REVIEW OF RELATED LITERATURE
CHAPTER - 2

REVIEW OF RELATED LITERATURE

Literature on tribals of Kerala is rather scanty. Along with the early census reports of 1881, 1891 and 1901 very brief notes on tribals were given. However, these notes were more description of certain tribal communities of Kerala. The general literature of Kerala itself is rare, not to speak of the research work on the tribal economies of Kerala. There have been, however, by anthropologists economists and philanthropists to understand the living conditions, social organizations customs, religion and rituals of these tribal communities. The earliest author to throw light on the tribals of Kerala was Edgar Thruston. He found that the plainsmen who settled in Wayanad during 1850s purchased the land along with attached Paniyans who were the slaves of the landowners. It was Thurston who first cited the incidence of slavery in Kerala among the tribals of Wayanad. However, his study was basically an ethnographical one.

The first information about the South Indian tribes was brought to light by Thurston. His monumental work “castes and Tribes of Southern India” is an ethnographic note on South Indian tribes. He gives a detailed account of the hill tribes of Kerala. It was Thurston, who first revealed the European planting community’s view about original home of Paniyans. These planters made an attempt to connect the Paniyans with African
origin. He also provides a detailed account of the hill tribes like Kurichians, Adiyans, Kurumans and Kattunaikans of Wayanad. The focus of attention in Thurston’s work was however on the original way of life, customs and manners, religious beliefs of the tribal communities of south India arranged and presented in alphabetical order. As we noted earlier, his was an ethnographical study of the major tribals of south India. Consequently, the focus of his study was on unraveling certain sociological and anthropological issues of their life. Hence, he did not probe into the economic issues. Nevertheless, this can be considered as the pioneering work on the hill tribes of Kerala.

Logan’s Malabar manual throws wonderful light upon the hill tribes of Wayanad. He has given a detailed account of the role of Kurichians in Pazhassi revolt. He has given an account of the archery of Kurichians, provided information about the customs and habits, rituals and beliefs of Kurichians. Logan also gives a detailed description about the Kurichia revolt of 1822 by stating that the immediate cause of the revolt was the new land revenue system of the British government. But his descriptions were shaded by historical bias.

Another author who carried out systematic research about tribals after Thurston was Ananthakrishna Iyear who brought out in three volumes the results of his ethnographic survey on Cochin tribes. Subsequently he undertook similar enquiries on the tribals of Travancore as well. In
addition, Iyear's comprehensive social history of the tribals, in five volumes⁶, throws magnificent rays of light upon the various facets of tribal society. He termed the tribes of Kerala as pre-Dravidians. However, his works were of very general nature and only discussed the socio-cultural dimensions of tribal societies. Hence, whenever he examines the tribal societies, the sociological and anthropological views come up on the surface so as to cover the basic economic issues. Consequently, he failed to observe the gradual transformation of tribal economies of Kerala.

The former chairman of the Kerala state Tribal Enquiry Committee (1957-58), A.A.D. Luiz has published a book on the “Tribes of Kerala⁷ in 1962. His book covers the details of 48 tribal communities of Kerala. He describes their origin, material culture, social structure, food habits, dress and costumes and in short a detailed account of the everyday life of these communities. His study is different from that of Edgar Thurston and Anantha Krishna Iyer in the sense that his study is exclusively on the various hill tribes of Kerala, giving a good account of the changing pattern of their social life in the context of the socio-economic evolution of the state as a whole. His emphasis was on the sociological aspects of the tribal life. Luiz also made separate observation about the tribal welfare programmes of Kerala. However, he has made good attempts to trace the economic aspects of certain tribal communities like Kurichians, Paniyans, Kurumans and Adiyans. In this respect, the work of Luiz was a clear departure from both Thurston and Iyer. He made an attempt to unravel
certain unique economic problems of tribal communities. But he failed to examine the socio-economic transformation of the tribals of Kerala.

From anthropological perspective, Ayyappan studied various tribal communities. His investigation concerning the Nayadies of Malabar and the aboriginal tribes of erstwhile Malabar touched upon the social and economic life of the tribal communities. His studies on the aboriginals of Malabar provide useful clues about certain crucial problems of the tribal communities especially that of Kurichians and Paniyans and their educational backwardness. According to him, certain social taboos prevented the Kurichain girls, especially the Kannavam Kurichians from getting education. On the Other hand, he asserts, Paniyans kept a traditional aversion towards education. He insisted that educational development of the tribal community is the panacea for the socio-economic illness of the tribal communities. He considers education as a long-term investment for the social and economic changes of the tribals. In this respect his findings are relevant even today in the tribal scenario of Kerala.

