic medical facilities are not available in the village. Negligence on the part of the villagers towards hospital treatment in the far away district headquarters may be cited for many unwanted deaths among the villagers.

Maternal mortality

An enquiry was made with a special intent to note the maternal deaths among the villagers. The paucity of medical care available in the village and especially the absence of pre-natal and post-natal care for women made us enquire into this aspect with a special insistance. Table No. II.19 gives the details of incidence of death among females.

STATEMENT II.19

Manner of disposal of dead body and period of mourning as related to age, cause of death of the deceased (female) classified by religion and caste/tribe/community of head of the household

Religion and caste/tribe community of the head of the household	Manner of disposal	Number where deceased was aged		Remarks
		Below 3 years and died of	15-59 years	
		Cause – 1	Cause – 1	
		Jaundice	Complication in delivery*	
1	2	3	4	5
Irular	Buried	1	1	

Note : Period of mourning for these two causes is THREE DAYS.

Only a single case of maternal death has been reported during the decade among the sample populace. The victim belongs to Irula community. The other case of female mortality reported is due to jaundice. The treatment taken is reported to be allopathic. It is to be admitted that the villagers make visit to the hospital only when the death knell is struck. In both the cases burial is reported as the mode of disposal of dead.

Medical facilities

For small ailments they have their own local remedies. But they are losing faith in these and therefore now-a-days, they go to Thengumarahada to get allopathic treatment even for minor ailments. There is a clinic at Thengumarahada where a compounder dispenses standard medicines for common type of diseases. Their nearest hospital is at Bhavanisagar, where they go very rarely, because of the distance.

Hygiene

The village people generally keep the inside of their houses clean. They also keep the environment neat by sweeping the floor periodically. They collect the rubbish and transport them to the fields as manure. They use the adjoining forest to answer the calls of nature and so they are able to keep the village in a fairly sanitary condition. But in the village site a few cattle sheds are located in the midst of their living houses. These huts are kept very unclean and prove to be breeding places for mosquitoes. There is a drinking water well, sunk by the Government close to the village site. Most of them use well water for drinking and other purposes. There is a village panchayat here, which

has only become active recently, to look after the village sanitation.

Migration

Migration is an important demographic variable in determining the population of an area. The study of migration covers two aspects viz. in-migration and out-migration. The survey of 39 households in the village shows that heads of 16 households were born outside the village. Of these, heads of 6 households were born within the district and heads of 10 households in other districts. Distribution of households by migration status and place of birth of head of household is shown in the following statement :

STATEMENT II.20

Distribution of households by migration status and place of birth of head of household

Migration status and place of birth of head of household			No. of households
1			2
A. Non-migrant (born in the same Village)			23
B. Migrant			
I.	Born outside the village in the same taluk		
		Rural	6
		Urban	–
II.	Born in the same district		–
III.	Born in other district of the State		
		Rural	10
		Urban	–
IV.	Born in other States/U.Ts.		–
V.	Born in other country		–
	Total		39

Considering the concept of "last residence", the number of households who have migrated to the village is 23. Distribution of households by migration status based on the last residence of head of household is given in the statement II.21.

STATEMENT II.21

Distribution of households by migration status and last residence of head of household

Migration status and place of last residence of head of household			No. of households
1			2
A. Non-migrant (Born in the village and those who did not have any place of last residence)			23
B. Migrant			
I.	Last residence outside the village but in the same taluk		
		Rural	6
		Urban	–
II.	Other taluks of the district		–
III.	Other districts of the State		
	Coimbatore	Rural	8
		Urban	–
	Salem	Rural	1
		Urban	–
	Tiruchchirappalli	Rural	1
		Urban	–
IV.	Other States/U.Ts.		–
V.	Other country		–
VI.	Unspecified		–
	Total		39

Six of the 16 migrants had their last residence in the same taluk i.e. Kotagiri taluk and 10 others in the four neighbouring districts within the State. None of the migrants had their last residence in any other State/Union Territory or any other country.

Of the 16 heads of households who are migrants, 4 have migrated long back and have been residing in Hallimayar for more than 20 years; 6 have migrated between 11 to 20 years ago and 4 between 6 to 10 years and only 2 households have

moved into the village in the recent past i.e. within five years.

So far as out-migration is concerned, there were 7 members staying outside the village and maintaining link with the village because their family members have stayed back in the village itself. Of these, one owns agricultural land, 3 are agricultural labourers, 2 are clerical and related workers and one is a temple poosari. The details are shown in the statement given below :

STATEMENT II.22

Particulars of close relations staying outside the village by relation to head of the household

Relations staying outside	Son	Father
1	2	3
Same district	6	1
Other districts	–	–
Other taluks	–	–
Other country	–	–
Place not known	–	–

CHAPTER – III

ECONOMY

The main frame of this study is to measure the development this inaccessible village has made during the past decades despite the limitations the village has due to its location, social and economic traits and other handicaps internal and external to its socio-economic structures. This chapter deals in length the vistas of its economic structure, issues pertinant to its growth or downfall and its impacts on the life of the villagers on the whole. Agriculture continues to be the main stay of the village economy, as it was during the previous study in 1961. Industry or craft of any kind conspicuously absent and as such the main brunt of burden is borne by only agriculture. The 1981 Census has returned more than 87 per cent of workers depending on agriculture, as compared to 91 per cent in 1971. Other workers constitute as low as about 13 per cent of the total working force. Not many changes or great improvements have occurred but for only a few changes in the field of agriculture, which have brought in some improvement in the village economy. Investment of labour on agriculture alone is still looked upon as the remunerative occupation, the other source of income besides agriculture being the collection of minor products of forest. The villager supplements his living by collecting and selling forest minor products, an avocation that has its tribal tint in its pursuit.

Land use pattern

Agriculture as its prime base, needs a study of land use pattern as its first step. Land prima facie is the main item in the investment schedule of agriculture. Here again one has to comprehend the nature of agriculture in a hilly terrain with certain amount of reservations in comparison to the land use pattern on the plains. Lands for agriculture in hilly terrains are patches of erstwhile clearing of forests where cultivation has its own shortcomings. Paucity of irrigation, low investments on improvements, low input of manure and non-deployment of improved equipments are some of the vital characteristic that label the parcels of hilly lands in villages like Hallimayar. The reader could understand the economy of the village well with preconceived limitations.

The land use pattern of Hallimayar and those of its adjoining neighbouring villages of Kallampalaiyam and Kodanad can be seen from the following statement :

STATEMENT III.1

Land use pattern of Hallimayar and of some neighbouring villages - A comparison

Sl. No.	Name of the village	Cultivable area (in hectares) Irrigated by source	Un-irrigated	Cultivable waste	Area not available for cultivation	Total area	Land under cultivation per 100 persons
1	2	3	4	5	6	7	8
1.	Hallimayar	WE 3.00 (7.80) GC 9.00 (23.41) T 12.00 (31.21)	2.00 (5.20)	16.00 (41.61)	8.45 (21.98)	38.45 (100.00)	1.48
2.	Kallampalaiyam	GC 11.00 (46.99)	12.41 (53.01)	–	–	23.41 (100.00)	1.65
3.	Kodanad	WE 10.00 (0.61)	1,128.00 (68.88)	381.00 (23.26)	118.65 (7.25)	1,637.65 (100.00)	31.04

Note : 1. Figures in bracket indicate the relative percentage.
2. GC – represents Government canal
3. WE – represents Well (with electricity)
4. T – represents Total



Time has taken the erstwhile hunters and gatherers to cultivation—Note the transistor in the lady's hand-a wind of change

In Hallimayar the total land man ratio is 4.07 hectares whereas the same for land under cultivation alone is only 1.48 hectares. The neighbourhood village Kodanad has a total land man ratio of as high as 44.67 hectares and that for land under cultivation alone is 31.04 hectares. In Kallampalaiyam however these two ratio's are more or less the same.

Little more than 36 per cent of the total area in Hallimayar was under cultivation. In Kallampalaiyam the entire area (100 per cent) of land was under cultivation, 41.61 per cent of the total area was cultivable waste land in Hallimayar village, while it was only 23.26 per cent in Kodanad. There is no forest land in the interior of the village limit.

Kallampalaiyam has the highest percentage of irrigated land followed by Hallimayar which however covers about 85 per cent of the cultivable area under irrigation. Many villages in the state benefited by the irrigation policy of the state by which small canals are laid through agriculture lands to stream line the dispensing of water for irrigation. The village Hallimayar and its neighbourhood villages have also such of the facility of canals laid through agriculture lands. For Hallimayar, both the Government canal and also well with electricity form the main sources of irrigation, whereas it is only Government canal for Kallampalaiyam village and only well with electricity for Kodanad. In this regard by and large Hallimayar enjoys comparatively a better position than the neighbouring villages. Besides, it is noteworthy that more and more lands are brought under cultivation. For instance as per 1981 Census there were only 14 hectares under cultivation. But during the survey in 1987 it was observed that 16.98 hectares of land is under cultivation. The land utilisation statistics for the village as available from the village administrative records of Adangal given below indicates that as much as 24.245 hectares of out of 38.455 hectares are available for cultivation. This indicates that nearly 1/3 of the cultivable land is lying fallow :

Land utilisation in the village

Type of land	Total extent (in hectares)
Lands for cultivation purpose	24.245
"Natham" lands for house-site purpose	1.420
"Poramboke" lands for Road, Foot path	0.200
Lands for burial ground	0.080
Waste lands (unassessed)	12.510
	38.455

The extent of land available for the village people including cultivable lands in Hallimayar is barely about 38.5 hectares. However, since the village is surrounded by forests which helps them for grazing their cattle, collection of minor forest produces etc. they live without any feeling of congestion within the revenue village.

Agriculture

Agriculture is the main stay of the villagers. It is the predominant source of income and employment. Yet it continues in its archive way. Many farmers are still behind the wooden ploughs drawn up by bulls. The only improvement in agriculture is the use of a tractor used in the village on hire basis by a single christian household. He is an enterprising farmer migrated from plains. He is a non-tribal holding a major portion of the tribals on lease basis. It was also observed during the present survey that the cultivators are using improved variety of seeds nd manures besides the use of chemical fertilisers. Few use improved agricultural tools and implements. The farmers are now aware of all these modern modes of agriculture, thanks to the media like radio, paper and their contact with resourceful farmers from nearby villages. Another noted change is the shifting from the cultivation of food crops to cash crops like groundnut. Yet agriculture in the village is in its low key, due to

scanty rainfall. Most of the farmers depend upon electrically operated, well irrigation. Our survey team has found out that agriculture in Hallimayar has still its many fronts unexplored and the state sponsored schemes like Integrated Rural Development Programme adoptation by public sectors and the intensive drive through the community project have not touched the fringe of the village limit. Yet few enterprising farmers who are the members of the Thengumarahada Co-operative Society have enjoyed the smack of these scheme a little way.

Agricultural tools and implements

During our previous survey the farmers in Hallimayar have reported to have used only conventional country tools. Now the age old indigenous and conventional tools and implements used in agriculture in the village are now slowly being replaced by new types, mostly similar to the ones used in Thengumarahada village. Thengumarahada village uses developed tools. Developing Hallimayar depends on it for most of its necessities. Formerly an ordinary wooden type of "Kalappai" (plough) with an iron pointer was used for ploughing the lands. Now iron ploughs are being increasingly used. Draught cattle still retains its singular position as the sole source of power for tracting purpose. "Parambupalagai", an implement for levelling the puddled land is still in use, pulled by bullocks. Modern and improved type of spades known as "Manvetti" are only used now, replacing the old types for earth work and for forming bund. A small size hoe known as "Kalaikkothi" is used for weeding operations in the garden lands. Besides, "Aruval" a serrated knife is used for harvesting the crops while "Koduval" and "Kodali" for cutting and splitting fire wood are even now in use. Mechanised power, viz., Tractor hired from the Thengumarahada society is used by few enterprising farmers like the Christian household. The statement below furnishes the various tools and implements used in agriculture by the households of the different communities of the village.

STATEMENT III.2

Tools and implements used in agriculture by the households of different communities

Communities	Total No. of house-holds	No. of house-holds owning land	Number of households using tools				
			Kalappai	Manvetti	Crowbar	Kalaikkothi	Tractor
1	2	3	4	5	6	7	8
Irular (ST)	30	14	6	16	–	12	–
Pallan (SC)	1	–	–	–	–	–	–
Badaga (ST)	1	–	–	–	–	–	–
Okkaliga	5	2	4	4	1	–	–
Mudaliar	1	–	1	1	–	–	–
Reddiar (Christian)	1	1	1	1	1	–	1



Improvised implements used by cattle tenders and food gatherers

The statement above enlists only "Kalappai" and "Manvetti" the age old implements that are found mostly used in agricultural operations by every land owning households. Only a lone Christian household uses tractor. The "Kalaikkothi" is used only by the Irula households for weeding operations of the garden lands. Even the wooden plough is not found possessed by every land owning household. During agricultural operations these are availed on 'exchange' or 'hire' basis.

Size of holdings by number of households

The village is not affected by the land tenure acts and tenancy reforms, since none of the land owners in the village comes under land ceiling legislations. Rather small holdings are the order of Hallimayar's agrarian feature. Except a single household which has 3 to 4 hectares of land, all other households operate only smaller holdings, i.e., less than 2 hectares. Size of holdings by number of households are given in the statement below :

STATEMENT III.3

Size of holdings by number of households

Size of holdings (in hectares)	Number of households	Total land (in hectares)
1	2	3
Nil	22	–
Below 0.50	4	1.28
0.50 - 0.99	6	4.20
1.00 - 1.99	6	8.30
2.00 - 2.99	–	–
3.00 - 3.99	1	3.20
Total	39	16.98

It is clear from the above statement that even medium sized holdings exceeding 5 hectares are a nullity. More than 95 per cent of the holdings have area less than 2 hectares. This still narrows down to 80 per cent having only less than one hectare. This very small size of the holdings is one of the basic reasons for uneconomic agriculture in Hallimayar.

Distribution of holdings among the households by size and ethnic groups are furnished in the following statement :

STATEMENT III.4

Distribution of holdings by size and ethnic group

Size group of holdings (in hectares)	Total No. of house-holds having land	Total land posse-ssed by the house-holds	Distribution of households by Religion/Caste/Community		
			Hinduism		Christianity
			Irular (ST)	Okkaliga	Reddiar
1	2	3	4	5	6
Below 0.50	4	1.28	4	–	–
0.50 - 0.99	6	4.20	6	–	–
1.00 - 1.99	6	8.30	4	2	–
2.00 - 2.99	–	–	–	–	–
3.00 - 3.99	1	3.20	–	–	1
Total	17	16.98	14	2	1

The statement furnishes a detailed account of land in possession by different ethnic groups in the village. Large land owners, as stated earlier are far and few between. 14 Irula households, out of 30 are proud owners of small pockets of land. All their lands are within the extent of 2 hectares. The only Christian household owns land upto an extent of 4 hectares. Thus, in general, except this lone Christian household, other farmer households do not have any economic holding.

The prosperity of the various communities in the village can be adjudged from the figures of the land possession, furnished in the statement given below:

STATEMENT III.5

Distribution of households by nature of right over land classified by religion and caste/tribe/community

Religion and Caste/Tribe/ Community	No. of households having land		Land owned		Land leased in	
	No. of households	Hectares	No. of households	Hectares	No. of households	Hectares
1	2	3	4	5	6	7
Hinduism						
Irular (ST)	14	10.58	10	5.58	–	–
Okkaliga	2	3.20	2	3.20	1	0.80
Mudaliar	–	–	–	–	1	0.80
Christianity						
Reddiar	1	3.20	1	3.20	–	–
Total	17	16.98	13	11.98	2	1.60

A noteworthy feature of agriculture in this village is that nearly half of the households of the village possess land. Out of 39 households, 22 are landless. Of the 17 households possessing land, 13 households are owner cultivators and 2 households do cultivation as tenant-cum-owner cultivators. Possession of land is almost a dire necessity here, since the village has no other means of eking out its living, apart from agricultural labour which is not much remunerative. Besides these, the village has no scope for other occupations. The agricultural lands in the village are mostly situated nearer to the residence of the farmers, within a radius of about only 1 to 2 kilometres.

Crop production, consumption and marketing

In Hallimayar, paddy is the chief crop grown by almost all the cultivating households. In addition, the groundnut, cumbu, chillies, turmeric, lime and silk cotton are also cultivated. The cultivating households consume a portion of the produce of their land and the remaining portion is brought to the market for sale. The details of production and consumption of crops by the cultivating households are shown in the subjoined statement :

STATEMENT III.6

Crop production, consumption and marketing classified by religion and caste/tribe/community

Religion and Caste/Tribe/ Community	Total No. of house-holds	Number of households having agri-cultural or horticultu-ral land	Crops culti-vated	No. of house-holds	Yield per cul-tivating house-hold (in bags)	Consump-tion per cultivating household (in bags)	Marketing per cultiva-ting house-hold (in bags)
1	2	3	4	5	6	7	8
Hinduism							
Irular (S.T.)	30	14	Paddy	8	22.5	17.5	5.0
			Groundnut	7	7.2	5.1	2.1
			Cumbu	2	1.0	1.0	—
			Chillies	1	15.0	—	15.0
Okkaliga	5	2	Paddy	1	60.0	30.0	30.0
			Groundnut	2	22.5	10.0	12.5
			Chillies	1	22.0	11.0	11.0
			Turmeric	1	8.0	2.0	6.0
Mudaliar	1	—	Paddy	1	25.0	10.0	15.0
			Groundnut	1	20.0	10.0	10.0
Christianity							
Reddiar	1	1	Paddy	1	175.0	25.0	150.0
			Groundnut	1	250.0	10.0	240.0
			Chillies	1	15.0	—	15.0
			Lime	1	5000 Nos.	—	5000 Nos.
			Silkcotton	1	Rs. 3000/-	—	Rs. 3000/-

The statement reveals that paddy is the chief crop grown in the village for consumption by the households as well as for sale. Among the other crops grown viz. groundnut, cumbu, chillies, turmeric, lime and silk cotton all the remaining crops are partly consumed by the household and the remaining is kept for sale. During the year 1986, about 21,188 kgs. of paddy were grown, of which 6,188 kgs. were consumed by the cultivating households and the remaining 15,000 kgs. were brought to the market for sale. About 300 bags of groundnut was grown, of which as much as 265 bags were sold and the remaining 35 were kept for domestic consumption. Besides these, as much as 52 bags of chillies were also grown, of which 41 bags were sold and 11 bags were consumed. While most of the crops produced are partly consumed by the cultivating households and the other part being sold, the Irulas whose favourite diet is cumbu, cultivate cumbu exclusively for their consumption only. About 3,000 limes grown during this year by the lone Christian household, the only affluent agriculturist in the village, who commands considerable influence among the other agriculturists were also sold.

The marketable surplus of the crops produced in Hallimayar is not very much. Only small quantity

of paddy, groundnut, chillies and turmeric were being sold, besides a little quantity of lime and silk cotton. A few private merchants from Satyamangalam or Mettupalaiyam purchases them and the sale prices of them are naturally very much lower than what it would otherwise fetch in Satyamangalam or Mettupalaiyam. The Hallimayar people do not venture to take their produce themselves to Satyamangalam or Mettupalaiyam for the reason that it requires heavy cost of transportation from Hallimayar to these places, after getting them ferried at Thengumarahada. Since the daily requirement of the villagers are not much, they normally purchase them from the co-operative stores run by the Then- gumarahada Farming Society at Thengumarahada.

