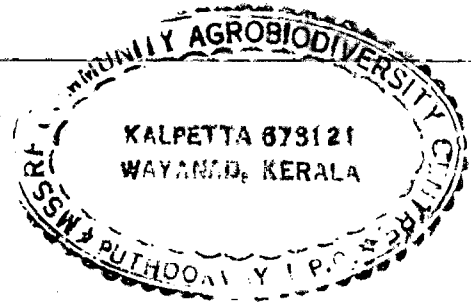




**A PRELIMINARY STUDY ON  
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PRACTICES OF WAYANADAN CHETTY  
OF WAYANAD DISTRICT, KERALA**

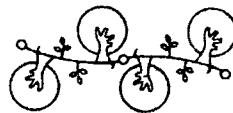


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**A PRELIMINARY STUDY ON  
THE BIODIVERSITY CONSERVATION  
PRACTICES OF WAYANADAN CHETTY  
OF WAYANAD DISTRICT, KERALA**

**Elsy Mathew**



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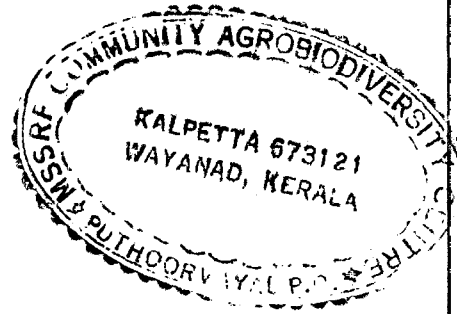
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September 2008

Cover Design by : Mr. Rafeeqe M. Puthoorvayal

**Front Cover**

OKKAL- A Traditonal method of threshing paddy using bullocks	
A Wayanadan Chetty Man	
A Wayanadan Chetty woman	A traditonal house of Wayanadan Chetty



## ACKNOWLEDGEMENT

I thank the Chairman and members of the Programme Advisory Committee of Community Agrobiodiversity Centre for approving the proposal for the study. I place on record of my gratitude to Dr. N. Anil Kumar, Director of Community Agrobiodiversity Centre who gave the support and guidance with critical suggestions for the study and to Dr. C. Manjula for the editorial scrutiny. I am grateful to Dr. K.U.K. Nampoothiri former Director, CAbC for his whole hearted cooperation through out the study. I thank all of the CAbC staff members who supported in completing the report especially Ms. K.A. Sujana and Ms. Smitha S. Nair, JRFs who confirmed the scientific names of plants.

I owe my gratitude to the Wayanadan Chetty Community for cooperating, with out whose help the study could not have been carried out successfully. In this context, I would like to thank Sri. Kannivetom Kesavan Chetty, President, Wayanadan Chetty Service Society (WCSS 2006) who voluntarily accompanied me in my field trips and in the study areas and acted as facilitator with community members. Also my thank are due to Sri. Gangadharan, Secretary (WCSS 2006), Sri. Parameswaran Treasurer (WCSS 2006). Though all the informants spent their valuable time and knowledge with me, I would like to specially thank Smt. Kalyani Chettichiyaru, Smt. Malu Chettichiyaru who helped me immnesly by sharing their knowledge.

## FOREWORD

Wayanad district is an ethnographers delight with about seven indigenous communities inhabiting the area following sound ecological traditions from the past. Of course, as with every other traditional community, time has taken a toll on their tradition and culture. As an organization addressing the issue of conservation, it is important for us to understand the role that such communities play and strive to incorporate their rich knowledge in our efforts. One of the ways is to document their rich traditional ecological knowledge and see if it still helps in the conservation of the nature, natural resource and also enhances the life of the people.

The Community Agrobiodiversity Centre (CAbC) takes great pleasure in bringing out "A Preliminary Study on the Biodiversity Conservation Practices of Wayanadan Chetty of Wayanad District, Kerala". Though the Wayanadan Chetties are more a traditional farming community, they serve as a beacon of hope in a rapidly changing agricultural scenario of Wayanad. Wayanadan Chetties, more than any others, still practice ecologically sound way of agriculture not just in the mode of cultivation but also continue to raise traditional varieties of paddy and other crops because their tradition demands it. But unfortunately, a host of reasons are contributing to the loss of such practices along with the alarming loss of knowledge amongst the community members, especially the youth. A timely study such as this will help us a long way in working with communities to preserve their traditional knowledge.

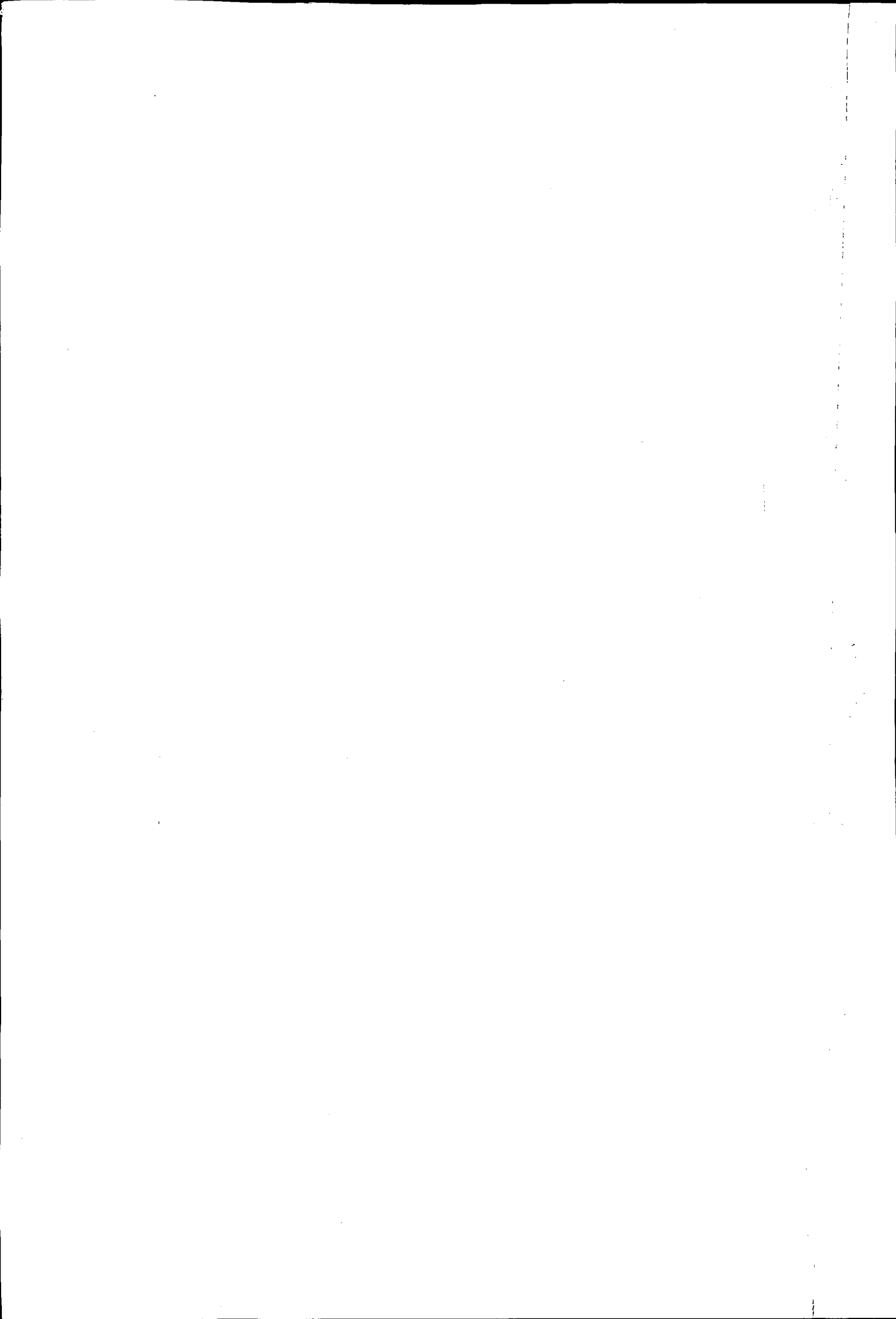
Though the current study is a preliminary one, we hope that at CAbC, we are able to come up many such valuable studies from the wealth of traditional knowledge resting amongst the various communities that can lead us to more comprehensive research and subsequent interventions in the future.

**N. Anil Kumar**

Director  
Community Agrobiodiversity Centre

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# EXECUTIVE SUMMARY

Chetty community of Wayanad district commonly known by the name Wayanadan Chetty is predominantly a farming community. They follow a harmonious lifestyle with the local environment and share many traditions and culture that revere nature and natural agricultural resources comparable to the tribal communities of the region. The present study was undertaken to get an insight into their life and culture, through which they disseminate the value and importance of sustainable use of biodiversity and natural resources.

Three hundred and six families selected through a random sampling from Wayanad district of Kerala were surveyed with the active participation of Wayanad Chetty Service Society, an organisation working for the development of Wayanadan Chetties. Various aspects of the Wayanadan Chetties like the social status, family structure, resource management approaches, education, beliefs, traditions and agricultural practices were studied.

The study focussed on both male and female informants between the age groups of 11 to 90. Of the informants 18.24% were between a range of 11-20, 7.54% were between the age ranges of 61-90. A majority of the community members were educated only up to high school level, though the trend is changing now, with the younger generation attaining higher education level. The major source of income is from agriculture (81%), dairy (10%), labour (61%) and salary (2%). The study shows that no significant difference exists in the educational status between the men and women.

The community is highly religious and believes in nature and animism worship. Earlier given to nature worship, gradually they have adopted the deities and beliefs of Hindus who migrated to Wayanad from other districts of Kerala. Their deities are *Malakkari*, *Athiralan*, *Kariyathan*, *Kalimalathampuran*, *Thampuratty*, *Bammathan* etc.

Paddy and banana are the major crops cultivated that also have a religious significance for them, but

the traditional varieties are being replaced now due to lack of proper irrigation and inadequate market support now. Similar to some of the ethnic communities like *Kuruma*, *Kurichiya* of the district, Wayanadan Chetties mostly engage in paddy cultivation which is interestingly only for self-consumption. Though they experience difficulties in continuing paddy cultivation, still nine traditional paddy varieties are in cultivation; the most preferred varieties being *Thondi*, *Gandakasala* and *Jeerakasala*. Apart from traditional varieties quite a few high yielding varieties are cultivated. About 76% of them own less than an acre of land with only about one percentage owning above five acres of land. One notable feature of this community is majority of them follow organic farming practices.

Though they depend on medicinal plants for primary health care practices, not much information was shared by healers. This study reveals that they use around 140 species of medicinal plants and conserve a particular kind of *Musa* species locally known variety 'paduvan vazha' as it is inextricably linked to their beliefs with regard to death, worship etc.

The customs and beliefs of this community play a big role in the conservation of plant species as well as water resources as most of their religious ceremonies relate to water and most of their *kavus* (temples) seen associate with ponds. Most of the ponds are situated in paddy fields, but is rarely used for irrigating crops since these ponds are considered to be used for only holy purposes. Out of the 54 *kavus* located from the fields of this community 24 *kavus* still have ponds. 27 *kavus* have *sarpakkavu/ gulikanthara* or sacred groves which is the abode of diverse varieties of fauna and flora.

Though women contribute to agriculture, they are not given major say in either financial management or important community festivals; on the other hand they play a prominent role in maintaining home gardens and management of events like puberty function and marriage in the house. The decision



making power relating to cultivation, family matters, marriage and religion is the responsibility of men. The elderly women have their role only during ceremonies related to like puberty, delivery and at the time of marriage of girls and the like.

Culture and other agricultural practices are more or less similar to the *Kuruma* tribal community. This community is characterised by a matrilineal line. They show similarity to tribal communities characterised by features such as formation of councils, clans, special skills for making basket and other bamboo products tools for agricultural implements etc., which shows the possibility of this community's existence more or less parallel to the tribals of Wayanad.