Another study by Ayyappan and Mahadevan comprise the ecology, economy, matriliney and fertility of Kurichians. The authors have made attempts to trace the favourable factors contributing to the longevity and successful living of the elderly population among the Kurichians. According to them, apart from certain anthropological and sociological factors, the sound economic base helped the Kurichians to attain a better
position among the tribal communities. The authors also give the detailed examples of Kurichians in socio-economic transition. As the study took more than forty years to observe the Kurichians in transition, this study is a unique in nature that throws wonderful light on the economy and society of Kurichians, which is in the process of transformation.

Ehrenfels U.R.\textsuperscript{11} study focuses on the Kadars of Cochin. This study stressed the necessity for rehabilitations of tribals especially the primitive tribals of Kerala. Mathur's\textsuperscript{12} study traces the socio-linguistic evolution of Kerala tribals, provides ample and useful clues about some crucial problems like land alienation, bonded labour system, indebtedness, status of women in various tribal societies, problems of electrification in tribal areas of Kerala, tribal movement in Wayanad etc. The treatment of the work, however, was not analytical but descriptive. However, Mathur made a good attempt to trace the peculiar society and economy of the Cholanaikens of Nilambur forest range, who is the most primitive and pre agricultural community among the tribals of Kerala. In his study, Mathur has given a detailed account of the incidence of land alienation, bonded labour system among different tribal communities with documentary evidence. He was the first author who made attempt to trace the cause and effect of tribal movements in Wayanad.

In “Economies of Tribals and their transformation” edited by K.S. Singh\textsuperscript{13} Mishra\textsuperscript{14} has given a profound description of the tribal economy of
Southern regions. He classified the tribals of South Zone, (Karnataka, Kerala, Tamilnadu and Andhrapradesh) into agriculturists, agrestic serfs, artisans, service tribals and pastoralists with their independent economic and social pursuits. However, he has not given a realistic view about the socio-economic transformation of these tribal communities and their economies.

Mishra and Rajalakshmi\(^1\) have investigated the differential response to change, taking five different tribal communities of Wayanad, and came to the conclusion that the response of change varied among these communities. They inferred that there exist not one homogenous tribal economy, but various economies of tribals in Wayanad.

Annthabhanu\(^2\) has made a good attempt to analyse the economic organizations of the Cholanaickans of Nilambur forest range, one of the notified primitive tribes of Kerala by the authorities. However, he has made an attempt to exhibit the true nature of the stagnant economic organization of this most primitive tribe and stress the point that lack of proper interaction with other tribals and non-tribals resulted the stagnant economic organisation of Cholanaikans of Nilambur.

The foregoing reviews show that all the studies are sociological and anthropological sketches. Consequently, they either failed to probe or avoided to trace the unique economies of tribal communities in Kerala. Again, the treatment of the most of the studies is descriptive rather than
analytical. However, all these studies are helpful to get a bird’s eye view of
the tribals of Kerala.

In this context, it is necessary to examine the studies and enquiries
conducted by the renowned philanthropist K. Panoor.17 The travel notes
on the tribals of Wayanad, Keralathile Africa written in Malayalam
attracted the attention of UNESCO, focus upon certain serious problems of
the tribals of Kerala, especially that of Wayanad. His main concern was on
the problems of certain tribal communities of Wayanad namely Adiyans,
Kurichians, Paniyans, Kattunaickans and Kurumans. He has also focused
on the deplorable conditions of the Koragas of Kasarakod district, one of
the most primitive communities of Kerala. However, as a travel note, the
work is more descriptive than analytical. Nevertheless, he has made a
prolific attempt to trace the social and economic issue and also suggested
certain concrete measures for uplifting these tribal communities. In another
travel note, Malakal, Thazvarakal, Munushyar18 Panoor made a good
attempt to probe the various tribal problems by unraveling the unknown
incidents that he faced during his long years as a tribal welfare officer in
Wayanad. He also traces the main causes of the economic and educational
backwardness of the hill tribes of Wayanad. In another note, 'Keralathilea
America'19 (Malayalam) he compares the problems of the tribals of
Wayanad with the problems of Red Indians of America. He states that both
of them lost their fertile land due to the encroachment of the outsiders and
finally they lost their identity. He has also focused his studies on the causes
of tribal unrest in Wayanad and also made certain specific suggestions to improve their conditions. Panoor gives a detailed account of the various stages of land alienation, the role of Hindu temples and Christian churches in large-scale land alienation. He also reveals the loopholes of various tribal development programmes. Even though his treatment is descriptive in nature, he poses certain pertinent questions regarding tribal development programmes.