Agricultural labour

As already seen, the main occupation of nearly half of the households of the village is agricultural labour, which is mostly provided by Irulas, Okkaligas, Pandithar, Mudaliar and Badaga. Only during the harvest season, in order to meet the heavy demand, a few agricultural labourers from Thengumarahada are brought. Generally payments in cash and kind are made for the agricultural labourers. Half the wages are paid in cash and half by way of paddy for the harvesting operations. Formerly, the Irula men and women were considered as less efficient in doing agricultural labour than others and their services were utilised only for such types of work as to keep a watch on the crops during the night time, and watering the fields for which their services were indispensable. But now-a-days, the Irulas have become good agricultural labourers too, as they have since learnt the various operations of agricultural labour.

Co-operation in agricultural operations among households

Co-operation among the village communities in various agricultural operations is an important and binding factor and it is very common in Hallimayar. Bullocks, seeds and other agricultural implements are freely lent among the households of different communities and sometimes two households even combinedly perform agricultural operations, completing the work of one household and then taking the work of the other. This type of co-operation work is adopted to reduce the cost of cultivation, as well as to save time.

Division of labour

Division of labour in villages are normally governed by such factors as castes, sex, age, social status etc. In Hallimayar, children below the age of 14 years generally do not participate in any of the agricultural operations. Family maintenance generally falls on the shoulders of young persons between the age group of 20 to 40 years, while the elders above them supervise the work, giving technical guidance in various agricultural operations. Ploughing is done invariably by the farmer himself in addition to looking after the other farm management activities. It is he, who supervises the weeding and harvesting operations, purchases manures and seeds and disburses wages to agricultural labourers. Women at home render helping hand in sowing, weeding, transplantation and harvesting operations. Hired labourers are engaged very rarely, only during the harvest season in order to meet the heavy demand. Persons belonging to the erstwhile high castes and of high social status do not send their womenfold for agricultural operations. Women belonging to Scheduled Castes normally work in fields as agricultural labourers.

Agricultural practices

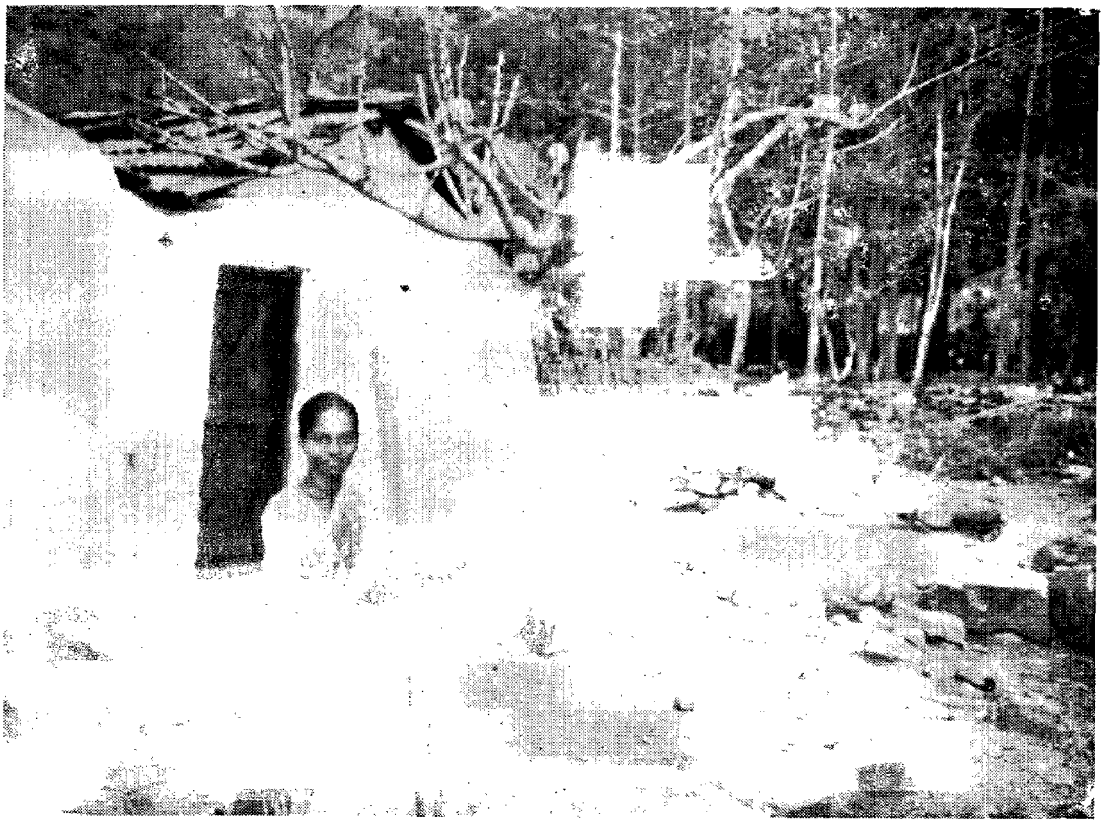
As Hallimayar is essentially an agricultural village, people who depend upon agriculture withstand the full economic thrust. Among the village farmers, some are owner cultivators, some tenant cultivators and the remaining majority are agricultural labourers. Agricultural operations are carried on only through manual labour, as mechanisation has not taken any inroads into farm labour. The wage rate paid is not very encouraging. Wages paid for the agricultural labourers are mostly in cash during the sowing season, i.e., for preparing the field, sowing, weeding etc., while for the harvesting operations only half the wages are paid as cash and the other half as paddy. The daily wages paid for a male and a female to different types of agricultural labour are as follows :



An Irula cutting firewood—In olden days they were hunters



A group of Irula women vinnowing rice by singing their folk songs of their life, love and culture



An Irula women hulling the paddy a sign of settled life. No more are they forest produce gatherers

	Nature of agricultural operations	Wage per day (in Rs.) Per male	Per female
1.	Ploughing	3	2.25
2.	Sowing and Transplantation	7	4.50
3.	Weeding	5	3.75

As already stated, for harvesting operations only half the wages are paid as cash and the rest as paddy. Generally ploughing and sowing are done by agricultural labourers and for transplanting and weeding, women are employed. It is felt that the labour force available in this village is sufficient for all types of agricultural operations. As the households do not possess bigger holdings, they do not find the necessity of employing attached labourers throughout the year and as such bonded labour, an extremity of the attached agricultural labour is not found in this village.

Three major types of cultivation are practised in this village viz. paddy cultivation and garden land cultivation in which dry crops are occasionally raised by irrigating them with the help of the water of the jungle stream and kumri lands cultivation which depends mostly on rain.

Under paddy lands, about 20 hectares of lands are cultivated with the help of water in the jungle stream, which is cross bounded with a check dam and water is diverted through a small channel to irrigate the lands. No scarcity of water is felt, as there is sufficient water in the stream. The first crop is raised during June to December and the second crop from March to June. Improved seeds are used both for the long and short term crops raised, which are collected by the Irulas from the Thengumarahada Farming Society, besides chemical manures, chemical mixture etc. In the garden lands such crops as silk cotton, cholam, cumbu, chillies, pumpkin, lime etc. are raised. The cultivation practices of the garden land crops are very akin to the ones followed in the plains of Gobichettipalayam taluk. Two crops are raised and the rotation of crops followed is to raise a millet crop, followed by a commercial crop like silk cotton or chillies. Kumri lands are cleared patches within the shrubby bushes, which are not manured. Ragi mixed with pulses and castor are sown in July or August and harvest takes place in November.

Collection of forest minor produces

During the agricultural off season, after the harvest of the crops, collection of forest minor products such as soap nut, tamarind, gall nut, Poochai, honey etc. used to be undertaken by the male members, among the Irulas. They have developed a liking in this rather risky job from ancient times. The forest department leases out the forest products. Usually private contractors from Mettupalaiyam and Satyamangalam takes the lease in auction. They employ the Irulas for collection of forest produce and pay them on an out-turn basis. The Irulas had to be content with whatever little they get, as the bulk of the produce is invariably taken away by the private contractors. The Irulas who sell their share normally get very less amount. The Irula women generally do not go for the collection of forest minor produces because of the risk involved in it. Honey gathering is done by only Sholagas employed by the contractor.

Livestock

Livestock forms one of the major economic resources of a village and bullocks have been the only source of power in agricultural operations in the village for generations. Naturally, these bullocks were treated almost equal to members of the household and the owners have great sentimental attachment for them. The possession of livestock in Hallimayar village by the households during 1961 and 1981 have been presented in the statement given below :

STATEMENT III-7

No. of households possessing livestock

Types of livestock	Years			
	1963		1986	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.
1	2	3	4	5
1. Milch cattle	13	23	8	54
2. Draught Bullock	21	131	10	63
3. Sheep	10	75	12	109
4. Fowl	11	47	18	62
5. Dog	–	–	2	4

The grade of the cattle owned by the village people is poor, as they do not belong to any identifiable breed and are kept for dung and milk. The milch cattle include cows, buffaloes, and she goats and their milking capacity is poor. For their food, they are set free in the morning to graze, in and around the village and are driven back home in the evening. They are rarely used even for ploughing purposes. Draught bullocks are solely used for ploughing purposes. Since there is no scarcity of pasture either in the village or in the forest around, the villagers do not feel any burden in their rearing. When compared to 1961 survey, the cattle population of Hallimayar has dwindled. As against 13 households owning milch cattle, only 8 are now in possession of milch cattle. They are only ordinary local breed and the average yield of milk per day, both for cow and buffalo is about 3 litres each. Draught bullocks were owned by as many as 21 households during 1961, whereas only 10 households are owning them at present. The ownership of the sheep found in the village has increased slightly from 10 households during 1961 to 12 by now, belonging to Irula and Okkaliga communities. The villagers also breed poultry at their houses which has shown a marked increase from 11 households in 1961 to 18 in 1981. It is interesting to note that 2 households are keeping dogs of good breed which was not found during 1961.

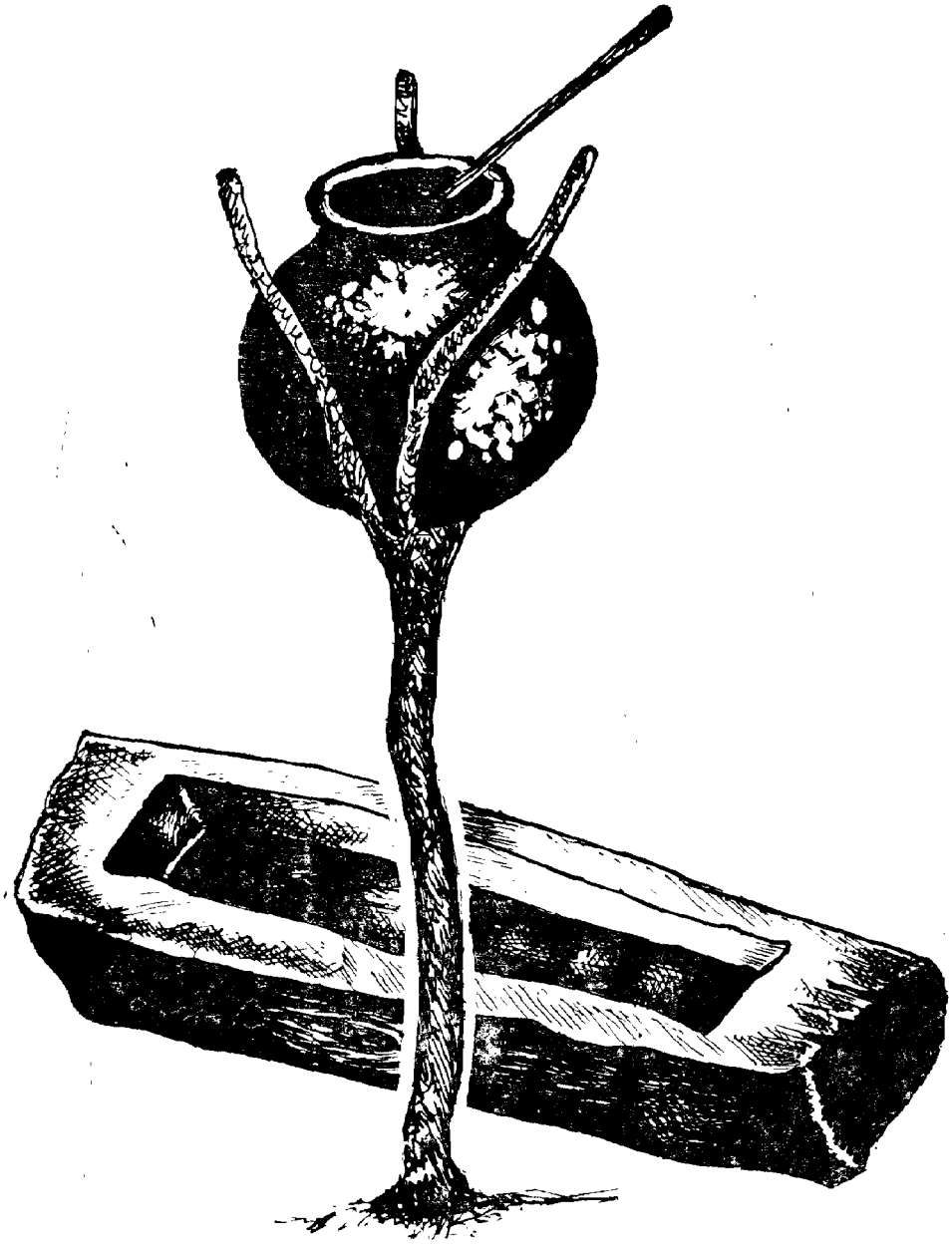
Source of finance

The overall position of the village economy appears to be satisfactory. Still a sizeable section of the population live only on subsistence level. They need credit not only to make investments in agriculture but also to fulfil certain social obligations like marriages and to meet their day to day requirements during drought conditions. A few Okkaligas and Badagas of Thengumarahada are advancing money or grains to the village people, of course, at a very exhorbitant rate of interest and still the village people are tempted to go in for such loans. There is no co-operative credit society of any type functioning in Hallimayar. A few of the Irulars and a Reddiar are members of Thengumarahada Credit Co-operative Society which is a source of finance, which advances loans at a cheaper rate of interest especially for the rearing of goats. Due to ignorance of the petty Irula farmers and the procedure to obtain loans being cumbersome and the inordinate delay in disbursing loans, more people have not enrolled themselves as members in the society. The economic condition of the villagers cannot improve unless there are proper facilities for getting loans on a liberal terms and at moderate rates of interest.

Due to the absence of such financing agencies for the villagers as Co-operative Society,



Cattle rearing is a subsidiary occupation of Irulas



Wooden trough used for animal feeding

Land Mortgage Bank etc. the structure of the rural credit mostly continues to be in the hands of the private people. In the absence of selfless public workers, the financing agencies are still miles and years away, so far as the average villager is concerned.

Employment depth and unemployment depth

Statements III.8 and III.9 indicate the employment depth and unemployment depth in Hallimayar, as revealed by the resurvey conducted.

It may be seen from the statement on employment depth that in each household, there is at least one worker. In other words, there are no households without a worker. The maximum number of workers, viz., 6 are found in two households, while the minimum, that is a single worker at least is found in 4 households. 18 households have two workers each, 3 workers in as many as 9 households, 4 in 3 households and 5 in 3 other households. In more than half of the number of households of the village, i.e., 24 there are 4 to 6 persons in each. These 24 households have 80 adults in all, out of a total of 124 adults in the village. In terms of actual numbers, 10 households having the minimum size of 1 to 3 persons account for 19 adults, while 5 households in the maximum size of 7-10 persons account for 25 adults.

The statement on unemployment depth shows that there are 5 households where there no non-workers at all with 1 to 3 persons with a total of 7 adults. 10 households of the village have one non-worker each. The maximum number of non-workers, i.e., 4 are found in 6 households, of which 3 have 4 to 6 persons and 3 others with 7 to 10 persons. 7 households have 2 non-workers each, while in 11 households, 3 non-workers are found in each household and in 6 more households, 4 non-workers are found in each. The total non-workers in the village account for 81 persons.

STATEMENT III.8

Distribution of households classified by employment depth (i.e. number of workers in the household)

Number of workers in the household	Number of households by size and number of adults having number of workers noted in Col. 1			
	All households	1-3	4-6	7-10
1	2	3	4	5
Nil	–	–	–	–
1	4	4(6)	1(2)	–
2	18	5(10)	12(34)	–
3	9	1(3)	7(23)	1(3)
4	3	–	2(10)	1(4)
5	3	–	2(11)	1(5)
6	2	–	–	2(13)
Total	39	10 (19)	24 (80)	5(25)

Note : Figures within paranthesis relate to number of adult members in the respective household.

Workers by sex and age-groups

Workers by broad age-groups and sex in the village are shown in the following statement :

STATEMENT III.9

Workers by broad age-groups and sex

Age group	Males	Females	Persons	Percentage to total population
1	2	3	4	5
0-14	1	1	2	1.89
15-59	52	45	97	91.51
60 +	6	1	7	6.60
Total	59	47	106	100.00

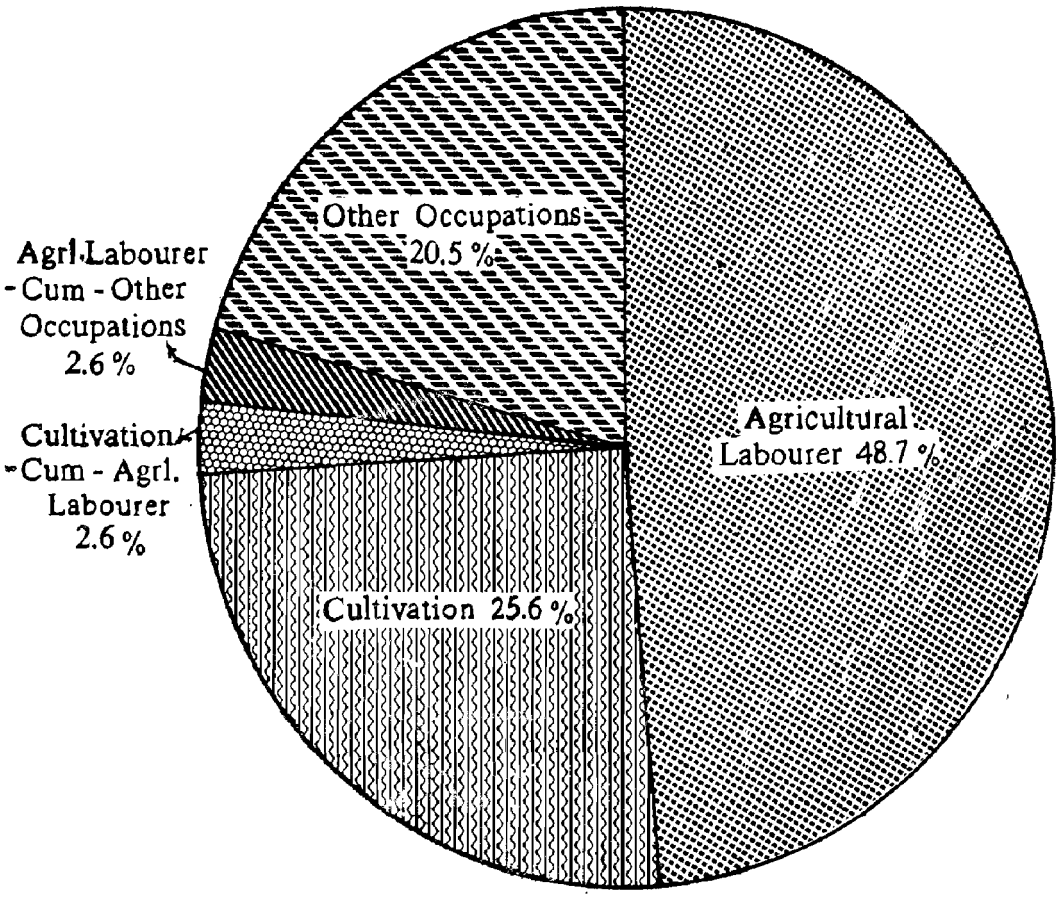
It may be seen from above that more than 91 per cent of the working force are in the age-group 15-59. Among the youngsters below 15 years of age, the proportion is as low as 1.89 per cent with just one person in each sex. In the age group 0-14 the proportion of male and female students is high with 14 male and 23 female students, which shows that the importance of education has dawned on the villagers and the economic necessity for the young ones to spoil their tender hands for the sake of economic stability is not found very much now. It is welcoming and heartening to note that even the Irula children have now started realising the importance of education. The workers in 1961 and 1981 according to the industrial categories are tabulated and is given below :

STATEMENT III.10

Workers by industrial category (1961-1981)

Sl. No.	Industrial category	1961 Survey				1981 Survey			
		Male	Female	Total	Percentage to total workers	Male	Female	Total	Percentage to total workers
1	2	3	4	5	6	7	8	9	10
I	Cultivators	25	11	36	35.64	18	15	33	31.13
II	Agricultural Labourers	27	33	60	59.41	29	31	60	56.60
III	Livestock, Forestry, Fishing, Hunting, Plantations, Orchards and Allied Activities								
IV	Mining and Quarrying								
V	Manufacturing, Processing, Servicing and Repairs in								
	a) Household Industry	–	–	–	–	–	–	–	–
	b) Other than Household Industry								
VI	Constructions								
VII	Trade and Commerce								
VIII	Transport, Storage and Communications								
IX	Other Services	5	–	5	4.95	12	1	13	12.27
	Total	57	44	101	100.00	59	47	106	100.00

HOUSEHOLD OCCUPATION



The statement III.10 reveals that no major change has taken place in the industrial category of workers, as agriculture continues to dominate the village economy. Though agriculture dominates the economy, the proportion of both cultivators and agricultural labourers has slightly declined between 1961 and 1981 from 35.64 to 31.13 per cent and 59.41 per cent to 56.60 per cent respectively, whereas the proportion of workers doing other services has shown a marked increase from 4.95 per cent to 12.27 per cent during the same period. This shows that the village Hallimayar predominantly occupied by Irulas, whose main occupation was cultivation and agricultural labour due to the impact of education have slowly started seeking modern employment, which is a recent trend noticed in the development of their economical status.

