



**MADRAS SCHOOL OF SOCIAL WORK
CENTRE FOR SOCIAL JUSTICE AND EQUITY**



The PVTGS of Tamil Nadu

Preface

Even though Tamil Nadu is thinly populated state of tribal population, it is known for its tribal diversity. By around thirty-seven tribal groups and sub-groups have spread across almost all the hilly tracks of Tamil Nadu. Some of them are equally habituated in the plains as well. Most of these tribal groups are primitive in nature and six of them have already been identified as Particularly Vulnerable Tribal Groups (PVTG). Tribal development is one of the policy priority goals of governance in Tamil Nadu. The Integrated Tribal Development Programs and Comprehensive Tribal Development Programs are some of the flagship programs of the Government of Tamil Nadu that brought tribal development upon the governance radar.

In continuation of this policy priority, the Directorate of Tribal Welfare, Government of Tamil Nadu has undertaken a survey of habitations of Particularly Vulnerable Tribal Groups in 2023. The Centre for Social Justice and Equity at Madras School of Social Work has been entrusted by the Directorate to carry forward the PVTG Survey in some of the districts of Tamil Nadu. The Centre conducted the survey in December 2023 around twelve districts through mobile app.

Based on this survey experience, the CSJE has decided to publish a handbook on PVTGs of Tamil Nadu covering demographic, ethnographic and geographical details of six PVTG groups of Tamil Nadu. The CSJE expresses its sincere thanks for the Directorate of Tribal Welfare, Government of Tamil Nadu for having given an opportunity to involve in the PVTG Survey. The Centre acknowledges the contributions of Dr. Thirunavukkarasu, the GIS consultant and Mr. Veerakalimuthu, ethnographic consultant in the preparation of this handbook. We extend our gratitude to Mr. Mugunthan, for designing the handbook.

The Centre with a sense of satisfaction acknowledges the commitment and enthusiasm of its staff members in undertaking the survey even in the inhospitable hilly terrains within a short period of time and the support both moral and material received from the President, Finance Director, Principal and Dean, Madras School of Social Work, Chennai.

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General Introduction

India is one of the countries, which has highest tribal population in the world after China. The tribal population in India is 10.43 crore as per the Census 2011, comprising 8.6% of the total population of the country. There are 705 scheduled tribes (STs) and subtribes living in the Indian subcontinent.

The Ministry of Tribal welfare identified 75 Primitive Vulnerable Tribal Groups in 28 states and 1 union territory. PVTGs, this identification was based on one or more of the following characteristics: 1. Preservation of pre-agricultural practices, 2. Hunting and gathering practices, 3. Decreasing or stagnant population growth, and 4. relatively low levels of literacy in contrast to other tribal groups. This categorization to avoid the other developed tribal groups take major share of the Development fund provided by the Central and state govt. In overall India, the state of Odisha has highest number of PVTGs around 13 Tribal communities.

In the context of Tamilnadu, the state has 36 scheduled Tribal communities living in 38 districts of the state. Among them only six tribal communities namely Irular, Kattunayakan, Kota, Kurumbas, Paniyan and Todas were identified as the PVTGs. Comparatively the Tamilnadu comes at 5th place in the total number of PVTGs held by the other states of India.

Demographic Profile of PVTG

According to the census 2011, Tamilnadu has total population of 7,21,47,030. Out of this general population the total scheduled tribe population is 7,94,697. Out of which total PVTGs Population is 2, 55,600, comprises 0.35% of the overall population. The PVTGs have 1,27,271 male and 1,28,329 female populations, respectively.

The Irulas are the numerically highest percentage, holding one third of the total PVTGs Population; they held 74.20% followed by Kattunayakan 18.26%, Paniyan 3.96%, Kurumbas 2.67, Todas 0.78% kotas 0.12 and the final position in the population held by the Kotas with 0.12%.

In total PVTG Population around 1,88,170 people are living in the rural areas, which makes two third of PVTGs living in the rural areas of the Tamilnadu, except Kattunayakan and Kotas are the two tribal communities are concentrated more numbers in Urban areas among the PVTGs. The urbanization is in fast phase among the Tribal habitats by the tourism and related industry thriving.

Notably female population of all PVTGs higher than their male counterparts except Kattunayakan. Among the Paniyas gender population ratio is 51.6% are women and 48.3% are men. Demographically Thiruvallur hold the highest number of PVTGs in the state followed by Nilgiris. The latter on has the PVTGs Diversity the former one has the single community.

PVTG Population of Tamilnadu

District	Irular	Kattunayakan	Kota (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district)	Kurumbas (in the Nilgiris district)	Paniyan	Toda (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district)	Total
Ariyalur	9747	31			4		9782
Chennai	794	593	21		57	60	1525
Coimbatore	14508	1259	22		17	60	15866
Cuddalore	9176	2583	24		5	12	11800
Dharmapuri	8156	97					8253
Dindigul	5	2100	5		40	3	2153
Erode	306	86	16		1	16	425
Kancheepuram	27785	1736	5		20	81	29627
Kanniyakumari	11	858					869
Karur	24	294			1	2	321
Krishnagiri	15437	37	5		6	29	15514
Madurai	19	4804	2		31	6	4862
Nagapattinam	431	1363			2		1796
Namakkal	689	39	2			5	735
Perambalur	566	1			5		572
Pudukkottai	6	567				2	575
Ramanathapuram		784			1		785
Salem	817	44			3	95	959
Sivaganga	17	359			2		378
Thanjavur	740	1573	1		14	6	2334
The Nilgiris	9480	1989	59	6823	9824	1509	29684
Theni	4	320			27		351
Thiruvallur	30218	2360	4		9	32	32623
Thiruvarur	146	1797			9		1952
Thoothukkudi	20	4124	1		7		4152
Tiruchirappalli	760	793	119		23	10	1705
Tirunelveli	7	6052	1		6	1	6067
Tiruppur	181	2603	6		12	17	2819
Tiruvannamalai	24157	1473	13			4	25647
Vellore	17738	1979	2		1	27	19747
Viluppuram	17705	2590				25	20320
Virudhunagar	11	1384			7		1402
Total	189661	46672	308	6823	10134	2002	255600

Source: Census 2011

PVTGs Gender & Rural – Urban Composition

PVTGs Name	T/R/U	Total Population		
		P	M	F
All PVTGs	Total	2,55,600	1,27,271	1,28,329
All PVTGs	Rural	1,88,170	93,807	94,363
All PVTGs	Urban	67,430	33,464	33,966
Irular	Total	1,89,661	94,521	95,140
Irular	Rural	1,61,315	80,429	80,886
Irular	Urban	28,346	14,092	14,254
Kattunayakan	Total	46,672	23,360	23,312
Kattunayakan	Rural	15,091	7,630	7,461
Kattunayakan	Urban	31,581	15,730	15,851
Kota	Total	308	155	153
Kota	Rural	60	28	32
Kota	Urban	248	127	121
Kurumbas (in the Nilgiris district)	Total	6,823	3,380	3,443
Kurumbas (in the Nilgiris district)	Rural	4,285	2,132	2,153
Kurumbas (in the Nilgiris district)	Urban	2,538	1,248	1,290
Paniyan	Total	10,134	4,898	5,236
Paniyan	Rural	6,275	3,033	3,242
Paniyan	Urban	3,859	1,865	1,994
Toda	Total	2,002	957	1,045
Toda	Rural	1,144	555	589
Toda	Urban	858	402	456

Source: *Census 2011*

Geographical Distribution of PVTG

Geographically the PVTGs tribal habitats of Tamilnadu can be broadly divided into two major proportions such as the eastern coastal line and the mountainous regions of the north and west where the substantial portions of scheduled tribes are concentrated. PVTGs are live in different landscapes with various ecological and geo-climatic conditions ranging from plains, forests and hills and inaccessible areas of the state.

As per the Census 2011 and PVTG survey, PVTGs are mostly live in the plains and some of them are live in Hilly regions of the Tamil Nadu. The important PVTGs habitats in hill ranges of Tamilnadu are the Nilgiri hills, Coimbatore Forested hills, Anaimalai hills, Siruvani Hills, Sathyamangalam hills, Palani hills, Malagiris and the Gingee hills.

Though the Nilgiris region is considered as the PVTGs Sanctuary of Tamilnadu with the population of 29684, where all the six PVTGs the Irula, Kattunayakan, Kota, Kurumba, Paniyan and the notoriously famous Toda living next to each other. Karur District has the least population of PVTG around 321 tribal people living in the district.

The Irulas are spreaded across the state and living in 32 districts. Socio- culturally Irulas are divided into two sections the Hill Irulas and the plain Irulas both are very different in their Culture. Geographically only Irulas are live in all the terrains they live in hills, forests and plains areas of the state. Interestingly two thirds of the Irulas are concentrated in Kancheepuram, Thiruvallur, Chengalpattu, South Arcot and North Arcot districts of the Northern Parts of Tamil Nadu. The Hill Irulas are living in the western and Eastern ghats of Tamilnadu, they live in Gingee hills Melagiri hills of Eastern Ghats, Sathyamangalam Hills, Hasanur hills, Eastern Nilgiri slopes, Coimbatore forested hills, Siruvani Hills and Palani hills of western ghats. Notably the Irula population in the southern Districts is very scarce. They also live in neighboring states of Andhra Pradesh, Karnataka and Kerala. In neighboring Kerala state, they live in the Attapady and Walayar Valley of Palakkad District.

Like Irulas the Kattunayakan are also spread throughout Tamilnadu and mostly dwelling in the forest and plains areas of the Tamil Nadu. Although the Kattunayakan's geographical home is primarily in Nilgiris. They are numerically the second largest PVTGs of the Tamil Nadu. Traditionally Kattunayakan have been the Hunter-gatherers, they divided into two divisions Pathynaickan (who live in the Hills) and the Sholainaickan (who live inside the forested Chola). The habitats of Kattunayakan are the hilly, forested and Plains regions. As per the census, 2011 and the PVTG Survey data major portion of the kattunayakan was live in the southern districts Madurai, Dindigul, Tirunelveli and Thoothukudi districts of Tamil Nadu. Kattunayakan live in the Kodaikanal, Sirumalai and Palani hills of Dindigul as well as in the plains of these regions.

The kattunayakan of Nilgiris are concentrated in the Mudumalai forest, Gudalur and Pandalur taluks of Gudalur forest division of Nilgiris. Kattunayakan also found in the Wayanad and Kozhikode districts of Kerala state. Andhra Pradesh and Karnataka.

The kotas are the minority among the PVTG they are very less in numbers and they are very scarcely distributed in many districts of the State. According to the Census 2011 major chunk of Kotas population, live in the District of Tirchirapalli. The second major population of the kotas lives in six villages in upper Nilgiri hills and one village in the Gudalur at the North West base of Nilgiri hills. Kotas are geographically confined to the Tamilnadu.

The kurumbas considered as the very old inhabitants of the Nilgiri hills; there the Kurumbas occupy the thickly forested slopes, glens, and foothills of the Nilgiri Plateau most of Kurumbas are found in the southern Nilgiri slopes of Western Ghats. As per the PVTG Survey small portion of Kurumbas found in the Ranipet district. Kurumbas also live in the dense forests of Attappadi Valley, Palakkad District.

The Paniyas are found mainly in the Gudalur and Pandalur Taluks of the Nilgiris of Tamil Nadu. Very few paniyas found scattered in the several districts of Tamil Nadu. The Paniyas are also live in the neighboring kerala and Karnataka states.

Todas are the famous pastoral tribe of the Nilgiris; they are the oldest tribes in the Nilgiris region, living mainly on the northwestern upper Nilgiri hills along with their semi wild water buffaloes. Todas are exclusively live in the grasslands of the upper Nilgiri plateau.

