

MORPHOLOGICAL ASPECTS OF HUMAN INHERITANCE: EMPHASIS ON THE PALIYAN TRIBES

Mr.M.GOPI¹

Ph.D., Research Scholar

Department of History ., Annamalai University

Annamalai Nagar., Chidambaram-TN

Email:gopiphd10@gmail.com

Dr.K.M.SUBRAMANIAM²

Assistant Professor., Department of History

Annamalai University., Annamalai Nagar

Chidambaram-TN

Email:keyemes1@gmail.com

Abstract

The human race has seen a period of dimensional development for thousands of years and living in the civilized world today, the archaeological remains of many years ago emphasize to us the various phases of the great civilizational expansion of a long history. Accordingly, India is home to many ethnic groups, many of which have deep archaic historical traits within them through many indigenous traditions. In that way, the indigenous peoples who lived in South India have their traditional myths as a symbol of the human race even today. Through that, their lives are proof of the different stages of the human race. This study is designed to designate that. The ancient occupants of a large portion of southern India are thought to have been tribals, black aborigines like those found in New Guinea and Australia. The Negrito tribes of the Andaman Islands have DNA evidence dating back 70,000 years, which implies that they descended from African immigrants to India, Southeast Asia, and Indonesia. They lack a distinguishing characteristic of Australian aborigines, another early population to leave Africa, despite being direct ancestors of the earliest modern humans to exit Africa, according to DNA data.

Key Words: Sirumalai, Dindigul, Scheduled Tribes, Tamil Nadu

Introduction

Indian tribal people are referred to as "adivasis". The word "Adivasi" refers to a diverse range of ethnic and tribal groups that are thought of as India's indigenous people. Adivasi, which was coined for that purpose in the 1930s, has the unique sense of being the original and autochthonous residents of a certain place, however, words like atavika, vanavasi ("forest dwellers"), or girijan ("hill people") are also used for the tribes of India. The name "Adivasi" has come to connote a historical autonomy that was interrupted during the British colonial period in India and has not been restored through time, unlike the phrase "aborigines" or "tribes." From the beginning of the human race the present many stages of civilizational changes have taken place throughout history.¹

The fact that many peoples have not deviated from their traditional customs even today emphasizes the heritage of the human race. It also helps to understand and gain knowledge about many life practices.² The tribal people living in the Dindigul district of Tamil Nadu are the people who follow the continuity of the ancient culture and have an unchanging attitude towards it, since the antique times of the human race have started and till now, they have many unique native lifestyles. These tribal people live in what can be called Sirumalai and live within a very narrow range. They are aloof

from contact with the outside world and thus many events in their lives are an extension of their heritage.³

The Tribal people have lived in the same land for a long time and have their customs and languages. They cherish and protect their uniqueness from the rest of the civilized world as they live in a natural environment or are seen as different. And can see that they are different in individual lives and relationships. And through their economic activities and way of life, they live differently from existing social conditions. Many tribal people are living in many countries of the world. It should be considered as a social duty to give special attention to the tribal people as they have a unique culture and history and help them to be compatible with their left lifestyle. On that basis, the tribes that may be in Tamil Nadu, especially in India, although there are thousands of tribal people in Tamil Nadu, the tribal people that may be in Tamil Nadu are considered to have very ancient cultural identities.⁴

The geographical setting of Sirumalai

A small hilly area is found in the Dindigul district which may be located in Tamil Nadu. A mountain range consisting of hills and forests is a region where a variety of plants, animals, and many herbs can be grown. And the hill is known for its herb and soil fertility.⁵ Many of the herbs grown here are known to be unique among the herbs available in the Eastern Ghats. It is located at an altitude of about 1,600 meters and can be referred to as part of the Eastern Ghats. This mountain range is located on the right side at a distance of 7 kilometers from the Dindigul area on the way to reach the top of this mountain range you have to pass 18 curves. Local traders and many traders can be found here to know that the fruits grown here are exported to many countries. Rare herbs such as lemon and jackfruit grow here. Many people who are aware of its importance get its medicinal herbs and it is now revealed through research that they are helping pharmaceutical companies.⁶