In another study 'Sahyante Makkal' (Malayalam) Panoor, gives an objective observations of tribal and also trace certain reasons for the pathetic realities. He stressed mainly upon the defective strategy and poor implementation of the tribal development programmes. According to Panoor, the population explosion, urbanization, unequal influence of technology upon modern life, lack of enough resources etc made the intruders to exploit the tribals and expropriate tribal land in Wayanad as in the case of elsewhere. Panoor emphasized that large-scale deforestation and expansion of plantations and above them all large-scale immigration of the plainsmen caused the existing deplorable conditions of the tribals in Wayanad.

As Luiz has asserted earlier, Panoor also emphasised the inevitableness of education among the tribals for enriching their inherent potentialities. However, he is against imposing the culture and way of life on non-tribals upon tribals. He asserts that the pathetic conditions of the
tribals itself is the product of the so called mainstream life. To him transformation is not the modern concept of socio-economic transformation. But to him transformation is abstract than concrete i.e. change from serfdom to freedom, exploitation to security, from poverty to self reliance and in short to live as a human being without fear. Undoubtedly, the above-mentioned studies and enquiries of Panoor have shed light upon various parts of tribal life. However, his studies are more descriptive than analytical. Consequently, these studies are of little help in understanding the concrete economic problems. As he focused on social issues, he overlooked certain specific economic issues.

“Paniyar”\textsuperscript{21} by Somasekharan nair gives a detailed account of the various social issues of the Paniyans, who constitute the major tribal population in Wayanad. His study contains two parts and the first part is an overview of the tribals of Kerala, consisting their culture, language, habitat, food habits, religious practices and the second part touches all the detail aspects of the life of Paniyans. He has made an attempt to trace the socio-linguistic issues of the Paniyans of Wayanad. Nevertheless, he failed to probe the specific economic issues related to the Paniyans of Wayanad.

Likewise, the work of Chacko “Kurichiente Lokam”\textsuperscript{22} traces certain social and cultural issues related to the Kurichians of Wayanad. He has also depicted the origin, traditions and family systems, social structure, marriage system, customs and beliefs, religious observations and rituals and
even social festival etc. However it can be observed that though he examines the fast changing trends of social issues, consequent upon the interactions with non-tribals, he neither raise any economic issues nor probed the economic consequences of the interaction with non-tribals. Further, his treatment is descriptive rather than analytical.

As we noted elsewhere, historians failed to contribute anything in tracing the early history of Wayanad and also to examine the role of the tribals in moulding the cultural history of Wayanad. However, a recent study of Johny throws good ray of light upon the cultural history of Wayanad and her people. It can be treated as the first study dealing with the history of Wayanad and her people. He states that Wayanad has a rich cultural heritage and this heritage is the contribution of different tribal communities. He tries a good attempt to connect the legends and folklore with the early tribal kingship of Wayanad. As we noted earlier, before the advent of Kottayam rajas into once rich land of Wayanad, it was under the control of tribal Vedarajas. Johny asserts that hegemony of Kottayam rajas paved the way for socio-economic transformation in Wayanad. Johny also collaborates other historical sources with tribal legends and concludes that tribals had a glorious past in Wayanad, which was uprooted by frequent non-tribal intruders. Though a cultural history, the author has given a brief account of the socio-economic evolution of the tribal economies of Wayanad. In this respect it can be considered as a good historical source.
Baby\textsuperscript{24} has given a detailed account of slavery in Wayanad by connecting the tribal songs. According to him, up to four or five decades ago, like Paniyans, Adiyans were also sold purchased and exchanged by their landlords, who assembled with their tribal slaves in front of Valliyoor-Kavu Bhagavathi temple during its annual festival held in March every year. Accordingly, Paniyans and Adiyans were employed as slave labourers, denying all their rights, to toil for their owners. Some of their tales provide us some mythological bits on the commencement of social inequality.