PVTG	Hillrange	District
Irular	Gingee Hills	Villupuram
	Eastern Nilgiri slopes	Nilgiris
	Coimbatore forested Hills	Coimbatore
	Marudhamalai Hills	Coimbatore
	Siruvani Hills	Coimbatore
	Melagiris	Krishnagiri
	Sathyamangalam (Hasanur)Hills	Erode
Kattunayakan	North western Nilgiri Hills, Mudumalai Forest	Nilgiris
	Palani hills, Sirumalai hills	Dindigul
Kota	Upper Nilgiri hills	Nilgiris
Kurumba	Southern Nilgiri slopes,	Nilgiris
	Sathyamangalam (Hasanur)Hills	Erode
Paniyan`	Gudalur and Pandalur Forest area of Nilgiri Hills	Nilgiris
Toda	Northwestern Upper Nilgiri hills	Nilgiris

Source: *Census 2011*

Language Distribution and Diversity of PVTGs in Tamilnadu

Linguistic Diversity of PVTGs

Tribal languages belong to many language families in India. Among the tribes of the Tamil Nadu, each tribe is said to have their own language or dialect. All these languages belong to Dravidian language family. Geographically, the Dravidian languages are concentrated to the four Southern states of India. Dravidian languages are divided into four families: the Central group, the Southern group, the Northern group, and the South-Central group. Kota belongs to the family of Southern Dravidians. The category also includes Tamil, Malayalam, and Kannada as significant languages. The official languages of these states are Tamil in Tamil Nadu, Malayalam in Kerala, Kannada in Karnataka and Telugu in Andhra Pradesh. They have a long literary tradition spanning over one or two millennia. Particularly Vulnerable Tribal Groups (PVTG) communities communicate in their mother tongue among themselves. However, bilingualism is always prevailed among the PVTGs. Tamil a classical language is the dominant choice for communication among the PVTGs with other people. Then followed by its Kannada and Malayalam also used for the communication by the PVTGs in the bordering districts of Karnataka and Kerala.

In Tamil Nadu, at present, there are 36 tribes & sub-tribes. Among the Scheduled Tribes, the PVTGs of Tamil Nadu consist of the Irula, Kota, Kurumba, Kattunayakan, Paniyan and Toda. Among these six communities, The Toda, Kota, Paniyas, and Kattunayakan only live in the Nilgiri hills or the “blue mountains”. The Nilgiri forms a small district, which is identified as the juncture of three main linguistic areas of the Dravidian language family, namely, Karnataka, Kerala and Tamil Nadu. Tamil, Badagas serves as the *lingua franca* among the Todas and Kotas live in the Nilgiri Hills.

Language is the cultural identity of the specific community. In recent decades, languages have been under the threat of extinction due to several factors, including the influence of mainstream languages. PVTG tribal children are studying mainly in Tamil or English medium schools, especially when they live in hostels. This will lead them to speak of other languages more and think that it is more pride than their mother tongue. This affects the intergeneration transmission of the language to the upcoming generations.

As per the report of UN Permanent Forum on Indigenous issues in 2016 40 percent of indigenous languages are endangered out of 6700 living languages. UNESCO lists India has the highest number of endangered languages in the world around 197. UNESCO also published the Atlas of the world’s languages in Danger, it has segregated the endangered languages in to four categories critically endangered, severely endangered, definitely endangered and vulnerable. Around 42 languages in India are in state of extinction, In Tamilnadu all PVTG languages Kattunayakan, Toda, Kota, Kurumba and Paniya except Irula are spoken by less than 10.000 speakers. In the new education policy of 2020 India has taken

progressive steps like three language schooling formula to nurture the growth of native languages. The state of Odisha is the forerunner in this method of schooling they introduced Multi language schooling in the tribal schools in their own mother tongue. The Indian govt is taking efforts to preserve these endangered Tribal languages like Urali and Toda under the scheme for Protection and Preservation of endangered languages.

Irula/ Iruliga Language

People of the Irula ethnicity are called Irular/Irulas. They belong to the scheduled tribes and their population is approximately 1,89,661 people in Tamilnadu. The Irulas are largest among the PVTGs of Tamilnadu, who live in the hilly regions, forested areas, and plains in the states of Tamil Nadu, Karnataka and Kerala, India. The Irulas speak Irula or Iruliga.

Irula/ Iruliga is a south Dravidian language that is closely related to Tamil, Yerukala, Sholaga and other languages. The major Portion of Irula language speakers is from the Nilgiris region. Irula language has no script of its own. As far as writing system is concerned Irulas in Tamilnadu use Tamil script, Malayalam script by Kerala based Irulas and those who are in Karnataka, use Kannada script. Thurston in his book mentioned that “Kasuva or Kasuba as a sub caste of the Irular” (K.S. Singh in ‘The Scheduled Tribes’). On the contrary, G.A. Grierson in his ‘Linguistic Survey of India’ states that Irula and Kasuva are dialects of Tamil distinguished at the Census of 1891. As per Grierson, “Irula, a caste dialect in the Nilgiris and adjoining districts; and Kasuva, the dialect of a jungle tribe between the base of the Nilgiris and the Moyar river”¹.

Kattunayakan Language

Like most other Nilgiri languages, the Kattunayakan language is a member of the South Dravidian family and is referred to by them as "nama basha" (our language). Elements of Kannada, Malayalam, and Tamil are all found in Kattunayakan Language (Zvelebil, 1981). Though the dialect is different and difficult for Kannada speakers to understand, Kannada is said to be the major language element in it. In addition, all Kattunayakans speak a little bit of Tamil, Malayalam, and Kannada.

Kota Language

The Kotas are one of the six Particularly Vulnerable Tribal Groups (PVTGs) of Tamil Nadu. People of Kota tribe speak Kota language for intra tribe communication and Tamil for inter tribe communication. In Tamilnadu, Kota tribal group are available only in the Nilgiris District and they inhabit only in seven villages namely Kotagiri, Kil Kotagiri, Todanad, Sholur, Kethi, Kunda and another village at Gudalur which is situated at Northeast base of

¹ 7. Office of the Registrar General & Census Commissioner, I. (. (2023). LINGUISTIC SURVEY OF INDIA-TAMILNADU. Kolkata: Language Division, Office of the Registrar General & Census Commissioner, India (ORGI).

the Niligiri Hills. The Kotas are known by several names like Koter, Kotar, Kotharu, Kothewar and Kohatur.

Similar to Toda language Kota language belongs to the Dravidian language family, according to genealogy. Kota is a Dravidian language, according to Sir G.A. Grierson's "Munda and Dravidian Languages," Volume 4 of the Linguistic Survey of India. "The language of Kotas, a small tribe of Helot craftsmen inhabiting the Nilgiri hill may be considered as a very old and very rude dialect of Canarese. There is oral literature like stories and folklore that is available in Kota, but they do not have any written literature. They do not have an exclusive script to write. Tribe members are trying to develop their own script.

Paniya Language

The Paniya/ Pania is a language spoken by the people called Paniyar or Paniyan and Paniyas or Paniyans. Not only the Paniyan tribal groups be found in Tamilnadu, but there are also records of them living in Kerala and Karnataka. They have achieved Scheduled Tribe status in Tamilnadu; however, a major population is found in Kerala. In Tamilnadu, Paniyan is mainly concentrated in the Gudalur and Pandalur taluks of the Nilgiri district. Paniya speakers are also available in Wayanad, Kozhikode, Kannur and Malappuram districts of Kerala and Kodagu district of Karnataka.

Paniya is a member of the South Dravidian group of languages spoken in India. Based on the Indian Linguistic Survey, Paniya was classified as Malayalam in the 1961 Census. Speech in Malayalam has been distorted (Language Handbook, 1971). Pania is the name of a caste from Madras that speaks contaminated Malayalam, and Grierson's "Linguistic Survey of India" asserts that the tribe speaks "the same as Malayalam". He categorised Pania language under Malayalam and said it belonged to the Dravidian family. Only they speak Paniya Bhasha, a language unique to them.

The degree of bilingualism among the Paniyans is contingent upon their state of residence. Malayalam is spoken by the Paniyans who are located in Kerala. Those who are located in Tamil Nadu speak Tamil and also know Kannada. Some Paniyans are also residing in Karnataka, where one of these major languages is commonly spoken.

The Paniya language lacks a unique script. Regarding writing systems, Paniyans in Tamilnadu use Tamil script, those in Kerala use Malayalam script, and those in Karnataka use Kannada script. The Paniyans are currently attempting to create their own script, However, because the writing resembles symbols or pictures more than it does a written language, it is not accepted and standardised.

Toda Language

Toda language belongs to the Dravidian family of languages. Its origins can be found in proto-Dravidian times. It deviates from South Dravidian, coming from Telugu and Kannada but preceding Malayalam. According to contemporary linguistic theory, Toda's

aberration stems from an excessively high number of early and recent morphological and syntactic rules that are absent from other South Dravidian languages (Toda belongs to the South Dravidian family, which also includes Tamil, Malayalam, Irula, Kodagu, Kurumba, Kota Badaga, Kannada, Koraga, and Tulu). The vocabulary and traits of the Toda and Kota languages are very similar.

As per the findings of Sir G.A. Grierson's Linguistic Survey of India volume 4, "Munda and Dravidian Languages," Toda is a Dravidian language that shares a close linguistic connection with Kanarese, also known as Kannada.²

The brief remark on the Toda language written by Bishop Caldwell, which stated that "Toda, properly Tuda, is the language of the Tudas or Tudavars, a primitive and peculiarly interesting tribe inhabiting the Neilgherry hills. **Citation** The Toda tribe resides adjacent to the Kota and Badaga communities in Nilgiris. As a result, Kota and Badaga languages are known to Toda people. Nonetheless, Tamil serves as the regional communication language since it is the state's official language.

According to 2011 census There are 2,002 people of the Toda tribe, 1,509 of whom (720 men and 789 women) are from the Nilgiris area. Toda language is mostly an oral or unwritten one. These days, Tamil or Roman scripts are used for writing in Toda.

Kurumba Language

In contrast to other PVTGs, the Kurumba language is numerous dialects spoken by the small Kurumba communities they are dispersed throughout the Nilgiri hills' slopes and the surrounding forests. The Kurumba dialects spoken in the Nilgiri region are all members of the South-Dravidian language family. "[They] have the character of 'mixed' languages in the sense that they share various phonological, grammatical, and lexical features with Tamil, Malayalam, and Kannada," Zvelebil observed of the Kurumba language (1981:523). To establish their own language, the Kurumba variants appear to have freely selected elements from a pool of South-Dravidian traits and organised them in various ways. There are cultural parallels and distinctions in the Kurumba language among the many Kurumba sub groups.

Urali Language

The Urali language belongs to south Dravidian language and classified as one dialect of the Nilgiri Irula. Urali language speaking irulas settlements are found in the Sathyamangalam and Thalimalai ranges of North Coimbatore Forest division in Tamil Nadu,

² 7. Office of the Registrar General & Census Commissioner, I. (. (2023). *LINGUISTIC SURVEY OF INDIA-TAMILNADU*. Kolkata: Language Division, Office of the Registrar General & Census Commissioner, India (ORGI).

situated in the trijunction hill tracts of Tamil Nadu, Karnataka and Kerala at an altitude of 1105 meters above the mean sea level.

The word "Urali" refers to a village chief or villagers themselves. Their mother tongue is Urali, although they also speak Tamil and Kannada as well to communicate with others, both languages which are greatly influenced by Urali. This population is living across several districts in Tamil Nadu, Kerala, and portions of Karnataka's border regions. They mostly live in the hilly areas of the aforementioned states. They also reside in the Wayanad and Idukki districts of Kerala.

Religious distribution of PVTGs

Tribal communities around the world have their own tribal religion, one of the main characteristics of the tribal religion is having no sacred or text, all the traditions are passed down to generations by oral traditions. which is more peculiar than the mainstream religions like Christianity, Islam, Hindu or Buddhism. In the case of India these primitive forms of religious beliefs like Naturism, Animism, Totemism, Mananism, Fetishism is practiced by the tribal communities for so many centuries. Same kind of religious beliefs has prevailed among the tribes of Tamilnadu also. There were no major changes during the time of Mughal period among the tribal communities of Tamilnadu. Even though the Nilgiri hills falls under the rule of Tippu Sultan of Mysore Kingdom, the majority of people are followers of Hinduism. But things were changed after the arrival of the British.

During the time of British rule, Christianity played an important role in religious conversion among the tribes of Nilgiris. Particularly among the Todas the efforts of Christian missionaries were made some success with the help of their Churches, Educational institutes, Christian colonies and dispensaries. There were specialised missions targeted towards these tribal communities in Nilgiris. Comparatively among the PVTGs the religious conversion among the Todas very visible than the other tribal communities of Nilgiris. There was a separate mission for Todas during the time of British. In 1901 census, 3 men reported as Hindus remaining Todas were as Animists. After thirty years in 1931 census Christian Toda were reported for the first time in the census. Thus, the Toda Christian was increased from 42 in 1931 to 150 in 1960. The converts are outcasted and not considered as one among the non-converts of Todas. They are not allowed to live in the Toda Mund. There are few kattunayakan, Irulas, Kurumbas and Paniyas tribe converted to Christianity except the Kotas.