Orgin of Paliyan Tribes

The Paliyans live in small, dispersed groups amidst the woods of upper Palani and the Varsushanad valley. They have an odd accent when speaking Tamil, making it hardly understandable. They are far less civilised than the Pulaiyans, but since they don't consume beef, they don't pollute as much. They occasionally construct their own grass homes, although they frequently reside on platforms atop trees, in caves, or beneath rocks. Their clothing is quite rudimentary, filthy, and occasionally covered in grass or leaves. They eat yam roots, leaves, and honey to survive.⁷The roots are cooked by placing them in a hole dug into the earth, covering them with wood, and igniting the pit. The fire is typically kept going throughout the night to ward off wild animals, and as the Paliyans are a quiet people that stay away from humans, it frequently serves as the only indication of their existence in a forest. They use the silk cotton tree's leaves as tinder and make fire with pots and steel. The term Paliyan is taken from the Tamil word from Palaniyan, which signifies a Palani native.⁸ The Palani hills were the ancient home of the Paliyan. Palliyar, Paliyans, Malai Paliyan, and Devya Paliyan are further names for them. Malai Paliyan refers to people who reside on hills. They are one of Tamilnadu's groups that harvest food. They travel in tiny groups through the wooded gorges, according to Thurston, who classified them as nomads. They are dispersed over the Tamil Nadu districts of Madurai, Tanjavur, Pudukkottai, Thirunelveli, and Coimbatore. A legend states that Valli a Paliya, one of Lord Muruga numerous wives and the daughter of Lord Siva, is the source of the name "Paliyan." According to Luis, Palichaimmal (Paliyan Goddess) is credited with creating the term.⁹

Social Life and Traditions of Paliyar Tribes

The Paliyan tribes analysing anthropological viewpoints, it can be determined that the Paliyan tribes have always existed in Tamil Nadu. Starting with the census of 1961, the Madurai Regionals mention that the Paliyan tribes are indigenous tribes in the Salani and Sirumalai hills. However, they have also lived in the Theni district, Megamalai, Viruthunagar district, Sathuragiri region, Thirunelveli district, and the Bothigai area (STs). The nomenclature is recognised by the Indian Constitution, and the groups are classified into one or more of the categories. For a good deal of the period that the British governed the Indian subcontinent, they were referred to as the Depressed Classes. The Paliyan

tribes are strongly associated with an extremely tranquil and non-violent environment. They are very innocent tribes and lovely people who dwell on Sirumalai. These people wear semi-naked clothing and tie a Dotti around their waists, which is subsequently worn by women. Only after they had been exposed to the outside world and had begun to dwell in towns in the food hills were they found to have adopted the practise of donning sarees and other contemporary clothing. Additionally, Paliyans were enjoying a very aristocratic lifestyle, and all Paliyan peoples had intricate rituals, tribal cultures, and spiritual worlds, which are mirrored in the myths and legends of the relevant tribes.¹⁰

The morphology of Paliyar

Paliyar women are typically described as having round faces, short figures, thick lips, curly hair, and a fair complexion. Men have thin mustaches. Men don't seem to look much different from old men in terms of looks. Now sporting shirts are the young folks who could be in this tiny mountain. We can observe that some of the women are sporting basic jewelry, such as glass bangles, as well as ear and hand trinkets. They used to live in huts and caves, but today they travel without huts and dwell in these thatched buildings. There are just earthenware and aluminum utensils among the inhabitants. They've been subsisting on tuber, root, etc. since they were old enough to use weapons. They enjoy cooking and hunting, but they also enjoy eating meat from animals like monkeys and buffalo. The Paliyars don't have a tradition of hunting huge animals. They hunt deer and consume wild chickens, bunnies, and chicken eggs for sustenance, but when thoroughly examine their traditions, we can see their distinctiveness.¹¹