The community needs support from government to continue paddy cultivation and recognition should be given to their effort to conserve paddy as well as banana varieties. Vast stretches of paddy fields can be retained if proper support like irrigation facility and market support are given to them. This will not only support the food security of the region but could result in preserving the paddy ecosystem which harbours a diverse number of flora and fauna. A more exhaustive study covering the socio-economic, gender, traditional medicine and cultural aspects covering is required before their traditional lifestyle and biodiversity disappears completely. A comparative study of Wayanadan Chetties with that of Tamil Nadu may also throw up some interesting facts.



## 1. CONTEXT OF THE STUDY

All through the world, conservation practices and sustainable use of biodiversity is diminishing rapidly with communities moving towards modernised life. It is all the more rapid among communities living amidst societies those are fast globalising. Many of the traditional practices help in biodiversity conservation by way of sustainable utilisation of such resources and in many instances entwining their religious and spiritual beliefs. Much of this knowledge is experiencing severe erosion and that call for proper documentation of their ecologically sound methods of cultivation, usage of medicinal plants, conservation of natural resources etc., unless it is done, the human society will be in danger of losing a valuable collective community knowledge that can give the society important leads in managing our natural resources. In this context, the Wayanadan Chetty community of Wayanad district is an example of how their traditional knowledge helped in conserving the local agrobiodiversity and natural resources and how such knowledge is disappearing due to changing situations.

No noteworthy efforts have been made so far to document the contributions of this community with reference to the conservation and sustainable use of biodiversity. The present study is intended to give an insight into their life and culture, through which they continue to value the sustainable use of natural resources. The various aspects of the population including their social status, family structure, gender, education, beliefs, traditions and agriculture are discussed. Certain recommendations are put forward to recognize the efforts made by the community during these years to conserve the natural and genetic wealth of Wayanad district.

## 2. OBJECTIVE OF THE STUDY

The objective of the study is to understand the linkage between culture and agrobiodiversity utilization approaches with reference to the conservation and cultivation practices of Wayanadan Chetties.

## 3. MATERIALS & METHODS

### 3.1 Study Area

This study was conducted in Wayanad District in 2006.

On November 1, 1980 Wayanad district was formed as the 12th district, carved out of Kozhikode and Kannur (Cannannore) districts. Wayanad district derives its name from the expression 'Vayal Nadu' - the land of paddy fields. Wayanad is surrounded by the Nilgiri district of Tamil Nadu and Mysore district of Karnataka on the East, Kodagu district of the Karnataka on the north, Malappuram district on the south and Kozhikode and Kannur districts on the West (Panchayath Level Statistics, 2001). The district consists of three taluks viz. Vythiry, Mananthavady and Sultan Batheri. It is situated on Western Ghats with altitudes ranging from 700 to 2100 Metres above mean sea level. The geographical location of Wayanad is 11° 27' to 15° 58' north latitude and 75. 47' to 70. 27' east longitude. The total area of Wayanad is 2131 sq.km. (Annexure 1). Wayanad is a land of forest, which accounts for 38% of the total area of the district. The total population of the district is 786627 (Panchayath Level Statistics, 2001) . Wayanad district has the largest population (about 36%) of Adivasi- the indigenous community among the other districts in the State (Panchayat Level Statistics, 2001). The ethnic profile of the district is quite diverse, with the inhabitation of seven indigenous communities in the area.

In ancient times the land was ruled by the Vedar Rajas. During 1786-1805, Wayanad was ruled by Pazhassi Raja, Lion of Kerala, the king of the Kottayam royal family. According to Wayanadan Chetty community their forefathers supported Pazhassi in his defense against British. William Logan, the Scottish officer and the district collector of Malabar region in his seminal book 'Malabar Manual' first published in 1887 has quoted the then sub collector Mr. Babars', letter regarding the Wayanadan Chetty community's vigorous defence against the British (Krishnan, 1997). Wayanadan Chetty have settled in the south and eastern side of the district and to some extent on the western part of the district and bordering parts of Tamil Nadu.

Wayanad Chetty Service Society (WCSS), which came into existence to organise the scattered people

formed *Pradesikams* (local units) for easier administration of the community. Of the 48 local units (Fig. 1) with 2804 families in Kerala and 28 units in Tamil Nadu (Annexure 2), 8 local units of Kerala from Vythiri and Sultan Bathery Taluks were selected for the study. The 8 units consist of 306 families with 491 men, 468 women and 368 children (Table 1).

**Table1. Local units along with the number of families covered under the study**

Sl.No	Area	No. of Families	Men	Women	Children
1	Ambalavayal	26	33	34	36
2	Chethalayam	87	140	134	102
3	Poothadi	36	59	56	45
4	Vadakkanadu	131	214	201	151
5	Sultan Bathery	9	17	11	9
6	Cheeral	7	11	13	10
7	Challuvode	5	11	11	8
8	Kottoor	5	6	8	7
<b>Total Families</b>		<b>306</b>	<b>491</b>	<b>468</b>	<b>368</b>

- 1 Kundanamkunne
- 2 Thiruvannoor
- 3 Kuppadi
- 4 Pazheri
- 5 Pannyamgade
- 6 Pazhupathoor
- 7 Vadakkanade
- 8 Chethalayam
- 9 Angadisseri
- 10 Pulpalli
- 11 Veliyambam
- 12 Vakeri
- 13 Poothadi
- 14 Malavayal
- 15 Padiparambe
- 16 Chulliyode
- 17 Mangalam
- 18 Valiyavattom
- 19 Padiyeri
- 20 Cherumade
- 21 Noolakunne
- 22 Challuvode
- 23 Vendol
- 24 chembakkundu
- 25 Maleri
- 26 Manthana
- 27 Kalloonambyarkunne
- 28 Varikeri
- 29 Cheeral
- 30 Pazoor
- 31 Mugavayal
- 32 Chettiyalathoor
- 33 Ambalavayal
- 34 Andoor
- 35 Thomattuchal
- 36 Kottoor
- 37 Baderi
38. Athimuttom
39. Pangileri
40. Mooppainade
41. Cherupatta
42. Thrikaipatta
43. Vazavatta
44. Malakkattekkupadi
45. Cheengeri
46. Vengileri
47. Aappalam
48. Valluvadi

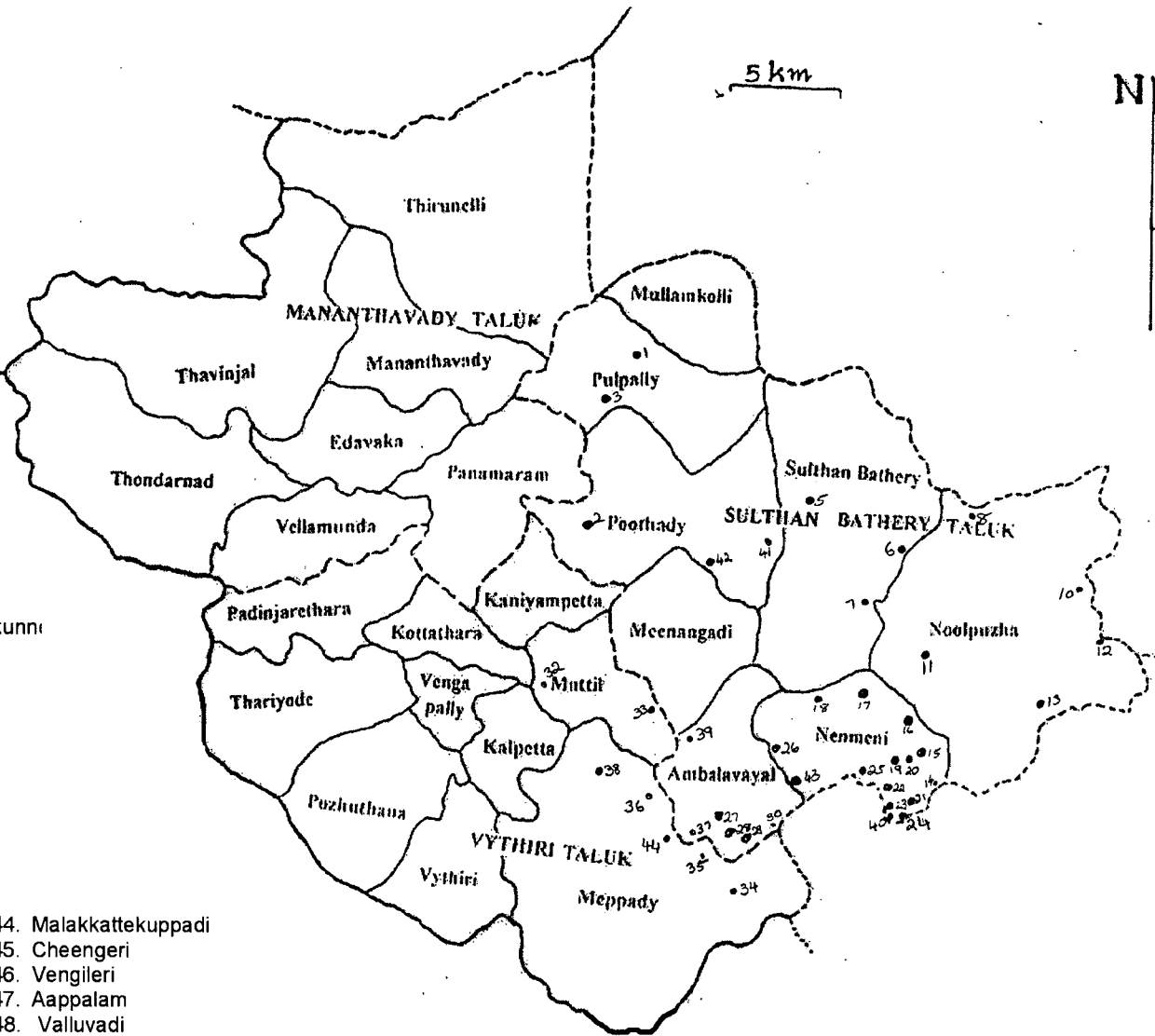


Fig.1 Local units (Pradesikams) of Wayanadan Chetty community in Wayanad district

### 3.2 Field methods

The study focussed on both men and women informants between the age groups of 11 to 90. Of the informants 18.24% were between an age range of 11-20, 23.06% between 21-30, 19.29% between 31-40, 12.74% between 41-50, 7.39% between 51-60 and 7.54% were between the age ranges of 61-90 (Fig.2). Over 60% of the informants were from the age group of 11-40. A majority of the community members were educated only up to high school level, though the trend is changing now, with the younger generation attaining higher education level.

The study was conducted by randomly selecting key informants. Primary data was collected from them using structured questionnaires. Information was also collected by observing their fields and practices. Focused Group Discussion methodology was adopted as women were reluctant to share information freely. 20 field trips were made during a span of three months. Secondary information was also collected from libraries, govt departments and internet.

A video documentation on temple and cultural activities and other important features of the community was made.

Key informants involved in the study were leaders and other members of the Wayanad Chetty Service Society (Annexure 3). The study was completed with the active participation of the local units. Information was gathered on aspects like households, cultivation of paddy and biodiversity conservation measures in conserving natural ecosystem.

