

Social Customs of the Kattunayakkan Tribes in Nilakottai Taluk – A Study

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Abstract

The Kattunayakar is literally, 'The King of the Jungle' or 'the god of Jungle and they do not have a Permanent Residence. The term of Kattunayakan is unoriginal from the words Kadu, meaning forest. Nayakkan means leader or head man. They speak Telugu at home and Tamil in the kinship group. Tamil is used for writing a letter. The Kattunayakan tribe of N. Puthupatti village, Nilakottai Taluk still follows their traditional customs and rituals as earlier. This Community folks mostly were nomadic in nature.

Keyword: Caste, Family, Kattunayakkan, Social Discrimination

1. Introduction

The Kattu-Nayakar is literally, 'The King of the Jungle' or 'the god of Jungle and that they do now not have a permanent residence. The time period of Kattunayakan is non-herbal from the words Kadu, that means forest. Nayakkan method leader or head man¹. Kattunayakan is a crude ancestral collecting of the southern a part of India. They go through portion of the 12 months in the timberland and relaxation of the time they used to move among individuals. The length of touch with the world is referred to as Thangal throughout which they circulate by myself and no one in every of them might go within the equal course. They normally stay together in camps. Their sole occupation is rearing their children. The community has a non-secular head known as allopathic.

Tamil Nadu is domestic to a big population of Kattu-Nayakar. They worship Goddess Malliyar and Jakkamma. The sanctuary to the god is in Padiyur headed immediately in the direction of Karur and Dindigul. The number one sanctuary of Jakkamma is situated within the west of metropolis Kadallur. In addition to invoking the spirits and reciting mantras, Kattu-Nayakar may additionally engrave magical seed letters on copper-foil to prevent or prevent dosam in Kannada².

There are settlements spread while the Jungle and the revenue land of as well³. Kattunayakan is known as 'Kudi'. They're settled predominantly in the territories of Kerala, Tamil Nadu, Andhra Pradesh and Karnataka. As indicated by means of a fable commonplace among them, "Kattunayakan are the offspring of Bheema (the second one Pandava and child of Kunthidevi) and Hidumbi of Mahabharata". Kattunayakans accept that they're the lineage of Padmakhya (Padma) assumed call Hundadabhata, the gourmand baby of a Heggade boss by way of his rakshasi partner, who was the daughter of Hidimba and Sumalini, a bit woman of Sunanda⁴. Another conviction is that, Kattunayakans are the cutting edge delegates of the old Kurumbas (Pallavas) who ruled South India and they were crushed by the Cholas, Konga and Chalukya Kings; lastly by the Chola King Adoni in the seventh century they were forced to live in the forests⁵. This community is believed that they constitute the historical Pallavas. At neighborhood stage, the equal network is mentioned with the aid of distinct name like Josiyakarar, Kadu Kurumba, JenuKurumba, Kudukuduppai Tottiyar and Kudukuduppunayakkar, Tottiyar Nayakkar, Kambalathu Nayakkar, Kodangi Nayakkar, Tuluva Nayakkar and all businesses among the Kattunayakan's⁶. They communicate Telugu languages,

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inside circle of relatives and Tamil within the kinship institution. Tamil is used for writing a letter⁷.

2. Definition for Tribe

The English term “tribe” or “Tribal” turned into first added in Bengal with the aid of the British colonial management and overseas anthropologists. In view that then, the word has emerged as extra or much less it turned into connected to the Bengali Language⁸.

Another definition of a tribe by using D. N. Maunder is that “an extended family is an assortment of families or gathering of households bearing a typical name, individuals from which possess a similar area, communicate in a comparable language and be aware certain restrictions with reference to marriage, calling or profession and have fostered an all-around surveyed arrangement of correspondence and unity of obligations⁹. That “a faction is a grouping of households or social occasion of families bearing an uneventful call, humans from which have a comparative area, bring in a comparable language and notice sure boundaries concerning marriage, calling or career and feature encouraged an inside and out overviewed motion of correspondence and shared feature of the term ‘Adivasis’ (‘adi’=unique and ‘vasi’= occupant) has gotten present day among particular individuals. The worldwide hard work organization (ILO) has grouped such individuals as ‘native’¹⁰.