Paliyan classification

Aristotle said that man is a social animal. Politics are a component of every civilization in some way. Humans live in social harmony with one another. Every culture in the world has created standards for how members of that group should behave in order to safeguard the welfare of their communities. These guiding principles, values, legal issues, etc., affect how people act. Compared to other tribes, the Paliyas have a distinctive social system. The first row's head. Depending on where they reside, the leaders are referred to by different names, such as "Muthiri" in the Sirumalai region, "Natamaikaar" or "Natamai" in the Chenbagathoppu and Thandikudi regions, and "Kanikaran" in the ThekkadiKumuli regions. The clan system can exist in different places. Specifically, a neighboring tribe or an outsider. They are regarded as togetherness. Enmity persists. Tribal people choose their leaders based on a set of fundamental requirements, and this pattern is present across all ethnic groupings. First and foremost, he was chosen as leader because of his maturity and fearlessness. He is also tasked with resolving disputes among Athalaivar kin and preventing misunderstanding while arranging hunts, fishing trips, material searches, etc.¹²

The chiefs of the South Indian tribes address the new elder as "Natamai" and so forth. After a previous elder pass away, tribes have a mechanism in place for electing a new one.elder. In certain tribes, the father and daughter succession system remain, and if the leader is unable to carry out their duties, the ethnic group has the right to choose a new leader. As a leader, he receives no benefits. A few tribes enjoy exclusive rights. Additionally, it is said that tribe chiefs must carry out their obligations just like everyone else. Another word in this language is "panchayat." The word "Municipality" is entirely Tamil. Panchayat is a word that is used more frequently than Panchayat. System of Paliyar Panchayats Older men get together to provide justice for the populace, and they gain from the cases they investigate and decide.

The leader also has this responsibility. They also penalise and physically torment women who refuse to go to their husbands' homes, break caste traditions, or leave their caste house. In Sina tribal societies, some particular rights and requirements for the head are more prevalent. It belongs to the Paniya tribe's chief. ¹³He is believed to have the right to sleep at nighttime lying between the two sides. In addition to these benefits, the only person who is permitted to live with two wives is the PaliyarThalaivan (Headman). Others lack this autonomous mechanism, and the spouses alternately wait for the leader to fall asleep. responsibilities of the chief for certain indigenous peoples, stealing is a serious offence.The Paliyar people living in Sirumalai are the people who follow their ancient

culture and can follow it even now. It can be pointed to the changes in human society at various levels in this situation. However, they follow the life of living together in their cultural environment and agree with those practices and do not deviate from it. It expresses that. People are still living their lives, especially following their restrictions on village leaders. When we classify them and analyze the situations they can know that they adhere to it from different situations and are exempt from it.¹⁴

Paliyar ethnic language

The Paliyans identify Tamil as their mother tongue, and they also identify Tamil ancestors. They claim that we are conversing in the same Tamil as them. They claim that because Tamil Nadu is where they are from, Tamil is also our mother tongue. They solely speak Tamil, even though they reside in the highlands. None of them use Tamil script. These individuals must be still recognized for their proficiency in Tamil. People who reside in Samayeri regions and those who reside in the nearby communities of Plavaikal, Chenbagathoppu, and Ayyanarkovil use the Tamil script. Their languages are the unique identities of the tribal people. On that basis, we can mention through many examples that the human race has reached the dimension through the sound of languages and written styles. Language has evolved from pictures to sound forms and language has evolved with the aim of making others understand their activities. On that basis, when trying to know the languages of the tribal people, their language sense is different from the existing languages and is completely incomprehensible. When you look deeply at it, you can know that they have many words that can be explained to them today and that there are many meanings behind those words. Based on that, various ethnic groups from Sirumalai have Tamil as their language. They understand a few words from the Tamil language that is different from the normal words for it. They teach a different meaning from the natural words that can be understood. And these linguistic exchanges are a unique identity that sets them apart from other tribal peoples. Another thing to note is that they are Tamil speaking tribal people. Although they are different in their language styles can observe a lot of cultural heritage from their language sense and sound, especially the traditions of the Tamil tribe.¹⁵