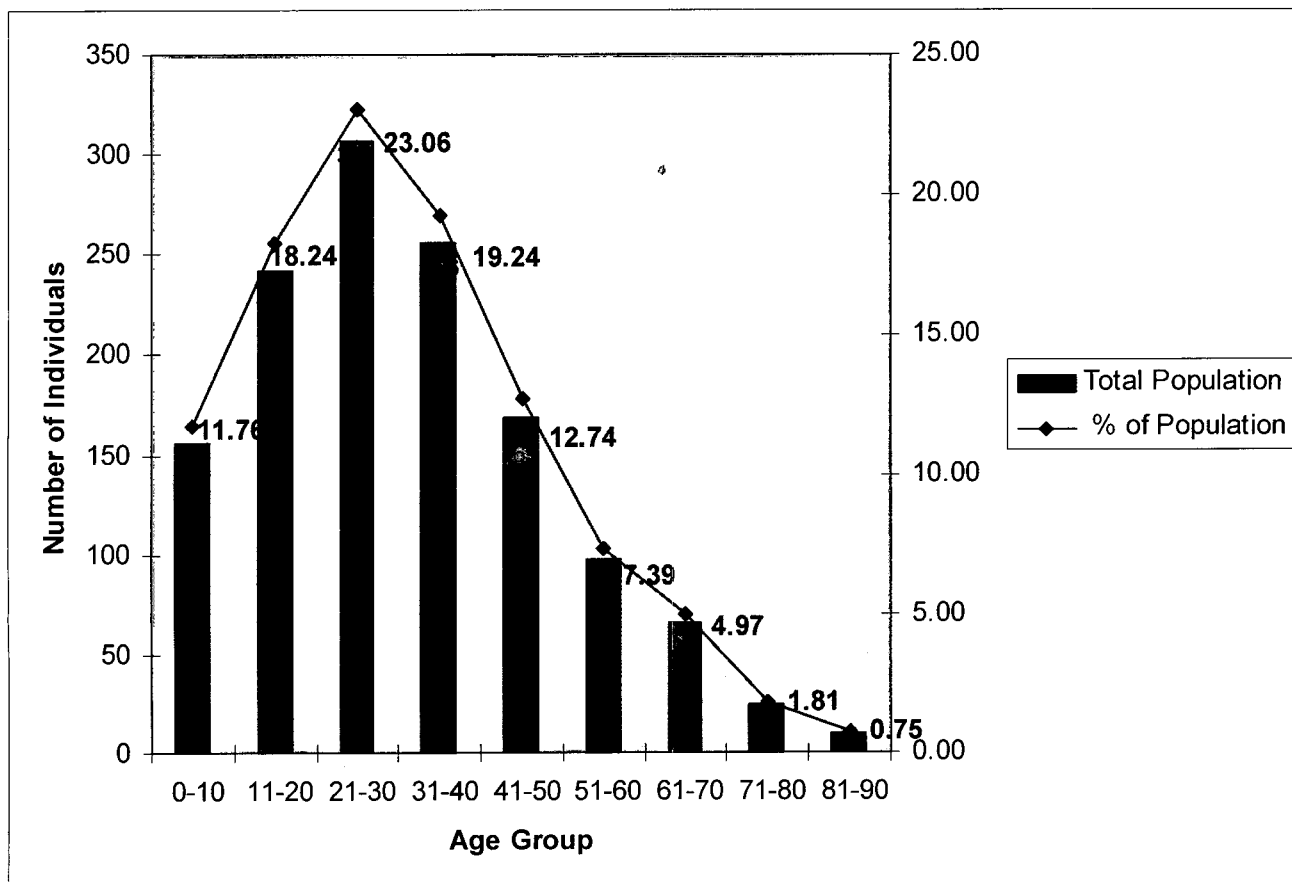


Fig. 2 Number of informants and their population details

#### 4. WAYANADAN CHETTIES

##### The Community Profile

#### 4.1 History and socio demographic features -

According to the community leaders, in the early records, which are now lost, it was written that the forefathers of Wayanadan Chetties, migrated from Kongu Darapuram of Tamil Nadu district after a rift in connection with the remittance of payment of *pattayam* (tax) to *janmis* (land lords). One Muthu Chetty was the leader of the group which migrated from Coimbatore and settled around the Kottayam Rajas' *kotta* (fort). The Kottayam Raja officiated five clan leaders of the Wayanadan Chetties to look after the social as well as the religious matters of the community in 5 *gramams* (villages) of Wayanadan *swarupam* (country or land). This is known as *pancha grama samvidhanam* or *iyverrnadu* (5 *nadu* or lands). They settled at various parts of Wayanad like Kidanganadu, Nenmeni, Muppainadu, and Noolppuzha and dominated over other races of the early settlers. According to the *karnavers* (chieftains) of the community, Muthu Chetty along with Thomattu Chetty and Chandran Nair went to the Balusserri Kotta to present *kanikka* (presents) to the Raja. The Kottayam Raja presented *pattu* (silk), *vala* (bangles), *vettila* (betel leaves) and new clothes to him at Balussery *kotta* (fort) which is a symbol of respect and designated him as *Cheeral Chetty* (important clan). Since then the *Cheeral Chetty* has become prominent among the territorial clans of this community.

It has been deduced from the Edakkal rock carvings (Neolithic rock carvings) that there was an ancient dynasty in Wayanad. Fred Fawcett, the then superintendent of police of the Malabar District, visited this place many times during 1884- 96 and took photographs of the Edakkal Cave (Johny, 2006). He has mentioned that a century back, a temple called *Mudiyampally Bhagavathy* was located on top of *Ambukuthy mala* (Ambukuthy hill) where *Bhagavathy*, the same deity of Wayanadan Chetty community was worshipped. The belief is that the deity is the saviour of the community from tigers that attack their cattle. Fawcett in his notes has referred to this and noted that they are different from the money making Chetty of South India. He also narrated the life style of Wayanadan Chetty community as well as their sustainable way of utilizing the natural resources available in the wild, which in a way support the claim of the Wayanadan Chetties that their lifestyle is similar to that of the tribal communities.

Wayanadan Chetties got highly organized with the formation of the Wayanad Chetty Service Society (WCSS) in 1972, of which Puthusseri Kesavan Chetty was the first president. The society looks after the developmental activities of the community such as education, social and cultural aspects.

14 Chetty communities have been listed in the State under Other Backward Communities- Chetties - Kottara Chetties, Parakka Chetties, Elur Chetties, Attingal Chetties, Pudukkada Chetties, Iraniel Chetties, Sripandara Chetties, Telugu Chetties, Udayamkulangara Chetties, Peroorkada Chetties, Sadhu Chetties, 24 Manai Chetties, Wayanadan Chetties and Kalavara Chetties.

Edanadan Chetties, Mandadan Chetties and Wayanadan Chetties are located in Wayanad district. The ancestors of Edanadan Chetties are believed to have hailed from Edanadu of Kodagu (Coorg) and are concentrated in Poothadi, Thirunelly. The period of migration of this community is not known today. They are basically a farming community, speaking a dialect of Malayalam and Kannada. They worship local gods; all their religious ceremonies are conducted by the *ayyankars* (priest community). The *poojari* (priest) serve as their judge in all their religious as well as social matters. They cremate or bury the dead body according to their convenience. The bride price is 10 '*panam*'. If a woman is widowed, she is looked after by the husband's relatives. If both parties of husband and wife agree, the wife can go to her mother's house by receiving 5 rupees and new clothes but she will not get any assets or family property of her husband. They follow marumakkathayam- (Nair, 1911).



Fig.3 A descendant of Cheeral Chetty wearing with bangle



Fig. 5 A Wayanadan Chetty family in their typical traditional dress in an old photograph

Mandadan Chetties are concentrated at Pulpally, Veliyambam and are said to have migrated from Gudalur district of Tamil Nadu. Mandadan Chetties follow patriarchy system. Their deity *Athiralan* is worshipped in houses instead of the temples. Bridegroom's father or elder brother present ear rings and chain to the bride in her house the day before marriage. The groom ties the *thali* (marriage symbol) around the bride's neck. Except in case of the children they cremate the dead bodies. Usually if a woman is widowed her brother-in-law can marry her. Their origin is not yet known (Nair, 1911).

Wayanadan Chetty community is different from Edanadan Chetties and Mandadan Chetties. It is learnt that there is no relationship between these communities either through marriage or other social /cultural factors. Wayanadan Chetty community is endogamous in nature, but at the clan level they are exogamous (Singh, 2002).

This study was restricted to only the Wayanadan Chetty. According to the data collected by the Wayanad Chetty Service Society, the largest population of Wayanadan Chetties are found in Nenmeni panchayath and Muttill has the least population (Annexure 4). Wayanadan Chetties are settled in Sultan Bathery, Kalpetta and Vythiri Taluks. In Tamil Nadu, this community is settled only in Gudalur and Panthalur Taluks of Nilgiri district.

#### 4.2 Socio-Cultural Aspects of Wayanadan Chetty Community

**4.2.1 Education status** - The survey revealed that the educational status between men and women is not too disparate. From the survey we can conclude that children are educated without any gender bias. Figure 4 reveals that a high percentage of men and women are educated only up to 10<sup>th</sup> standard. There is a miniscule

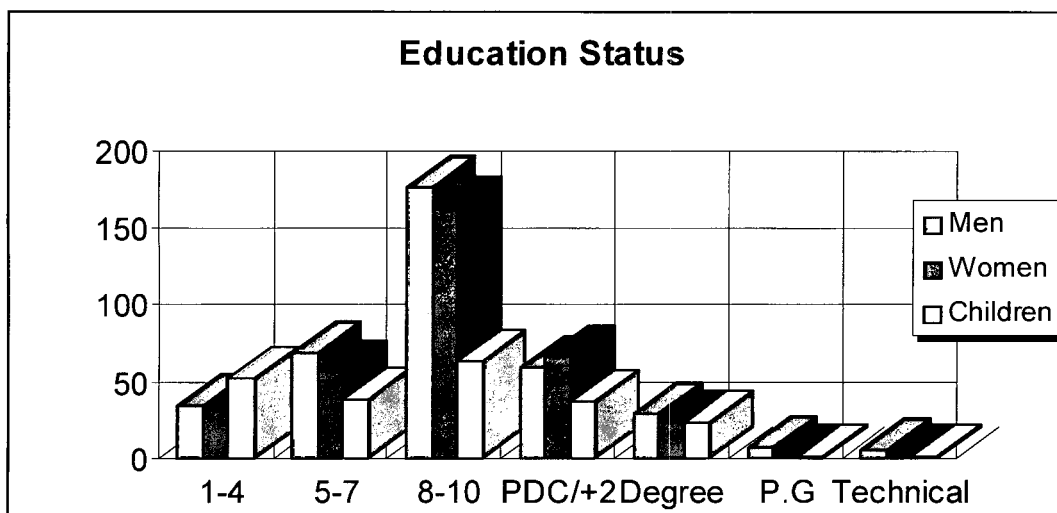


Fig. 4 Education status of the informants

population of both men and women having either completed or undergoing postgraduate and technical degrees. Most of the older people have undergone only primary level education though currently the education scenario of the Wayanadan Chetty has changed much.

**4.2.2 Clan system** - As recent as fifty years back, they used to inherit their property through the matrilineal system. The community is characterized by matriclan system which is known as *vamsams* or *kulams* (clan) (Annexure 5). In one local unit there could be different *vamsams*. Marriage is not allowed from same *vamsam*. The clans regulates the marriages, manages disputes etc. Certain clans are considered as more privileged. Respect to elders is a significant feature of this community. They observe some functions to respect the clan heads in celebrations like *mahaganapathy sankramam* (festival), *tharawad utsavms*. Nowadays the role of clan gets significance only in religious and marriage matters.

**4.2.3. Family** - As mentioned earlier Wayanadan Chetty follow clan system. The *Tharawad* (ancestral home, ususally joint family) would administer by *Karanavar*, the senior most male member of the family. He will be the eldest maternal uncle of the family as well. The members of the *Tharawad* consisted of mother, daughters, sons, sisters and brothers. The *Karanavar* takes all major decisions. He would usually autocratic. Even today, the community is well-known for respecting the elders in the community which is often expressed by way of designating the *karanavars* in *ulsavams* celebrated in temples or family *kavus* as mentioned earlier. But now this community has transformed from matrilineal to patrilineal (Need to be studied the reasons for such transformation).