Caste and occupation

The following statement gives an idea about the types of occupation followed by the different communities in the village recorded during 1961 survey and 1981 restudy.

STATEMENT III.11

Occupational classification of households as per 1981 survey

Community	No. of house-holds	Cultivation only	Agricultural labourer only	Cultivation and Agricultural labour	Other Services	Agricultural labour & other services
1	2	3	4	5	6	7
Irular (S.T.)	30	6	16	1	6	1
Pallan (S.C.)	1	–	–	–	1	–
Badaga	1	–	–	–	1	–
Okkaliga	5	2	3	–	–	–
Mudaliar	1	1	–	–	–	–
Reddiar (Christian)	1	1	–	–	–	–
Total	39	10	19	1	8	1

STATEMENT III.12

Occupational classification of households as per 1961 survey

Community	No. of house-holds	Cultivation only	Cultivation and Agricultural labour	Agricultural labourer only	Other Services	Agricultural labour and other services
1	2	3	4	5	6	7
Irular (S.T.)	29	13	5	10	–	1
Okkaliga (S.C.)	7	–	–	5	–	2
Pandithar	2	–	–	1	–	1
Mudaliar	1	–	–	1	–	–
Nair	1	–	–	–	1	–
Badaga	2	–	1	–	–	1
Reddiar	1	1	–	–	–	–
Sholagar	1	–	–	1	–	–
Total	44	14	6	18	1	5

From the above statement of the occupational pattern of the households in Hallimayar, it is clearly seen that the economy of the village rests purely on agriculture all the more now, as was the case during 1961. As many as 19 households depend solely on agricultural labour and 10 other households are engaged in cultivation only for their livelihood. One household combines cultivation with agricultural labour, while an another head of a household is a village official besides doing agricultural work. 8 out of 39 households, viz., 2 teachers, 2 cooks of the residential school, 2 milkmen, a class IV and a poosari are the ones, who are engaged in the non-agricultural sector. Among the 21 out of 39 households of the village engaged in agricultural labour, pursuing it solely or combining it with cultivation, as many as 18 households belong to Irulas. Among the Non-Irulars, 2 Okkaliga households, a Mudaliar and a Christian (Reddiar) household are cultivators, while 3 other Okkaliga households are purely agricultural labourers. Besides, out of 2 teachers one is a Badaga and the other, a Pallan.

It may be noted that occupational mobility is witnessed in many of the households of the Irula community, who were doing cultivation mostly have now switched over to Agricultural labour and to such other occupations, viz., Cooks, Milkman, Peon, Poosari, etc. which is somewhat a mixed change in their social status and economic uplift. However, the reduction in the number of cultivating households is not a healthy sign of progress. There were 14 cultivating households during 1961 which declined to 10 in 1981. Among Irula community alone more than 50 per cent of cultivating households have become agricultural labourer. Not much occupational diversity has taken place in the village since the village has no existing provisions for other occupations.

Two Okkaligas who were doing agricultural labour only during 1961 have now switched over to cultivation. Nevertheless the spread of education and growing urbanisation has undoubtedly speeded upto a certain extent the occupational mobility in this tribal village.

Non-workers

As per 1981 restudy, there were 81 non-workers, out of a total of 187 persons, forming 43.32 per cent non-workers by category, as shown in the following statement :

STATEMENT III.13

Non-workers by category and percentages 1981 restudy of the village

Sl. No.	Category of Non-worker	Males	Females	Total	Percentage to total non-workers
1	2	3	4	5	6
1.	Full time student	15	23	38	46.91
2.	Household duties	–	13	13	16.05
3.	Dependents	8	8	16	19.75
4.	Infants	9	5	14	17.29
5.	Vagrants	–	–	–	–
6.	Seeking employment	–	–	–	–
7.	Disabled persons	–	–	–	–
8.	Retired persons	–	–	–	–
	Total	32	49	81	100.00

It may be seen from above that nearly half of the non-workers (46.91 per cent) are full time students. Establishment of school in the village is a boon to the villages for as many as 38 children are attending school from this tiny village with a population of 187. The more notable feature is that female students out-number the male students in a remote isolated backward tribal village.

The non-workers are distributed by age group-wise as follows :

STATEMENT III.14
Non-workers by age-group and percentages

Age-groups	Males	Females	Total	Percentage to total
1	2	3	4	5
0–14	25	36	61	75.31
15–19	3	3	6	7.41
20–24	–	–	–	–
25–29	–	2	2	2.47
30–39	–	2	2	2.47
40–49	–	1	1	1.23
50–59	–	–	–	–
60 +	4	5	9	11.11
Total	32	49	81	100.00

Nearly 75.31 per cent of the non-workers are in the dependent age group of 0-14 years, by which age the boys and girls do not attain the physical stamina to withstand any hard and sustained work. In the working age group of 15-59 years, which constitute 13.58 per cent, as many as 8 persons out of the total 11 are females engaged in household duties and thus categorised as non-workers. The age group of 60 years and above is considered as old age in which they loose the capacity to withstand any hard work, which form 11.11 per cent. Except in the children's age group of 0-14 years, in all other age-groups, the non-workers among males constitute a very small and negligible proportion.

Non-workers by category among Scheduled Tribes

Non-workers by category among Scheduled Tribes are presented in the following statement :

STATEMENT III.15
Non-workers by category among scheduled tribes

Sl. No.	Category of workers	Males	Females	Persons	Percentage to total Scheduled Tribe non-workers
1	2	3	4	5	6
1.	Full time students	12	19	31	50.00
2.	Household duties	–	5	5	8.07
3.	Dependents	7	8	15	24.19
4.	Infants	6	5	11	17.74
	Total	25	37	62	100.00

Among the Scheduled Tribes also, full time students form higher proportions. Persons engaged in Household duties constitute only a very small proportion. This shows that there is wide spread awareness among the Tribal population about the importance of education.

Trade and commerce

No trade or business worth the name exists in Hallimayar. There is no household industry or any other kind of occupation other than agriculture. The commercial activities in the village is practically 'nil'. The only business which takes place within the village is the sale of milk to the residential school. A few households who possess milch animals, sell the milk to the hostel attached to the school, which is a very negligible business.

Household income and expenditure

At the restudy of Hallimayar village, information on household income and expenditure was gathered. A study of the various sources of income reveals the relative importance of these sources of village economy. The following statement furnishes the distribution of the households of the village re-surveyed by different annual income groups and sources. The annual income ranges adopted for the study are (1) upto Rs. 1,000/-, (2) Rs. 1,001/- to Rs. 3,000/-, (3) Rs. 3,001/- to Rs. 5,000/-, (4) Rs. 5,001/- to Rs. 7,000/- and (5) Rs. 7001/- and above.

The statement shows that there is only a single household in the annual income group of below Rs. 1,000/- Nineteen households have an annual income between Rs. 1,001/- to Rs. 3,000/-, followed by 9 households in the income group of Rs. 3,001/- to Rs. 5,000/-. 5 households have an annual income between Rs. 5,001/- to Rs. 7,000/- and five others have above Rs. 7,001/- respectively.

STATEMENT III.16

Distribution of households with reference to income group with average income

Income groups	No. of house-holds	Source with average income						
		Cultivation	Agricultural labour	Services	Livestock	Pension	Remittance	Transport
1	2	3	4	5	6	7	8	9
Up to 1000	1	–	1 (Rs. 600)	–	–	–	–	–
1001-3000	19	2 (Rs. 2250)	16 (Rs.1900)	3 (Rs.1800)	2 (Rs. 600)	–	1 (Rs.1800)	–
3001-5000	9	4 (Rs. 4088)	8 (Rs.2050)	1 (Rs.3800)	4 (Rs. 600)	–	–	–
5001-7000	5	1 (Rs.5500)	1 (Rs.600)	3 (Rs.5300)	1 (Rs.800)	–	–	–
7001 +	5	3 (Rs.33333)	1 (Rs.2000)	2 (Rs.23700)	2 (Rs.13750)	1 (Rs.3600)	–	1 (Rs.6000)

From the above statement it may be observed that no household depends upon only one source of income. The households on the other hand derive their income from cultivation, agricultural labour, livestock etc. They earn from whatever source of employment possible. However, there are only three main sources of income for the households in the village. The income from cultivation ranges from Rs. 1,001/- to Rs. 33,333/-. 10 households reported cultivation as source of their income.

The agricultural labour as another main source of income enable them to earn anything between Rs. 600/- to Rs. 2,050/-. For majority households agricultural labour is the main source of income in Hallimayar village. As many as 27 households have

indicated agricultural labour as the main source of income.

The next major source of income reported by the households is from livestock rearing. 9 households derive income from this source.

It may be noted that the major sources of income are from agricultural labour, cultivation and services rendered to householders, while many people have supplementary income also from livestock, etc.

Household expenditure

The pattern of household expenditure is presented in the following statement.

STATEMENT III.17

Distribution of households by income and nature of expenditure

Income group	No. of house-holds	Percentage of expenditure in respect of food									
		Rice/Wheat					Pulses				
		Less than 5%	5-9%	10-24%	25-45%	46% and above	Less than 5%	5-9%	10-24%	25-45%	46% and above
1	2	3	4	5	6	7	8	9	10	11	12
Upto 1000	1	–	–	–	1	–	–	–	1	–	–
1001-3000	19	–	–	1	8	10	1	3	15	–	–
3001-5000	9	–	–	–	5	4	–	3	6	–	–
5001-7000	5	–	–	–	5	–	–	2	3	–	–
7001 +	5	–	1	3	1	–	2	3	–	–	–

Income group	Percentage of expenditure in respect of food									
	Non-vegetarian food					Vegetarian food				
	Less than 5%	5-9%	10-24%	25-45%	46% and above	Less than 5%	5-9%	10-24%	25-45%	46% and above
1	13	14	15	16	17	18	19	20	21	22
Upto 1000	–	–	–	–	–	–	–	1	–	–
1001-3000	13	–	1	–	–	14	2	–	–	–
3001-5000	6	2	–	–	–	7	1	1	–	–
5001-7000	3	2	–	–	–	5	–	–	–	–
7001 +	2	2	1	–	–	5	–	–	–	–

(Contd.)

TABLE III.17 (Contd.)

Income group	Percentage of expenditure in respect of									
	Oils					Drinks				
	Less than 5%	5-9%	10-24%	25-45%	46% and above	Less than 5%	5-9%	10-24%	25-45%	46% and above
1	23	24	25	26	27	28	29	30	31	32
Upto 1000	–	1	–	–	–	–	–	–	–	–
1001-3000	13	5	–	–	–	1	1	–	–	–
3001-5000	8	1	–	–	–	1	–	–	–	–
5001-7000	5	–	–	–	–	1	–	–	–	–
7001 +	3	2	–	–	–	1	–	–	–	–

Income group	Percentage of expenditure in respect of									
	Fuel					Clothing				
	Less than 5%	5-9%	10-24%	25-45%	46% and above	Less than 5%	5-9%	10-24%	25-45%	46% and above
1	33	34	35	36	37	38	39	40	41	42
Upto 1000	–	–	–	–	–	–	–	–	1	–
1001-3000	6	3	–	–	–	–	1	10	8	–
3001-5000	5	–	–	–	–	–	–	4	5	–
5001-7000	3	–	–	–	–	–	–	2	3	–
7001 +	5	–	–	–	–	–	2	3	–	–

Income group	Percentage of expenditure in respect of									
	Travel					Recreation				
	Less than 5%	5-9%	10-24%	25-45%	46% and above	Less than 5%	5-9%	10-24%	25-45%	46% and above
1	43	44	45	46	47	48	49	50	51	52
Upto 1000	–	–	–	–	–	–	–	–	–	–
1001-3000	3	–	–	–	–	1	–	–	–	–
3001-5000	4	1	–	–	–	–	–	–	–	–
5001-7000	3	1	–	–	–	–	–	–	–	–
7001 +	4	1	–	–	–	4	–	–	–	–

(Contd.)

TABLE III.17 (Contd.)

Income group	Percentage of expenditure in respect of									
	Education					House Rent & Repairs				
	Less than 5%	5-9%	10-24%	25-45%	46% and above	Less than 5%	5-9%	10-24%	25-45%	46% and above
1	53	54	55	56	57	58	59	60	61	62
Upto 1000	–	–	–	–	–	–	–	–	–	–
1001-3000	1	–	–	–	–	–	–	3	–	–
3001-5000	–	–	–	–	–	–	–	–	–	–
5001-7000	–	–	–	–	–	5	–	–	–	–
7001 +	–	2	–	1	–	1	–	1	–	–

Income group	Percentage of expenditure in respect of									
	Interest					Tax				
	Less than 5%	5-9%	10-24%	25-45%	46% and above	Less than 5%	5-9%	10-24%	25-45%	46% and above
1	63	64	65	66	67	68	69	70	71	72
Upto 1000	–	–	–	–	–	1	–	–	–	–
1001-3000	–	–	–	–	–	17	–	–	–	–
3001-5000	–	–	–	–	–	7	–	–	–	–
5001-7000	2	–	–	–	–	5	–	–	–	–
7001 +	–	1	1	–	–	3	–	–	–	–

Income group	Percentage of expenditure in respect of									
	Hired labour					Manure				
	Less than 5%	5-9%	10-24%	25-45%	46% and above	Less than 5%	5-9%	10-24%	25-45%	46% and above
1	73	74	75	76	77	78	79	80	81	82
Upto 1000	–	–	–	–	–	–	–	–	–	–
1001-3000	–	–	–	–	–	–	–	–	–	–
3001-5000	1	–	1	–	–	–	–	–	–	–
5001-7000	–	–	1	–	–	–	–	1	–	–
7001 +	1	–	2	–	–	–	2	–	–	–

(Contd.)

TABLE III.17 (Concld.)

Income group	Percentage of expenditure in respect of									
	Medical					Construction				
	Less than 5%	5-9%	10-24%	25-45%	46% and above	Less than 5%	5-9%	10-24%	25-45%	46% and above
1	83	84	85	86	87	88	89	90	91	92
Upto 1000	–	–	–	–	–	–	–	–	–	–
1001-3000	12	–	1	–	–	–	1	–	–	–
3001-5000	9	–	–	–	–	–	–	–	–	–
5001-7000	5	–	–	–	–	–	–	–	–	–
7001 +	2	1	2	–	–	1	–	1	–	–

Income group	Percentage of expenditure in respect of									
	Functionaries					Others				
	Less than 5%	5-9%	10-24%	25-45%	46% and above	Less than 5%	5-9%	10-24%	25-45%	46% and above
1	93	94	95	96	97	98	99	100	101	102
Upto 1000	–	–	–	–	–	–	–	–	–	–
1001-3000	–	–	1	–	–	–	–	–	–	–
3001-5000	–	–	–	–	–	–	–	–	–	–
5001-7000	–	1	–	–	–	–	–	–	–	–
7001 +	–	–	–	–	–	–	–	1	–	–

The pattern of spending money on different items of expenditure shows that out of the 39 households of the village surveyed, 20 had spent 25 to 45 per cent of their income on rice/wheat, while 5 had spent less than 24 per cent on them. Only 14 households had spent more than 45 per cent of their income on rice/wheat. When compared to 1961, the expenditure pattern strikes a considerable variance. During 1961 survey, the proportion of expenditure on rice/wheat was about 82 per cent. Now it has come down to 45 per cent or so by the majority of households. It may also be noted that the percentage of expenditure on food increases gradually, as the income of the households increases upto Rs. 3,000/-. Afterwards, there is a fall in the percentage. The expenditure on clothing has also substantially increased. Against 10.7 per cent in 1961, the proportion now is 25 per cent. Out of 39 households, only 3 spent 5 to 9 per cent on cloth, 19 households between 10 to 24 per cent and 17 households had spent between 25 to 45 per cent, while there is none in either less than 5 per cent or in 45 per cent and above. As regards expenditure on pulses, it is noted that in the lowest income group, the expenditure on pulses is low and this is because these people meet part of their food needs by gathering wild tubers and roots. Unlike in the past, now-a-days recreation also finds a place in the family budget

of the village people. Only 5 households reported expenditure on recreation and all of them spent a meagre sum of 5 per cent or less on this item.

Another essential item of expenditure is on non-vegetarian food. 24 households spent less than 5 per cent on it, 6 households spent 5 to 9 per cent and 2 between 10 to 24 per cent. Vegetarian food and oils are other essential items of expenditure of the village people. 31 households spent less than 5 per cent on vegetarian food items. 3 between 5 to 9 per cent and 2 other households between 10 to 24 per cent on it, while a single household spends more than 46 per cent on them. 29 households had spent less than 5 per cent on oils and 9 households between 5 to 9 per cent on it. 4 households have reported less than 5 per cent of expenditure on drinks, while one reported between 5 to 9 per cent on it. Education is another important item of expenditure, whose importance is slowly increasing. Four out of 39 households have reported expenditure on this item. However, as many as 32 out of 39 households has spent a part of their income on the medical treatment of their families. Only 6 households have reported expenditure on hired labour. The other items of expenditure incurred by them are small amounts for such items as fuel, travel, house rent and repairs, payment of tax and interest, purchase of manure, construction, functionaries, etc. Thus the spending habit of the surveyed households highlights an important factor that the major portion of the income of the household is spent for the items which are absolutely necessary for making both ends meet.