Livelihoods and the Traditional lifestyle

The hill people engage in a variety of traditional farming techniques. The habits and traditional practises of the hill inhabitants are gradually fading as a result of contemporary lifestyle. The hill people's traditional professions include farming, gathering materials from the forest, collecting honey, making herbal medicines, and engaging in hunting. In 1952, the Indian government passed the "Forest Protection Act." This Act was passed to protect different types of forest wildlife from harassment, to stop the felling of the forest's valuable trees, and to stop deforestation. This law has turned into a barrier to agriculture. The government protects forests including Ariyur Oasis, Guntur Forest, Puliancholiai, Selur, and Vazhwanthi Nadu on this hill.¹⁶

Sirumalai plantation

South Indian tribes are among the most numerous, and their distinctiveness is expressed in their cuisine, clothes, and ceremonial practises. Kerala, Karnataka, Andhra Pradesh, and Tamil Nadu make up the four main states that make up the vast majority of South India. The activities and festivals that the tribes engage in are a reflection of the continued ethnic consciousness and awareness that exists among them. tribes of southern India, It is possible to know that man got information related to agriculture ten thousand years ago and from that he learned to do agriculture and he made his food requirement for himself. Based on that, he lived on most of the fruits and nuts available in the forest and through that he got the knowledge related to agriculture in various stages in which the citizens follow such planting system even today. The indigenous people who live there are Paliyars Paliyars in this system i.e. natural farming system but they are not very involved in agriculture by following some practices that can grow kaykanis there it can be known that they cultivate some of the main crops there. The major plantation crops include coffee, pepper (*Piper nigrum*) as an intercrop, cardamom, plantain, lemon, and chayote. The land use map shows chow-chow beans, areca nuts, cloves, capsicum, jackfruit, and amlawhich are both wild and farmed. Sirumalai is far lower in height than Kodaikanal, however, Kodaikanal has more tea plants, and therefore large estate owners are

encouraged to grow coffee. An average plantation is about 1000 acres big. The coffee berries are processed on the plantations. Water management, plant maintenance, and berry picking are all done by local labor. There are jobs for women as well. In coffee estates, pepper (*Piper nigrum* and *Piper longum*) is grown as an intercrop. Similar to this, plantings of Jack, Amla, and to a lesser extent banana and lemon are scattered over the plantations to boost overall yield. On pieces of land between 25 and 40 acres, smaller farmers actively grow bananas, chayote (*Secchummodule*), long beans, capsicum, and certain vegetables.¹⁷

Hunting

In Sirumalai Hills Paliyans. Primitive humans began hunting animals in the Stone Age to feed themselves. The tribe's everyday routine included going hunting. They have been heavily interested in hunting since they are a member of the Vedar tribe. Over time, this scenario altered, and hunting was restricted to Kuringji's mountainous regions. The government has outlawed the hunting trade. They have made hunting a significant part of their lives. All of the local tribal people share an animal that is killed during a hunt. Only the prey is unable to enjoy the good. except giving the hunter a thing. The remaining meat, which belongs to the hunter, is divided among all the local households. The meat is salted and sun-dried before being utilized for many days. It is a custom that indigenous people still observe today. Anyone who goes hunting is one who provides food for everyone who lives there, regardless of who obtains the game.¹⁸