Table 2. Reputed vamsams of Wayanadan Chetty

Reputation descends in the order	
One	1. Cheeral Chetty
	2. Thomattu Chetty
	3. Kolappully Chetty
	4. Chelayam Chetty
	5. Peruvakkottu Chetty
Two	6. Pazhoor Chetty
	7. Chundappady Chetty
	8. Pattol Chetty
	9. Vendol Chetty
	10. Allathoor Chetty
	11. Padiyeri Chetty
	12. Akkam Kalloor Chetty
	13. Muttiledavaka
Three	14. Vadakkanadu edavaka
	15. Poothady edavaka
	16. Mokavayal nalappady
	17. Challuvodemuppattharu
	18. Pattatu nalapady
	19. Kozhuvan
	20. Nalloranmar
	21. Kappumakarakkaru
	22. Valiyavattanmaru
	23. Kalladikkaru



#### 4.2.4 Religion, Traditions, Customs and beliefs

Wayanadan Chetty community is highly religious. All clans or *tharawads* possess their own *kavus* (temples). The authority for carrying out religious rites (*pooja*) is restricted to certain families. For example, in Kuppady local unit Vellemadukunnu *vamsam*, only *Padanilam tharawad* has the right to perform *pooja*. Three days before the *pooja* day, the person who conducts the *pooja* avoids meat and alcoholic drinks; he sleeps only on grass mat, takes bath in the pond. He eats the previous day of the *pooja*, as he will be able to eat only after completing all the ceremonies. He will cover his mouth with banana leaf in order to prevent *asudi* (contamination) during *pooja* which is called *koulacharam*.

Most of the religious beliefs are associated with ponds and stones or local flora especially paddy, trees etc. Before the migration period they used to worship only stones and trees. Their deities are *Malakkari*, *Athiralan*, *Kariyathan*, *Kalimalathamppuran*, *Thampuratty*, *Bammathan*, *Kaadampuli*, *Mudiyampuli*. Their temples (*kavus*) are surrounded by diverse trees and herbs. The important tree species they conserved in their temples is *Kanangala* otherwise known as *Pala* (*Plumeria alba* L.), the flower is used for holy ceremonies of the community. Like other Hindu castes, Banyan tree (*Ficus religiosa* L.), Chambakam (*Michelia champaca* L.) etc., are also considered as sacred trees. Later they adopted the tradition of worshiping deities along with other cultural changes especially during the migration period. Like any other main stream society members, they also worship in other major temples like Guruvayoor, Palani, Sabarimala etc.

Some of the community traditions (*Acharams*) followed by them in the past and to some extent even today are:

1. *Nanjukuthum*, *Nayattum* - Fishing and Hunting
2. *Kuthum kudippakayum*- Settling the rifts which occurs in the community
3. *Kalari Sampradayam*- For protection from enemy
4. *Puliyankam*- Spearing the tiger
5. *Koulacharam*-Related to ceremonies for worship (*pooja*)

Some of the ceremonies or function/activities (*Mariyadas*) followed by them even today are :

1. *Eattum mattum*- This is related to the practices related to death ceremony
2. *Thaliyum kuliyum*- To build *pooja* room for deity and the worship is to be done after *kuli* (bath)



Fig.6 Poojari at the possession stage of the deity

3. *Arayum thalayum*- Related to communal rift
4. *Neyyum Morum* (ghee and buttermilk) - The forefathers of Wayanadan Chetty community were not permitted to share their ghee and buttermilk with other communities as a result of *ooruvilakku* (segregation by other villagers-abandon) followed by an incident in their ancestral line. But later their ghee (clarified butter) and buttermilk were appreciated, showing that the community was closely linked with cattle rearing. Offering ghee and buttermilk is an important *mariyada* and they have to keep these products in their houses.

#### 4.2.5 Social functions related to Puberty, Marriage, Child Birth & Death

**Puberty function (*Therendu kalyanam*)** - The girl is segregated to a room (*kottil*) for seven days. On the first day, it is announced in the temple so that she is prevented from lighting the lamp. This is called *theendari pula* which means menstrual pollution. All the relatives and neighbouring women visit the girl and present different kind of food prepared in their houses. On the 7<sup>th</sup> day she is sent to a near by stream for a bath. On the way she is made to touch all the flowers and fruits. After the bath in the stream elderly women pour warm water on her head and give new dress. After this, holy water is sprinkled over her and around the house.

**Marriage**- Family is the smallest unit. If the husband /wife dies remarriage is permitted. There are two kinds of marriages. One is *illathali* tied by the maternal grandmother and the other is *accharam kodukkal kalyanam* which is the actual marriage.

**a) Illathali (Symbolic Marriage Ceremony)** - The maternal grandmother ties the *thali* (symbol or badge of marriage) around girls' neck immediately after puberty. The day before the actual wedding of the bride and the young children who will undergo the symbolic function are segregated into a room. It is a rule that nobody should see the girl before marriage. Oil and turmeric powder is applied all over them and they are led to the stream or pond for taking bath. While they go they would have to carry a bow and an arrow. After bath, white rice and coconut is offered before the deity. The brother or maternal uncle would sprinkle rice, flowers and turmeric over the girls. Girls go to the pond again with small pots. This water is used by the elders to wash their hands, after which the elderly lady ties the *thali* around the neck of the children which is called *illathali*.

**b) Acharakalyanam (Actual marriage ceremony)** - After the above mentioned function, the actual marriage function starts which is known as *achcharam kodukkal*, this is the marriage of the adult girl. The *karanavar* of *tharawad* invites people to participate in the marriage. The bridegroom with his people has to reach the bride's home before 6 o'clock in the evening day before the wedding day. After lighting the lamp (*Nilavilakku*), they are led to the *panthal* (tent) and food is served to them. After that the bridegrooms' party play *kolkali* (dance with sticks) with *kols* (sticks). Next day the marriage function is organized (Fig. 7).



Fig.7 A scene from Kolkali

**Child birth - Pre delivery ritual (*Pulikudi*)** of pregnant women is observed in the seventh month of pregnancy at her husband's house and the expenses are met by husband's family. After the ceremony, they would observe three months birth pollution. The son-in-law would present two *mundus* (dhothies) to the mother-in-law. They exchange different kinds of food items at the time of sending the women to the parent's house and *vice versa*. On the fifth day of delivery, the girl has to wash her clothes. This is called as *paduppalakal* which means cleaning the unclean. After the fifth day



Fig.8 Cradle made up of bamboo

the girl has to sleep in another room. On the 16<sup>th</sup> day, relatives and other neighbouring women come to the house of the girl and perform a special function called *kalam thodeel chadangu*. Water is heated in a pot into which a small bag containing a mixture of grains and rice and another small bag containing salt is dipped. The pot is covered with banana leaf and mango leaves placed above. The pot is placed near the *nilavilakku* (lamp) and the girl has to pick up one pack. It is believed that if the girl gets the paddy pack, then the next child would be a boy and if she gets the salt pack, the next child would be a girl. Such belief could arise as paddy, an agricultural product is the resultant of agriculture which is carried out mainly by men, on the other hand, salt is used for cooking, the major responsibility of the women. Naming ceremony is observed in the 6<sup>th</sup> month of birth and followed by this the child is fed with cereals. Six months after the naming function the girl goes back to the in-laws.

**Death** - The community has a cremation ground in their settlement areas. They will not bury dead body in their house premises. If elders of the dead person are alive the body will not be cremated. A small pit is dug behind the house and a cot is placed near to it. Then the body is washed and the water is diverted to the pit so that nobody would touch the water. After the bath, the body is smeared with *bhasmam* (a holy ash), dressed in new cloths and covered with white cloth. A betel leaf is kept inside the mouth and after this



Fig.9 Poojari at a pooja ceremony associated with death

the body is laid in the south -north direction. Rice and flowers in a dish are placed near the head and foot of the dead body. Oil lamps are lit and placed near the body. Then the body is buried or cremated. For 15 days *baliyideel* (offerings) are performed for the deceased. The death pollution lasts for 16 days. The chief mourner performs rituals on the 17<sup>th</sup> day at Vishnu or Siva temple. This is known as *kulimattel chadangu* (function).

#### 4.2.6 Life Style

**Dress and Traditional Ornaments** - Though now, the community members wear dresses similar to others, earlier some distinctive ornaments were worn. The women sported the *tholanthy* (armlet) made of silver (Fig. 5), *koranda* (ear ring)- made of sea shells (Fig. 10), Finger ring-silver, *Kumbalathali* Chain. The traditional dress of women was the same as that of Kuruma tribe.

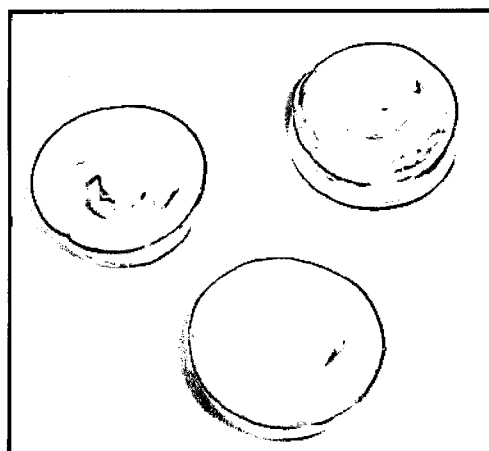


Fig. 10, *koranda* (ear ring)

The forefathers of Wayanadan Chetties did not wear shirts, like the Kuruma tribe but later on they adopted the culture of migrants and took to wearing coats and *mundu* (dhoti) as seen in Fig.5.

**Language** - Malayalam is spoken, though to a certain extent there is an influence of Tamil.

**Houses** - Usually they have three houses *kootupura*, *devapura* and *adukkala* (kitchen). A typical traditional Wayanadan Chetty house is similar to Kurichiya *tharawad*. The houses were single storied with steps leading to a platform. Floor and walls were purely made of mud and stones while the roof was made with straw and ceiling made of bamboo smeared with mud (Fig. 11).

**Food** - Their staple food is rice and other food items include vegetables, roots and tubers, meat, poultry, wild animals except *katti* (wild Bull) and *pothu* (male Buffalo), They make different kind of recipies with jack fruit, bamboo rice and ragi (finger millet).

Earlier each house possessed a grinding stone to process ragi which was the responsibility of women who prepared *pandy roti* (ragi bread). They also use citrus spp. rice, and other vegetables cultivated or available from wild for making value added items (see Box 1).

#### Common foods in Wayanadan Chetties' menu

##### Box 1

- Choru (Rice)
- Dosa, Puttu, Ada, Neyyappam, Nulliputtu (Rice flour products)
- Pandi roti (Ragi bread)
- Kathal ( Different boiled or cooked vegetables)
- Moru (Butter milk)
- Paval Kondattom (Bitter gourd wafers)
- Mulaku Kondattom (Chilly wafers)
- Arikondattom (Rice wafer)
- Kurial varavu -*Diplocyclos palmatus* (Wafers)
- Chakka varavu (Wafers of Jack fruit)
- Rice papadam
- Different kinds of pickles made from Citrus spp.



Fig. 11 Typical traditional Wayanadan Chetty house, bamboo ceiling smeared with mud.

## Hunting and Fishing

**Tiger Hunting** - In the past, Wayanadan Chetties along with *Kuruma* and *Kattunaikka* tribes hunted tigers, using spears known as 'narikkuthu' or *puliyankam*. Arrows and bows were not used by this community. A round shaped net is tied in the open jungle area, where the presence of tiger is suspected. Gradually the circle is reduced and as they come closer to the tiger, they spear the tiger. A celebratory lunch (*sadya*) is provided to all participants afterwards.

**Maninayattu** - *Maninayattu* meaning bell hunting is used to trap animals by ringing bells. A mud smeared basket with burning firewood pieces is placed on the head of the leader of the hunting team as they walk through the paddy fields during night hours ringing bells. On hearing the sound of the bells the animals will stand transfixed which helps the them to trap the animal. The rhythm of the bells is different for different animals. This was done by ringing the bell in different styles. For example, the sound made for trapping a deer is by keeping the hands as shown in the Fig.12. This mode of hunting was practiced earlier when wild animals entered the paddy fields.