3. Tribes in India

Scheduled Tribes (STs) are indigenous, have their very own special subculture, are geologically separated and are low in monetary conditions. For quite a long term, the ancestral gatherings have stayed outdoor the domain of the general improvement degree due to their residence in woodlands and choppy plots. After freedom, the authorities of India have planned the ancestral gatherings inside the charter and gave brilliant arrangements to their authority’s assistance and upgrades as a consequence of ST people organization throughout the States in India and 75% of the STs are generally in reverse and are named as Primitive Tribal groups. A huge portion of the ancestral areas are sloping, blocked off undulating stage grounds within the backwoods areas of the kingdom coming approximately inside the bypassing of general formative developments.

4. Social Life of the Kattunayakkars in the Nilakottai Taluk

They accept as true with that they are the most crucial community inside the forest. They also can be known as Jenu Kurumba, Ten Kurumba, Ten Kurumba, Venukoyyo, Sholanayakan and Naickan. In Kattunayakan, there are two sub-divisions: Pathynaickan (who live in the hills) and Sholanayakan (who live inside the forested Chola)¹¹. The Kattunayakan tribal organizations are residing in N. Puthupatti (Nilakottai Puthupatti) Village in Nilakottai Taluk in Dindigul. The N. Puthupatti village is near Nilakottai metropolis panchayat in Dindigul. On this village, the tribal are occupied via this Kattunayakan Community.

4.1 Dindigul District Population

Different tribes in Tamil Nadu in the census record of 2011 tribal population is 6,51,321¹². The entire quantity of schedule Tribal population inside the Dindigul District is 8,064¹³. Nilakottai Taluk N. Puthupatti Village Tribal Population of 1939 there are Male 1009, Female 930 present¹⁴.

4.2 Tribes in Dindigul District

The tribal corporations just like the Paliyan and Kattunayakan live inside the Dindigul district. The tribal distribution is in 4 taluks viz., Kodaikanal, Palani, Sirumalai and Nilakottai. These tribals are nomadic and semi-nomadic. They constitute 0.37% of the occupied population of the Dindigul district. The well-known hill stations of this district are Kodaikanal, Sirumalai and Palanihill. It’s also well-known for its iron locks, leather-based tanneries, textile turbines and educational establishments¹⁵.

4.3 Nilakottai Block

Kottur is one of the 23 village panchayats in Nilakottai union of Dindigul District. This panchayat union is ruled by means of the SC community. Nilakottai block is placed inside the southern part of the Dindigul district. The Nilakottai metropolis is well-known for gold decoration, plants, and brass vessels¹⁶ where the famous Madurai ‘Malli’ is cultivated, have been taken on an exposure visit to a fragrance manufacturing unit in Nilakottai in Dindigul district to promote cost-addition of their produce¹⁷.

4.4 Ethnography Profile of the Kattunayakkan (Origin)

The studied population claims that they belong to Kattunayakan. They migrated to this district, about 40 years ago from Thalankadu location which is a border land among Coimbatore district and Kerala state, the community perceives its distribution at local level in some Taluks of Coimbatore District, but having kinship family members with their human beings living in Madurai, Dindigul districts. The community humans wherein nomads gradually come to be semi-nomads by using settling in the villages, that are positioned on plateau and plains retain, they speak Telugu languages inside the circle of relatives and in the kinship organization and talk the Tamil language with others. They use Tamil script for writing letters or different files. Similarly, tattooing lady ornaments and male Head equipment in the course of nomadic professions, the lengthy size iron oil lamps and flat bronze plates, Which Prudence's bell sounds additionally function community identification¹⁸.