Religious Distribution of PVTGs

PVTGs	Religion	Total
Irular	All religions	1,89,661
	1. Hindus	188418
	2. Muslims	257
	3. Christians	624
	4. Sikhs	17
	5. Buddhists	3
	6. Jains	8
	7. Other religions and persuasions	6
	8. Religion not stated	328
Kattunayakan	All religions	46672
	1. Hindus	46243
	2. Muslims	57
	3. Christians	289
	4. Sikhs	5
	5. Buddhists	32
	6. Jains	1
	7. Other religions and persuasions	0
	8. Religion not stated	77
Kota (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district)	All religions	335
	1. Hindus	331
	2. Muslims	0
	3. Christians	3
	4. Sikhs	0
	5. Buddhists	0
	6. Jains	0
	7. Other religions and persuasions	0
	8. Religion not stated	1
Kurumbas (in the Nilgiris district)	All religions	13646
	1. Hindus	13454
	2. Muslims	74
	3. Christians	68
	4. Sikhs	10
	5. Buddhists	0
	6. Jains	2
	7. Other religions and persuasions	0
	8. Religion not stated	38

Paniyan	All religions	10145
	1. Hindus	9922
	2. Muslims	60
	3. Christians	157
	4. Sikhs	3
	5. Buddhists	0
	6. Jains	0
	7. Other religions and persuasions	0
	8. Religion not stated	3
Toda (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district)	All religions	2002
	1. Hindus	1727
	2. Muslims	21
	3. Christians	252
	4. Sikhs	0
	5. Buddhists	1
	6. Jains	0
	7. Other religions and persuasions	0
	8. Religion not stated	1

Source: *Census 2011*

Ethnographic Profile of PVTGs of Tamil Nadu

General Introduction of PVTGs of Tamil Nadu

The Tamil Nadu, one of the major States of the Southern Zone in India, the state not only known for its historical significance and cultural diversity, also known for Diversity of tribal communities. They live throughout the state in different kinds of natural landscapes with their unique Culture and Social Structure.

Academicians and Government Administrators extensively studied PVTGs in Tamil Nadu. Number of scholars like W. H. R. Rivers, Francis, and Thurston during the British colonial time have studied various aspects of these people and published their works. In the recent past Emaneau, Paul Hockings, Anthony R. walker, Nurit Bird David, has added their contributions to the Knowledge. After the Independence, many Indian Scholars from Universities and govt institutes like Census of India and Tribal Research Centre also studied these tribal communities as well.

Administratively Tamilnadu state consists of 38 districts. There are 36 Scheduled Tribes in the state among them the Todas, Kotas, Kurumbas, Irulas, Kattunayakans and Paniyans were indentified as PVTGs in Tamil Nadu. Among these six primitive tribes, Todas, Kotas, Paniyans and Kurumbas are exclusively living in the Nilgiri district. Irulas and

Kattunayakans are spread throughout Tamil Nadu. As per census 2011 migrations are found in all the PVTG communities.

The PVTGs life is constantly influenced by the Outsiders and surrounding non-tribal communities. Their simple Economic life, culture, lifestyle, and social structure were changed much than the earlier days. Their dependence of forest-based life was very much affected by colonial and post-independence forest policies and governance. The targeted development Programmes, Education, the market oriented economic system along with access of information Technology are the main factors gave them exposure to admire and assimilate them into the mainstream culture.

Irular

The Irular/Irulas are one of the major tribal groups of PVTGs in Tamil Nadu, The name Irular was derived from the Tamil root word Irul which would mean darkness or night. They may be called so because of the colour of their skin (dark) or the place (jungles) they inhabit and hunt or traditionally major rituals performed dark at the night. Who are known by several names like Irular, Irulas, Iruligaru, Iruliga, Iruvan, Kasabas, Uralis, Villiar, Villiyans, Velliyans and Kadu Poojari are used in different regions of the State to denote the same tribe.

The anthropologists call them by different names such as Iraligar, Iruligas, Ten Vanniyas (South Arcot), Venupallis (South Arcot), Pujaris (Priests), Chenchu (West of North Arcot) and Aravayenadis (North Arcot). They are “dark skinned, narrow chests, thin bodies and flabby muscles, reminding in their general aspects of the Yenadis of Nellore”³.

Socio- culturally Irulas are divided into two Hill Irulas and plain Irulas both are very different in their Culture. Traditionally Irulas were forest dwellers, hunters and food gatherers who possess remarkable skill in catching animals, particularly snakes, catching fish also their minor occupation. Presently, the Irulas way of life has changed radically from previous generation after the banning of snake catching and other animals. No longer, they live in forests but they are settled as small family units on the borders of different caste villages. Due to proximity of these villages, the Irulas have adopted the life styles of the castes around which they

live. Their connection with the plains people leads them to becoming part of the caste system and are ranked above the Scheduled Castes.

Irulas are the free, open patriarchal society. Their socially organised as clans. These clans are given more important to ceremonies and festivals. u:rumoopan or u:rugounder is the head of the hamlet and takes decision of any matter. Irulas in Nilgiris, Coimbatore, Krishnagiri and Erode are still live inside the forest. Their hamlets or villages called Mottas in Nilgiris. Their settlement is now concrete houses with some garden. Irula cemeteries with

³ 15. Sejin, D. V. (2019). TRIBES OF TAMILNADU; LIFE AND SETTLEMENT. *Suraj Punj Journal For Multidisciplinary Research*, 6

their ancestral temples called Koppamanais, each Patriclean has a Koppamani and burial place. The holiness of burial place is linked with the Pagaoda tree. The Nilgiri irulas are strictly endogamous in nature; Endogamy is a method of marriage where the marriage is performed within the same community as a norm. They do intermarriage among the clans. Each village has village headman or gaundan or muppanm to settle the issues between his community and outsiders.

Economic life of Irulas was Collection of NTFP in seasons, working in the forest department as Watchers, APWS, in the uplands of Nilgiris they are working as a plantation labours, Plantation managers mostly. They do cultivation in small scale, mostly millets finger millet, little millet, Italian millet, Barnyard millet, bulinisti millet, Common millet, Sorghum millet, Samai, Ragi, now horticulture crops like coffee, tea, pepper they are cultivating with the support of government. Irulas raise cattle and chicken too. They also plant some garden plants near their settlement with Mango, jackfruit and Tamarind. After the enactment of FRA their restriction of collection of NTFP is more tightened.

Irulas known for their musical enjoyment they are excellent in the crafts of drum instruments and wind instruments. There are folk songs, tales are existing in irula language. Their creativity expressed through the arts that helps them to live in solidarity with each other, these art forms are very important part in their life. Irulas are Pantheists, who believes the existence of spirits on both people and inanimate objects. Their traditional deities are Muneshwar, Mari, Maniarasuamman, Veerakali, Vanapathrakali, Malleswaran, notably they worship Ranga (Vishnu) temple located in Rangaswami betta. The plain irulas main deity is goddess "Kanniyamma". There are few Irulas converted to Christianity.

Kattunayakan

Kattunayakan is one of another major primitive tribal group of the Tamilnadu. They also live in the States of Kerala, Tamil Nadu, Karnataka. The word Kattunayakan means king of the jungle in Tamil. The Kattunayakan are one of the earliest known inhabitants of the Western Ghats, they also referred to by different names like Jenu (Honey) kurumbas and Thenu (Honey) Kurumbas in different region. The Kattunayakas and Jenu kurumbas of Nilgiri they both belong to the same tribe, except for some differences. Who are engaged in the collection and gathering of forest produce, mainly wild honey and wax. The members of this community are short, black skinned, and have protruding foreheads. Their language is a mixture of all Dravidian language.

The Kattunayakan in Nilgiris distributed in two taluks across 44 settlements in the Gudalur forest division. The settlement is called is *Padi* and a single hut in a settlement called *manai*. Their settlements are far away from each other and a reflection of their adaptation to the surrounding ecology. The walls are made up of bamboo with mud plastering inside, roof is thatched with grass from nearby forest and wetlands.

The kattunayakans are patrilineal in and trace their lineage through common male line but the post marital residence is not necessarily patrilocal.

Kattunayakan livelihood is still dependent on the forest, they get food, water, shelter and other non-consumable articles for their livelihood. Their primary livelihood is collection of NTFP from the forest and sell it to others. Those who are living inside of the Mudumalai national park are used to work in the farm lands of Mandan Chettis and Mappilas. Kattunayakas also engaged in the variety of economic activities like fishing, day labour, work as a watchman, mahouts and guides and increasingly wage labour in nearby rubber and coffee plantations (Nurit Bird David, 1987). Due to the restrictions placed upon them has led to changes in their lifestyle. Anyway, they are still one of the few tribal groups following their traditional economic pursuits like Hunting, gathering of NTFP and fishing. Honey collection is an important food gathering activity among Kattunayakan.

Social organisation of Kattunayakan is quite peculiar than the other Nilgiri tribes, they are divided into territorially based local groups. Those who lived in a particular area called *Sime* and formed a group called *sonta* means relatives. Every individual can associate themselves with the *Sime* of either of their parents and with the *sime* of their wife. There are similar differences among these local groups and even within clusters within them, like in their dressings, rituals, house construction. In general, each group is its own distinct economic, social, ritual and even kinship unit.

The religion of Kattunayakan is Animist, their main deity is Shiva, they believe in Magic and spirits. Kattunayakas have a flair for music and dance. During different occasion, they used to sing varieties of songs appropriate to different occasions. Their women used to dance during all kinds of functions. They used to play various musical instruments such as trumpets and drums. They have many tales about love, ghost and witchcraft, which reflects the aspects of their culture.

Kurumbas

The Kurumbas, who live in the mid-ranges of the Nilgiris or “Blue- Mountains”, entertain a confusing and mysterious identity. Several factors add to the popularity of this tribal people. Like the mountain ranges, the word “Kurumba” is found in the adjoining States of Tamil Nadu, Karnataka and Kerala. The tribes themselves are sometimes called “Kurumba” and sometimes confused with other tribes of similar names like Kuruman.

The Kurumbas are generally believed to be the descendants of the Pallavas whose rule was at its grandest in the 7th century A.D. losing power to the Kongus and the Chalukyas, the Pallavas were finally driven out and dispersed by the Chola king Adondai. They settled in a scattered settlement in the Nilgiris and Wayanad, Coorg and Mysore. **Citation** The tribe is divided into several groups. In the many ethnographic accounts on the tribe the numbers vary from as few as three to as many as seven. The various groups are the jenu or ten (honey), mullu (thron), betta or vetta (hill), urali, (Ur, a village), and alu or palu.

The Alu Kurumbas are a small and semi-nomadic community, mainly living in the southern border of the Nilgiri. The most populous among the Kurumbas are the Alu Kurumbas.

Economically, they hunt, gather NTFP and still practice shifting cultivation to a certain extent. Nowadays mostly they work on plantations and as agricultural labourers. The Alu Kurumbas are divided into two exogamous moiety, non-totemic phratries (Nagara and Bellega) and these divisions are further divided into exogamous clans. Politically, they recognize a patrilineal system headman (maniagara) with assistants. Their religious and ritual traditions are elaborate in which priests, diviners and exorcists play a prominent role. Alu kurumbas closely related to Palukurumbas of Kerala.

Among these sub groups, the language of Mullu kurumbas and social systems and political organisations is complex. They are organised in clans and they have village-as well as clan headman. Their religious system is so elaborate and detailed studies are lacking about their rituals. The Mullu Kurumbas lives in a few places in the forest areas of the Wayanad district of Kerala also. They are well known for their hunting and bird catching traditions though they predominantly practice agriculture in the Paddy fields of the Wayanad. Compared to the other Kurumba groups, their social system and their political organization are rather complex. They are organized in clans and they have village- as well as clan headmen. Their religious system is also elaborate; however, detailed studies about their ritual life are lacking.

Betta kurumbas live in the separate huts in the forest called *Padis*, which is, consist of 6 to 8 houses surrounding a small meeting hall. Betta means hills in Kannada. Betta kurumbas gradually gave up their traditional lifestyle as forest gatherers and shifting cultivators. Forest self-reliance and adopt mainstream practice. The community maintains several of their traditional religious practices.

Jenu kurumbas lives in small groups along northern borders of the northern Nilgiri region and spreads towards the Wayanad on the western side. The Jēnu Kurumbas are a tribe of gatherer/hunters and forest traders, but they also work as plantation labourers, and some are employed by forest-and wildlife departments. The concept of community among the Jenu kurumbas have an extended of community that also includes the dead and the ancestors thought they live in the underworld and help one another in times of crisis. Jenu Kurumbas practice spirit meduimship to interact with their dead relatives and ancestors. They have a very rich oral tradition and in particular healing.

Nowadays some of them pretty well educated, have, and have jobs involving them in the modern economy as well. Kurumbas work in forest departments as watchers, elephant trainers and do many other odd jobs. Women help in sorting out the forest products for the co-operatives. They live in bamboo huts surrounded by small fence. They worship *Bhirava* as their primary deity along with bomman, Mari and other Hindu deities. They also worship rocky hills, Trees, Animals, Birds, Snakes.