Indebtedness

During 1961 survey, out of 44 households, as many as 37 were reported to be under debt. The average indebtedness per household in debt worked out to Rs. 64.59. Of the 39 households surveyed in 1981, 14 are under debt and the average indebtedness per household in debt works out to almost Rs. 5,200/-. The following statement furnishes the distribution of total debts by different occupational groups and the purposes for which they were incurred.

STATEMENT III.18

Number of households in debt classified by occupation of head of household

Occupation of head of household	Total No. of house-holds	No. of house-holds in debt	Productive				Unproductive					
			Purchase of cattle		Agricultural production		Domestic expenses mainly on food		Purchase of Gobar gas		Social observances	
			No. of house-holds	Amt. in Rs.	No. of house-holds	Amt. in Rs.	No. of house-holds	Amt. in Rs.	No. of house-holds	Amt. in Rs.	No. of house-holds	Amt. in Rs.
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Agricultural labourers	18	5	4	16,500	1	4,500	–	–	–	–	–	–
2. Cultivators	11	5	2	10,000	–	–	2	11,000	1	5,400	1	5,400
3. Cooks and Assistants	2	2	–	–	–	–	1	5,500	–	–	1	6,500
4. Professional workers (Poosari)	1	1	–	–	1	4,000	–	–	–	–	–	–
5. Peon	1	1	–	–	1	4,000	–	–	–	–	–	–

The statement III.18 shows that 48.13 per cent of the total indebtedness was incurred for productive purposes and the remaining 51.87 per cent for unproductive purposes. Among the debts incurred for productive purposes, over 73.6 per cent of the total debt has been incurred for the purchase of cattle for agricultural purposes and the rest 26.4 per cent for purchase of agricultural implements manures, sinking of wells, etc. This is quite understandable, as agriculture occupies an important place in the economy of the village.

If the indebtedness according to occupational categories is studied, it shows that the cultivator households account for 42.51 per cent of the total indebtedness, followed by agricultural labourer households with 28.08 per cent. The rest of the occupational groups taken individually form only an insignificant proportion of the total indebtedness.

Indebtedness by source

In the preceding paragraphs, the various sources of loans have been discussed in detail. The indebted households classified by amount of loans by different sources is furnished in the Statement III.19.

It may be seen from the statement that out of 39 households, as many as 14 households have availed loans from various sources such as from private money lenders, agricultural co-operative society, Khadi and Village Industries Society, Animal Husbandry Department and by leasing out land. Of the 14 households, 9 have taken loans for an interest upto 12 per cent, 3 others for interest between 13 to 24 per cent and a single household rather for an exhorbitant interest rate of above 50 per cent from a private money lender, while one more household availed interest free loan.

STATEMENT III.19

Households indebted classified by source, terms & conditions

Source	No. of households taken loan (in Rs.)				No. of households who have taken loan for interest at					No. of house-holds who have taken loan on terms & coniditions of repayment			No. of households who have taken loan on security			
	Upto 3000	3001-5000	5001-7000	7001+	Upto 12%	13 to 24%	25 to 49%	50% & above	Inte-rest free	Within 1 year	1-2 years	3-5 years	Land	House	No sec-urity	Prom-isory note
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Money Lender	–	2	2	–	1	2	–	1	–	–	4	–	3	1	–	–
Agricultural Co-op. Society	3	2	–	–	4	1	–	–	–	–	5	–	1	–	–	4
Animal Husbandry Department	–	3	–	–	3	–	–	–	–	–	3	–	–	–	2	1
Khadi & Village Industries Society	–	–	1	–	1	–	–	–	–	–	1	–	–	–	1	–
By leasing out land	–	1	–	–	–	–	–	–	1	–	–	1	1	–	–	–

Sale and purchase of valuable assets

The valuable assets for the Irulas are the houses and landed property in which there are transactions reported. The transaction on other moveable assets like radio, vehicles, agricultural equipments do not take place much. We have already indicated that the transfer of property by mortgage, or outright sale by the Irulas to the non-tribes is proscribed by the Government order in vogue since European times. However, this has not checker glandastine transaction undertaken by outsiders. During our survey we have noted outsiders having landed property in Hallimayar and the tribes have mortgaged their property to the non-tribes and work in their own lands as lessees. This is possible since the status of the Irulars is capitalised by these non-tribes.

CHAPTER – IV

SOCIAL AND CULTURAL LIFE

House types

The social and cultural life of this village people is influenced by factors like environment occupational pursuits and the type of outside contact come across. The main indicators of such social and cultural life are housing, household materials, clothing ornaments and food habits.

Housing is the most important basic need of the people. Housing conditions exhibit the economic status of the people living in. In general by the housing standard, the people of Hallimayar cannot be termed as affluent. They are rather in the middle sector with many below the povertyline. Houses in Hallimayar are arranged in three clusters with no proper inter-linking roads or broad path ways. The Government built houses adjacent to the school are in two rows of four blocks of houses. In each block, there are five houses. A foot path passes through these two rows of houses, crosses a small stream and then branches into two. One leads to a cluster of houses on the south and another to a cluster on the north. Very near to the Reserved forest are the houses in the southern cluster, which are clumsily arranged without any layout. These huts were built and occupied by the Okkaligas and others. There are also a few huts here, put up by the Irulars. The northern side cluster of houses were mostly occupied by Irulars. These houses, though not properly aligned were built in two rows. Apart from these three clusters of houses, one or two Irulars also live in isolated farm houses, put up in the fields.

Types of houses

Houses owned by the villagers are simple structures the only abode to protect the villagers from sun and rain. They do not have adages like compounds or modern sanitary provisions but are simple in plan and structure. Permanent structured houses are owned by about 50% of the population while the other half live in temporary structures which do not withstand the wrath of nature.

Duration of stay in the present residence and per capita floor space

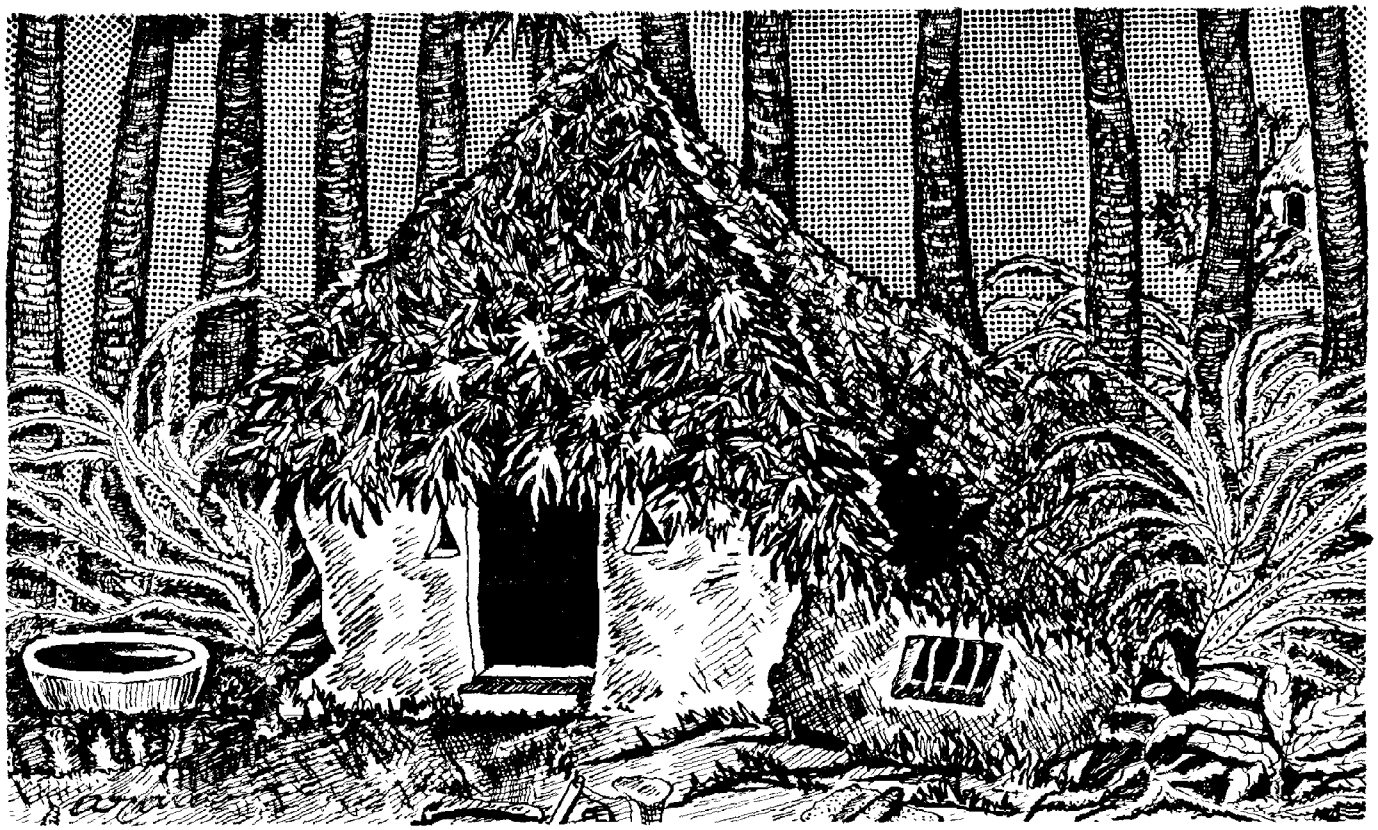
The floor space occupied by the households and the number of members classified by duration of stay of head of households are presented in the statement given.

STATEMENT IV.1

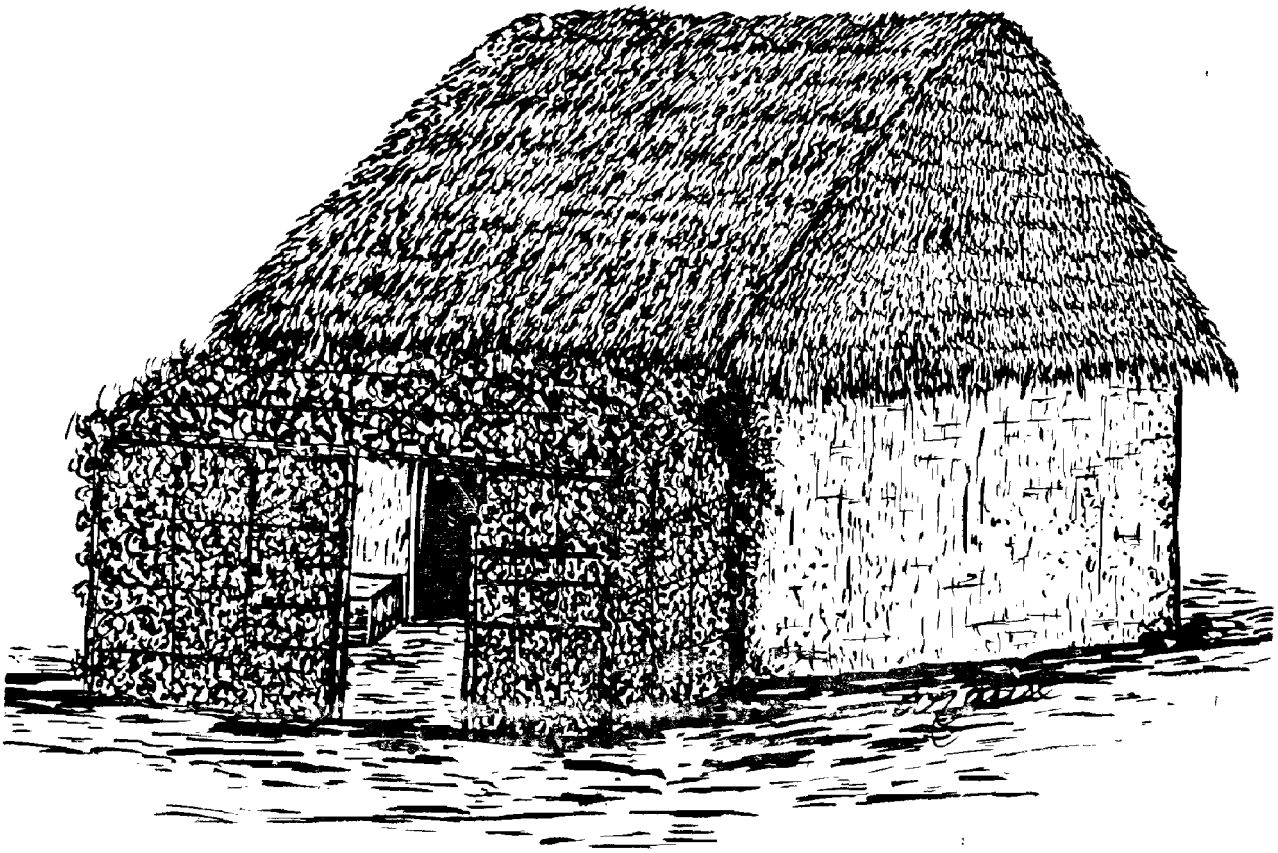
Households classified by duration of stay of head of household in present residence and per capita floor space

Duration of stay	Total		Per capita floor space			
			1 or less than one sq. met.		2 – 3 sq .mets.	
	No. of house-holds	No. of mem-bers	No. of house-holds	No. of mem-bers	No. of house-holds	No. of mem-bers
1	2	3	4	5	6	7
Less than 1 year	–	–	–	–	–	–
1-4 years	2	5	–	–	1	4
5-9 years	7	29	–	–	4	21
10-19 years	12	63	3	21	8	40
20 + years	18	90	–	–	15	76
Total	39	187	3	21	28	141

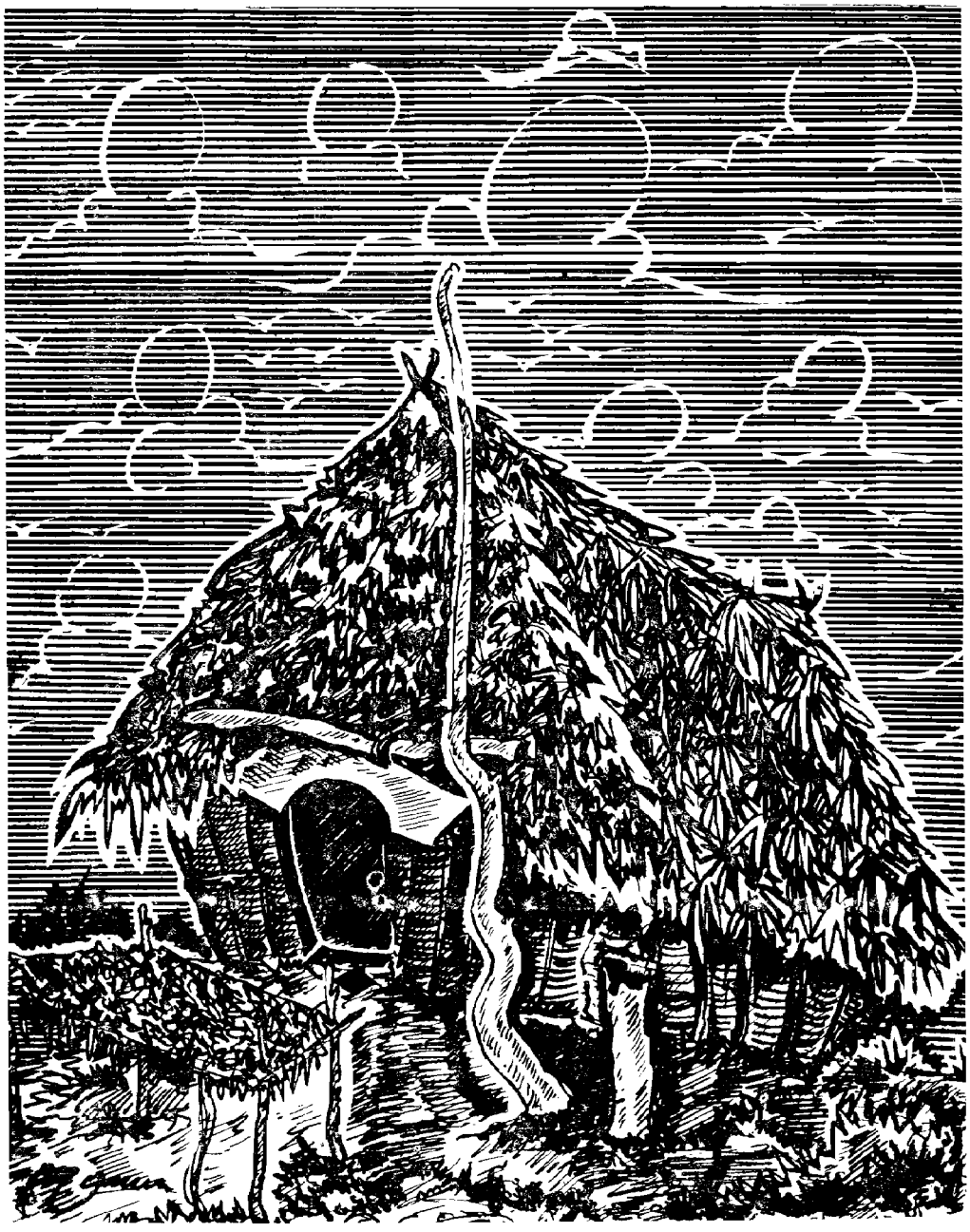
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An Irula hut



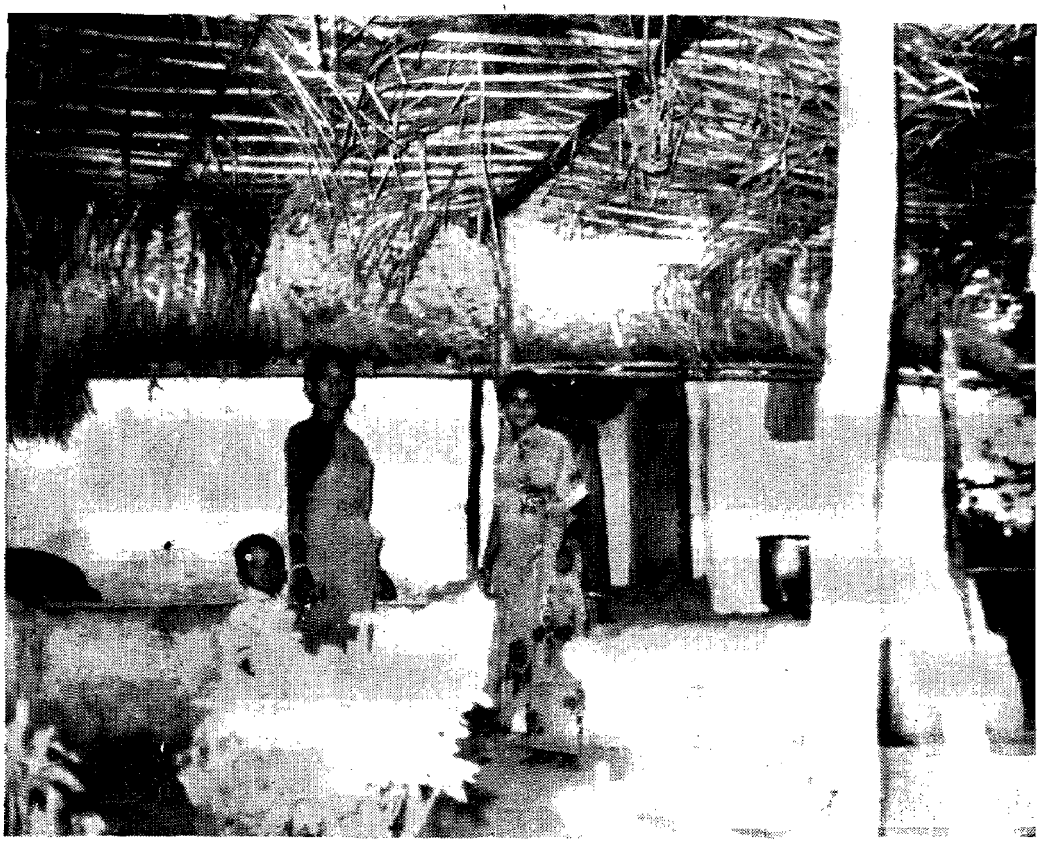
The hut of an Okkaliga



Another type of thatched hut of an Irula



An Irula hut



Inside view of an Irula's hut—Stone walls and grass thatch are common



An improvised bathroom. Bathrooms are covered by thatched leaves on three sides and one side is practically open

STATEMENT IV.1 (Concld.)