**Fishing** - Usually men catch fish using a fish trap called *meenkoodu*. Rarely they use *nanju*- (poison-seeds of fruits of trees like *Gnidia glauca*) in the streams.

**Bird trapping**-In order to trap birds they use bamboo sticks which are of the size of broomstick. Sap extracted from trees like *athi* (*Ficus racemosa* Linn.), jackfruit (*Artocarpus heterophyllus* Lam.) is used as an adhesive by smearing it on seeds of *Chambakam* (*Michelia champaca* L.) or fruits of *parakam* (*Ficus hispida* L.).The birds are attracted to these seeds and are thus trapped.

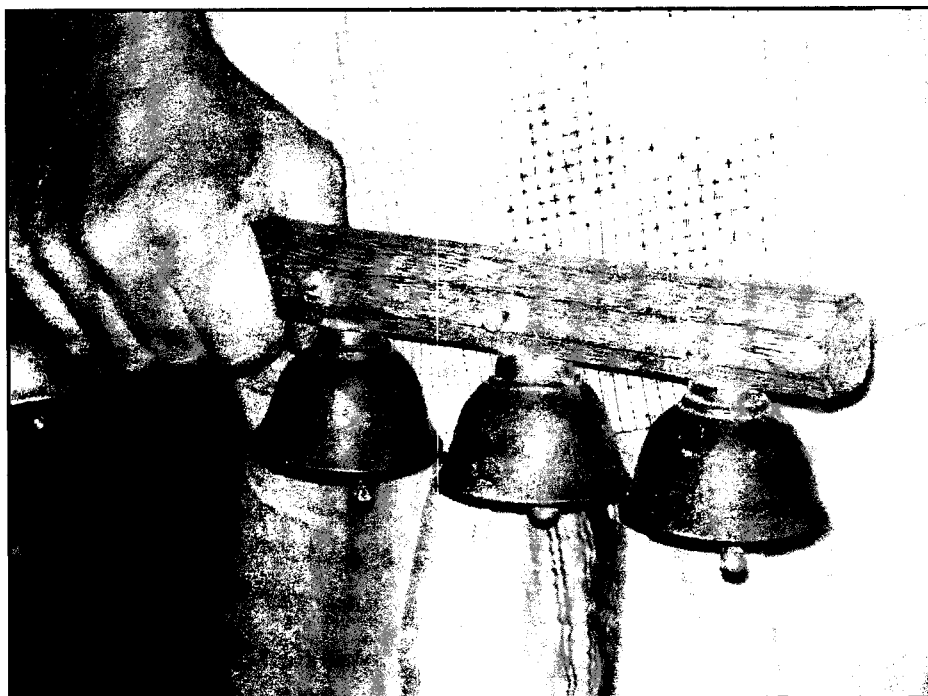


Fig. 12 Bells used during maninayattu

**5. WAYANADAN CHETTIES:  
The Community Conservation Practices**

The agricultural practices of Wayanadan Chetties are similar to those of the tribal communities like *Kurichiya* and *Kuruma* in the district. This may be because of the natural resources available are common to them and all of them are engaged in rice cultivation too. *Punam* (slash-and-burn type cultivation) cultivation was the most prominent dry land agricultural practice in the area. The forefathers of Wayanadan Chetties owned large area of uplands and paddy fields and utilised paddy fields more than uplands similar to the manner of the tribal communities like the *Kuruma* and *Kurichiya*. Another tribal community *Paniya* contributed a lot more to paddy cultivation of Wayanadan Chetty as this community are skilled in paddy cultivation. In the past a man labourer used to get two *ser*s (a local measurement) of rice as wage while a woman labourer received one *ser*. At the end of the cultivating season each worker (both men and women) was presented one *pothi* (around 30 *ser*) of rice as gift. The workers were permitted to access common natural resources such as forest, marshy lands (*kollies*) for their food requirements as well as for firewood in those days.

Like all other communities this community is also now shifting away from their traditional cultivation practices, though they still continue paddy cultivation for religious purposes as they are very particular that only the paddy cultivated by them can be dedicated to their God.

**5.1 Income-** Wayanadan Chetties are mostly landholders. Hence the main income of the community is from agriculture (82%) and labour (61%). It was observed that 10% of the total population surveyed are engaged in dairy farming in Vadakkanadu local unit since they have the facility to graze the cattle. A miniscule section of the community is employed either in government or non government jobs (Table 3).

Table. 3 Income source of families

Sl.No.	Local units	Main sources of income				
		Total No of families	Agriculture	Salary	Labour	Dairy
1	Ambalavayal	26	24	1		-
2	Chethalayam	87	72	4	11	-
3	Poothady	36	30	1	4	1
4	Vadakkanadu	131	101	-	-	30
5	Sultan Batheri	9	8		1	
6	Challuvode	5	4		3	
7	Cheeral	7	4		1	
8	Kottoor	5	4		1	
	<b>Total</b>	306	243	6	21	32
	<b>Percentage</b>		81%	2%	61%	10%

Table. 4 Landholdings in each local unit

Local units	Total number of families	No of families cultivating paddy	1 cent to 1 acres	1.1 cents to 2.00	2.01 cent to 3 acres	3.01 cent to 4 acres	4.01 cent to 5 acres	5.01 cent to 6.01 acre	6.01 cent to 7 acres
Ambalavayal (76%)	26	19	13	4		1	1		
Chethalayam (78%)	87	68	48	12	1	3	4		
Poothadi (80%)	36	29	23	5		1			
Vadakkanadu (76%)	131	105	55	25	15	5	3	1	1
Sultan Batheri (77%)	9	7	2	2	1	2			
Cheeral (86%)	7	6	1	3	2				
Challuvode(80%)	5	4	1	2	1				
Kottoor(40%)	5	2	1	1	20				
<b>Total</b>	<b>306</b>	<b>240</b>	<b>144</b>	<b>54</b>	<b>40</b>	<b>12</b>	<b>8</b>	<b>1</b>	<b>1</b>

**5.2 Land Holding Pattern-** Out of the 306 families, 240 families are engaged in paddy cultivation. A look at the Table 4 reveals that the number of families cultivating paddy is highest in Cheeral with 86% cultivating paddy while it is least in Kottoor with only 40% involved in paddy cultivation. It is encouraging that in places like Ambalavayal, Chethalayam, Poothadi, Vadakkanadu, Sultan Bathery and Challuvode, paddy cultivation is between 75 to 80%. Another interesting fact revealed is that 76% of families are small holders owning below one acre land. Only 1% of the families surveyed owned more than 5 acres of land.

**5.3 Land Utilization Pattern-** Out of the 231 acres of paddy field owned by the families surveyed, only 66.43 acres is currently under paddy cultivation (Fig 13). This is not surprising when we consider the present trend in paddy cultivation in Kerala especially in Wayanad. It can be seen that similar to ethnic communities like *Kuruma* and *Kurichiya*, only the Wayanadan Chetties are engaged in paddy cultivation in a larger manner unlike other sections of the society who have shifted into cash crop cultivation in a major way. These communities follow a life style which is sensitive to the local ecology and for whom profit is not the main aim of cultivation. Despite the multitude of problems in agriculture especially in Wayanad, Wayanadan Chetties conserve a number of various paddy varieties and other useful crop diversities for different reasons.

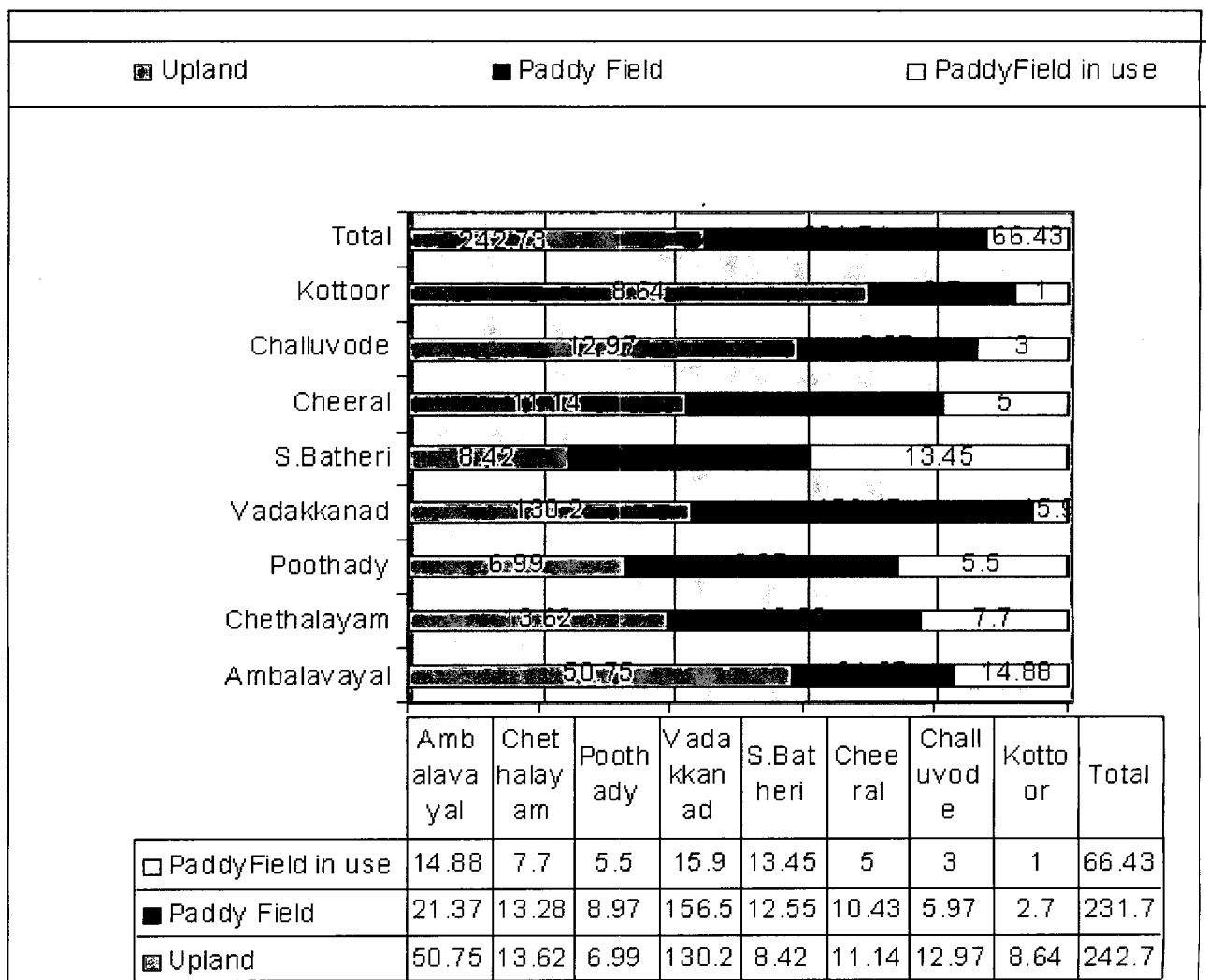


Fig.13 Land Utilization Pattern

Table. 5 Number of families cultivating traditional paddy varieties

Paddy varieties	Ambalvayal	Chethalayam	Poothedi	Vadakkanadu	S.Bathery	Cheeral	Kottoor	Total
1. Adukkann	1	2			2	3		8
2. Thondi	8	35		11	5	3		62
3. Jeerakasala	1	33			2	1		37
4. Veliyan	1							1
5. Chettuveliyan		1			3	4		8
6. Gandakasala		38	1		1		1	41
7. Kuttiveiliyan		2			1	2		5
8. Chomala			1					1
9. Punnadanthondy							3	3

**5.4 Paddy Cultivation-** Nine varieties of traditional paddy are cultivated by individual families. Data reveals that the most preferred varieties are *Thondi* with preference from 62 families, followed by *Gandhakasala* with 41 families and *Jeerakasala* with 37 families (Fig. 14).