Kotas

The Kotas were called as Koter, Kothar or Kothas, by self- designation are an ethnic group who are indigenous to the Nilgiris mountain range in Tamil Nadu. The word “Kota” is derived from Dravidian root word “ko” means mountain. According to the earlier writers, and the archaeological evidences, the settlement history of indigenous people started before the British arrival to the Nilgiris. It is believed that Todas brought Kotas from Kollihills in Mysore region to look after their cattle. Kotas and Todas have been subjected to intense anthropological, linguistic and genetic analysis since the early 19th century.

The Kotas have inhabited seven villages, among which six are Kotagiri, Kil Kotagiri, Todanad, Sholur, Kethi and Kundha are on the Nilgiris plateau, and one is at Gudalur at the north-west base of these hills. Their village is called Kokkal.

The most striking features of Kota Social structure is the Kery system. The term kery means ‘Street. These Keris further divided into as Mel keris, Nadu keris and Kil keris. Keris is an exogamous unit and clan. These are the social divisions of kin relations called Kery organisation. Every Kotas village (Kokkal) arranged this way into three distinct sections, each of which houses the members of three clans. In each of these sections, members belonging to one clan reside in rows of houses parallel to one another. Each clan is localized patrilineal kin group which traces its descent from a common ancestor, the clan regulates the marriage pattern. The marriage pattern among the kotas is tribal endogamy. The kinship organisation of the kotas is based on the exogamous patrilans. One should not take bride/Bridegroom in the same keris it is a strict norm among the kotas as a norm. There are totally twenty-one kerys on the whole among the Kota.

By religion kotas are Hindus, they worship *Kamatrayan* and *Kambatiswari* in the name of *Ayyanor* and *Ammanor*. The annual festival, which comes in the month of January. Outsiders are not allowed into their settlement during the festival time. They do their rituals in front of the Peepal tree. They do worship Nature, fire and moon.

Earlier the Kotas were known as Artisans, musicians, they produce verities of articles made out of gold and silver. They also make vessels out of other metals, as well as iron implements and musical instruments. Kotas are also good in pottery making especially their women are goon in this craft. After the introduction of modern agriculture and horticultural crops, farm equipments, communication and road facilities have brought several changes in the kotas life. Since the British colonial period, they have availed themselves of educational facilities. Now a days kotas are cultivators supplemented with cattle raising.

Paniyans

The word 'Paniyan' originated from the Malayalam word 'Panikkar' (meaning labourer), and agriculture labour was the original occupation of this tribe. The origin of the tribe different views is held. The paniyans themselves believe that their original abode was Ippimala, they don't know the exact location of that.

The Paniyan tribe is an endogamous group. Family is the fundamental unit of the social life. Lineage exogamy is followed as the norm in their marriages. Two members of the same lineage viewed as brothers and sisters they can't enter into a marriage union. Patri-local residence is the usual practice among the Paniyans. Their village council called "Kuttuam". The most important life cycle ceremony of the Paniyans is Birth of a Child in their family. It is considered as a gift of the god.

Unlike the other PVTGs Paniyas are not the nature dependent communities, their primary livelihood is through labour. They mostly work in the lands of neighbouring Malayalees or in the plantations. Paniya women go to pluck the tea leaves mostly and extracting ginger, turmeric, plucking coffee and pepper from outsider's lands. They have their own plot of land allotted by NAWA, an NGO.

Among Paniyans there are two types of community leaders exist, Koyma is the traditional leader who own full political control. He is not only the leader; he is also the religious head of the Paniyans. He convenes all kinds of ceremonies such as, marriage, funerals, agricultural activities, etc. in each settlement there is a person who is appointed by NAWA. He acts as a mediator between NAWA and the Paniyans of the Settlement.

Among the PVTGs only the Paniyans resemble African people in their features like short, dark-skinned and broad nosed with wavy or curly hair and thick lips. There are many speculations regarding the lineage of this tribe. Popular legends trace their ancestry to survivors wrecked on the 'Malabar Coast'. However, their origin is still debatable. They speak a dialect of Malayalam, with a mixture of Tamil, Kannada and Tulu words. They are socially isolated and usually shy to talk to strangers. Goddess "*Kali*" is main deity of Paniyans, but they also worship "*Banyan trees*".

Todas

The Todas are the oldest inhabitants of the Nilgiris hills, but the origin of the Todas is unclear. Who may have migrated over 2300 years ago to the Nilgiri hills when the Dravidian-family Toda language split from Tamil-Malayalam. Todas live on the high upland plateau at a higher altitude than any other tribe, between 1829–2286m above sea level, and distributed among 64 munds (hamlets) in Nilgiris. Among the PVTGs the Todas are one of the most picturesque tribes of Tamil Nadu. They are known by several names like Tudavans, Toras and Todar. The origin of the word 'Toda' is derived from Tudkhol from etymological syllable *tud* the Sacred *Tudr* tree. Anthropologist Rivers states that the most sacred tree of the

Todas is undoubtedly the *tudr*, the bark and the leaves of which are used in sacred and ordination ceremonies. Every Toda has to be purified with *tudr* before he enters into his future life. The social structure of Todas has two moieties of Tharthazoll and Thevelioll. These two major divisions are endogamous in nature and each is again sub-divided into a number of distinct exogamous clans.

Todas are the Pastoral tribe in tradition, but now their only ten percentages of people have enough buffalos as their economic means others are doing cultivation and keeping buffaloes in a minimum number for their cultural ceremonies and needs of dairy products. Their whole culture and religious life revolves around their sacred buffalo herds and dairy temple. Toda buffalos are important source of sustenance. Toda buffalo breed is domestic water buffalo and unique among the other buffalo breeds. For many centuries Todas were grazed and burned the upper Nilgiri plateau.

Todas religion is marked as animism and Polytheism. They used to worship many deities, among them *Tö-kisy* and *Ö-n* are the two main deities of Toda religion, the former on is goddess and latter is male diety. They also worship the mountains, peaks, hills, streams and they believe all those places was abode of their gods and sacred. The religion of Todas is highly ritualised buffalo-cult. Every important operation connected with buffaloes and conducted according to the rule. Todas divided their buffaloes into two categories one categories of buffaloes are sacred with high ritual purpose and other category is house buffaloes, the utilisation of both buffaloes is different the first one exclusively for ritual purpose and second one is for obtaining milk out of it, both buffaloes are grazed together but treated differently.

The drastic land use changes and forest policies in the Nilgiris caused the Todas to settle down in one place, due to lack of availability of grass lands, the so called Pastoral Todas abandoning the pastoral lifestyle and focused in agriculture now a days. Still many Toda families keeping buffaloes for their own milk utilisation and ritual purposes not like earlier days.

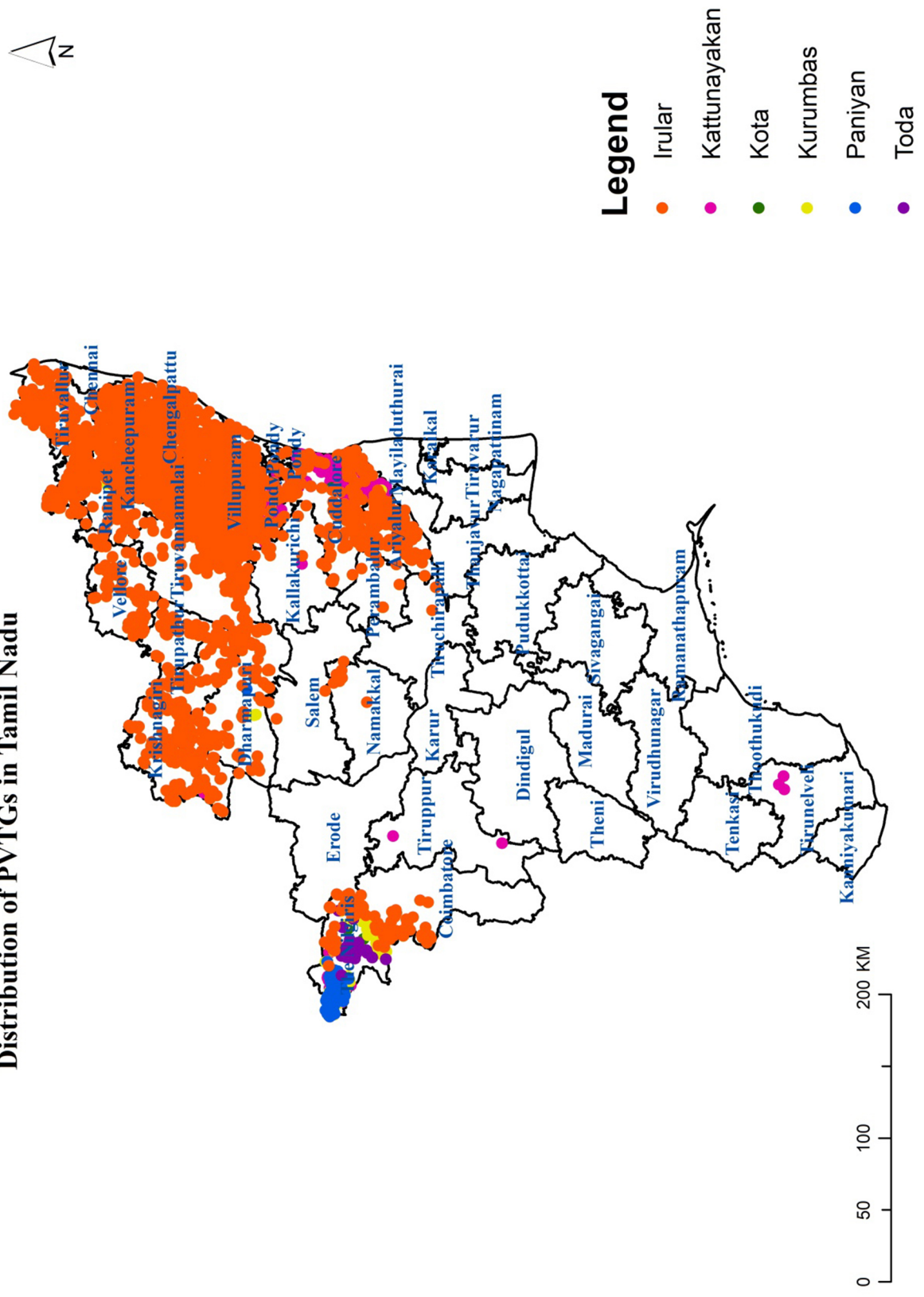
The Culture of Toda people changed a lot due to many factors Modern education, targeted govt schemes and development Programmes, introduction of farming, Modern Communication gadgets and Tourism are holding significant contributions in the transition. Their unique housing pattern, Dress pattern, all are changed much it is very visible to see the Toda youngsters in fashioned cloths and the Elders covering themselves in their Traditional shawls 'Puthkuli' nowadays. Todas are resilient and still practicing their temple rituals and life cycle rituals along with their sacred buffaloes. Some Todas also used to visit several Hindu Pilgrim centres and local temples. However, the ceremonies of their own religion remain unaffected.