Conclusion

Tribal settlements, villages are the three main components of social formation in India. A sharp distinction between tribal settlement and village and village and town cannot easily be drawn because of certain common characteristics they share. Some parts of the country have large tribal villages that are not significantly different from non-tribal, multi-caste villages. Through this research it is remarkable that the characteristics of the Dravidian tribes coincide with those of the Dravidian tribes when examining the tribal people who may be present in the Sirumalai. Their tradition is very ancient. Although many historians and anthropologists have paid attention to the dimensional development of man and approached them on the basis of its inherent sociological factors, we can understand the ancient human culture by pointing to their life on the basis of anthropological basis. . "The oldest of the aboriginal tribes comprising India's original inhabitants. Their name is believed to be derived from word in Dravidian languages for "bow," which until fairly recent times they always were seen carrying. " Some anthropologists hypothesize that the region was settled by multiple human migrations over tens of millennia, which makes it even harder to select certain groups as being truly aboriginal. One narrative, largely based on genetic research, describes Negritos, similar to the Andamanese adivasis of today, as the first humans to colonise India, likely 30–65 thousand years ago. Sixty percent of all Indians share the mtDNA haplogroup M, which is universal among Andamanese islander adivasis and might be a genetic legacy of the postulated first Indians.

NOTES AND REFERENCE

¹D.Thirumalraja, *The problem of Elderly Tribal Persons at Kodaikanal Hills In Dindigul District, Tamil Nadu-A Sociological Perspective.*, Ph.D, Thesis, Madurai Kamaraj University, 2012. p.28.

²Edgar Thurston and Rangachari.K, *Castes and Tribes Southern India, Vol-I*, New Delhi, 1975.

Pp, 461-464.

³M.Veeranan., *The Problems Among the Scheduled Tribes of Theni District In Tamil Nadu*, Ph.D,

Thesis, Madurai Kamaraj University. 2016. Pp.14,15.

⁴L.Thilagavathi., *The Paliyan Tribe of Dindigul District Life Condition, Challenges and Remedies for Their Upliftment., Empowerment, Social Justice, Inclusive Development:*

Issues & Perspectives of Tribal Tamil Nadu., Proceedings National Seminar, Madurai Kamaraj University, February, 2018, p.131.

⁵S.C.Bhatt., & Gopal K Bhargava, *Land and People of Indian States and Union Territories in*

Volume 25, Delhi, 2010, p.99.

⁶M.Nageshwari. *Tribes In Sirumalai Hills- A Study Social Justice, Inclusive Development: Issues & Perspectives of Tribal Tamil Nadu.*, Proceedings of National Seminar, Madurai Kamaraj University., February 2018. p.278.

⁷L.Thilagavathi., *Op.cit.* p.130.

⁸K.Senbagam., *Culture and lifestyle of Paliyan tribes at Palani hill, Dindigul district International Journal of Humanities and Social Science Research vol.III.* 2006. p.38.

⁹P.Kala., *Socio- Economic Condition of Paliyars in Sirumalai-A Study*, Empowerment social justice inclusive Development: Issue & Perspectives of Tribal Tamil Nadu. 2018. p. 212.

¹⁰Ibid., p. 214

¹¹K.Senbagam., *Culture and lifestyle of Paliyan tribes at Palani hill, Dindigul district International Journal of Humanities and Social Science Research vol.III.* 2006. p.38.

¹²Ibid., p. 40

¹³M.Gardner. *Quasi-Incestuous Paliyan Marriage in Comparative Perspective, The Open Anthropology Journal*, 2009, p.49.

¹⁴Ibid p. 50

¹⁵P.G.Dhomotharan. *Socio-Economic Impact of Geographical Indications (GIs) and organizational Efficiency in Market Promotion of GI Products*. Ph.D theses., Tamil Nadu Agricultural University

¹⁶A.Aiyyapan. *Report on the Socio-Economic Condition of the Aboriginal Tribes of the Provinces of Madras*, Chennai. 2000. p.141.

¹⁷Ibid. p. 144

¹⁸F.Dahman. *The Paliyan a Hill Tribe of the Palani Hills South India*, New Delhi, 1908. p.19.