Apart from the traditional varieties they also cultivate high rice yielding varieties. It is very essential when taking into consideration the problems facing them in the paddy cultivation. High yielding paddy varieties like Athira, Uma, Bharathi, IR8, IR20 Kanjana, Jaya, Surabhi, Pavizham, Sabari, 5.6.20, H4, Aiswarya Badra, Triveni, Jyothi, Matta are cultivated (Fig. 15).

**5.5 Crop rotation in paddy fields-** As noted Wayanadan Chetties are basically a rice cultivating community, but they also rotate rice with other crops in the paddy field. Conversion of paddy fields for other crops is also happening. A glance at Table 6 shows that arecanut has replaced most of the paddy fields followed by banana, ginger and yam. Cultivation of other crops is nominal. The reason for the decline of paddy area is due to low profitability compared to other crops, increased wages, non availability of labourers, unpredictability of weather etc.

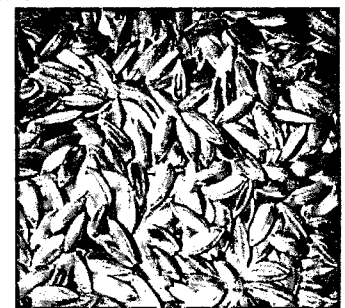
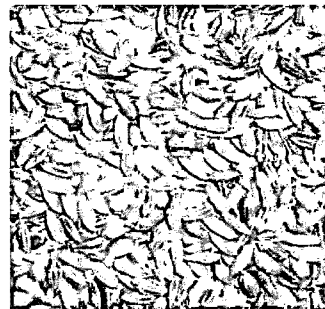


Fig. 1 Seeds of Jeerakasala, Gandhakasala, Thondi

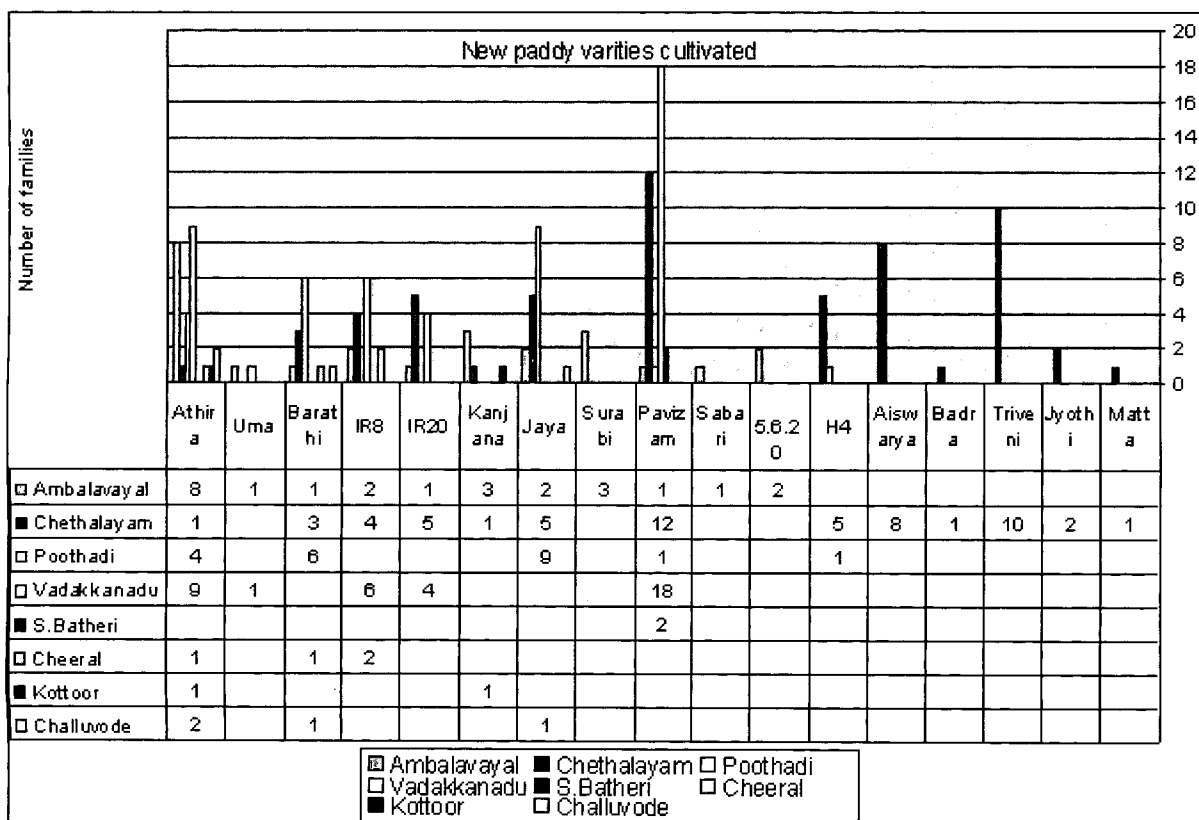


Fig. 15. Paddy varieties other than traditional varieties



Table. 6 Number of families cultivating other crops in paddy fields

Crops	Ambalavayal	Chethalayam	Poothadi	Vadakkannadu	Sibatheri	Cherai	Challuvode	Kottoor
Banana	5	42	21	8	3	3	2	1
Yam	6	9			1	1		1
Ginger	6	7	5		1	1		
Arecanut	5	27	20	28	1	1	4	1
Tapioca	4	2					1	
Vegetables	2	1	5			1		
Coconut		1		1				
Fodder Grass				1				

**5.6 Upland or garden land use** - By 1960s the trend in agriculture changed from food crops to cash crops. Coffee was the main crop promoted in the garden lands. During 1970s, Pepper and Ginger cultivation became dominant as the crop price was quite high which resulted in intensive cultivation of pepper. When cash crops acquired a privileged status among crops, food crops like ragi (*Eleusine coracana* L.) and chama (*Panicum milliaceum* L.) lost their eminence from the food basket. Currently a variety of crops like coffee, pepper, vegetables, arecanut, banana, coconut, tea, ginger, yam, betel, turmeric, rubber and cardamom are cultivated (Fig 16).

**5.7 Fertilizers** - Similar to the agricultural practices of tribal communities, the Wayanadan Chetties utilize cow dung and other green manure as fertilizers. In the past, they reared cattle which met their needs of natural fertilizer. But presently due to various reasons like family fragmentations, deforestation and also the modern trend in life style of younger generation most of them have stopped cattle rearing. However, the survey illustrates that they still go for organic cultivation practices (Fig 17).

### 5.8 Paddy Cultivation - the past and present

Agricultural works are related to the *pakkam* which means seasonal periods (Annexure 6). In the past the first variety to be sown was Palthondi in the month of *Meenam* (March-April). It was transplanted in *Idavam* (May-June) and was harvested after *Vrischikam* (November-December). In *Medam* (April-May) and following three months, other varieties like *Kottathondi*, *Mullan Thondi*, *Kanali*, *Cherumaniyan*, *Mannuveliyen*, *Kuttiveliyan*, *Annaplatta*, *Kothandan*, *Channa*, *Jeerakasala*, *Velumpala* were sown which are transplanted during *Karkidakam* (July-August). Unfortunately, this diversity in paddy cultivation is now almost lost.

**Seed preparation**- Usually seeds are harvested on *Karuthavavu* (New moon day). Heavier seeds are separated and stored for seed purpose. The grains are primed by exposing it to sunlight and dew during night for five successive days. *Adakkamaniyan* (*Sphaeranthus indicus* L.) is kept along as it prevents the grains from getting spoilt. Seeds are winnowed

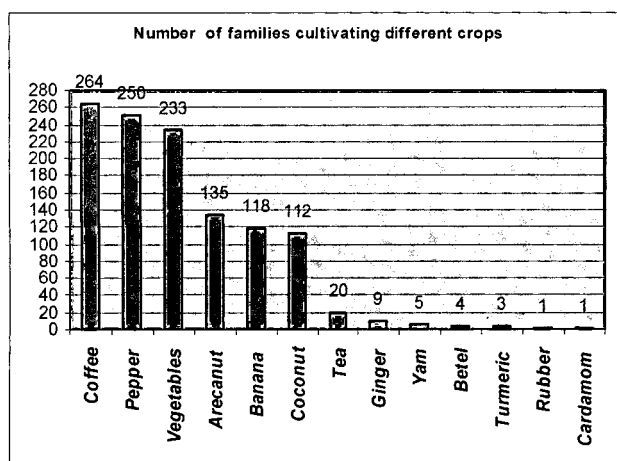


Fig .16 Number of families and different crops cultivated in lands other than paddy field

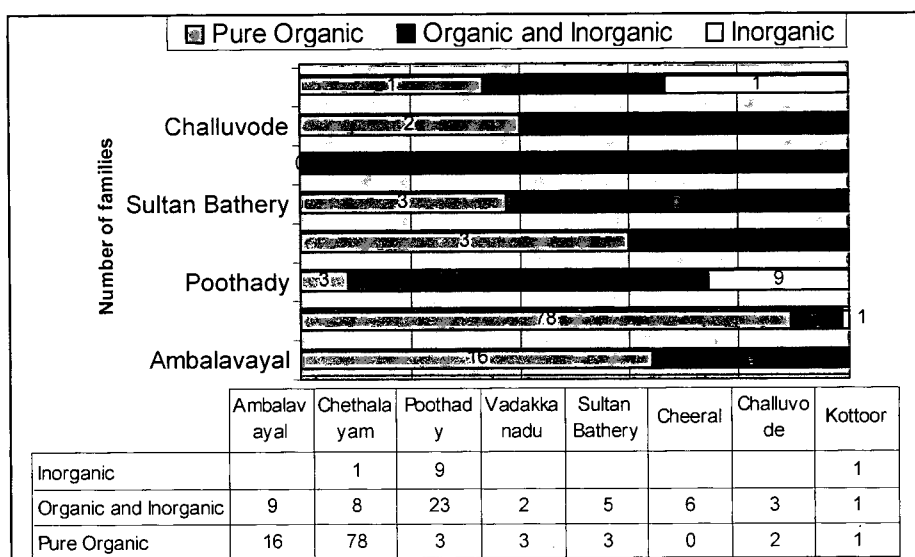


Fig. 17 Details of manure practices followed by families in different local units

and transferred into a wide pan or gunny bag and soaked in supernatant liquid of dung slurry. Then the paddy awn is removed from the solution with the hands by rubbing (*thirummal*) and it is transferred to a basket for sieving (*oottal*). These seeds are then kept heaped between two banana leaves with layer of *aavanakku* leaves (*Ricinus communis* L.) just above the grains. A heavy stone is placed over it for keeping it warm. On the second day the seed is again watered and on the third day the seed germinates, after which it is sown in field which has been ploughed and where usually organic fertiliser is used. This is called *chelivithakkal* which means sowing in mud. Mature seedlings for transplanting are ready in 50-90 days.

### 5.9 Land preparation and Transplantation

After a basal dressing with dung and manure, the field was smoothed with a wooden implement called *chettu cheruppu* in the place of which now the plough (*njavari*) is used. The land was tilled perfectly and dressed with cow dung and leaf manure. In the past there were different equipments for tilling, weeding, etc. The fields were ploughed with bullocks in summer and in rainy season, oxen were used. (*Kommakuda*, a special umbrella which was made of palm leaves to cover the whole body while at work on rainy days was used.) Nowadays, most of the implements have been replaced by machines.