4.5 Kattunayakkan Tribes in Nilakottai

Kattunayakan is one of the scheduled tribes that lives in Dindigul district, Tamil Nadu. The Kattunayakan humans stay in N. Puthupatti village Nilakottai block of Dindigul district claims their identity as Kattunayakan tribes¹⁹. At local level the community is known as Kudukuduppukarar. In N. Puthupatti at present totally in one settlement of 600 houses are occupied by this community²⁰. The Kattunayakan tribes are residing in regions up to 4 acres in N. Puthupatti village in Nilakottai Taluk. In Tamil Nadu, the community also lives in Virudhunagar, Coimbatore, Tiruchirappalli, Theni, Dindigul and other places²¹.

4.6 Family Structure

The Kattunayakan stay broadly speaking in nuclear households. They have got, exogamous divisions referred to as 'Inteperulu' (family names) literally approach the house names. The intrepid is hooked up as a prefix of one personal name and someone's identity is regularly noted via his own family names. The intrepid a boy remains the equal during his existence, however a female changes her circle of relatives call. While she married it turns into that of her husband's circle of relatives name few names of the Inteperulu founding the community is noted below:

1. Galivandu
2. Koruvuvandu
3. Pasalodi
4. Kolavodu
5. Matungodu
6. Pasimodu
7. Pillodu
8. Bandamodu
9. Thannerodu
10. Seeralodu
11. Naidodu
12. Kavittodu
13. Alantlodu
14. Pandodu
15. Muanhalodu
16. Gorantaludu
17. Gongamodu
18. Chinatomodu
19. Mosamodu
20. Ollivotodu
21. Matunga
22. Korivi
23. Kavari.

The Kattunayakar has the social divisions. Each extended family is affiliated with their own deities. They have got brotherly clans based totally on their language, which suggests descents. The clans regulate the marital alliances. There's no trade in their clan names and titles. The community's self-notion, in phrases of meals, social fame at the regional level is center. Others perceive it as low. The differences of those agencies are inside the occupational degree. Intra- marriage alliances of those groups are traditionally not accredited, but because of small populace, marriages are taking place between these companies. Groups 'self-belief at local degree is low with higher. Hindu groups, however high with scheduled castes agencies. They observe regulations of exogamy in regulating marriage alliances²².

5. Marriage

All tribes are endogamy in nature. Within the group they clan device and it has been strictly accompanied. Their marriage is through elopement. The younger couple elopes from the settlement after which come and receives solemnized with the aid of the community.

There's no Brahmin to start the ritual; from their very own community, elders will perform the ritual²³. They observe monogamy sorrel polygamy serrate symbol of marriage is (KarukumaniThali), nose ring and in recent times ear ring²⁴. Sprinkling Tulasi water on the bride and bridegroom is an important ceremony of marriage.

Widow Remarriage is permissible inside the network; widows and divorced girls are allowed to remarry. They achieve this in a simple rite known as Cherakatinchadam wherein the man gives a sari to the girls. The man ought to serve the girl's circle of relatives for a period of time decreed by using the village council. Family amongst them are nuclear, but some vertically extended family types are found within the village Pilathu Vedesandur, village Puthupati in Nilakottai, Valichetti Patti, Vedesandhur in Dindigul district²⁵.

5.1 Elopement

The people who eloped come subsequent day and that they give up before the Village Panchayat and search for pardon²⁶. Such Marriage by capture is later regularized and the couples formally get married after the dad and mom of the men and women kind out other formalities²⁷.

After the tub, Couple will stand in front of panchayat and pattakarar (Head of the tribe). The Pattakarar will offer them tulasi water thrice to drink and then it will sprinkle on them. The bride groom has to pay Rs. 6, as an exceptional to panchayat for eloping, but if the daddy of bride has any objection with the wedding, he can cancel it through paying Rs. 3 to the Panchayat. However, if marriage is sealed then Grooms' father pays Rs. 52 to brides' father. After they appear in front of the panchayat after eloping, they' apologize by bowing down on their knees In front of elders by touching their head and hand on ground.