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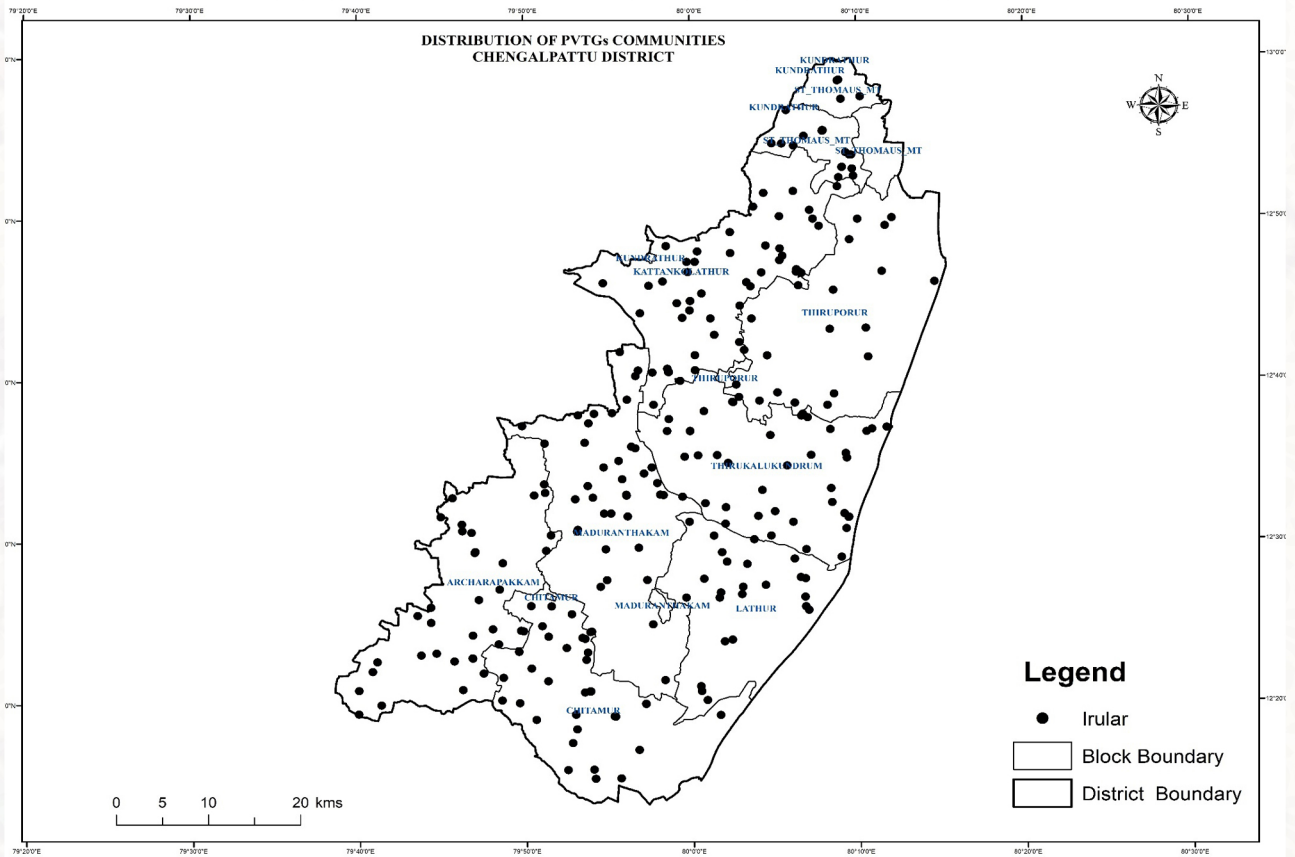
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Distribution of PVTGs in Tamil Nadu



Source: PVTGs Survey 2024



Source: PVTGs Survey 2024

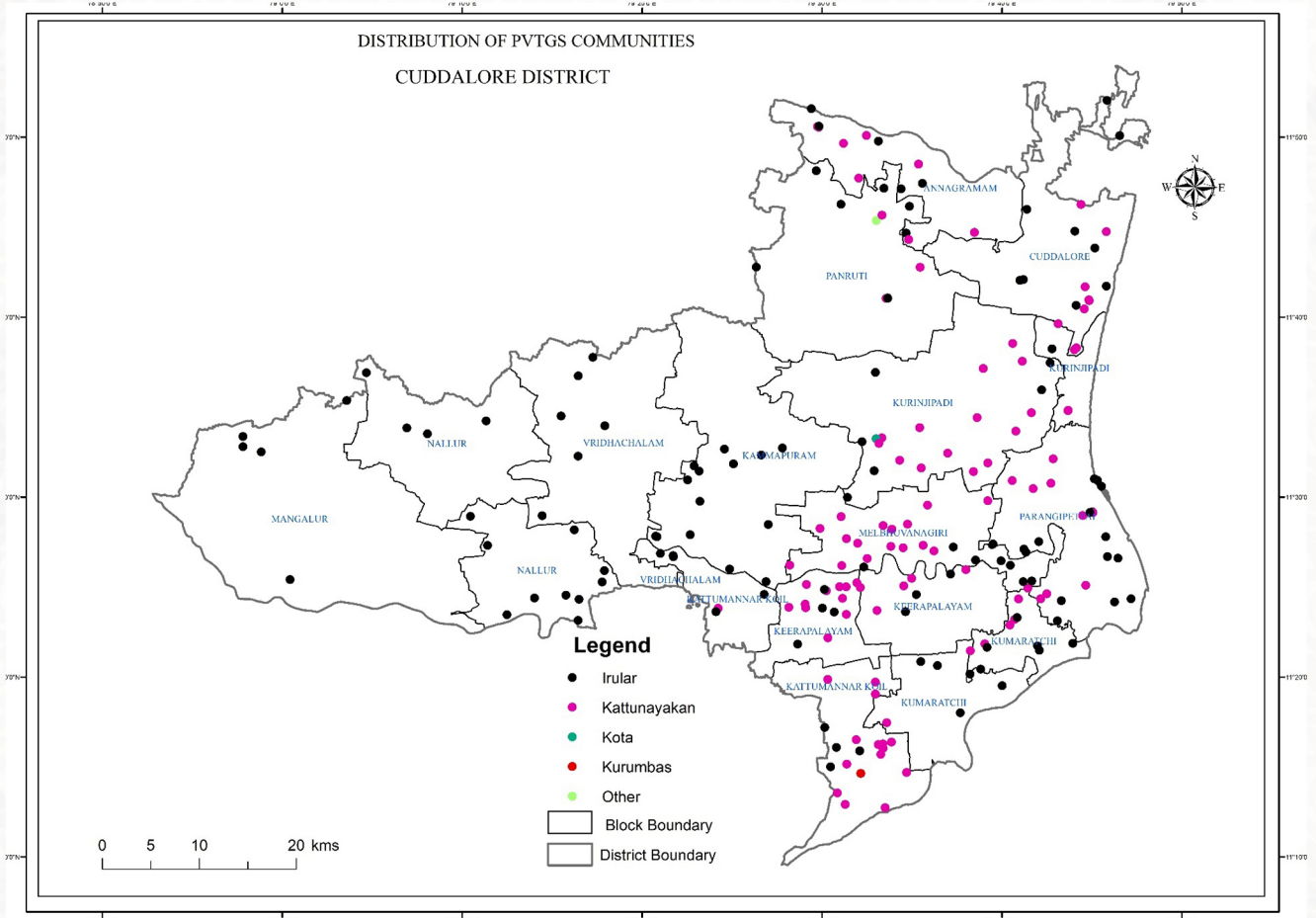
District Population Distribution

General Population	ST	PVTG
2841572	28,998	23711

Source: Census 2011

District PVTGs Distribution

PVTG	Population
Irular	23711
Kattunayakan	
Kota	
Kurumbas	
Paniyan	
Toda	



Source: PVTGs Survey 2024

District Population Distribution

General Population	ST	PVTG
2605914	15702	11800

Source: Census 2011

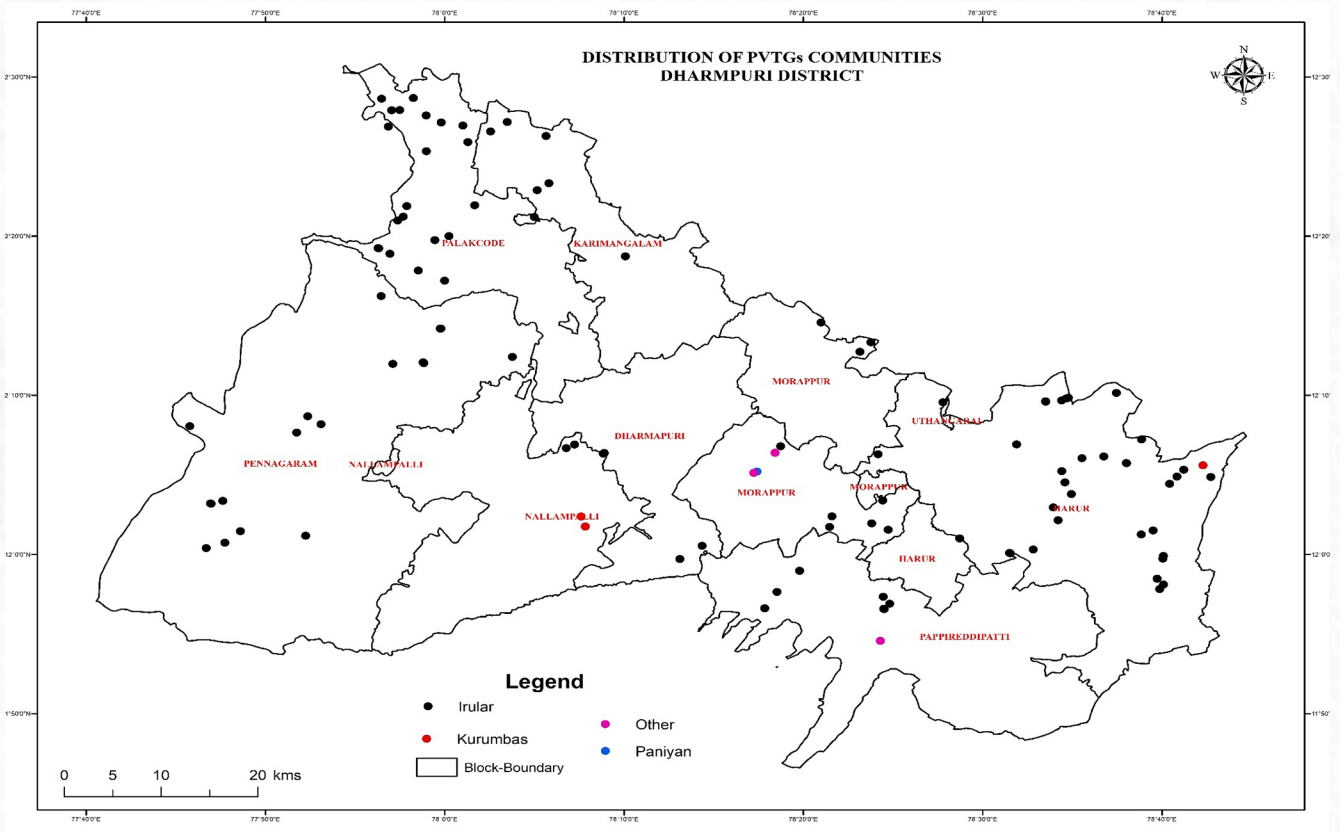
District PVTGs Distribution

PVTG	Population
Irular	9176
Kattunayakan	2583
Kota	24
Kurumbas	
Paniyan	5
Toda	12

Source: Census 2011

PVTG	Rural	Urban
Irular	6,231	2,945
Kattunayakan	1,676	907
Kota	24	0
Kurumbas		
Paniyan	0	5
Toda	0	12

PVTG	Male	Female
Irular	4,597	4,579
Kattunayakan	1,321	1,262
Kota	14	10
Kurumbas		
Paniyan	2	3
Toda	6	6