Duration of stay	Per capita floor space							
	4-5 sq. mets.		6-9 sq mets.		10-15 sq. mets.		16 +sq. mets.	
	No. of house-holds	No. of members	No. of house-holds	No. of members	No. of house-holds	No. of members	No. of house-holds	No. of members
1	8	9	10	11	12	13	14	15
Less than 1 year	–	–	–	–	–	–	–	–
1-4 years	–	–	–	–	1	1	–	–
5-9 years	–	–	2	5	–	–	1	3
10-19 years	–	–	–	–	1	2	–	–
20 + years	2	9	–	–	–	–	1	5
Total	2	9	2	5	2	3	2	8

It may be seen that as many as 28, out of 39 households live in houses with 2 to 3 square metres of area per person. The number of members living in these houses comes to 141, which is almost 75 per cent of the total surveyed population. There are two households each with 9 and 5 members living respectively in houses with 4 to 5 square metres and 6 to 9 square metres of area. Two other households with per capita floor space of 10 to 15 square metres have only 3 members in the households. There are two households with per capita floor space of 16 and more square metres having 8 persons in the households. There are only 3 households with 21 members live in houses with one and less than one square metre of area per person.

The above figures indicate that houses with a per capita floor space of 2 to 3 square metres of area are very predominant and almost three fourth of the households live in such houses. It could be inferred from this that the villagers of Hallimayar are not wanting in floor space for living. Most of these houses face north. The Government built houses of the Irulars are brick-walled and Mangalore tiled. They have now cement floors, in the place of lime mortar during 1961 and have been whitewashed. These houses have front open verandahs with two rooms, one behind the other with the rear one, partitioned as a kitchen. The thatched huts belonging to the Irulars are not in good shape or construction.

The floors in these houses are hardened with stones and mud and plastered with soil, mixed with cow-dung mixture. The roofing is done by thatching, by a long stout dried grass called "Koraipull", found in abundance in the surrounding areas. These huts have only one room with a thin mud wall partition for cooking. Simple indigenous wooden shelf of two to four levels are fixed on the back walls to keep provisions and smaller vessels. These huts do not have proper ventilation. Almost all the houses here, have front open pials or verandahs. Especially during summer, the Irulars prefer to sleep in the front verandahs, to watch over the cultivated fields nearby, as well as to avoid radiation and heat inside their houses. The Irulars used to collect all their building materials locally and built their own houses. Frequently they used to repair the roofings and usually they do not whitewash their houses for fear of elephants wandering nearby. As they have a liking for coolness, they are not very eager to live in 'pucca' tiled houses. The following statement gives the distribution of houses in Hallimayar, classified by predominant materials of wall, roof, ceiling and windows.

STATEMENT IV.2

Distribution of houses cross-classified by predominant materials of floor, wall and roof

Predominant material of floor	Houses cross-classified by predominant materials of walls and roofs					Predominant materials for ceiling	Predominant materials of doors and windows	
	Predominant materials of wall			Predominant materials of roof				
	Brick	Mud and rock	Mud	Tiled	Thatched			
1	2	3	4	5	6	7	8	9
Cement	18	–	1	18	1	–	19	–
Mud	–	3	17	–	20	–	19	1

It is seen from the above statement that out of 39 houses in the village, 18 have brick walls, 18 have mud walls and 3 other houses are built with mud and rock. 18 houses have tiled roofs and the remaining 21 have only thatched roofings. Almost all the houses have wooden doors and windows, while as many as 18 houses have cement flooring also.

STATEMENT IV.3

House types (1961-1981)

Period	Total number of houses	Houses with brick walls	Houses with walls of twigs and other branches plastered with mud	Houses with tiled roofs	Houses with thatched roofs
1	2	3	4	5	6
1961 Survey	44	21	23	21	23
1981 Survey	39	18	21	17	22

The above statement gives the distribution of houses by their materials of walls and roofs during 1961 and 1981. The following statement IV.4 gives a comparative picture of the households by number of rooms and persons during 1961 and 1981.



An Irula woman today, with an impact of contact with the modern world



A group of three generations—Note the traditional dress of the young girl-she is happy with her loose blouse and "Tundu"



An old Irula women—Her years were the bridge between old and new



A group of Irula women—A tribe in transition



An old Irula man along with his family—Note his wearing of traditional head-gear



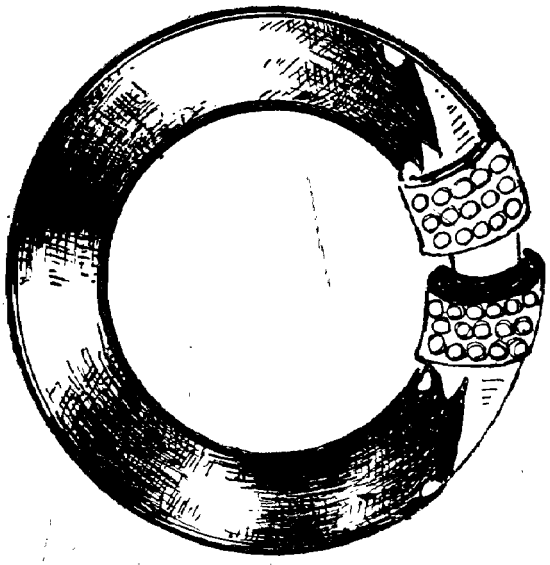
A 90 years old neatly dressed villager in his traditional head-gear



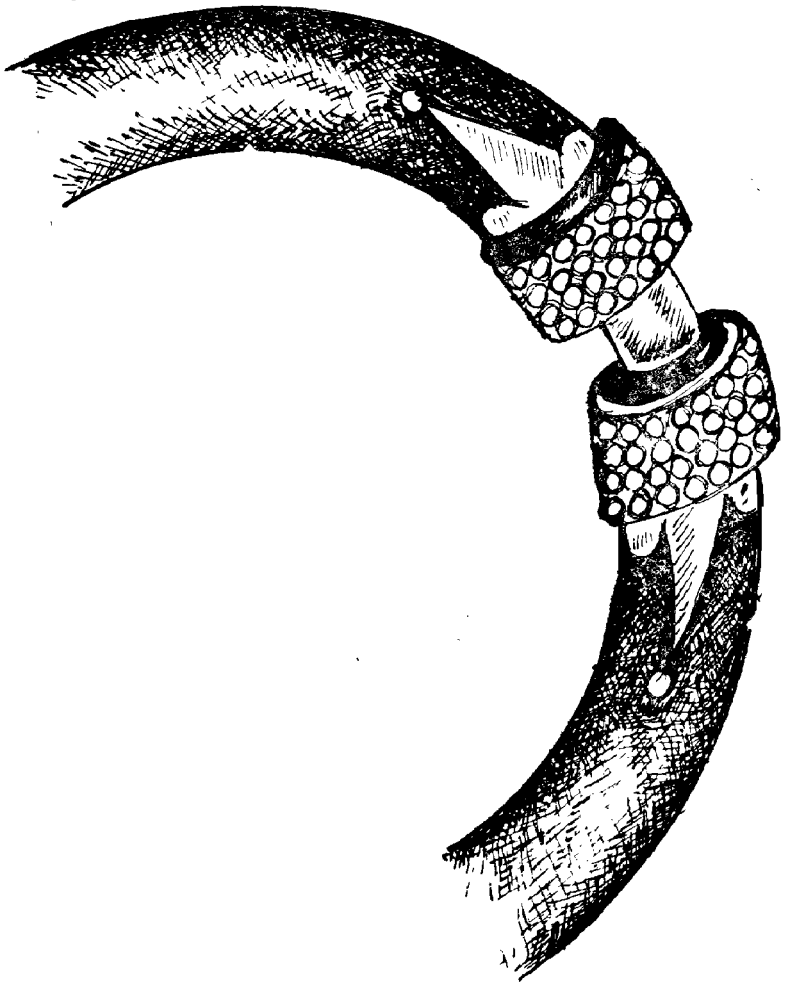
An Okkaliga (Non-tribal) family, dressed with latest fashionable sarees. But the old lady prefers the topless traditional dress



'Karumani Tali' used by Irulas



'Kadagam'



Silver ornament—A push type model

STATEMENT IV.4

Households by number of rooms and persons

Year	Total No. of house-holds	Total No. of rooms	Total No. of family members	House-holds with one room	Total No. of family members	House-holds with two rooms	Total No. of family members	Households with 3 rooms and more	Total No. of family members
1	2	3	4	5	6	7	8	9	10
1961	44	45	191	43	190	1	1	–	–
1981	39	75	187	12	65	23	103	4	19

The statement reveals that the living space of the people has been considerably increased. From 45 rooms during 1961, the number of rooms has gone upto 75 with not much change in the number of living members. This shows that people have started utilizing the space available, by building more rooms thus avoiding congestion to the maximum extent possible. As against 43 households lived in one room, only 12 are living now and the number of households living in two rooms had increased from 1 to 23 households during the past two decades. It is of interest to note that 4 households with 19 members are living in houses with 3 rooms or more.

Dress and ornaments

The Irulars of Hallimayar mostly still follow the traditional type of dress, which consists of a combination of a few loose pieces of cloth. Men wear mostly a short piece of cloth, tied around their waist reaching to the knees called 'Kasimundu' (கசிமுண்டு). They only wear a banian, instead of a shirt. A turban of the tied type is also common. The dressing pattern has now changed much during the past two decades. They only put on a towel, whenever they go to work, as they feel uneasy to work, wearing a banian or a shirt. Women wear Thundu (துண்டு), a piece of cloth around the waist reaching upto their knees in combination with the modern blouse. Only very old women among them are found without blouse. Only very old women among them are found without jackets, leaving the bosom uncovered. The existing traditional type of Irula adult female dress is termed as "Vanna". The young Irula women, particularly those of the younger generation have started wearing sarees adopted from the Hindu women from the plains. Male children wear 'Kamsu' (கம்சு) and a 'Sharayi' (சராயி), while female children wear a 'Gown' (கௌன்) and a shirt type of stitched cloth over their body.

Out of 39 households here, members of only 6 households of both the sex are using polyster fabrics, while the rest are confined to cotton clothes only, due to their economic status.

The Irulars of the present day are not very fond of wearing many ornaments, as was the case in their ancient days, during which they had a craze for cheap jewellery consisting of colourful beads, thin wire bracelets, ear and nose rings etc. Most of them have plain necks and wrists, except the old ones wearing some cheap, old type of ornaments. They had no fancy for gold ornaments, perhaps due to their lower economic status.

Families using gold ornaments are far and few between. Out of 39 families, only 3 are reported using gold ornaments, like gold bangles and gold nose-screws (Mukkuthi). These three are educated and might have acquired this fashion, from plain migrants. Four young belles use stone-studded "Mukkuthis" and ear-rings, a fashion imported from plains. Wearing glass bangles or silver bangles, or white metal chain of inferior variety are adopted to saliate the taste for fashion by poor womenfolk. The married women wear toe rings called 'Minji' and 'Talis', spherical in shape. The Okkaliga women

also follow the same pattern, as those of the Irula women, except that they use a little more nose jewellery. Tattooing is quite common among the older generations on their forearms and upper arms with marks of flowers and other designs. But the younger generation of the present day are aversed to the habit of tattooing, perhaps due to their contact with other communities of the village, who consider this as an inferior and orthodox habit.

Household goods and furniture

The household goods of the Irula families have considerably increased during the last two decades from the barest minimum of a few mud pots for storing water and a few brass vessels for fetching water or cooking. They now have started using freely cooking and serving utensils made of aluminium and even stainless steel, besides mud, brass or glass. This shows a positive improvement in their economic status and change of outlook during the past two decades. Out of 30 Irula households, as many as 11 are in possession of stainless steel vessels and almost all these families are using aluminium vessels too.

Rice and other foodgrains are stored here in big mud pots. The villagers by their household utensils and provisions only from the Thengumarahada market. Gunny bags and bamboo baskets are freely used for storing nuts and other minor forest products collected. Locally made wooden laddles are in common use. Grinding stone for grinding corn, stone mortars and wooden pestles for husking foodgrains are seen here in almost every house. A few families are found using the 'Y' shaped slander canes for collecting nuts from the forest trees. Multi purpose Iron knives with wooden handles are very commonly used by the people. Some of them are still in possession of the digging stick fitted with an iron tip, an age old weapon for digging roots. In contrast to the wooden combs and old mirrors used by some of them earlier, plastic combs and designed mirrors are now freely in use.

Previously, no household owned any furniture like table, chair, bench, safe etc. except a few owning only coir-woven wooden cots. But today, many families are found in possession of not only chairs, tables, benches and one or two with sofa and safe too. The following statement gives the existence of varieties of furniture owned and used by the different communities and religions of the village.

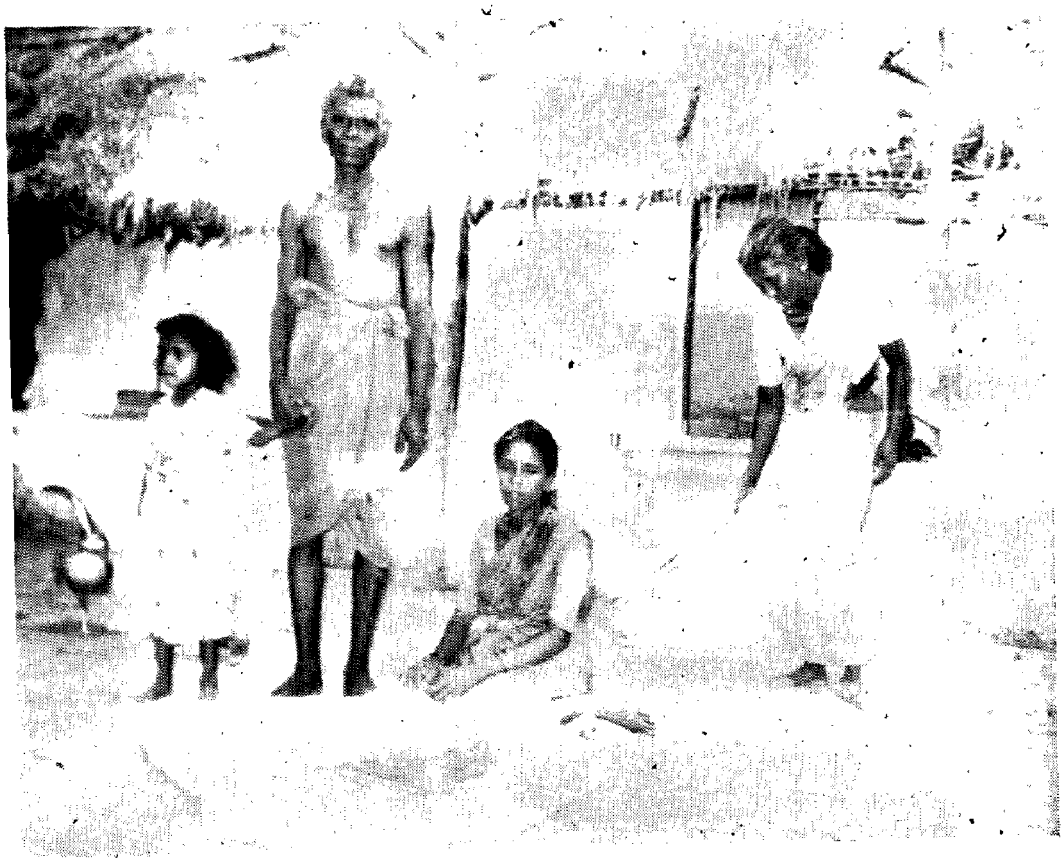
STATEMENT IV.5

Existence of furniture classified by different religion and caste/tribe/community of the village

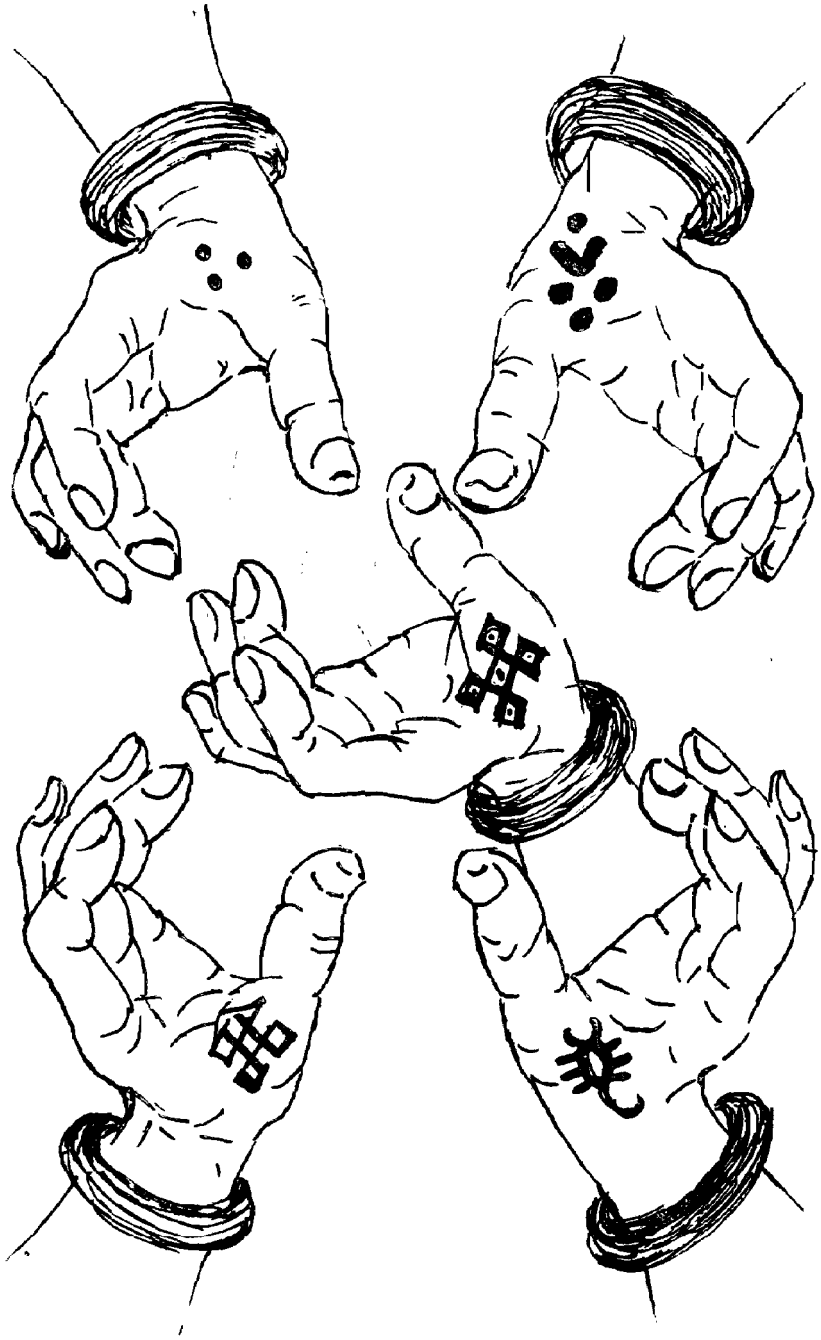
Religion/Caste/ Tribe/Community of the head of the household	Total No. of households	No. of households having no furniture	No. of households having						
			Chair	Table	Bench	Cot	Newar Cot	Sofa	Safe
1	2	3	4	5	6	7	8	9	10
Hinduism									
1. Irular (ST)	30	22	1	–	2	–	5	–	–
2. Pallan (SC)	1	–	1	–	–	1	1	–	–
3. Badaga	1	1	–	–	–	–	–	–	–
4. Okkaliga	5	1	2	–	–	2	5	–	1
5. Mudaliar	1	1	–	–	–	–	–	–	–
Christianity									
6. Reddiar	1	–	1	1	–	1	1	1	1