Sukumaran nair\textsuperscript{25} has depicted the details of the tribal communities in an anthropological view. However, he left the economic issues untouched. He has focused his attention on the changing pattern of the role of headman in different tribal communities. Further, he insists that the different tribal communities have to be approached with different strategies and schemes so as to suit to their way of life and cultural background.

Devan\textsuperscript{26} in his study made an attempt to project the contributions of Uralikurumans as an artisan tribe in Wayanad. He has made an attempt to depict the role of the artisans tribal community in the traditional economies of Wayanad. Consequent upon the immigration of non-tribals the exchange economy expanded gradually. In the changed circumstances the Uralikurumans failed to withstand the competition from non-tribal
producers. Further, the author has made an attempt to trace the trends of socio-economic transformations of their tribal economy.

In a recent research study Kumaran Vayaleri\textsuperscript{27} made a detailed account of the origin, social structure, traditions, rites, social customs, religious beliefs, linguistic peculiarities and various social institutions of the Kurichians. Though he made sporadic observations about cultivation and other occupations, his focus is on folklore study. He has also traced the relationship between certain observances and rituals with cultivation and hunting. However, he left untouched the unique economic problems. Apart from the studies and enquiries reviewed in foregoing analysis, various reports and evaluations of the programmes done by government and other agencies also provide ample information related to certain socio-economic problems.

Kumarapilla report\textsuperscript{28} was mainly concerned with reservations of job to backward sections and tribals. The report stressed the importance of education for implementing the reservations policy properly. Further, the report in its introduction gives a detailed account of the tribal scenario of Kerala depicting the socio-economic inequalities prevailed among the tribal communities in Kerala. The report also revealed the regional dichotomy in literacy and education among backward communities and tribals of Kerala.

Nettur Commission report\textsuperscript{29} also concerned with the reservation of job to backward and tribal communities and stressed the importance of
educational programmes for tribal communities. The report also revealed the educational backwardness of the tribals of Kerala and also examined the failure of tribal educational scheme implemented since independence.

The “Evaluation committee report on the welfare of scheduled castes, scheduled tribes and Backward communities” reviewed the different stages of tribal education and the socio-economic conditions of the tribals of Kerala. This report also emphasises the importance of tribal development programmes for social equality and economic welfare of the tribals of Kerala. Apart from reviewing the various programmes such as land alienation, illiteracy, poverty etc, the report also give a detailed account of the various programmes of tribal welfare and development undertaken during the first two Five Year Plans.

Report on the socio-economic survey on the caste and communities conducted by Bureau of Economic and statistics encompassed the tribal communities and their problems. The survey facilitates an inter-community comparison with regard to the degree of socio-economic development attained by various tribes.

The report on evaluation of the schemes implemented in the Tribal Development Block, Attappady, unambiguously revealed the fact that the non-tribal households are the major beneficiaries of the tribal welfare programmes implemented in Attappady. The report also assessed the impact of immigration of plainsmen into the tribal economies.
Bonded labour survey\textsuperscript{33} was made for indentifying the tribal bonded labourers in Wayanad, which is the largest area of tribal settlement in Kerala. However, the report failed to identify all the bonded labourers in Wayanad because the bonded labourer system prevailed in Wayanad was in its disguised form. The report also traced the differential wage rate of tribal labourers and non-tribal labourers in Wayanad.

The report\textsuperscript{34} on socio-economic survey of tribals in Kerala 1976-78 was an important source of information for policy makers and researchers. This was the most comprehensive survey of scheduled tribes in Kerala conducted by the state Bureau of Economic and Statistics during 1976-78. The main objective of the survey was to study the educational and socio-economic conditions of all the tribals of Kerala and also to study their agrarian problems. This report revealed the details of all the spheres of tribal life and worked as the basis for further expansion of existing programmes and the introduction of new tribal development programmes in Kerala.

Report\textsuperscript{35} as ‘A Bench Mark Survey of Integrated Tribal Development Project on Kerala’ throws a flood of light upon the social, economic and cultural life of the tribals under ITDP areas in Kerala. The reports contain the details regarding the volume of poverty, occupation and source of income, literacy and educational level etc. The report suggested need based programmes for each community and emphasized that the
tribals in Kerala is not a homogeneous group as elsewhere-in India. Accordingly, stated that the prescriptive policies appropriate in the context of one community need not to be so on the context of another with a different stage of socio-economic transformation.