Fig.18.Fields ready for transplanting

In the past, collective transplanting of rice would be done wherein all the labourers in a locality would be called to the fields by the land owner. Both male and female workers would simultaneously do the ploughing and the planting work which is accompanied by music in chorus. This was known as *Kambalamnatti* (Collective transplanting of rice)

### **Broadcasting of seeds**

In the month of *Kumbham* (February-March), seeds are broadcasted in the paddy fields. According to a folk saying they should broadcast the seeds before the crows wake up. Wayanadan Chetty community considers paddy cultivation as a sacred occupation. Early in the morning, the *Karanavar*, the head of the family along with other family members pray by lighting the *Kolvilakku* (lamp), after which they go to the field which has been ploughed beforehand and sow the seeds at *Kannimoola* (southwest) position of the field.

### **Separation of grains**

For threshing a *thoon* (wooden pole) is fixed in the centre of the yard, and specially designed coir called *okkalkkanni* is used to tie up 8-9 bullocks on the central pole. Bullocks are made to walk over the harvested plants (*okkal*) which is placed around the *okkal thoon* (Fig. 19). Nowadays it is seldom seen due

to lack of availability of bullocks, change in cultivation practices, influence of mechanization etc.

If for any reasons delay occurs for threshing the harvested paddy, they heap paddy straws in a particular manner so that the straw does not get wet during rain (Fig. 20)



Fig. 20 Heap of paddy straws



Fig. 19 Okkal Separation of grains (A rare sight now in Wayanad)

## Storage methods

In 1958-60 due to scarcity, the Government had a system of control over paddy. The Government officials would search for paddy grains in houses and if excess paddy was found it would be confiscated. To escape from this, the Wayanadan Chetties would hide their produce in structures built beneath the floor of houses. A pit of 10 feet is dug in the floor keeping the mouth area of the pit very small. Straw is bonded in a special way and would be fixed around the pit by beating the straw with bamboo sticks. This process is called *poneli chuttal*. The lid of the pit is usually made up of teak (*Tectona grandis* Linn. f.), *kumizhu* (*Gmelina arborea* Roxb.) with special design. According to them paddy grains stored thus, could be used for a long time. Even now in the rural areas they store seeds and paddy in 'Kummas' (Fig.21), baskets made of long stripes of bamboo with paddy straw and plastered with cow dung to store the seeds. Nowadays, this method of storage is progressively being replaced by gunny bags.



Fig .21 Kummas: Rice Storing Basket made of Bamboo smeared with cowdung

**5.10 Post harvest activities in earlier days - Cattle-** in this context is very important to mention as this community like other tribals, in the past reared large herds of cattle. Since they owned a large area of land or settled near the forest it was not a burden to look after the cattle. In the past after harvest, during nights the animals were fenced in structures (sheds) made of bamboos (*pedali*) while the bullocks are kept in unroofed *aalas* in paddy fields. From *Makaram* (January-February)

to *Meenam* (March-April), the cattle are allowed to graze free. The dung and urine of the buffaloes would not be removed from the shed, in the belief that it is good for them. Bathing of cattle was not followed those days. A single family would possess a minimum of hundred numbers of cattle. Members settled near the forests still rear cattle in the traditional manner. Milk and milk products were major items in the diet of Chetties. Cowdung served as the main source of manure. Even today, those who live near forests rear cattle. For example, in forest hamlets like Kurichiyad, Kooloor, Ammavayal, thirteen families it was observed to rear three hundred and thirty one cattle (Annexure 7).

**5.11 Practices associated with paddy cultivation-** In *Karkidakam* (July-August) after transplanting, *karimunadam* (burnt bamboo stems) are fixed in the paddy fields on *karuthavavu* (new moon day) to avoid *drishtidohsam* (evil eye), though the more practical reason is to attract birds like owl which can sit on the bamboo stem and prey on rats and other insects. Similarly in month *Kanni* (September-October) on *Karuthvavu*, they plant *Kaitha* (*Pandanus kaida* Kurz) in the paddy field. Since it grows higher than the paddy it will attract pests which will get trapped in sharp spined leaf blades. This is done mainly to avoid *chazhi* (rice bug- *Leptocorisa oratorius*). They also use *Ficus hispida* L. (*parakam*) leaves against pests by waving it against the crops and also by sticking few branches in between the crop.

## 5.12 Functions related to paddy cultivation

**a) Kathirkettal-** Like other farming community, Wayanadan Chetties also celebrate this function. The paddy panicles with leaves of *Ficus religiosa* L. (*Aal*), *Mangifera indica* L. (*Manga*), and *Bambusa bambos* Druce (bamboo) are knotted with fibres of *Urena lobata* L. (*oorakam*.) or *Corchorus capsularis* L. (*Chanam*). These are placed in *kavus* of *tharawads* as well as in paddy fields and other places of worships, in granaries, sitting rooms,



Fig .22 Kathir kettal ceremony held at panamkunnathkavu

near well etc., after the completion of ceremonies by the priest. *Panamkunnathukkavu* (Fig. 22), famous for its *Kathir Kettal* is located in Chettiylathoor, a place in the forest area of Sultan Bathery. On this day all those Chetty community members who are able to reach this place participate in the function. After the pooja ceremony, they will have food from the *kavu* prepared to feed the *bhaktas* (devotees). Another interesting thing is that all the family representatives will take a bundle of *kathir* (Rice Panicle tied up with other leaves) along with them to home (Fig. 23). It is believed that if the number of panicles is odd then they will face poverty while an even number is a sign of fortune.



Fig.23 Rice Panicle tied up with other leaves

**b) Illam nira, Vallam nira function-** After the *kathirkettal* ceremony, some paddy grains from the panicles that was brought from the field are taken and sprinkled in the *kummas* or in *pathayam* (storage bins) where the paddy is stored with a chanting 'illam nira, vallom nira' meaning let the house and the storing vessel be filled full with paddy.

**c) Puthenkuzhakkal-** This is also done after the *kathirukettal*. Rice grains from the paddy panicle is taken and mixed with *malaru* (rice flakes), plantain (usually *paduvan vazha*), jaggery and this is dedicated to their deity and this ceremony is called 'Puthenkuzhakkal' which means mixing up of new rice grains.

**d) Kallum -Mullum Vekkal-** The stem of *Bridelia scandens* (Roxb.) Willd (*Kottom.*), *Zehneria mysorensis* [Wight] (*Aattanga*) etc., are placed over the filled *Kummas* and also on their ploughs and other agricultural implements during *Makaram* (January-February). This period is the resting period of men from all the agricultural activities. On the 1<sup>st</sup> of the *Kumbham* (February-March), after the *ochaal pooja* (usually in remembrance of their forefathers and Deities) they remove the thorny stems and commence work.

Table. 7 Plants associated with paddy cultivation and their use value

Sl.No.	Plants	Use
1.	<i>Pandanus kaida</i> Kurz.	As Biopesticide
2.	<i>Sphaeranthus indicus</i> L.	As Biopesticide
3.	<i>Musa paradisiaca</i> L.	For Priming seeds
4.	<i>Ricinus communis</i> L.	For Priming seeds
5.	<i>Tectona grandis</i> L.f.	Making agricultural implements and leaves ploughed in the field as biopesticides
6.	<i>Gmelina arborea</i> Roxb.	Storage
7.	<i>Ficus hispida</i> L.	As Biopesticide
8.	<i>Bridelia scandens</i> (Roxb) Willd.	Thorny stem used for religious
9.	<i>Zehneria mysorensis</i> Wight	Stem used for religious purposes
10.	<i>Panicum milliaceum</i> L.	<i>Kathirkettal</i> function
11.	<i>Mangifera indica</i> L.	"
12.	<i>Ficus religiosa</i> L.	"
13.	<i>Bambusa bambos</i> Druce	"
14.	<i>Corchorus capsularis</i> L.	"
15.	<i>Urena lobata</i> L.	"
16.	<i>Pennisetum hohenackeri</i> Hocst.	"
17.	<i>Achyranthus aspera</i> L.	"

### 5.13. Traditional Rice varieties and its present status

#### a) Chettuveliyan - A special kind of paddy variety

A rice variety cultivated even now by the community is 'Chettuveliyan' (Fig.24), which is usually grown in marshy fields. This variety is also known as 'valicha vithu' which is cultivated in *nanja* (monsoon season) This long duration (one year) variety, with red kernel is raised in *kunduvayal*- paddy fields that are marshy in nature. It is cultivated not only for consumption but also for straw for fodder and thatching. Since direct sowing is adopted transplantation and other costs involved is less. After 5 or 6 months when the paddy grows to about half of their optimum size, cattle are allowed to graze the field. Usually (inter-ploughing) is done in *Midhunam* (June-July) which is known as *idapoot*. A plough called 'njavari' is used for this purpose. Paddy along with weeds is trodden down in the mud. After a few days the weeds get decayed and function as good manure. Due to high tillering capacity, plants regenerate and grow more vigorously and healthy. It is harvested in 'Makaram' (January-February). For weeding they use a special implement called *oorcha*, which is a wooden structure with tooth like parts fixed on a flat wood with a handle (Fig. 25). The handle is pulled through the paddy field to clear the weeds from the fields. This is done in *Karkidakam* (July-August), *Chingam* (August-September), and *Kanni* (September-October) months. This kind of 'valicha' cultivation is followed even today.



Fig. 25 Oorcha- An implement for weeding

#### b) Mullan puncha - A Medicinal Rice

*Mullan puncha* which is medicinal in nature is characterized by awns. Wayanadan Chetties cultivated and used this paddy variety widely in the past. In *Karkidakam* (July-August) and *Chingam* (August-

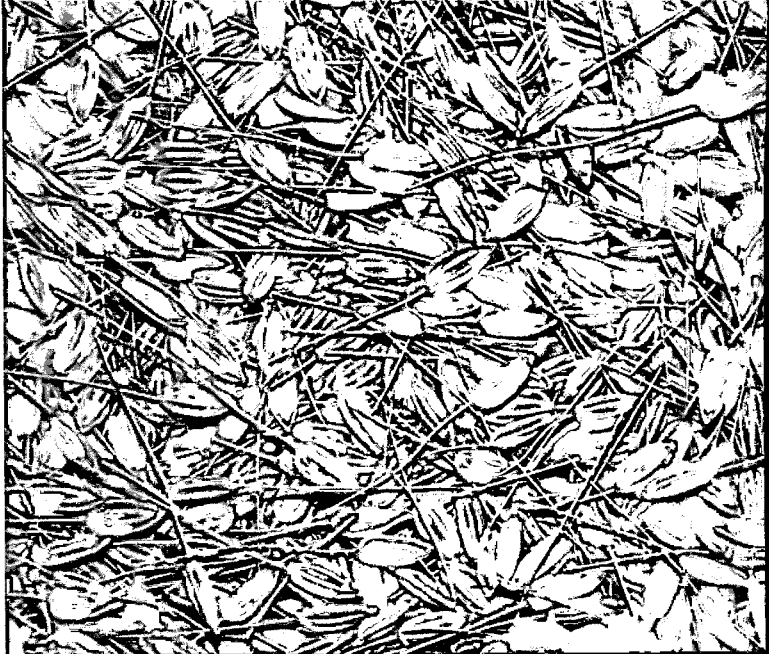


Fig. 24 Chettuveliyan Seeds

September), they cultivate *mullan puncha*. It does not require much care. Paddy grain is threshed by covering it with hay over which cattle are made to walk to remove the awns. Water requirement is minimal for this variety. The field need not be specially prepared for cultivation, so every community members would cultivate at least a small quantity of this variety. Hence this variety was known as poor man's paddy. But as the yield is much lower than other varieties, this has been replaced by crops like ginger, areacnut, banana etc. Nowadays it is either cultivated on a very small scale or is completely lost as it has become economically unviable.

c) *Kuttveliyan* and *Velumbala Jeerakasala*, *Mullan puncha*- Mainly cultivated for the preparation of *malaru* (rice corn). Among these varieties, the *mullan puncha* is considered tastier.

d) *Gandhakasala* - It is cultivated as women members of the family take special interest since it is very delicious and is used for making special dishes like *biriyani*, *payasam* etc., on special occasions.