Tattooting in common among married Irula women, with children



They prepare their food like people in plains



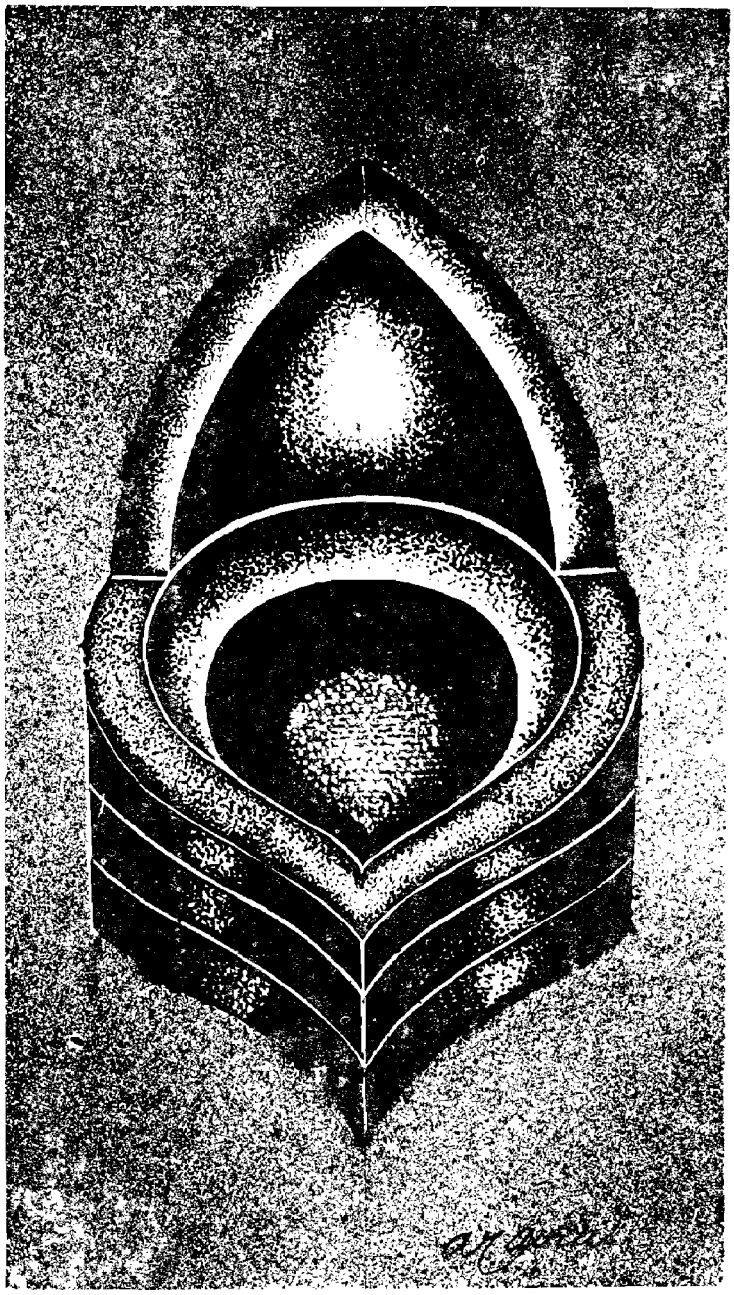
Tattoos are common among Irulas and others



'Rallu' and 'Lakkai'—Wooden mortar and pestile used by Irulas



An Irula women grinding Ragi. Their food habits are changed



'DEEPA'—Wicker oil lamp found in every Irula home

It may be seen from the statement IV.5 that among the Irulars, out of 30 households, 8 households are using some sort of furniture, such as chair, benches and cots. 4 out of 5 Okkaliga households are also using such kinds of furniture and one household is having a safe also. A lone Christian household here is using all kinds of furniture viz. table, chair and cot, besides a sofa and safe.

The presence of other luxury goods is conspicuous by their absence, excepting cycles which are owned by one or two households. Owning of other luxury items like motor cycle, or other electrically operated gadgets are not found used by the villagers.

Fuel and light

Electricity for lighting is available only in 2 households. Few use hurricane lanterns and many use only kerosene/borne small lamps as source of light. Firewood is the only source of fuel.

Food and drink

Though paddy and millets are grown in and around Hallimayar, the people of Hallimayar mostly live on millets grown locally and supplement their food with roots and tubers collected from the nearby forest areas. Their diet consists of vegetarian as well as non-vegetarian foods. When they were hunters and gatherers, they ate hunted animals and birds without much cost. But now they are engaged for majority of their days in activities other than hunting. Therefore they have to rear birds like fowls, pigeons and animals like goat, sheep etc. for their own consumption. Otherwise they have to purchase them from the market. The household which could neither rear nor purchase fowls and goats etc. go without non- vegetarian food for most of the days and their main diet consist mainly of vegetarian food, obtained partly from their own fields and partly gathered in the forest like tubers, honey, mushrooms etc. Such households are found to be in majority in this village. They use ragi, purchased at the Thengumarahada market as a food, in the form of ragi-balls. Except one or two households, whose staple diet is rice, all other house- holds resort to rice eating only on festive occasions. The roots and tubers which are supplemented are taken after boiling or roasting in fire. Rice is taken normally with a sauce, after cooking and millet is eaten as 'Kali' after grinding it into a flour and cooking. Pulses with tamarind or greens form the side dish for the Kali. People freely eat all types of greens like "Sirukeerai", "Mulakkeerai", "Arakkeerai" etc. grown locally in plenty, besides wild berries and fruits collected by them in the forest. Now-a-days they have also started eating many vegetables available, for which they have developed a taste. Normally most of the households take three meals a day in the morning, mid-day and late evening. But cooking of rice or fresh food is done only in the evening, a part (rice gruel) of which is kept normally for the next morning and also mid-day (old rice). Most of the people of Hallimayar are non-vegeta- rian, while some of them buy mutton rarely once a week. They do not eat the flesh of cow or buffalo, but eat fish and the flesh of other hunted animals. Cattle rearing or growing poultry is rare here. Unlike the past, people have now learnt to prepare and drink beverages like Tea or Coffee at home. Most of them are accustomed to chewing tobacco, as betel leaves and arcanuts are very rare to obtain here. They feel that tobacco stimulates them in their hard work preventing laziness. Drinking is quite common among the people and on all festive and other occasions, country arrack is freely served to all.

It may be clearly seen from the housing conditions of the village, the dressing and ornament pattern of the people, the various household goods and furniture used by them and from the food and drink habits they follow that a slow but a sure change towards the nearby urban pattern of the region is taking place in this tiny tribal village, thereby reducing the differences among the different segments of population.

Household composition

Size of Household

Apart from household congestion index, another yardstick that helps us in the comparison about the condition of accommodation is the size of household, viz. number of persons living in the household. Comparative data on the average size of households is furnished in the statement IV.6 given below :

STATEMENT IV.6

Size of household

Serial No.	Name of village	No. of households	Population	Average size of household
1	2	3	4	5
1.	Hallimayar	224	944	4.21
2.	Kallampalaiyam	258	1,418	5.50
3.	Kodanad	685	3,666	5.35
4.	Rural areas of Kotagiri taluk	8,922	54,886	6.15

The average size of a household in the villages selected within the area of influence of the referrent village are 5.50 and 5.35 persons respectively and of the rural areas of Kotagiri taluk is 6.15. Compared to the neighbouring villages and to the rural areas of Kotagiri taluk, the average size of the household in Hallimayar village is lower i.e. 4.21 persons. The accommodation condition of families in Hallimayar could perhaps be considered somewhat better, when compared with the other selected areas.

A large variation is observed in the size of household in the village and it varies from single member household to 10 members and over in a family. Size of household according to different communities in the village is shown in the following statement :

STATEMENT IV.7

Size of household by community/caste

Religion/ Community/ Caste	No. of house-holds	Single mem-ber house-holds	2-3 member households	4-6 member households	7-9 member households	10 + member households
1	2	3	4	5	6	7
Hindu	38	2	8	22	4	2
	(100.00)	(5.26)	(21.05)	(57.90)	(10.53)	(5.26)
Irular (ST)	30	1	6	18	4	1
	(100.00)	(3.33)	(20.00)	(60.00)	(13.34)	(3.33)
Pallan (SC)	1	–	1	–	–	–
	(100.00)		(100.00)			
Badaga	1	–	–	1	–	–
	(100.00)			(100.00)		
Okkaliga	5	1	1	2	–	1
	(100.00)	(20.00)	(20.00)	(40.00)		(20.00)
Mudaliar	1	–	–	1	–	–
	(100.00)			(100.00)		
Christian						
Reddiar	1	–	–	1	–	–
	(100.00)			(100.00)		
Total	39	2	8	23	4	2
	(100.00)	(5.13)	(20.51)	(58.97)	(10.26)	(5.13)

Nearly fifty nine per cent of the households of Hallimayar are medium sized with four to six members. Large sized households viz. 7 to 9 members and with ten members or more account for only about 20 per cent each of the total households, while two households have only one member in each, 8 have each 2-3 members in them. The lone Christian household belongs to the size of 4 to 6 members category.

The size and composition of the households in 1961 and during the restudy in 1986 is presented in the statement given below for purposes of easy comparison.

STATEMENT IV.8

Classification of households by caste and size of family (1961-81)

Caste/Tribe/ Community	Year	No. of house-holds	Single member			2-3 members			4-6 members			7-9 members			10+ members		
			HHs	M	F	HHs	M	F	HHs	M	F	HHs	M	F	HHs	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Irular (ST)	1961	29	–	–	–	10	13	14	13	21	29	6	17	29	–	–	–
	1981	30	1	1	–	6	8	8	18	43	47	4	13	15	1	5	5
Pallan (SC)	1961	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	1981	1	–	–	–	1	1	2	–	–	–	–	–	–	–	–	–
Badaga	1961	2	–	–	–	1	1	1	–	–	–	1	5	4	–	–	–
	1981	1	–	–	–	–	–	–	1	3	1	–	–	–	–	–	–
Okkaliga	1961	7	–	–	–	2	3	3	4	10	7	1	2	5	–	–	–
	1981	5	1	1	–	1	1	2	2	3	7	–	–	–	1	7	3
Mudaliar	1961	1	–	–	–	–	–	–	1	3	2	–	–	–	–	–	–
	1981	1	–	–	–	–	–	–	1	2	4	–	–	–	–	–	–
Reddiar	1961	1	1	1	–	–	–	–	–	–	–	–	–	–	–	–	–
(Christian)	1981	1	–	–	–	–	–	–	1	2	3	–	–	–	–	–	–
Pandithar	1961	2	1	–	1	1	2	1	–	–	–	–	–	–	–	–	–
	1981	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Nair	1961	1	–	–	–	–	–	–	1	1	4	–	–	–	–	–	–
	1981	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Sholagar (ST)	1961	1	–	–	–	1	1	1	–	–	–	–	–	–	–	–	–
	1981	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total	1961	44	2	1	1	15	20	20	19	35	42	8	24	38	–	–	–
	1981	39	2	2	–	8	10	12	23	53	62	4	13	15	2	12	8

It may be seen from this statement that as per the present restudy of Hallimayar, the average size of a household works out to 4.8 members as against 4.6 members during 1961 study, which is almost normal. The average size of an Irula household also works out to 4.8 members, as against 4.6 members during 1961. The number of households, which have 7 or more members is 4, as against 8 during 1961. It has to be noted here that there are 2 households with 10 members or more at present, whereas there was not even a single household with over 10 members during 1961. By and large, congestion in the houses here seems to have eased, though most of the houses here are small in size.

Type of family

The family is the fundamental multi-purpose institution. Among the Irulas, it is considered to be the smallest basic kin Unit, which comprises of husband, wife, children and at times other members. The predominant type is the nuclear family, consisting of husband, wife and unmarried children. Generally, an Irula girl after her marriage joins her husband's family. But boys, after their marriage continue to live with their parents. Male members enter into the family at birth and remain until separated by death or partition. If husband and wife are not blessed with any progeny, they may bring one into the family by adoption.

A study of the family type in the village reveals that the majority of them namely 16 are nuclear families, followed by 9 supplemented nuclear ones and 4 lineal families. The erstwhile joint family system is rather slowly vanishing. Each married couple want to set up their own individual families. The statement given below gives a vivid picture of the type of families available in the village, and a detailed description of each type of family is given as Appendix at the end.

STATEMENT IV.9

Distribution of households classified by caste/tribe/community of head of households and type of households

Type of households	No. of households where heads of household belong to							Remarks
	Irular (ST)	Pallan (SC)	Badaga	Okkaliga	Muda-liar	Reddiar (Chris-tian)	Total	
1	2	3	4	5	6	7	8	9
1. Nuclear	13	1	1	1	–	–	16	
2. Supplemented nuclear	7	–	–	1	1	–	9	
3. Sub-nuclear	–	–	–	1	–	–	1	
4. Single person	1	–	–	1	–	–	2	
5. Supplemented/sub-nuclear	1	–	–	–	–	–	1	
6. Collateral joint	–	–	–	–	–	–	–	
7. Supplemented collateral joint	–	–	–	–	–	–	–	
8. Lineal	2	–	–	1	–	1	4	
9. Supplemented lineal joint	–	–	–	–	–	–	–	
10. Lineal collateral joint	–	–	–	–	–	–	–	
11. Supplemented lineal collateral	–	–	–	–	–	–	–	
12. Others (i) Self (male) brother, brother's wife, son, daughter, mother (widowed)	1	–	–	–	–	–	1	
(ii) Self (male), brother, brother's wife, sons, daughters (unmarried)	1	–	–	–	–	–	1	
(iii) Self (male), spouse, unmarried brother/ sister & mother (widowed)	1	–	–	–	–	–	1	
(iv) Self (male), spouse, sons, daughter (unmarried) brother's son, brother's Son's wife	1	–	–	–	–	–	1	
(v) Self (male), separated daughter(s) and daughter's daughter (unmarried)	1	–	–	–	–	–	1	
(vi) Self (male), spouse, daughter (unmarried) brother (unmarried)	1	–	–	–	–	–	1	
Total	30	1	1	5	1	1	39	

Though a different type of categorisation is adopted for restudy, it will be of interest to make a comparison of the various types of families of the village, on the basis of the definitions of the 1961 study and hence the statement given has been prepared accordingly. The statement shows that out of 39 households at present, 16 belong to simple type, 16 more are intermediate and 5 are joint families, as against 18 simple families, 9 intermediate families and 5 joint ones, during 1961 study.

A simple family is one in which a married couple live with their children and no one else. Out of 30 Irula households at present, 13 are simple families and 13 others are intermediate and only 3 are joint families, as against 13 simple families, 8 intermediate families and 3 joint ones, out of 29 households during 1961. Among the Irula families,

the common method of living is by the simple type and as soon as a male member gets married, he establishes a separate family. But in Hallimayar, in a number of Irula families some related members like an unmarried sister or brother or a widowed and aged parent is also forced to live. This type goes by the name of 'Intermediate'. The number of Intermediate Irula families has increased from 8 to 13 during 1961 and 1981 and in the village as a whole from 9 to 16. There are only 5 joint families in 1981, as was during 1961, of which 3 are Irula families which practice the joint type of living. In these families, separation of the married son has not taken place. There are only 2 families at present under the category "others", as against 9 during 1961, which do not contain even a single married couple. They include such cases of widowed mother and unmarried sons or unmarried daughters etc. The number of such families has declined considerably since 1961.

STATEMENT IV.10

Classification of households by caste and type of families in 1961 and 1981

Caste/Tribe/ Community	Year	Total No. of households	Simple	Intermediate	Joint	Others
1	2	3	4	5	6	7
Irular (ST)	1961	29	13	8	3	5
	1981	30	13	13	3	1
Pallan (SC)	1961	–	–	–	–	–
	1981	1	1	–	–	–
Badaga	1961	2	–	–	1	1
	1981	1	1	–	–	–
Okkaliga	1961	7	5	1	–	1
	1981	5	1	2	1	1
Mudaliar	1961	1	–	–	1	–
	1981	1	–	1	–	–
Reddiar (Christian)	1961	1	–	–	–	1
	1981	1	–	–	1	–
Pandithar (SC)	1961	2	1	–	–	1
	1981	–	–	–	–	–
Nair	1961	1	1	–	–	–
	1981	–	–	–	–	–
Sholagar (ST)	1961	1	1	–	–	–
	1981	–	–	–	–	–
Total	1961	44	21	9	5	9
	1981	39	16	16	5	2

Social customs

The social customs and practices followed by the people here are almost akin to those observed in different parts of the district. The changes that have taken place among various communities due to changing times and conditions in the observance of those social customs and practices are very little and as such, the main features of net work of social relations centering birth, marriage and death only are dealt with here in brief.

Birth

In Irula society, parents prefer to have more children and therefore pregnancy of each married women young or old is eagerly awaited. In fact, pregnancy is respected and regarded as properity to the family. Major relief comes to a young wife, when she becomes pregnant and her first pregnancy gives a certain amount of social prominence. Like all other communities, the first delivery invariably takes place in the house of the girl's parents and subsequent deliveries in the husband's house. The belief is that pregnancy is accidental in the will of God and most of them still think that God Sillingarayan is supposed to be the ultimate blesser in favouring pregnancy to the married woman. An Irula woman feels proud to disclose her pregnancy referred by the Irulas as "Vorayakudu" to her close relations. From the sixth month onwards, the pregnant woman expresses her liking for certain edibles like rare roots and the meat of birds and animals. For the first delivery, the pregnant woman's parents come during the 7th month, give her a feast before taking her for confinement to their house. There is no special function conducted during pregnancy.