Source: PVTGs Survey 2024

District Population Distribution

General Population	ST	PVTG
15,06,843	63,044	8253

Source: Census 2011

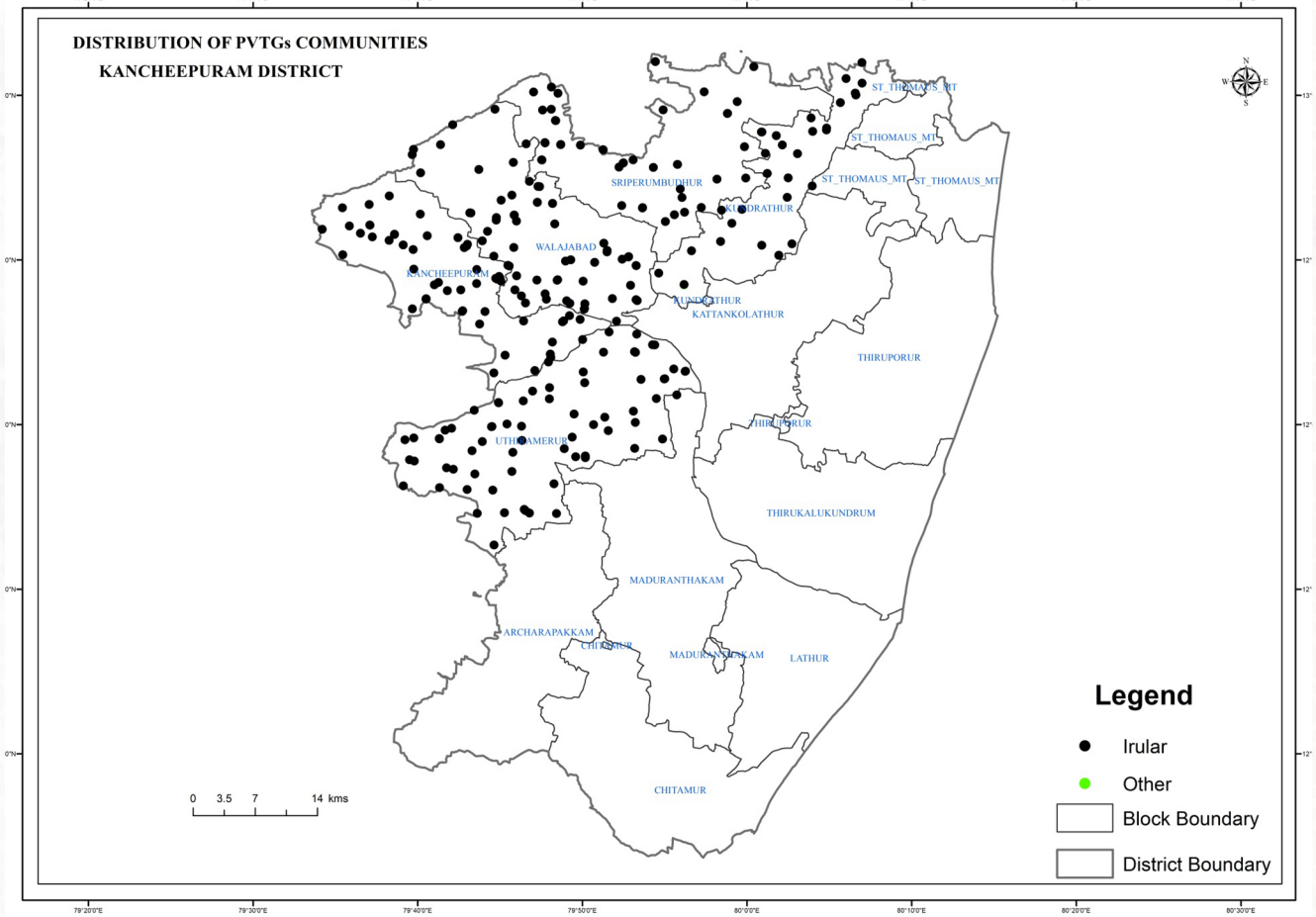
District PVTGs Distribution

PVTG	Population
Irular	8156
Kattunayakan	97
Kota	0
Kurumbas	0
Paniyan	0
Toda	0

Source: Census 2011

PVTG	Rural	Urban
Irular	7,775	381
Kattunayakan	59	38
Kota		
Kurumbas		
Paniyan		
Toda		

PVTG	Male	Female
Irular	4,154	4,002
Kattunayakan	46	51
Kota		
Kurumbas		
Paniyan		
Toda		



Source: PVTGs Survey 2024

District Population Distribution

General Population	ST	PVTG
11,66,401	41,210	29627

Source: Census 2011

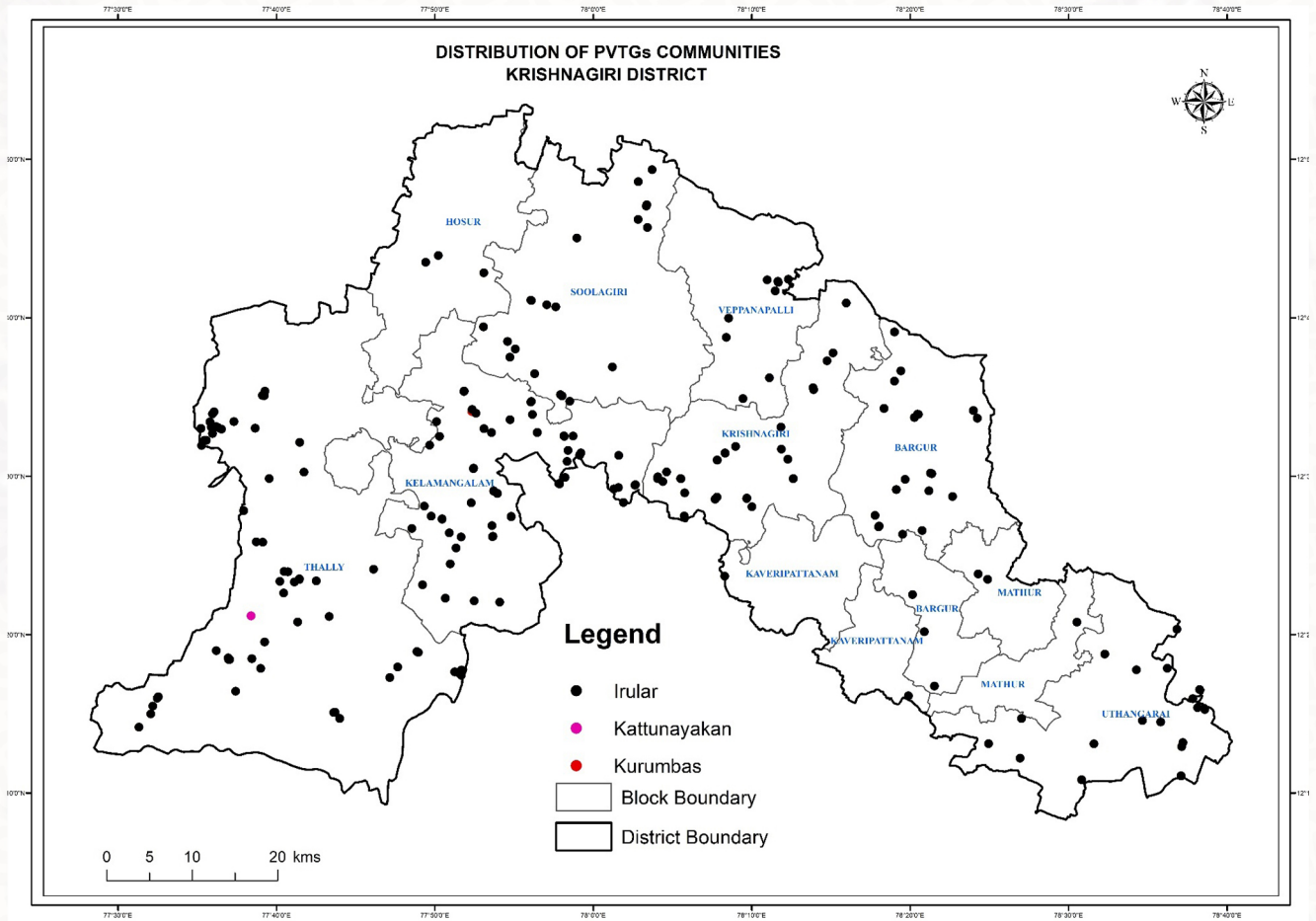
District PVTGs Distribution

PVTG	Population
Irular	27785
Kattunayakan	1736
Kota	5
Kurumbas	
Paniyan	20
Toda	81

Source: Census 2011

PVTG	Rural	Urban
Irular	21,138	6,647
Kattunayakan	485	1,251
Kota		5
Kurumbas		
Paniyan	4	16
Toda	73	8

PVTG	Male	Female
Irular	13,815	13,970
Kattunayakan	857	879
Kota	3	2
Kurumbas		
Paniyan	12	8
Toda	41	40



Source: PVTGs Survey 2024

District Population Distribution

General Population	ST	PVTG
18,79,809	22,388	15514

Source: Census 2011

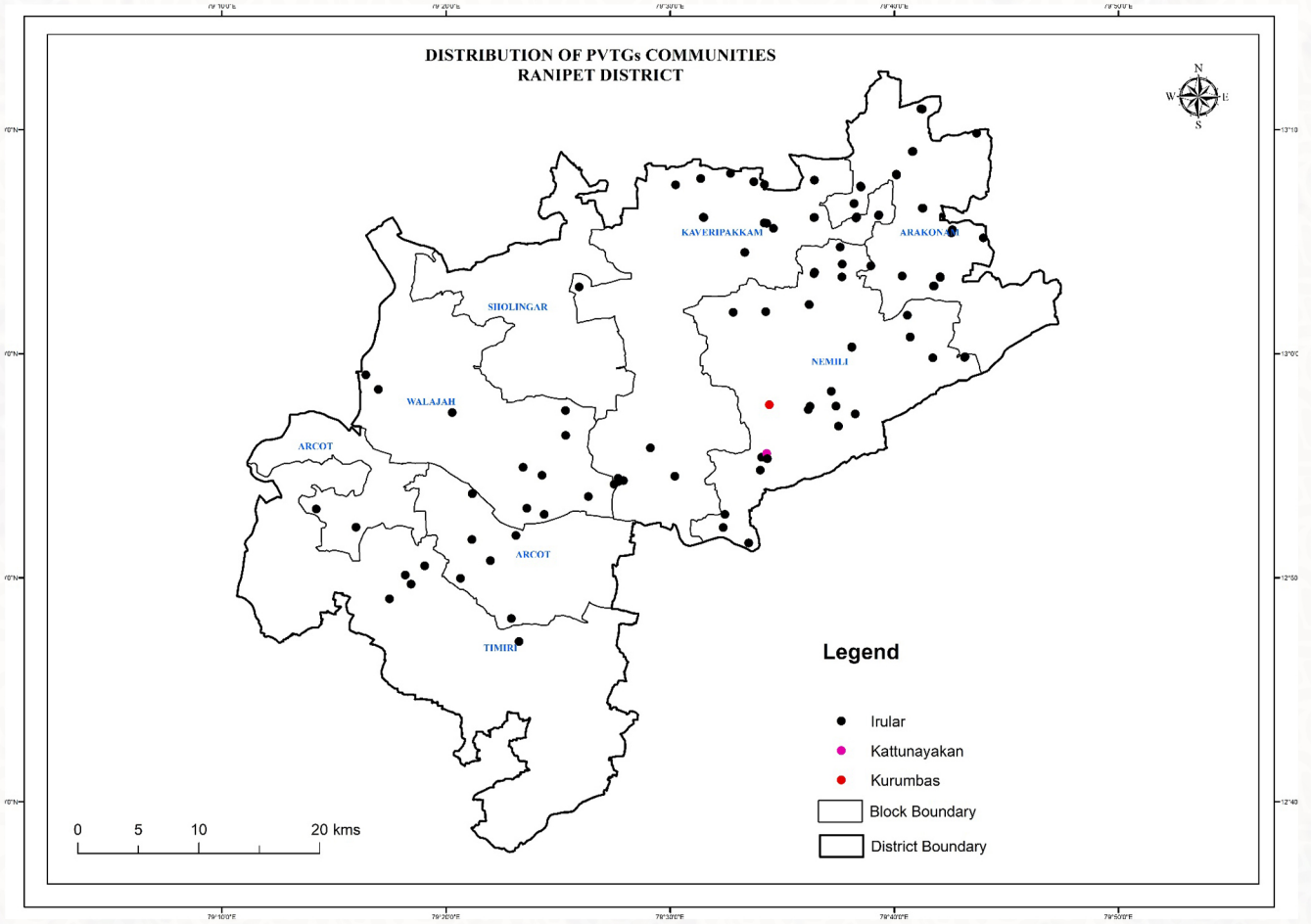
District PVTGs Distribution

PVTG	Population
Irular	15437
Kattunayakan	37
Kota	5
Kurumbas	
Paniyan	6
Toda	29

Source: Census 2011

PVTG	Rural	Urban
Irular	15,095	342
Kattunayakan	3	34
Kota	3	2
Kurumbas		
Paniyan	1	5
Toda	27	2

PVTG	Male	Female
Irular	7,836	7,601
Kattunayakan	19	18
Kota	3	2
Kurumbas		
Paniyan	3	3
Toda	12	17