In addition to the reports reviewed above, annual sub-plans also provide us details about the evaluation of the programmes and schemes implemented by the government annually. These annual plans reveal the details of socio-economic conditions of tribals in quantified form so as to analyse and study.

In the foregoing review of the studies, enquiries, reports and notes about the tribals of Kerala, in order to get the root of the socio-economic problems of the tribal communities, we feel it is necessary to examine its social evolution in a dialectical perspective. Failure to do so is a major lacuna of the aforesaid studies, reports, notes and enquiries.

A serious attempt to study the tribal economy of Kerala in a dialectical angle has been made by Kunhaman. The author was principally concerned with identifying the factors responsible for intra-regional variation in the level of socio-economic standards in the tribal economy of Kerala. He attributes the difference to the varying degrees of protection extended by the rulers of princely states of Cochin and Travancore and British rulers of Malabar. He traced that the rulers of princely states of Cochin and Travancore adopted better protective
measures than the British government towards the tribals of Kerala. Consequently, the tribals of Cochin and Travancore attained a better socio-economic standard than their counterpart in British Malabar. In other words he observed the north-South dichotomy in the differential levels of socio-economic development.

As different from Kunhaman, who studied the intra-regional variation in the tribal economy, the major concern of Paul\textsuperscript{37} was to examine the intra-communal variations in the tribal economies. According to Paul, the geographical differences largely account for the observed intra-communal differences.

Another attempt to study the tribal economy of Kerala in a dialectical angle has been done by Balakrishnan.\textsuperscript{38} The author emphasized that the tribal society is not a homogeneous entity. The tribal communities of Wayanad differ among themselves in different aspects. The inference of the study is that the existing disparities among the various tribal communities have a concrete economic base with the historical evolution of tribal economies of Wayanad.

Ibrahim, Harikumar and Balakrishnan\textsuperscript{39} have made an attempt to study the evolution of the tribal economies of Wayanad in a dialectical angle. They deduced the fact that the tribal society is not homogeneous entity and the prescriptive policies appropriate in the context of one
community need not be so in the context of another with a different stage of socio-economic transformations.

Kurup has made an attempt to study the land alienation of tribals of Wayanad. He observed that large-scale non-tribal penetration initiated the land alienation in Wayanad. After independence, governments, failed to solve the problems. Further he observed that the land reform act implemented in Kerala to protect the peasants and marginal farmers adversely affected the tribals due to the lack of commitment on the part of the government. Often the tribals are considered as landlords and poachers as peasants. Ignorance and lack of proper records on the part of the tribals on the one hand and manipulation of records and documents on the part of the non-tribal intruders on the other hand and above them all the political power an vote bank diplomacy of non-tribals failed to regain the tribal land.

Basheer examined the tribal development programmes introduced and implemented under the integrated Tribal Development project in Attappady. He has also traced the attitude of the various tribal communities towards tribal co-operative movement in Attappady. He observed that the tribal development programmes and the tribal co-operative societies helped a great extend to cultivate modern outlook among tribals of Attappady.
In a recent study Krishnan\textsuperscript{42} analysed the awareness and utilization of educational development schemes by tribals of Wayanad. He observed the -inter- communal disparities in the awareness of educational schemes among the various tribal communities and significant difference sin the utilizations of educational scheme by different tribal communities.

Rajendran\textsuperscript{43} observed the correlation between education and socio-economic development among various tribal communities. He traced the non-availability of schools and lack of enough encouragement as the principal cause for the poor educational level of tribal communities and their low literacy rate. He also observed the existence of certain social taboos, which prevented the tribal girls to get education.

In a serious study Mohandas\textsuperscript{44} traced the impact of new settlers in the western ghat region on the socio-economic conditions of the tribal population in Wayanad. According to him the economic deprivation of the tribals is closely linked with the ecological degradations of the Western Ghats. Consequent upon these ecological degradations, the traditional self-reliant a self-sustaining tribal economies changed into dependent economies of non-tribals. His findings revealed that addiction to liquor and other intoxicants as the primary cause for the economic backwardness of the tribal communities. The author has made a good attempt to expose the real socio-economic condition of the tribals. However, he has left the study of the socio-economic transformation of the tribal economies untouched.
In another study on the impact of human settlements in forest areas, Mohandas observed the ecological consequences of expanding human settlements. He observed the consequences of large-scale immigration and large-scale deforestation upon climatic changes and above them all the sufferings of the tribal. However, like other studies, Mohandas, failed to focus his attention on the socio-economic transformation of the tribal economies.