Delivery is normally assisted by an experienced old woman and pollution is observed for 8 days after delivery. The attendant assisting the delivery is paid in cash and kind. Normally the attendants are presented with new sarees and clothes in token of their gratitude and expression of joy over the new coming. The pollution which befalls a woman giving birth to a child must be removed. Otherwise, she is unable to resume her normal activities. The delivered woman is fed with only restricted diet, initially with rice gruel and pepper water. Ragi meal and jaggery are given to her from the third day onwards. On the eighth day when pollution ends, the house is cleaned and a ceremonial bath is given to the mother and child, after which, a coconut is broken on the ground after swung around the mother and child thrice. A grand feast is then held, in which elders and close kith and kin participate. No changes on the restrictions of food to the mother before and after delivery, as well as in the rituals conducted have been reported during the restudy.

The naming ceremony among the Irulas have both sacred and secular cultural elements. The child may get into the fold of Irula community and its settlement by the active participation of Maniyakkara, Jatti and close kins in the naming ceremony. Normally the elders who name the child are not paid any fee. But a sort of nominal blessing money is given to the elder which varies according to the economic status of the household. The naming ceremony normally go with feast where all the elders and relatives are entertained with feast and drink. After the naming ceremony, the mother stays in the house for 5 or 7 days and devotes herself exclusively to suckling and fondling the infant. The normal duration of suckling varies upto 3 years. It is of interest to note that such fancy male names as Selvan, Bagyaraj, Ramaswamy and Ganesan have become common, in place of old names as Nanjan, Guddan, Sidhan and Resan. Attractive female names as Pushpa, Mallika, Sivamani and Kalaivani are in use, in place of Veerayi, Marayi, Resi and Sidhi. After the completion of five years, a child undergoes ear-boring and head tonsuring ceremonies, normally in a temple.

Puberty

When a girl attains puberty, a small temporary solitary hut exclusively for her use is set up. As per convention, it is the girls maternal uncle, who constructs this thatches hut with green leaves and twigs for the girl who attains puberty. The girl occupied the hut and lives there during the entire period of pollution, which spreads over a period of 7 days. On the eighth day, she returns home after ceremonial bath with a pot full of water, brought from the nearby river. The maternal uncle presents

her with a new saree and blouse along with betel leaves, nuts, fruits and a cash present through the Maniyakkaran. The hut is dismantled, taken out of the village and burnt. A grand feast and a group dance marks the conclusion of the function.

Marriage

Irulas are generally monogamous. But a few instances of Bigamy/Polygamy are also found among them. Post adolescent marriage was a regular one. Traditionally, the custom of consanguineous marriage is always insisted upon. Most of the girls are married at the age of 20 and the boys at 24. They have two expressions to denote marriage. The first expression "Pendru Cetragadu" means "male joins the female". The second one, "Maduvi"means marriage.

There are two kinds of marriage prevalent among the Irulas. They are, arranged marriage and marriage by elopement. It seems that the majority of the Irula marriages are arranged by parents and even in these marriages, pre-married sexual relationship is not ruled out.

The traditional mode of marriage namely the boy going to the girl's residence with a head load of firewood and living with the girl for a few days is practically forgotten, even among the orthodox Irula families. Now a days, most of the marriages are arranged by elders. Nine elderly people instead of seven, as followed previously visit the bride's house to fix up the alliance. On their return, they prepare rice cooked with salt and jaggery. Again they visit the bride's house and the bridegroom presents the bride's father with betel leaves, nuts, coconut, fruits, oil and a token bride price of Rs. 1.25. They request the parents of the girl for the conduct of the marriage, by touching their feet. In turn, the bride's parents gives the bridegroom's party a grand feast. Subsequently, on an auspicious day chosen, the marriage takes place. New clothes are mutually exchanged by both the parties. The bride price which was upto Rs. 100/- during the previous study has gone upto Rs. 500/- depending upon the status and beauty of the bride. The maternal uncle as per their customs erect the marriage 'pandal' at his own expense. On the day of the marriage, a ceremonious bath is given to the bride by the maternal uncle and the tali-tying function takes place in front of elders and close kith and kin. The Maniyakkaran gets a present of Rs. 5.25 towards garlanding and the maternal uncle with new clothes, as a mark of respect. A grand feast and a late-night group dance marks the conclusion of the marriage. Among the Okkaligas, the betrothal function takes place on a selected auspicious day and the marriage mostly takes place in a temple, by lifting the sacred fire and offering worship to God.

Child marriage and remarriage were also popular among the Irulas. Divorces are easy to obtain on such valid grounds as barrenness, adultery and incompatibility. Divorced men are eligible to remarry within the tribe. In case of divorce, the bride price paid by the husband and all the ornaments given by him are returned to him, after careful consideration on their merits. After this, the men and women are free to select another spouse and the children normally stay with the father. Marriage ties among the Irulas are not stable usually and they snap often. The Irula women always enjoy enough independence, especially in getting away from non-co-operative husbands. Though Irulas are not polyandrous, in Hallimayar two Irula brothers have a common wife, a case of individual perversion. Polygamy is very rare and one such case is found, wherein the husband keeps them in two different houses and the reason attributed is barrenness of the first wife.

There are seven exogamous septs or 'Kulams' as called by the Irulas of Hallimayar for purpose of marriage alliances, the origin of which is not clearly known. Kalkatti, Sambar, Kurumagan, Uppili, Porigai etc. are some of them and the members belonging to one sect are considered as paternal and hence cannot seek marriage alliance within it and should seek only from some other sect.

The knowledge of the village people especially the Irulas about family planning was meagre and crude during the 1961 survey. But today most of them are well aware of its implications and infact many of them had undergone sterilisations. Some of them are also aware of the safe methods of inducing abortion, as well as the use of contraceptives.

Death customs

Death news is normally conveyed to all kith and kin through a Kurumba and sooner the mourners start assembling to pay their last respect. The Irulas always bury the dead and now-a-days as in the past, they do not wait for two or three days for their close relations to assemble. Burial mostly takes place on the same day or on the following day of death. Very close relatives of the dead also undergo head shaving by the Kurumba, who is presented with new clothes and some money. The funeral non-stop dance commences, in which all close men and women take part. The dancers dance round the dead body to the music played with the help of drums and pipes, which are also used for marriages, the only difference being their tunes. A bier is made out of bamboo and other materials collected from the nearby forest. The dead body is then given a cold water bath, dressed well with a turban on its head. A coin is placed on its forehead in case of male members and the body is then carried to the burial ground on the decorated bier. On its way, it is stopped at three different places for the Irulas to dance around it. In the burial ground, the Kurumban performs the Pooja and the dead body is then placed on a rectangular pit dug by Kurumban, in a sitting posture, with its head facing north. For unnatural deaths, some additional elaborate ceremonies are performed by the Kurumba, before its burial. A vessel used by the dead person is gifted to the Kurumba for his assistance in the funeral ceremonies. All the assembled kith and kin puts a handful of earth into the pit, which is then filled up and all return home after a bath. While the Irulas and Pallans bury the dead, the Okkaliga's practice is to cremate the dead. The period of mourning is observed for three days by all the communities of the village and the period of pollution is for 16 days.

Religion

The people of Hallimayar except a Christian family are Hindus. The lone Reddiar who calls himself a Christian, is a recent convert to Christianity with his family members. The Irulars here are classed as Hindus. They profess Vaishnavism and their chief and important God is Shri Rangaswamy of Rangaswamy peak. They visit the Ranganathan temple at Karamadai and the Palamalai Ranganathan temple on a mountain peak, further west of it. Besides Rangaswamy, they also worship several other deities, the Chief among them being Mariamman, Konatha Mari, Kondathayya and Karibandrayan, for whom there are separate temples in Hallimayar, in the shape of small huts. They offer animal sacrifices to these deities. The annual Mariamman festival is celebrated mostly in the month of Panguni or Chithirai. Each household of the village contributes a donation ranging from Rs. 5/- to Rs. 10/- for the expenses of the celebration of this festival. The festival commences with "Poochchuttuthal" event, during which a three pronged margosa tree branch is planted in front of the temple. On the morning of the first Monday of the month, the festival idol of the Goddess is taken to the river for a ceremonial bath, in a procession accompanied by music. Offerings are made by the devotees on the subsequent days and a goat is also sacrified and offered to the Goddess. The guests assembled from the other villages are given a grand feast. There will be group dancing on all these days. On the final day of the festival, the margosa tree branch is removed, taken in a procession to the river for immersion. During the procession, the devotees spill turmeric water on each other and make a lot of fun. The villagers also visit an important temple at Koilthurai, two kilometres from here, in the north east. It is in the midst of a thick forest on the bank of the river Moyar and there is no idol here. For tonsuring the heads of their children, the Irulars visit this temple. "Uppu Nonbu" is the festival celebrated here in Vaikasi (May-June) when the cattle owned by them are washed, decorated and fed with common salt.

After the harvest operations are over in Vaikasi, the festival idol of Rangaswamy peak is taken out in procession to all the Irula settlements of the village. This is considered to be the visit of Lord Rangaswamy in reality to each Irula settlement of the village. On this day, the Poosari of this temple dresses himself like a Vaishnavite Iyengar and even wears a sacred thread accompanying the idol, carried on a small chariot. Advance information is given regarding the visit of the deity and with great enthusiasm, the villagers receive the deity with music of drums and pipes. During the stay of the



Chit-chat—A common forum for their rustic knowledge



Work and song go in harmony. A group of girls sing while drying paddy



The tribal musical instruments—a source of joy on group occasions



Tree temple of Irulas dedicated to Mariamman

idol in the village, the villagers after a bath, put a Vaishnavite mark on their foreheads and indulge in a group dance. All the devotees assembled there are fed by the villagers, from collection of small amounts from them. After two days halt, the deity is given a grand farewell. The villagers also visit the Rangaswamy temple during the annual festival and the deity is taken in a procession though the Irula settlements, when goats are offered for the welfare of the devotees. A small fair is also held to enable the Irulars to purchase cheap ornaments and other articles. Bannariamman temple located at the foot of the ghat road towards Mysore from Satyamangalam is another place of attention to the villagers.

The Irulas formerly do not celebrate the common Hindu festivals like Deepavali, Karthigai, Pongal, Tamil New Year's day etc. But now, due to change of times and with their contact of people of other communities like the Okkaligas, they have started celebrating these festivals on a small scale. The Okkaligas also celebrate Sivarathri and Ugadhi too.

Leisure and recreation

Irulas find leisure in local games and chitchating. Singing and dancing in group occasions, of merry making or mourning, are resorted by Irulas.

Irulas are good musicians, displaying skills both in vocal and instrumental music. Instrumental music is one of their chief hobbies and indispensable at weddings, funeral rites and social festivals. Their musical instruments are made up of indigenous materials and are of 6 types viz., "Bugiri", "Kvatlu", "Nagasvara", "Kadim", "Spore" and "Tambatta". Irulars are lovers of folk songs. The folk love of Irulas is in transition. The younger generation tend to imitate Tamil cinema songs, while the older prefer to sing Badaga songs on request.

Irulas perform dancing on festival days and as a part of marriage, funeral and puberty rites. The mode of dance of the Irulas is peculiar and interesting. No one of them sings while dancing. They all dance only to the tune of drums and pipes and the persons who play the pipes are able to play different tunes, according to the occasion and for funeral dance they play melancholy tunes and tc watch it during the night is a thrilling experience. They have a stock of folk tales which reflect the tribe's socio-religious and family life. During the annual festival, they enact dramas from Ramayana and Mahabharatha. They also use Mridangam and old Harmonium for the music. The front Verandah of one of the big houses in the village is always used as the auditorium and hurricane lantern forms the lighting. The rehearshal for the dramas goes on for a number of days, under an able teacher. The Irulars are experts in memorising lengthy dialogues of these dramas, as they are very familiar with them for a longer period.

Besides, a few of them now-a-days also have started playing cards, "Dhayakkattam" and "Adu-puli" games during their leisure times. Children studying in school are trained in modern games as Volley-ball, foot-ball, badminton etc. and in other atheletic events like high jump, long jump, running race etc. Children during the evenings are fond of playing the famous hide and seek ("Kannamoochi") playing the lame (Nondi) and jumping horse ("Pachaikudhirai").

Religious and social customs and manners vary from caste to caste. Each caste has its own rules in the style of wearing dresses, in the peculiar shape and designs of the jewellery though very limited, each possessing its own significance. Birth and funeral customs vary widely sometimes. Puberty and marriage rites are also varied in nature and period of pollution. Similarly each community has its own way of observing these customs; but they do not arouse any dislike or contempt in members of other castes.

In Hallimayar, there are no voluntary organisations or clubs or associations of any kind among the different communities. Informal groupings in the verandahs of the important persons' houses and gossips and discussions of the caste leaders and other influential and prestigious persons in the village are viewed, news exchanged, ideas are mooted and outlines for plans of action are formulated. Especially, when the annual Mariamman festival approaches, people gather in the dwellings of the influential and

prestigious persons and discuss the proposal of celebrating the festival and the big person or Maniyakkara takes the lead in collecting cash donations from each household. He has some fixed permanent and loyal members always and they look after the decoration of the temple and details of festivities. There is always collective participation of the villagers on all such festive occasions. The relationship among the people of different castes in the village are cordial and there are no factions or quarrels between one caste and another, as the different castes living in this village are quite interdependent economically and otherwise. The village people very often mix together in the streets and in their day-to-day life and mutual assistance is always found among them. The Irulas who play drums and pipes for religious ceremonies and funeral processions are quite indispensable.

Panchayat

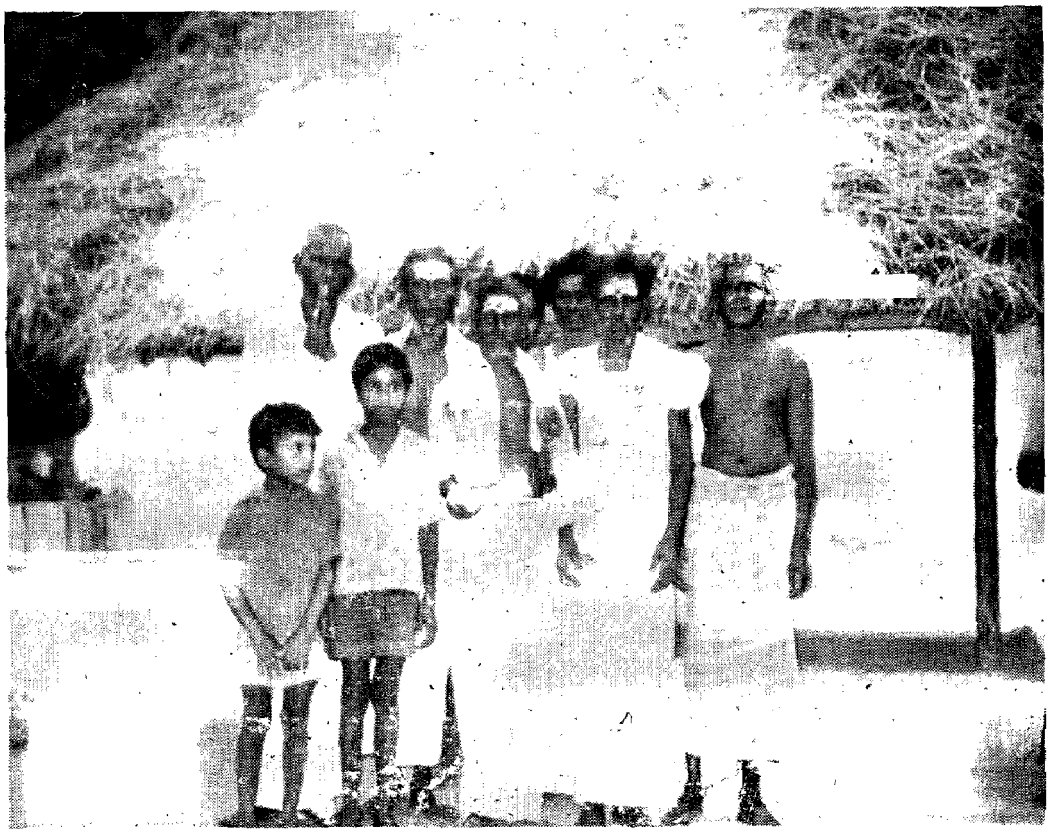
Irulas, the major community of the village has got an internal organisation or tribal panchayat, through which disputes and quarrels are settled and unity is maintained. Maniyakkaran is the head of village and Kattamanai is the head of group of villages, who settles such matters, which cannot be settled by the Maniyakkaran. The post of Maniyakkaran is hereditary and he participates in all occasions such as marriages, child birth, puberty rites, death etc. With the assistance of Bandari a deputy and the elders of the village, he settles any matter referred to him. The social discipline is controlled by the tribal hierarchy which was powerful in olden days, but is somewhat weak now. Even though the tribal leadership is hereditary, the Irulas always have the power to remove any one from office, for extreme bad behaviour and nominate someone else. All such matters as assault, adultery, may be clan incest or a request for divorce are referred to the tribal panchayat. The Irula women found guilty, prostrate before the Irula panchayat as a mark of apology and pay the fine. Usually, the verdict is accepted by the parties. In case it is not accepted, he or she will be ex-communicated by the inhabitants of the hamlet or settlement or the members of the whole tribe. Fines are imposed and the parties involved are normally abide by the decisions. The fines imposed are collected and kept by the Maniyakkaran, who is also entitled for a half share. The amount collected through fines are normally spent for common purposes like celebration of Mariamman festival etc.

Due to the introduction of the Panchayat Union organisation by the Government, the Irula traditional political organisation narrowed towards very inner, too interior Irula settlements. The non-tribal estate owners have become the real Maniyakkarans to the Irulas. Bandaris now-a-days are becoming the helpers to the estate owners in supplying labour force from their community. The traditional sitting of the Irula tribal council has become an eager site to the young Irulas. The awareness of the importance of the traditional pattern of the tribal council developed by the aged Irulas provoked the young Irulas truncatedly to go and participate in Government run political organisation of the Nilgiris.

The Irulas have a poosari and a Pattakaran to look after their religious life. The poosari looks after the village temple, while the Pattakaran is their religious head, whose word is always final in all religious matters. He is held in great esteem by the Irulas.

Hallimayar comes under the statutory village panchayat of Thengumarahada, which also includes Kallampalaiyam. The election of the President, Vice-President and other members of the Panchayat was unanimous. The Panchayat has a smooth running so far, without any communal hitch. Its main duty is to collect house tax, profesion tax etc. Besides the village panchayat, the village officials viz. the village "Karnam" and his assistant "Talayari" are the key officials commanding much respect and influence among the people, apart from the village tribal welfare residential school teacher. The village "Karnam" keeps all sorts of village accounts, pertaining to land and crops in the field. The "Talayari" has to assist him in all cases, civil and criminal; he has to watch the village at nights, patrol the fields when the crops are ripe and to see that no thefts occur.

Though the Panchayat is in existence for the past few years, very few households know its main functions, while no one knows correctly the period of its existence. All these show the indifferent



A group of Irulas on their way to the temple-They are religious and God fearing



Sidhan—the tribal headman with his two wives and children. His post is hereditary and the most important person in the village

attitude of the villagers towards the Panchayat as well as its poor impact on the village people.

The Kotagiri Community Development Block which was established in 1960, includes Thengumarahada and under its jurisdiction comes Hallimayar village. Because of the location of the Panchayat Union Office in Kotagiri at an altitude of 6000 feet, while Hallimayar is at an altitude of 1300 feet, the Block officials like the Gramasevak and others find it difficult to make frequent visits to this village and this results in the village not getting enough help from it. A Co-operative farming credit society of the Animal Husbandry Department at Thengumarahada, besides some private credit money lenders are functioning to meet the credit needs of the village people.