Source: PVTGs Survey 2024

District Population Distribution

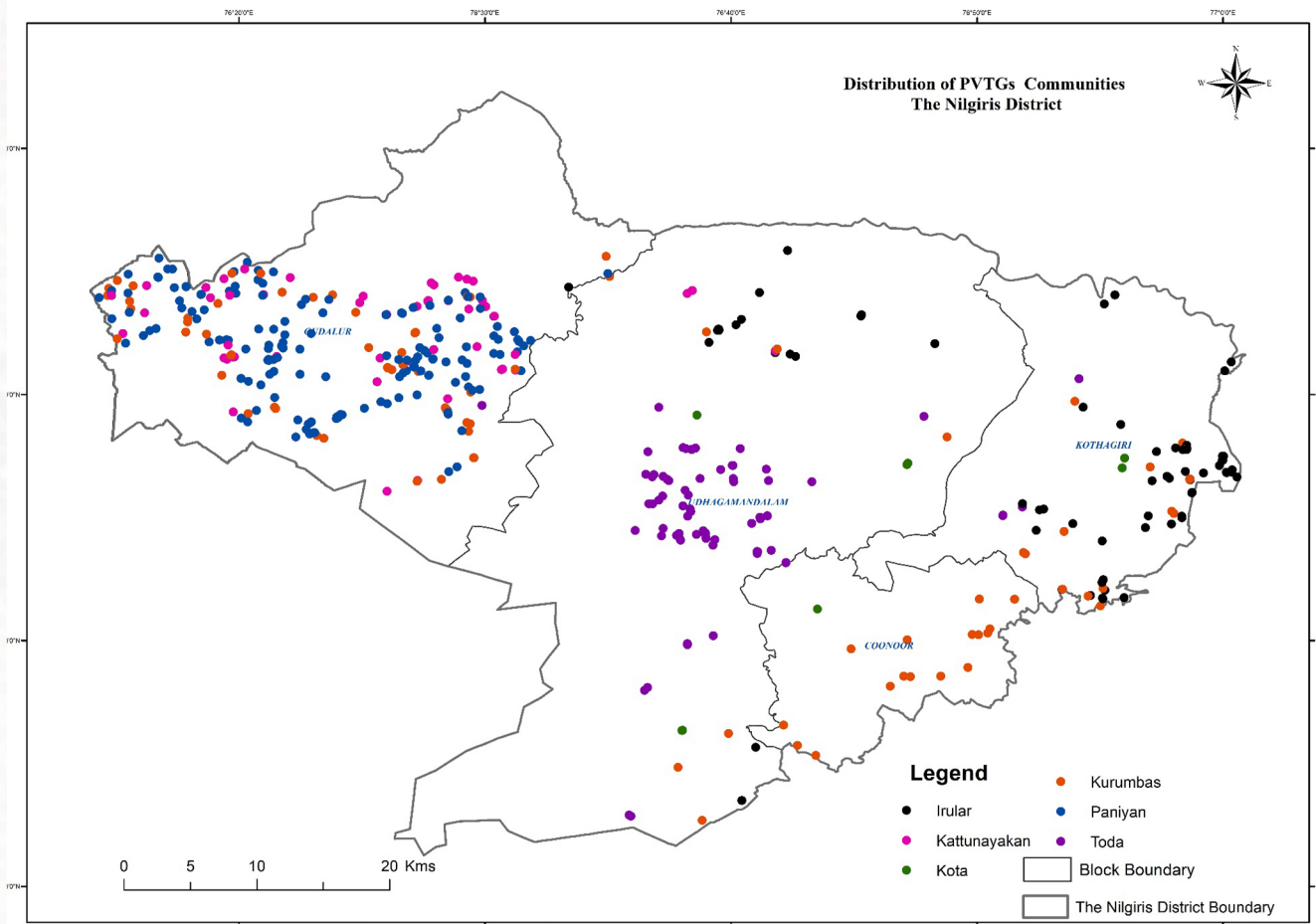
General Population	ST	PVTG
1210277		8800

Source: Census 2011

District PVTGs Distribution

PVTG	Population
Irular	8651
Kattunayakan	49
Kota	
Kurumbas	100
Paniyan	
Toda	

Source: Census 2011



Source: PVTGs Survey 2024

District Population Distribution

General Population	ST	PVTG
735394	32813	29684

Source: Census 2011

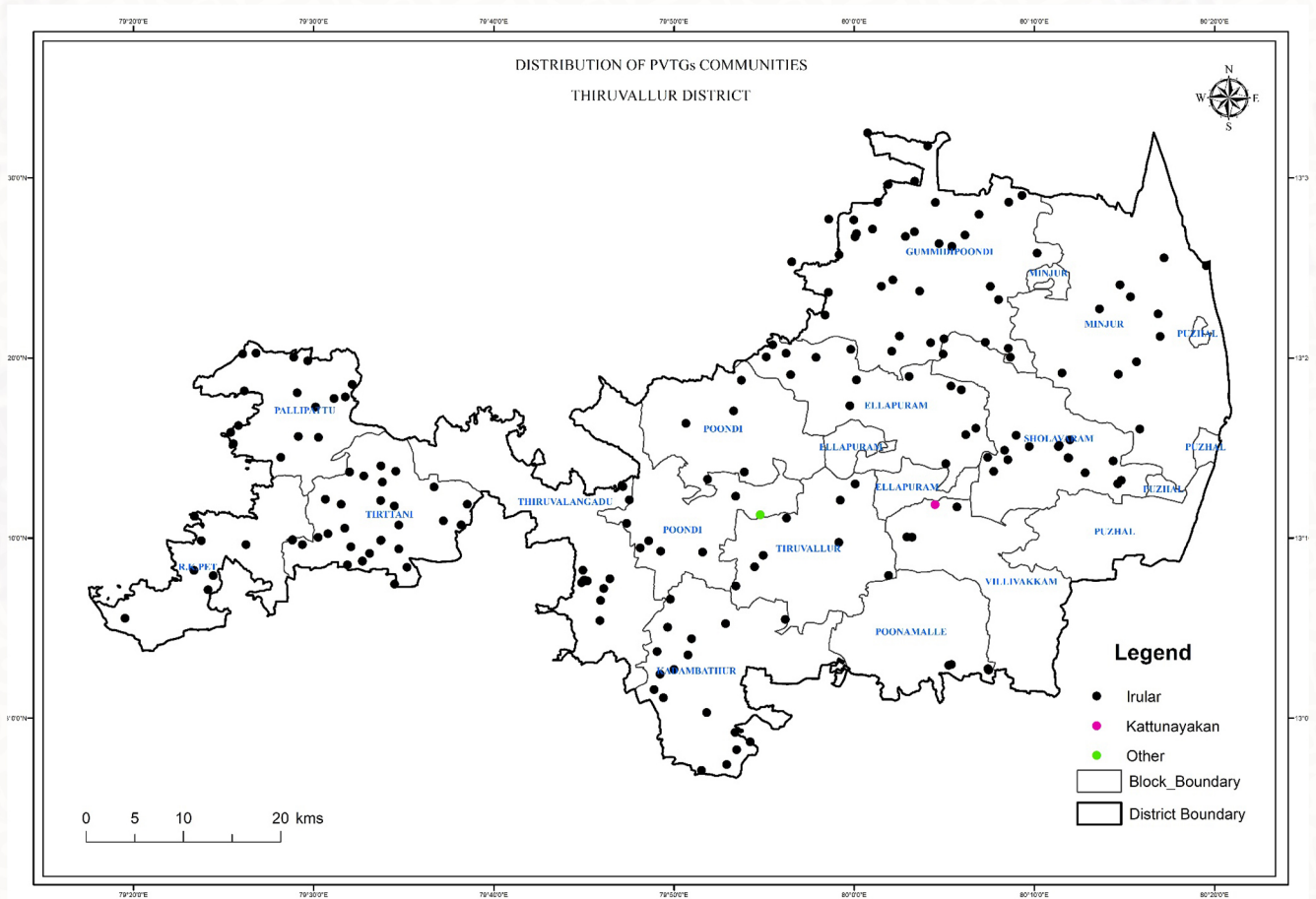
District PVTGs Distribution

PVTG	Population
Irular	9480
Kattunayakan	1989
Kota	59
Kurumbas	6823
Paniyan	9824
Toda	1509

Source: Census 2011

PVTG	Rural	Urban
Irular	7880	1600
Kattunayakan	1,116	873
Kota	15	44
Kurumbas	4,285	2,538
Paniyan	6,177	3,647
Toda	925	584

PVTG	Male	Female
Irular	4662	4818
Kattunayakan	992	997
Kota	31	28
Kurumbas	3,380	3,443
Paniyan	4,741	5,083
Toda	720	789



Source: PVTGs Survey 2024

District Population Distribution

General Population	ST	PVTG
37,28,104	47,243	32623

Source: Census 2011

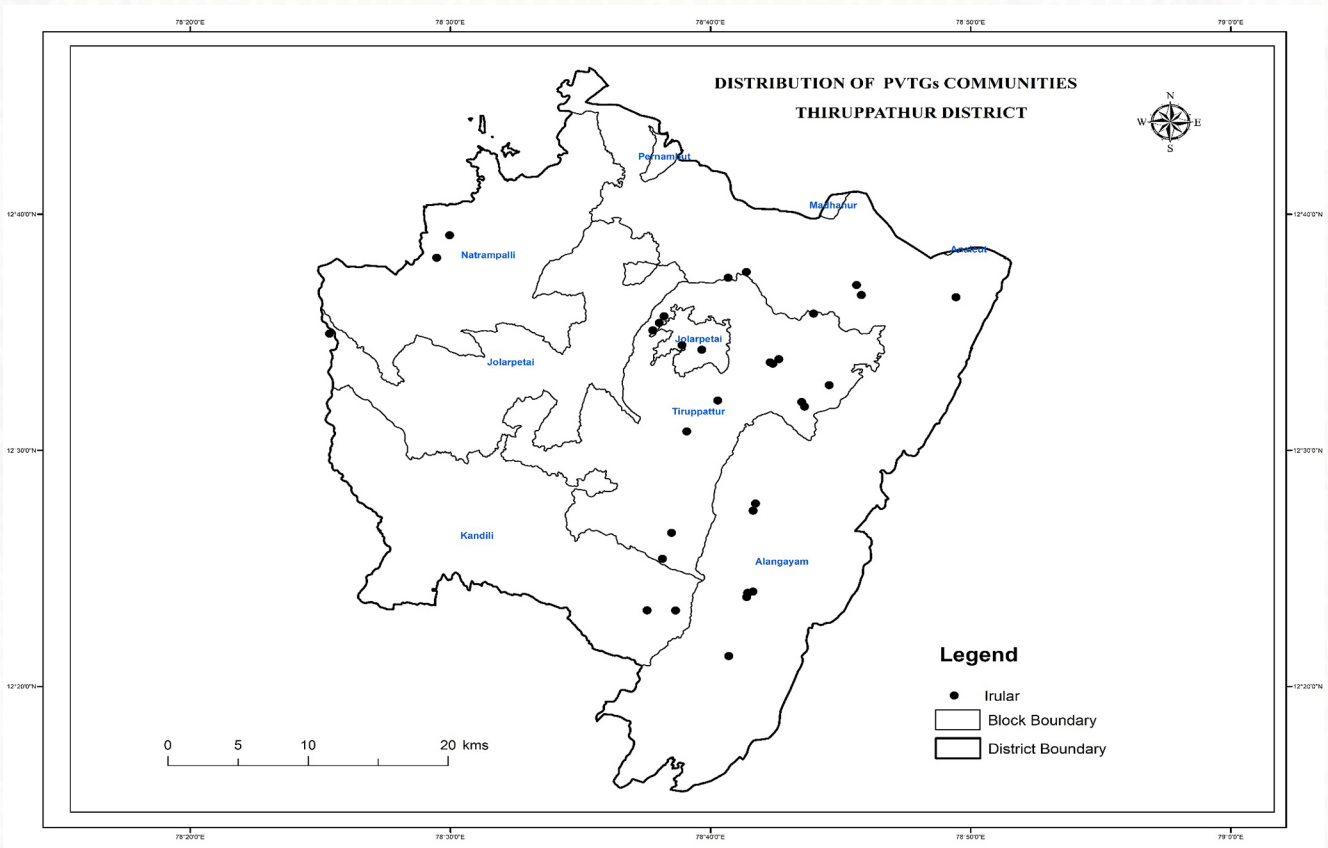
District PVTGs Distribution

PVTG	Population
Irular	30218
Kattunayakan	2360
Kota	4
Kurumbas	0
Paniyan	9
Toda	32

Source: Census 2011

PVTG	Rural	Urban
Irular	25,560	4,658
Kattunayakan	1,188	1,172
Kota	0	4
Kurumbas		
Paniyan	0	9
Toda	7	25

PVTG	Male	Female
Irular	15,011	15,207
Kattunayakan	1,174	1,186
Kota	0	4
Kurumbas		
Paniyan	5	4
Toda	11	21