In course of his study, Ashok examined the socio-economic and cultural constraints on formal education among Paniya community. He also depicts the deplorable social condition of Paniyans of Wayanad. According to him centuries of bondage created a dispassionate individual in Paniyan. Hence the aversion to everything is the main threat to transformation among Paniyans.

In this context, it is imperative to mention the work of Baby’s novel ‘Mavelimantram’. Though a literary piece, the novel throws wonderful light on the origin of slavery among Adiyans community and their plight. He introduces the novel with the documentary evidence of a verdict signed by British judicial head of Malabar district in 1816. Hence, it can be utilized as a good historical source. The novel utilizes the legends among the Adiyans and their traditional songs to examine the origin of slavery. The novel also provides ample information about the British-landlord
conspiracy and collaboration to exploit the poor tribals. However, utmost care has to be taken to use it as a literacy source to trace the history of slavery among the tribals.

Mohammed Kanjirathil studied the various tribal development programmes introduced in Kerala. He also made an evaluation on the various tribal welfare schemes introduced in Attappady region. Yet the study avoided tracing the process of socio-economic transformation of the tribals.

Rajeevan Pachiriyana made an attempt to study the socio-economic conditions of tribals in Koothuparamb Block in Kannur district. He confined his study on Kurichians only. The treatment of the study is descriptive rather than analytical. He also failed to focus his study on the socio-economic changes among tribals.

Recently, the public relations department, government of Kerala, published a monograph, 'Marunna Adivasikal' (Malayalam) for the purpose of using as a handbook for local level planners in connection with the people's planning campaign. This monograph is the only literacy piece published by the government revealing the socio-economic transformation of the tribals of Kerala. However, it is descriptive in nature and failed to give due importance to certain unique socio-economic issues and also neglected the socio-economic conditions of the most primitive tribal communities in Kerala.
Sukumaran Nair\textsuperscript{51} has focused his study on the details of the various tribal communities of Wayanad. He gives more importance to anthropological and sociological issues and failed to probe into the unique economic issues of the tribals of Wayanad.

In a recent epidemiological study Mahadevan, Subramaniam and Viswanathan\textsuperscript{52} made an attempt to expose the life styles, health and longevity of Kurichians of Waynad. They postulated several reasons for the general longevity and overall health of the elderly Kurichians. Healthy food habits, work ethos, ecology, collective ownership and cultivation, economic security, ambition in life, free from fear and anxiety were traced the possible reasons for general longevity and the overall health of the elderly Kurichians of Wayanad. Though the study is significant in epidemiological perspective, it is not much use in the study of the socio-economic transformation of tribals even in the case of Kurichians.

Like his earlier study that we have examined, Devan's recent study focused on the Uralikurumans of Wayanad. Devan\textsuperscript{53} examines their importance in the traditional tribal economies of Kerala. Eventhough it is an anthropological study, Devan observes the changes set in the life of the Uralikurumans. The widespread use of plastic goods and machine made household articles failed them to sell their product in the market. In a market economy governed by market forces their products became outdated. Consequent upon these changed circumstances they are leaving
their traditional occupation and seeking new employment opportunities. Here also the treatment of the study is descriptive and Devan failed to trace the process of socio-economic transformation.

Baby\textsuperscript{54} in his study gives a descriptive account of their customs rituals and beliefs and provide ample light on the origin, their social structure and occupation of Adiyans. He traces the reasons and intensity of bonded labour system in Wayanad. Baby studied the problems and prospects of the Adiyans community in cultural perspective and neglected the importance of other aspects in the process of transformation. In this respect his study is comparatively less useful to us to trace the process of socio-economic transformation.

Johny’s work “Wayanatinte Samskarika Bhoomika”\textsuperscript{55} (Malayalam) gives a detailed account of the cultural history of Wayanad. He makes use of various kinds of source materials to present the cultural history of Wayanad. Tribal legends, especially in the form of their traditional songs, and their traditional tales are utilized for this purpose. He examines the traditional tribal kingship, the hegemony of Kottayam rajas on Wayanad, the changes in the tribal societies consequent upon the large-scale penetration of plainsmen and the reasons for the existing deplorable conditions of the tribal communities. So this work is worthwhile for our study.
In a recent study Mohandas examines the various health problems of tribals in Kerala. The tribals, the poor and neglected sections of humanity are exposed to many hazards that come detrimental to their health. He traces the reasons for the poor health conditions of the tribals of Wayanad. The absence of sanitations, non-availability of drinking water, ignorance etc are some of the reasons deteriorating their health. Poverty causes both mal-nutrition and under nutrition among the tribals and deprives their economic ability for curing the diseases. Though it is an informative study, it is not much use in our present study.