Political Parties

As already discussed, the caste organisation is slowly loosing its ground and importance, which is the only weapon in the village level to maintain peaceful living. The village tribal panchayat in Hallimayar as well as in the adjacent villages, though still in existence, are not powerful now and are in operation only whenever concerned cases are referred to.

The political parties which are in existence here are the AIDMK, DMK, Congress (I), Janata and the Communist (C.P.I.). The AIDMK party has been functioning for the past more than 10 years in Hallimayar, with a sizeable number of active members, than the other political parties.

The party position in the recent elections held on 23rd February 1986 for the post of Panchayat Union Chairman could be seen from the election results of the Kotagiri Panchayat Union, in which Hallimayar is also one of the villages included.

From the above result, it is clear that Congress

Election results of Panchayat Union Chairman

Kotagiri **NILGIRI DISTRICT**

Elections held on 23rd February 1986

	Total No. of votes polled	36,789
	Rejected votes	3,628
	Total valid votes polled	33,161
	Percentge	90%
1.	Vetrivel, Independent	3,852
2.	Periaswamy "	477
3.	Thangavel "	681
4.	Alwar "	2,736
5.	Uchi Gowder-Congress (I)	9,039
6.	Belly – Communist (C.P.I.) (supported by AIDMK)	8,956
7.	Mahalingam – DMK	7,432

Uchi Gowder was declared elected as Panchayat Union Chairman.

(I) is popular in this area, along with AIDMK's support as per electroal understanding, followed by Communist (CPI) which seems to be next in popularity.

Hallimayar is one among the villages which are included in the Coonoor (SC) Central Assembly Constituency of the State Assembly and comes under the Nilgiris Parliamentary Constituency. It would be interesting to analyse the results of the Tamil Nadu Legislative Assembly elections of 1977, 1980 and 1984 for Coonoor (SC) Central Assembly Constituency and the Lok Sabha elections of 1977, 1980 and 1984 for Nilgiris Parliamentary Constituency from the poll records given below :

Tamil Nadu Legislative Assembly Election Results 1977, 1980 and 1984

126, Coonoor (SC) Central Assembly Constituency

1977

Electorate	:	1,05,169
No. of polling stations	:	114
Date of poll	:	14.6.1977

	Name of the candidate	*Party*	*Votes secured*
1.	Rangaswamy K.	DMK	22,649
2.	Periyaswamy C.	AIDMK	13,150
3.	Chandran K.	INC	8,829
4.	Krishniah C.P.	JANATA	7,888
5.	Komali L.	IND	341
6.	Chelliah A.	IND	257
7.	Ramaswamy R.	IND	210
8.	Shanmugham A.	IND	144
9.	Muthuswamy R.	IND	37

1980

Electorate	:	1,12,613
No. of polling stations	:	131
Date of poll	:	31.5.1980

	Name of the candidate	*Party*	*Votes secured*
1.	Ranganathan M.	DMK	34,424
2.	Periyaswamy C.	AIDMK	22,756
3.	Mahalippan E.M.	JNP(JP)	3,217
4.	Balasubramanian A.	IND	158

1984

Electorate	:	1,23,350
Total No. of votes polled with per cent	:	87,059 (70.58%)
Total No. of valid votes polled with per cent	:	83,096 (66.02%)
Total No. of rejected votes,with per cent	:	3,963 (4.56%)

Name of the candidate		*Party*	*Votes secured*	*Percentage*
1.	Sivakumar M.	AIDMK	47,113	56.70
2.	Ranganathan M.	DMK	34,990	42.11
3.	Komali L.	IND	993	1.20

Source : Pages 253 & 254 of results on General Elections to Tamil Nadu Legislative Assembly 1977, 1980 and 1984 published by Public (Ele.) dept. Government of Tamil Nadu - 1985.

Lok Sahba Election Results of 1977, 1980 and 1984

18. **The Nilgiris Parliamentary Constituency**

1977

Number of Electors	:	6,95,566
Number of polling stations	:	795
Total votes polled	:	4,44,544 (63.91%)
Total valid votes polled	:	4,32,887 (97.38%)
Rejected votes	:	11,657 (2.62%)

Name of the candidate		*Party*	*Votes secured*
1.	Ramalingam P.S.	ADK	2,41,777
2.	Nanja Gowder M.K.	NCO	1,82,431
3.	Subramaniam V.	IND	5,057
4.	Adarpus Mayson	IND	3,622

1980

Number of electors	:	7,34,760
Number of polling stations	:	860
Total votes polled	:	4,88,097 (66.43%)
Total valid votes polled	:	4,78,505 (98.03%)
Rejected votes	:	9,592 (1.97%)

Name of the candidate		*Party*	*Votes secured*
1.	Prabu R.	INC(I)	2,73,614
2.	Thippiah T.T.S.	JNP	1,87,871
3.	Venkatachalam G.S.	JNP(S)	8,827
4.	Raju K.P.	IND	2,846
5.	Selvaraj J.	IND	2,461
6.	Bojarajan M.	IND	1,970
7.	Adarpus Mayson	IND	916

Note : 18 The Nilgiris Parliamentary Constituency comprises of

101. Mettupalaiyam

102. Avánashi (SC)

103. Thondamuthur

104. Coonoor (SC)

105. Ootacamund and

128. Gudalur Assembly Constituencies.

Lok Sabha Election Results 1984
18. The Nilgiris Parliamentary Constituency

1.	Number of Electors	8,27,733
2.	Number of Polling Stations	1,030
3.	Total votes polled (per cent)	5,94,471 (71.82)
4.	Total valid votes polled (per cent)	5,66,742 (95.34)
5.	Rejected votes (per cent)	27,729 (4.66)

1.	Name of Returning Officer	Thiru N.P. Gupta, IAS., Collector of Nilgiris, Udagamandalam, 24.12.1984
2.	Date of Poll	24.12.1984
3.	Date of Counting	28.12.1984
4.	Date of Result	28.12.1984
5.	Name and address of the elected candidate	Thiru R. Prabhu, INC 53-54, Race Course Road Coimbatore - 18

Name of the district	Elec-torate	Coimbatore		The Nilgiris				Postal ballot papers	Total
		(101) Mettupa-laiyam	(102) Avanashi (SC)	(103) Thonda-muthur	(126) Coonoor (SC)	(127) Udhaga-mandalam	(128) Gudalur		
		1,42,909	1,31,978	1,73,482	1,23,350	1,24,006	1,32,008		
1	2	3	4	5	6	7	8	9	10
Name of Candidate : Partywise :									
1. Prabu R.	INC	64,117	58,538	65,111	48,507	52,514	52,787	250	3,41,824 (57.50)
2. Dhandapani C.T.	DMK	37,657	25,207	49,966	32,669	29,079	35,144	163	2,09,885 (35.30)
3. Kovai Ganesan	Ind.	441	884	437	451	287	694	9	3,203 (0.59)
4. Devappan K.	Ind.	640	781	479	433	237	416	2	2,980 (0.50)
5. Raju J.D.	Ind.	275	763	409	218	331	432	2	2,430 (0.43)
6. Subramani V.	Ind.	382	594	560	234	211	372	3	2,356 (0.39)
7. Selvaraj A.S.J.	Ind.	365	521	569	203	175	441	—	2,274 (0.38)
8. Kesavan P.	Ind.	189	749	195	197	143	304	5	1,782 (0.29)
Total valid votes		1,04,066	88,037	1,17,726	82,912	82,977	90,590	434	5,66,742
Total rejected votes		4,910	6,111	5,970	3,942	2,415	4,250	131	27,729
Total votes polled		1,08,976	94,148	1,23,696	86,854	85,392	94,840	565	5,94,471
Percentage of polling		(76.25)	(71.33)	(71.30)	(70.40)	(68.86)	(71.84)		(71.82)

Source : Pages 39 and 40 of results on General Elections to Lok Sabha, 1977, 1980 and 1984 published by Public (Ele.) Deptt. Government of Tamil Nadu, 1985.

Awareness of social legislations

The following statement furnishes details of knowledge of the village people about Indian Social Legislations as related to Religion/Caste/Tribe/ Community and education of informants.

STATEMENT IV.11

Knowledge about Indian Social Legislations as related to religion and caste/tribe/community and education of informant

Religion & Caste/Tribe/ Community of informant	Total No. of informants	No. of illiterate having knowledge/no knowledge about Indian Social Legislations		No. of literates upto matric having knowledge/no knowledge about Indian Social Legislations		No. of educated above matric having knowledge/no knowledge about Indian Social Legislations	
		Aware	Not Aware	Aware	Not Aware	Aware	Not Aware
1	2	3	4	5	6	7	8
Irular (S.T.)	31	2	10	16	2	1	–
Pallan (S.C.)	1	–	–	–	–	1	–
Badaga	1	–	–	1	–	–	–
Okkaliga	4	3	1	–	–	–	–
Mudaliar	1	–	–	1	–	–	–
Reddiar (Christian)	1	–	–	–	–	1	–
Total	39	5	11	18	2	3	–

It may be seen that out of the 39 informants of the households of the village, two thirds of them i.e. 26 are having knowledge about Indian Social Legislations and are aware of the implications concerning deaths and only one third or 13 are not aware of them. Awareness of the Indian Social Legislation is almost 90% among the literates upto the standard of matric and above, while among the illiterates it is just about $33^{1}/_{3}$ per cent.

It is interesting to note that out of 31 Irula informants, the predominant people of the village, 2 illiterates and 17 literates upto the standard of matric and above are well aware of the Indian Social Legislations and only 12 informants are not aware of them, of which 10 are illiterates and remaining two are literates upto matric standard.

The worldly knowledge of the village people which was considered as poor during the previous survey is now slowly improving. Formerly, no one read any newspaper among them, whereas now, many of them have started reading many Tamil Dailies. Still their level of general awareness is far from satisfactory and should improve considerably. Though many have a liking to engage themselves in social uplift, or in politics, yet they do not come out openly. Now, many of the households are able to tell correctly the names of district and taluk headquarters, besides their block headquarters and police station. Most of them are now aware of the prohibition, untouchability law, and Indian Social Legislations, while some of them are not aware of changes in the Hindu Laws of Succession and Adoption.

CHAPTER – V

CONCLUSION

The tiny tribal village of Hallimayar has its geographical setting amidst the mountaneous blossom of enriched greenary. But agriculturewise, it is poor due to its scanty rainfall because of its leeward location. Yet agriculture in Hallimayar bear the full brunt of its economy with no rapport of industrial or commercial enterprises. Irulas, the sons of the soil are the legitimate proud owners of this virgin hill terrain by the Government order of 1918 of erstwhile British Government. But efflux of time has emaciated this order. Today Irulas are at the mercy of few non-tribal migrant farmers. Rich farmers from plains have taken over their lands on mortgage for a sum and continue to enjoy the usufructs from them for years together.

Irulas have an ancient settlement in Nilgiris district. As a major primitive tribe of Nilgiris, Irulas have remained relatively isolated until the settlement of Englishmen in the early 1820. The British rule, and the post independence policies of State and Central Governments have changed the ecological situation of Nilgiris radically. The Irulas who were once hunting in the Nilgiris forest for their livelihood and often got exploited by the people in the plain when marketing their hard-earned forest produces have now a settled life. Some do cultivation and others work as agricultural wage earners. Number of their children attend the residential school situated in the village itself.

Hallimayar has a demographic map different from that of the state. During 1981 it has recorded a minus growth of –1.15%, the population dwindling from 955 in 1971 to 944 in 1981. It's density is 2,484 persons per sq. km.

In its ethnic set up, it has Irulas or Irular (Scheduled Tribe) Badagas, Okkaliga, Mudaliar, Reddiar and the Scheduled Caste of Pallans. Irular constitute 27.75% and the Scheduled Castes constitute a negligible percentage of 0.95%. The percentage of workers constitute 56.36%. Both males and females constitute their mite to the working force. Workers among male constitu 63.10%, while among females they constitu 48.64%. Nearly one-third of the population depe upon the working force.

Irulas of Hallimayar portrayed their trib characteristics during our previous study in 196 They struck similarity in their character like th primitive tribes living in the interior forests Nilgiris. The present restudy witnesses considerable change in their character, and distinct admixed culture which they have acquire through their contact with other communities. In th past, isolated by inaccessibility, poor transport an commu- nication facilities they led an aloof socia life. But today cultivation, agricultural labour an the other works are the means of their livelihood a in plains. Even today they face the hurdles of life like the absence of a pucca road, reasonable transport and communication facilities, basic amenities such as electricity to every house, protected water supply and proper medical facilities which make their life hard and miserable.

The lasting impressions gathered from the surveys are its continued backwardness and the miserable poverty of the villager. The main contributing factor for this backwardness is the low yielding agriculture which is the main source of economy with no supplement.

After the inception of the Community Development Block and National Extension Scheme, certain attempts like distribution of improved seeds, pesticides, manures, use of improved agricultural implements etc., and educating the ryots in the improved methods of cultivation have been made. The impact of these attempts is not yet fully felt, though signs of improvement are slowly visible and it is possible that Hallimayar in course of times may change its outlook. Household industry or any activity of Trade and Commerce is absent in the village. No step either on Government or private side has been

taken to explore the possibility of establishing any village craft centre nor any self-employment scheme. Hence the crux of the economic problem of the village is the lack of subsidiary occupations, which would not only provide work for the idle agricultural labourers but would also serve as secondary means of livelihood for the poor cultivators of the village. The influx of a few migrated families in Hallimayar has brought in few improvements. The agricultural practices of the villagers have improved to a certain extent. A considerable portion of the cultivable lands have been brought under irrigation. Improved agricultural implements, quality seeds, fertilisers and pesticides are the plus points in the agricultural operation of the village. Chemical manuring is used for better harvest. Cash crops are slowly replacing food crops. Participation by Irulas in agriculture is slowly picking up pace. The years ahead have promising agriculture and improved economy. Seeking white-collared employment is the new trend noticeable.

Literacy standard of the Irulas has its slow increase. The present restudy of the village has revealed that the literacy rate of the people is 42.90 per cent, as compared to only 17.8 per cent during the earlier study in 1961. Enrolment of tribal children in the residential middle school of the village is good and quite encouraging. It is hoped that better efforts in this direction like upgrading the existing middle school to a higher secondary one will certainly bear fruit, resulting in increasing the rate of literacy, in the years to come.

Some social changes also have dawned on Irulas. Two decades ago, during the 1961 study Irulas were keen on caste hierarchy and maintained caste panchayat in their day to day life. The hierarchy controlled their social life and also their religious activities. Today, the organisation has slowly started disintegrating that it is not able to exercise its power on the people. Still an isolation in its weak form is perceivable among the community of Irulas.

The changing economic pattern has left its mark on the traditional leadership. The time honoured and till recently unquestioned hareditary leadership has suffered a set-back and a new pattern of leadership is slowly emerging among the Irulas, against the wish of the hereditary leaders. Those Irulas who are working in the neighbouring plantations have been encouraged by their employees to contest Panchayat elections and these Irulas, because of their better economic position and official patronage are able to win the elections in open defiance of the established hereditary leadership. Thus the traditional leadership is loosing its hold over the Irulas slowly.

Socially, Irulas discourage inter-dining with other communities. Now-a-days, except old women, others accept eatables offered from other's houses. This is a welcome social change. Due to this, they are mingling with others and slowly loosing their inferiority complex to some extent. Schooling of younger generation also has brought in good social habits.

The Irulas love and cherish their culture and tradition. They love folk-lore, folk-dance, games etc.

Until the middle of this century the Irulas were only a food gathering tribe. Now, they are forced to sell their physical labour to the estate owners. Even though poor, they never depended on anybody. One could notice their frequent absence from the plantations on account of their care-free and independent nature in the recent past. But now, a wind of change flows and a sort of complete dependency is noticed. They imitate other community labourers demanding their rights. They are eager to preserve their identity at any cost and work as separate team. Their labourers respond positively to the supervisors who invariably hail from their own tribe.

The tribal sub-plan of the State Government, extend help to Adivasi Welfare Associations like that of Irulas to eliminate poverty among them and to provide a better standard of living and infrastructural facilities like improvements in agriculture, health, medical, education, animal husbandry, drinking water supply, electricity etc. A considerable progress can easily be envisaged in all spheres in the years ahead to transform Hallimayar a self-sufficient entity.

APPENDIX – I

Glossary of local terms

Sl. No.	Local terms	English meanings
1	2	3
1.	Adupuli	A local indoor game played by the village folk with a dice and a few coins
2.	Aruval	A serrated knife
3.	Bandari	A messenger subordinate to the caste head of Irulars
4.	Chithirai	Tamil month corresponding to March-April
5.	Dhayakkattam	An indoor game played mostly by womenfolk
6.	Kalaikothu	Weeding hoe
7.	Kalappai	Plough, an agricultural implement
8.	Kali	A cooked form of food made from millet
9.	Kannamoochi	An indigenous game "Hide and Seek"
10.	Karnam	Village headman
11.	Kasimundu	A short piece of cloth
12.	Kattamanai	Headman of a group of villages
13.	Kodali	Axe
14.	Koduval	A heavy cutting knife
15.	Koraipull	A long stout dried type of grass
16.	Kulam	Sept
17.	Kumri	A kind of shifting cultivation
18.	Maniyakkara	Caste head of an Irular settlement
19.	Manvetti	A spade
20.	Mridangam	A long double-sided drum
21.	Mukuthi	Nose screw
22.	Nondi	A rural hopping game
23.	Pachchaikuthirai	An indigenous game known as "jumping horse"

1	2	3
24.	Pandal	A temporary structure for shed
25.	Panguni	Tamil month corresponding to March-April
26.	Parambupalagai	Levelling plank
27.	Pongal	Harvest festival in mid-January
28.	Poochai	A minor forest product
29.	Poochchuttuthal	An initial ceremony in the village festival
30.	Poosari	A village temple priest
31.	Thali	Marriage badge tied around the neck of the bride during wedding
32.	Thundu	A piece of cloth worn around the waist reaching upto the knees
33.	Vaikasi	Tamil month corresponding to May-June

APPENDIX – II

Types of family

Nuclear family : a couple with or without unmarried children.

Supplemented nuclear family : a nuclear family plus one or more unmarried separated or widowed relatives of the parents, other than their unmarried children.

Sub-nuclear family : a fragment of a former nuclear family. Typical examples are the widow with unmarried children, or the widower with unmarried children, or siblings-whether unmarried or widowed, separated or divorced-living together.

Supplementary sub-nuclear : a group of relatives, members of a formerly complete nuclear family, plus some other unmarried, divorced, or widowed relative who was not a member of the nuclear family. For example, a widow and her unmarried children plus her widowed mother-in- law.

Collateral joint family : two or more married couples between whom there is a sibling bond-usually a brother-brother relationship plus unmarried children.

Supplementary Collateral joint family : a collateral joint family plus unmarried, divorced, or widowed relatives. Typically, such supplemental relatives are the widowed mother of the married brothers, or the widower father, or an unmarried sibling.

Lineal joint family : two couples between whom there is a lineal link, usually between parents and married son, sometimes between parents and married daughter.

Supplementary lineal joint family : a lineal joint plus unmarried, divorced or widowed relatives who do not belong to either of the lineally linked nuclear families; for example, the father's widower brother or the son's wife's unmarried brother.

Lineal collateral joint family : three or more couples linked lineally and collaterally. Typically, parents and their two or more married sons, plus the unmarried children of the three or more couples.

Supplemented lineal-collateral joint family : a lineal-collateral joint family plus unmarried, widowed separated relatives who belong to none of the nuclear families lineally and collaterally linked; for exa the father's widowed sister or brother, or an unmarried nephew of the father.

Others – Those not covered above.