Source: PVTGs Survey 2024

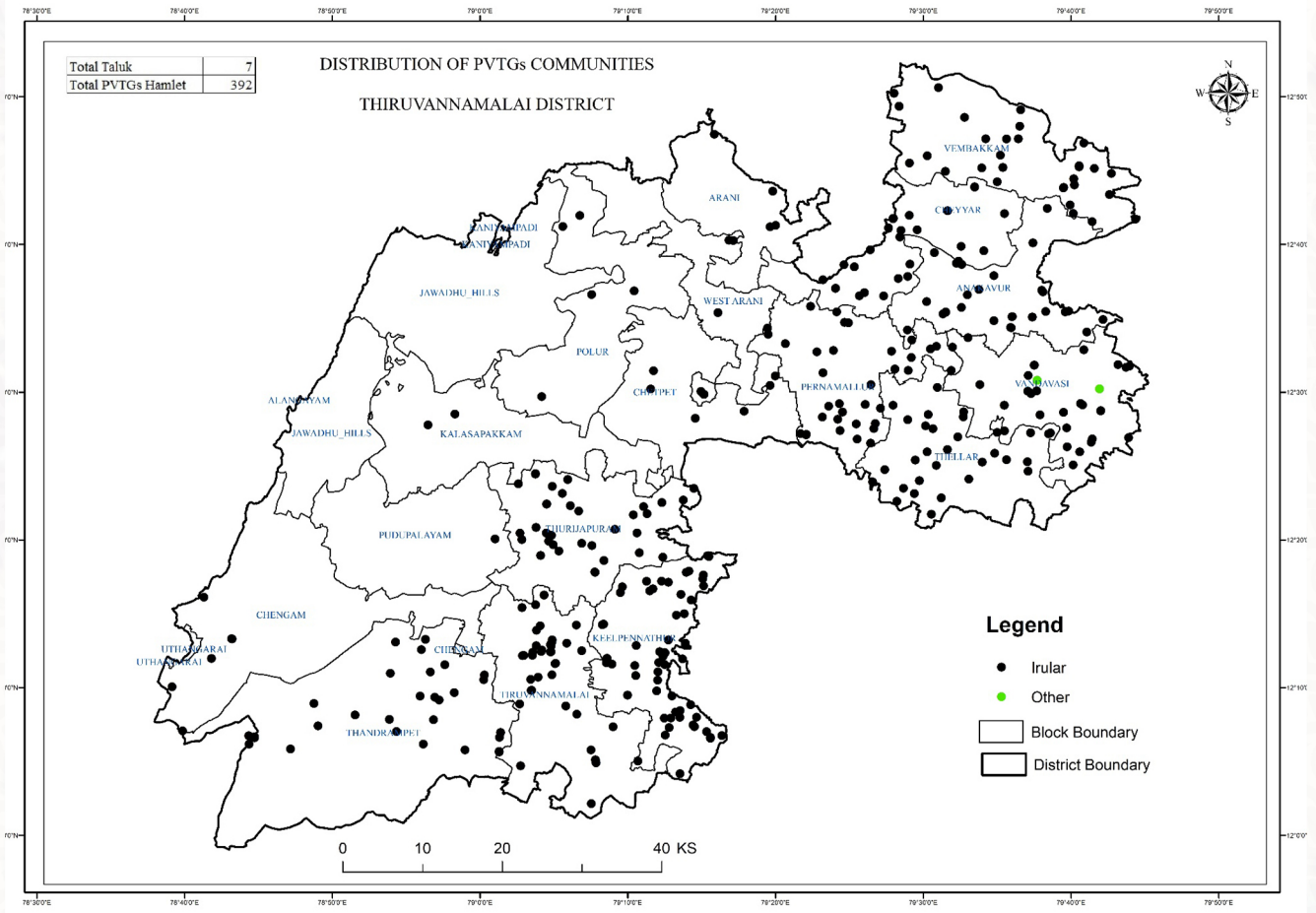
District Population Distribution

General Population	ST	PVTG
1180463		9921

District PVTGs Distribution

PVTG	Population
Irular	9921
Kattunayakan	
Kota	
Kurumbas	
Paniyan	
Toda	

Source: Census 2011



Source: PVTGs Survey 2024

District Population Distribution

General Population	ST	PVTG
2464875	90,954	25647

Source: Census 2011

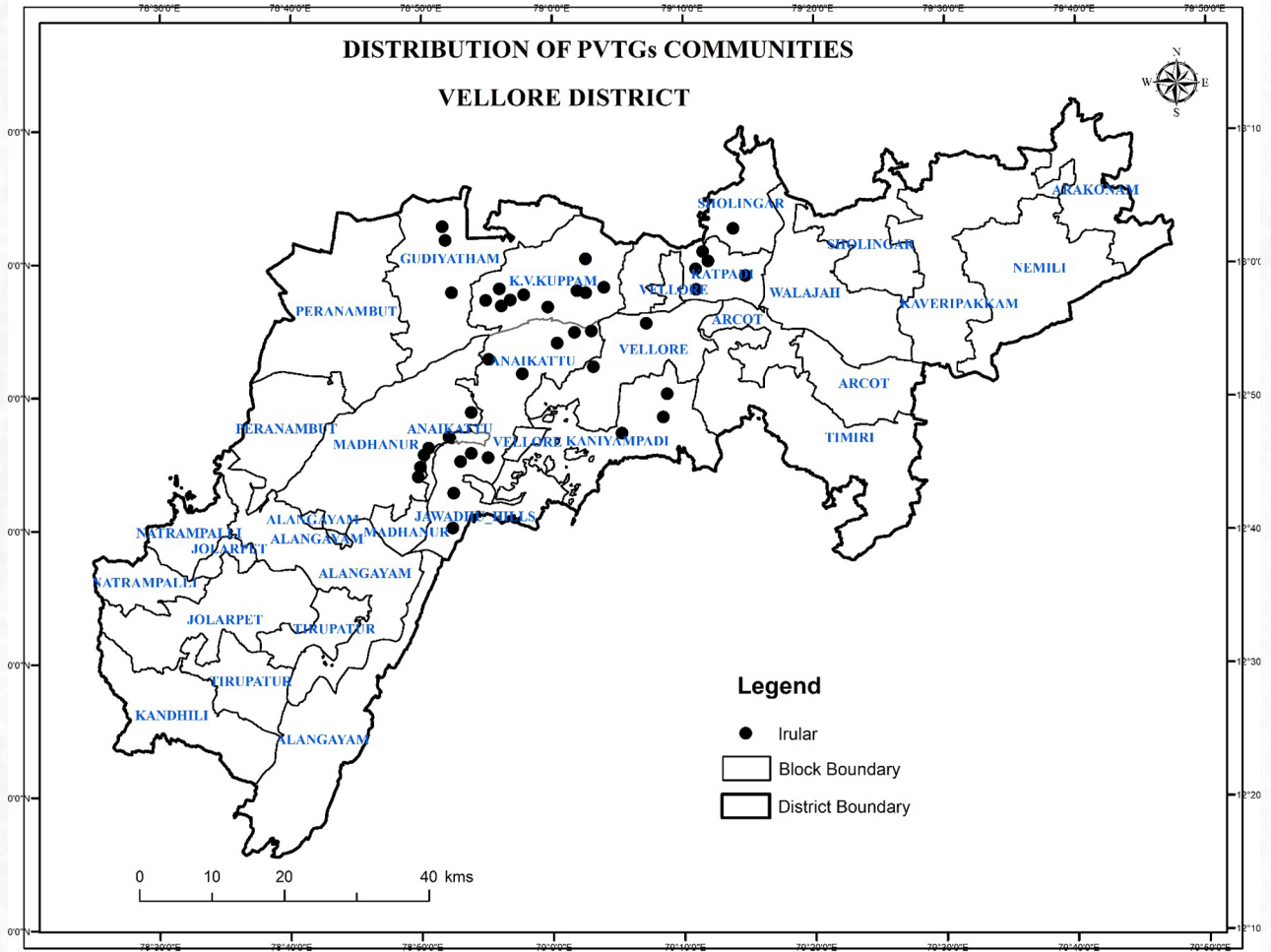
District PVTGs Distribution

PVTG	Population
Irular	24157
Kattunayakan	1473
Kota	13
Kurumbas	0
Paniyan	0
Toda	4

Source: Census 2011

PVTG	Rural	Urban
Irular	21,451	2,706
Kattunayakan	912	561
Kota	13	0
Kurumbas		
Paniyan		
Toda	0	4

PVTG	Male	Female
Irular	12,035	12,122
Kattunayakan	729	744
Kota	5	8
Kurumbas		
Paniyan		
Toda	2	2



Source: PVTGs Survey 2024

District Population Distribution

General Population	ST	PVTG
36,39,331	72,955	19747

Source: Census 2011

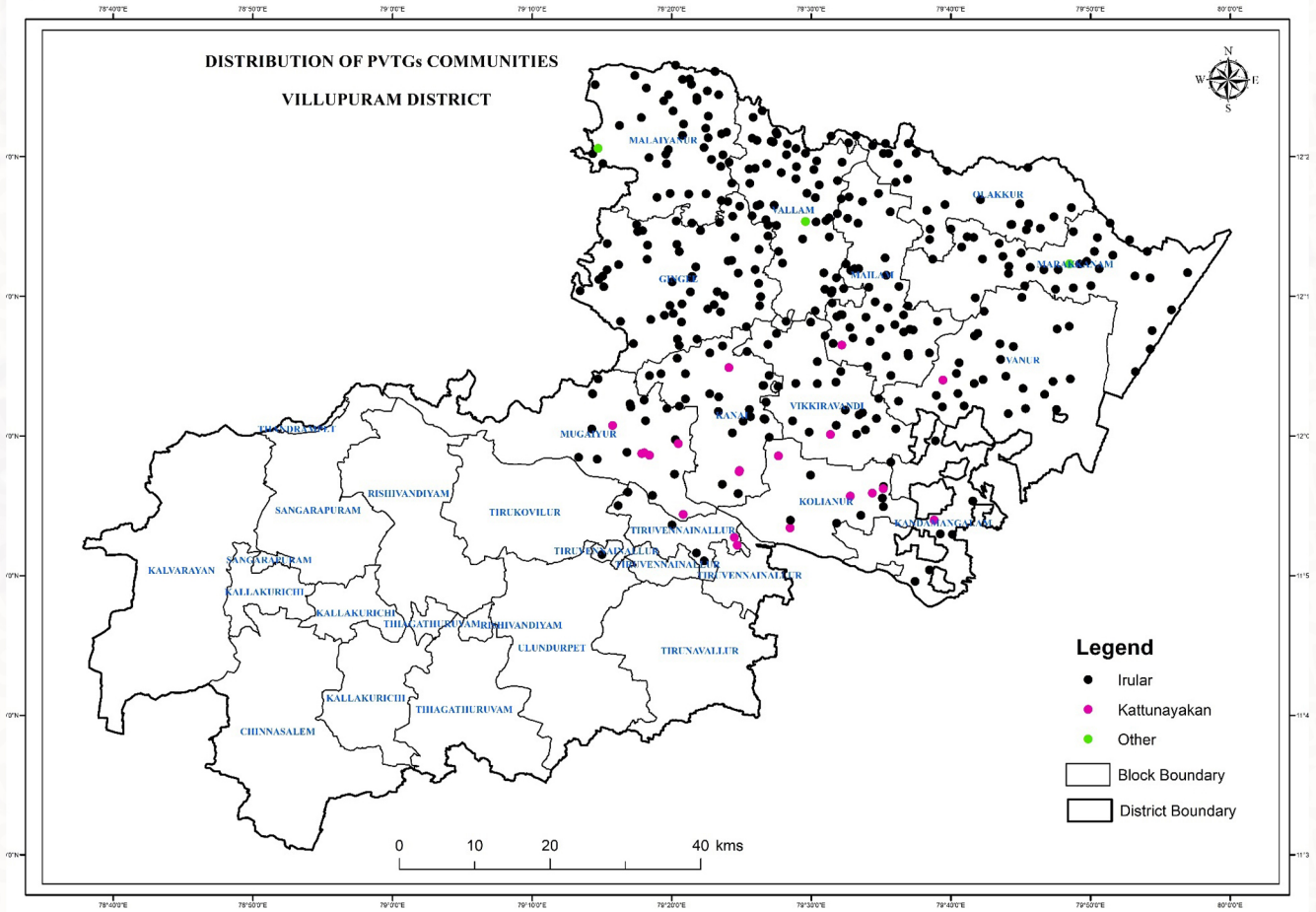
District PVTGs Distribution

PVTG	Population
Irular	17,738
Kattunayakan	1,979
Kota	2
Kurumbas	
Paniyan	1
Toda	27

Source: Census 2011

PVTG	Rural	Urban
Irular	14,620	3,118
Kattunayakan	391	1,588
Kota	0	2
Kurumbas		
Paniyan	0	1
Toda	14	13

PVTG	Male	Female
Irular	8,843	8,895
Kattunayakan	981	998
Kota	1	1
Kurumbas		
Paniyan	1	0
Toda	12	15



Source: PVTGs Survey 2024

District Population Distribution

General Population	ST	PVTG
3458873	74,859	20320

Source: Census 2011

District PVTGs Distribution

PVTG	Population
Irular	17705
Kattunayakan	2590
Kota	0
Kurumbas	0
Paniyan	0
Toda	25

Source: Census 2011

PVTG	Rural	Urban
Irular	16,580	1,125
Kattunayakan	1,962	628
Kota		
Kurumbas		
Paniyan		
Toda	19	6

PVTG	Male	Female
Irular	8,748	8,957
Kattunayakan	1,318	1,272
Kota		
Kurumbas		
Paniyan		
Toda	11	14

Survey Photos







CENTRE FOR SOCIAL JUSTICE AND EQUITY

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MADRAS SCHOOL OF SOCIAL WORK