5.2 Divorce

The divorce is permissible with social approval and barrenness may be a purpose for it. Each husband and wife can divorce and kids of divorced girls are always allowed to be with the father. Widowers and divorcees are allowed to remarry. Divorce and remarry are practiced in Kattunayakan network. The divorce is given via the Caste Panchayat after enquiring approximately their grievance. The kids of the divorced couple live either with the daddy or mom. The female ought to publish 'Thali' to the Panchayat. The wife, who initiated divorce, through

the Panchayat need to go back the whole quantity of parisapanam Rs. 52- to the husband. If the divorce is demanded by way of the husband, the Panchayat directs him to pay Rs. 42²⁸.

5.3 Puberty

When a Kattunayakan woman achieves puberty, all her household might be invited for the ritualistic ceremony. She may be made to bath and given a brand-new half saree to wear. After that many rituals will be completed by way of her maternal uncle. She has to stay on her own for nine days in a hut in which others have are not allowed to go in. On the tenth day she can be given bath again. The maternal uncle will heap betel leaf on her Tongue and place a chunk of hot gold plate on it. After this ritual, she could be authorized to go into the house. Then the lady could be taken into consideration as one among them again²⁹.

5.4 Funeral Ceremonies

The last level of guy is loss of life. Some die an herbal death at the same time as the others turn out to be diseased after which meet their end. During their life time men live with their own family and society. But whilst demise assails them, a terrific exchange occurs. The demise news of the Kattunayakan is knowledgeable to the spouse and children. The dead body may be kept till the advent of the family. After their arrival they do the funeral rituals. Sometimes it is able to take two days for the relatives to attain. The dead frame will preserve for two days. Then the conventional musical tool will be used to sing from the time of loss of life until the funeral ceremonies are over. Whilst a person dies, his frame is located in laying position and 50 paisa coins will place at the brow. The frame is to bath and saved on the bier later namam (call) is painted on its forehead, a pounded mixture of betel leaves and nuts is set among its lips and the body is shrouded in a new chute fabric. The Parai will beat flat drums and lead the procession. The chief mourner is first son if it's miles Father and the ultimate son if it's miles the mother. They observe loss of life pollution for 3 days. At the third day they offer Palupoyadam or milk pouring rite wherein the leader mourner gives milk and other objects, like beedis, liquor and the favorite meals of the deceased at his grave. At the third day, the bereaved family arranges a dinner party for all the family. For the duration of this ceremony, the wife of the lifeless declared a widow after she removes

all her marital symbols. Thereafter, the widow wears a white sari. They're served a non-vegetarian feast³⁰.

6. Conclusion

Indian Scheduled Tribes are the gathering of ancestral networks and was given the name Scheduled Tribes during the post-Independence time frame, under the standard of Indian Constitution. Kattunayakkan is a Primitive ancestral gathering in Southern India. They are, settled principally in the Kerala, Tamil Nadu, Karnataka and Andhra Pradesh. In Tamil Nadu, the Kattunayakkan Tribes can be found in Madurai, Dindigul, Viruthunagar, Namakkal, Selam, Cuddalore and Coimbatore, etc.

The Kattunayakkan tribe of N. Puthupatti village, Nilakottai Taluk still follows their traditional customs and rituals as earlier. This Community people mostly were nomadic in nature. Now they are changing into Semi nomads because they started to live in one place or a settled life. Their mother Tongue is Telugu. But, they read and write in Tamil only. The interested Men and Women still follow the tattooing, but it is not mandatory for all. The community has their traditional politics even today. Disputes within the community were always dealt by the community leaders. The community leader is highly respected and his decision is taken as a final version. The Kattunayakkan Tribes is adapting to the new Culture, their dress code is adapting to the modern culture and still they adhere to their old puree code too. The village panchayat follows the same rules and regulations. They follow the same traditional customs of marriage like sprinkling the water on the new couples. If a man from the Kattunayakkan community married the woman who belongs to the other cast, he will be accepted to the community after giving the Rs. 12,000/- as fine of elopement.

They live in temporary tents or huts, near to the temples, gardens and public grounds. Before starting their work at midnight, they will pray to gain the blessings of Jaggamma and other deities of the cremation grounds. They follow their own techniques of foretelling. Again, in the morning time they will go to the same village to predict about the future. And, as a payment, they collect some rice or cereals. Permanent abodes, shedding their nomadic tendencies.

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