Kumaran Vayaleri has made a good attempt to study the origin, the social structure, economic organization, rituals, religious, observances, beliefs, collective ownership of landed property and farming, occupational structure and social taboos of Kurichians. As a folklore study he neglected many vital socio-economic issues and this may be considered as the limitations of the study to trace the process of socio-economic transformations.

Panoor in his recent study made an attempt to trace the history of the major tribal communities of Wayanad namely Paniyans, Kurichians and Kurumans. His study throws light upon the good old days of Kurichians and Kurumans who lived in self-sufficient and self protected tribal economies of their own. However, Panoor thinks that Paniyans lived a nomadic life during these periods. Nevertheless, in the changed circumstances all these communities are living under deplorable conditions.
Panoor however suggests separate policy prescriptions according to their socio-economic conditions and traditions. At the same time, Panoor is against imposing an alien culture upon these hill tribes. Eventhough his study touches all the socio-economic aspects, the treatment of his study is descriptive in nature.

Joy, in his study examines the contributions of tribal communities in enriching the economy of Wayanad. He analyzed the major tribal development projects introduced in Wayanad and also makes an attempt to review the success and traces the reasons for the failure of certain projects. However, the specific objective of Joy’s study is not exposing the realities of the tribal economies, but he focuses on general socio-economic conditions of Wayanad. Further, like other studies, the treatment of his study is also descriptive in nature and he fails to probe the process of socio-economic transformation of tribal economies of Wayanad.

Thomas in his study examines the consequences of large-scale deforestation and the expansion of plantations in Wayanad. He also makes an attempt to show the adverse effects of the expansion of plantations upon the life and culture of various tribal communities in Wayanad.

M.G.S. Narayanan analyses the problems of tribals in a historical perspective and makes a serious study on the early human settlements in Wayanad. Unlike other historical studies on Wayanad, his study links the past with present realities of tribal life. In this sense his study is a good
departure from traditional historians. But he overlooked some specific socio-economic aspects of tribal life.

Raghava Warrier focuses on the medieval history of Wayanad and also makes an attempt to connect the culture and life of tribes with the history of medieval Wayanad. As in the case of other historical studies, Warrier overlooked the socio-economic aspects of tribal life.

Unlike the studies of M.G.S. Narayanan and Raghava Warrier, Johny's recent study utilizes the tribal legend to trace the history, culture and the life of tribals. He examines how and when the non-tribal rulers imposed their hegemony on tribals of Wayanad. Frequent expeditious and encroachments of non-tribal rajas from plain lands resulted in the enactment of new rules and regulations upon tribals. Hence the tribals failed to withstand the power of these outsiders and finally surrendered. In course of time, the immigrations of the non-tribals multiplied and the magnitude of the plight of the tribals also multiplied.

Johny in his social history of Wayanad made a successful attempt to unravel the history of two tribal dynasties that ruled Wayanad for a long period. In the course of his historical analysis, Johny narrates how the tribals lost their political power, social status and economic prosperity.

From the foregoing reviews it can be traced that most of the economists have ignored for long the tribal economies leaving the area to sociologists and anthropologists with the results that planners and the
Policy makers in formulating tribal welfare programmes were guided by the findings and recommendations of sociologists and anthropologists who did not have a correct perception of the dynamics of tribal economies. They also failed to trace the process of socio-economic transformation of tribal economies. Hence the relevance of the fresh study lies this.
Notes and references


Notes:— Thurston writes, "a common belief base on their appearance, prevails among European Planting community that the Paniyans are of African origin and decended from ancestors who were wrecked on the Malabar coast. This theory breaks down on investigation. Of their origin nothing definite is known. The Nayar janmies say that when surprised in the act of some mischiefs or alarmed, the Paniyans calls out Ipp! Ipp! as he ran away and they believe to have the name of the country, where once they come originally (Caste and Tribes of Southern India. P. 123)


5. ------------ (1907) 'The Travancore- Cochin Tribes and Castes. 3 Vols. Madras Book Centre Publications, Madras


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