5.14 Upland farming - Uplands, earlier cultivated with vastly different kinds of crops like *Kavathu* (*Dioscorea* spp.), *Chena* (Elephant Yam- *Amorphophalus companulatus* Blume), *Paduvan vazha* (Plantains- *Musa paradisiaca* L.), *Palchembu*, *Karimchembu* (*Colocasia esculanta* (L.) Schott), *Muthari* (Ragi- *Eleusine coracana* (L.) Gaertn.), *Wayanadan inji* (Ginger- *Zingiber officinale* Rosc.), *Karimbu* (Sugarcane- *Saccharum officinarum* L.), *Chama* (*Panicum milliaceum* L.), *Karuthan* (a paddy variety - *Oriza sativa* L.), *Pachamulaku* (capsicum - *Capsicum annum* L.), *Ayamodakam* - (*Trachyspermum roxburghianum* (DC.) Craib.) and *Chrysanthemum cinerariaefolium* Benth. & Hook. (Jamanthy). Of these crops *Kavathu* (*Dioscorea* spp.), *Chena* (Elephant Yam), *Paduvan vazha*

(Plantains.), *Palchembu* are still being cultivated (Fig 26). The quantity of crops cultivated and species variety has decreased due to fragmentation of land holdings, shifting away of younger generation from agriculture practices, scarcity of organic manures like leafy manures and cow dung and due to the decrease in land holdings and cattle rearing. There has been a change in the types of crops cultivated; indicating a shift from food crops to cash crops as we see there is a considerable increase in cultivation of arecanut, turmeric, ginger, and banana as mentioned earlier.



Fig 26 A Chetty farmer in his homegarden,  
Elephant foot yam

**5.15 Vegetable cultivation-** The community is very hospitable and will serve food even if 4-5 unexpected guests turn up as there would be enough rice and other vegetables available with them. Tuber crops like *Kavathu-* (*Dioscorea* spp), Chena (Elephant Yam- *Amorphophalus companulatus* Blume.), *Chembu-* (*Colocasia esculanta* (L.) Schott), spices like Ginger- (*Zingiber officinale* Rosc., turmeric *Cucurma longa* L., Pepper-*Piper nigrum* L.) etc., are within reach. Women would go to their paddy fields or their homestead farms in search of leafy greens like *Kaduku* (*Brassica nigra* L.), *Ponnamkanni* (*Alternanthera sessilis* (L.)R.Br.), which according to them is very good for eye related diseases, *Mullancheera* (*Amaranthus spinosus* L.), which is considered to have medicinal property to cure urinary as well as blood pressure.

Apart from tubers of *Karimthalu* (*Colocasia esculenta* (L.) Schott), and fruits of the *Paval* (*Momordica charantia* Descourt.) and *Kattupaval* (*Momordica sabangulata* Blume.), leaves of these plants are also commonly used as vegetables. Three varieties of brinjal -*vazhuthana* (*Solanum melongena* L.) - white, violet, fleshy are familiar to them (Fig. 27) The leaves as well as fruit of plants like the Ash Gourd (*Benincasa hispida* Thunb. -*Kumbalam* or *pootham*), the *Pumpkin* (*Cucurbita maxima* Dutch.-*Mathan*) and *Moringa oleifera* Lam (*Muringa*) are found in their diet. Fruits of *Diplocyclos palmatus* (L.) C. Jeffrey (*Kuriynakaya*), a climber herb is used as a vegetable but the fleshy part of the fruit is washed in rice water several times as it may upset the stomach. This is used as a vegetable by other ethnic communities also in the district. The Wayanadan Chetties also show quite an affinity to citrus species. In every home gardens of Chetty family different kinds of lemon, lime are grown which they use to make pickles. *Cherunarakam*, (*Citrus aurantifolia* Christm. *Madhuranarakam* (*Citrus aurantium* L.), *Odichukuthi* (*Citrus limon* (L.) Burn.f), *kambilinarakam* (*Citrus maxima* (Burn.f) Merr.),



(Fig. 27) A Chetty lady in her Kitchen garden

*Ganapthi narakam* (*Citrus medica* L.), Orange (*Citrus reticulata* Blanco) are the varieties found in their lands. Though orange is a lost crop in Wayanad, still it is seen in the lands of Chetties who are settled near forest areas though quite rarely. They also grow *Koova* (*Maranta arundinaceae* L.) in their kitchen gardens, which is used as a medicine for stomach disorders and gynaecological problems. Usually this plant species is conserved by women. Different varieties of legumes are cultivated by this community in their kitchen gardens. *Vendakkai* (Lady's fingers - *Abelmoschus esculentus* (L.) Moench) *Koval* (*Coccinia indica* Wight & Arn.), *Vellari* (Cucumber- *Cucumis sativus* L.), *Thakkali* (Tomatoes-*Lycopersicon esculentum* Mill.), *Peechinga* (Ridge gourd-*Luffa acutangula* (L.) Roxb.), *Churanga* (*Lagenaria siceraria* (Mol.) Standl.) are also grown in their home gardens. *Pachamulaku* (Chilli-*Capsicum annuum* L.), was cultivated in large quantities in the past. Earlier, after the harvest of the crop *Nicotiana tabacum* L. (Tobacco- *Pukayila*), which is

also a lost crop of Wayanad, cow dung was spread over the field and watered to cool down the soil, only after this seeds of chilli are sown. Chilli is commonly cultivated in kitchen gardens for the daily use.

Though now most of the tuber crops are almost replaced by cash crops, they still continue cultivating different kinds of tuber crops, vegetables, fruits etc. Chetty community like other rural communities cultivate different kinds of plantains like *Paduvan vazha*, *Nadan poovan vazha*, *Chingavazha*, *Vettankaya*, *Chenkadali*, *Poovanvazha*, *Ambalacadali* and vegetables in their land and kitchen gardens.

**5.16 Traditional Banana Cultivation- *Paduvan vazha* (*Musa paradisiaca* L.)-** Though other indigenous people of the district also conserve this variety, Chetty community have a strong affinity towards this banana since all important beliefs are somehow or the other way connected to it (Fig 28). In month of *Kumbha* (February- March) after the new rains, they plant





Fig.28 Paduvanvazha - *Musa paradisiaca* L.

*Paduvan Vazha*, which does not need much care. They offer this banana to God Bammathan (Mammathan). Fruit of this variety is used preparing *panchamrutham* (offering to God) for Palani temple. It is used even in their death ceremony. The unripen fruit which is roasted in fire and eaten prior to any other food. The skin of the fruit is thick and fruit generally has a cooling effect and is said to have high nutritional quality.

**5.17 Crops cultivated in the past** - The crop species and cultivated varieties has decreased due to fragmentation of landholdings, younger generations shifting away from agricultural practices, scarcity of organic manures like leafy manures and cow dung and due to the decrease in landholdings and cattle rearing. There has been a change in the types of crops cultivated; indicating a shift from food crops to cash crops as we see there is a considerable increase in the cultivation of arecanut, turmeric, ginger and banana as mentioned earlier.

The crops like *Muthari* (Ragi- *Eleusine coracana* (L.) Gaertn.), Wayanadan *inji* (Ginger- *Zingiber officinale* Rosc.), *Karimbu* (Sugarcane- *Saccharum officinarum* L.), *Chama* (*Panicum milliaceum* L.), *Karuthan* (a paddy variety - *Oriza sativa* L.), are completely lost from their fields.

For instance, Tobacco (Tobacco- *Nicotiana tabacum* L.) Pukayila- was cultivated in the past. During summer months the seeds of tobacco are kept in burnt bamboo charcoal and then the seedlings are transplanted. The dung slurry from the buffalo sheds is used in the field to prepare tobacco seedlings. On maturity, the crop is harvested early morning and the leaves are removed one by one and dried in shade. It is exposed to dew during the night. It is then bundled

and dipped in a pot containing rice water (*Kady* water) to which a mixture of jaggery and *chunnampu* (lime stone) has been added. The bundles are dried thoroughly and then stored in banana stem sheaths or the areca leaves. At present, the Wayandan Chetties have stopped cultivating tobacco.

## 6. Utilisation of Biodiversity with special reference to plants

**6.1 Medicinal plants utilization-** Like any other ancient communities, the Wayanadan Chetties depends on a variety of plants. Though there are herbal healers in the community, the informants are reluctant to give any kind of information regarding their address or details of their healing practices. Sharing a similar view with other traditional healers they are also of the view that by revealing even the names of the plants, the healing power of the plants can be lost. There were some healers like Sri. Ananthan Noolukkunnu, Cheeral, Sri. Aravindan, Kuppady and Sri. Raghavan, Pazhoor, from Sultan Batheri who shared their knowledge of plants they use in their practices (Annexure No 8). Apart from traditional herbal healing mode, they also practice Ayurveda. Like other traditional communities, the Wayanadan Chetties also have faith in magico-religious beliefs. They use around 138 species of plants in their routine treatments.



Fig 29. Old Lady explaining in the medicinal quality of a herb

Some of diseases that they claim to cure include cancer, gynaecological related diseases, snake bites, skin diseases etc. Some of the commonly used plants are *Palmuthak* (*Ipomoea mauritiana* Jacq.), *Adakkamaniyan* (*Sphaeranthus indicus* L.), *Muthil*

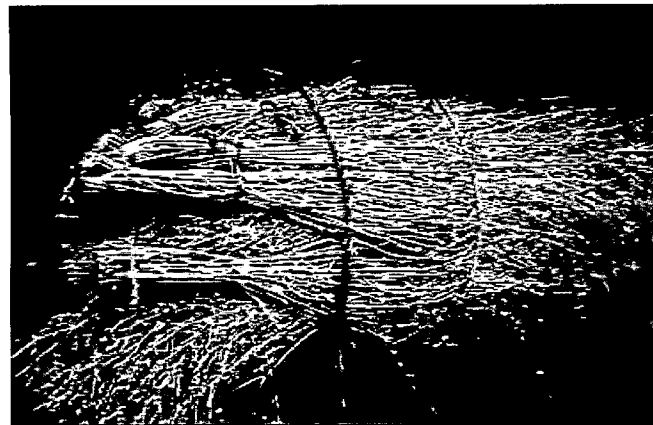


Fig 30. Brooms made up *Sida acuta* Burn. f.

(*Centella asiatica* (L.) Urban), *Nannari* (*Hemidesmis indicus* var. *indicus* (L.) Br.), *Nellikka* (*gooseberry-Phyllanthus emblica* L.), *Poovankurunthal*, (*Vernonia cinerea* (L.) Less.) *Appoppanthady* (*Crassocephalum crepidioides* (Benth.) S. Moore), *Adalodakam* (*Justicia adathoda* L.), *Manjal*. (Turmeric- *Curcuma longa* Linn), *Appa* (*Chromolaena odorata* (L.) King & Robins.), *Mullancheera* (*Amaranthus spinosus* L.) and rice varieties like *varinellu*, *pemarinellu*. Of the rice, the awned variety is considered divine as well as medicinal. Usually the medicinal plants are collected from the forests or from road sides, stream sides and from their farms etc.

**6.2 Other uses of plants-** The Wayanadan Chetties used to dwell in and around forest areas which inevitably led to their dependence on the wild plants. For example, they used *Chanam* (*Corchorus capsularis* L.), *Oorakam* (*Urena lobata* L). After *Ashatami* (new moon), these plants are cut and dipped in river, streams or ponds for two weeks. During this period the bark would start degrading and is then separated and dried in sunlight and then made into a fine rope by using *pirikkundu* (a tool used to make ropes from plant fibre.) *Kurunthotti* (*Sida acuta* Burn.f.) is still used to make brooms (Fig.30). The bark of *Elamangalam* (*Cinnamomum malabattrum* Burm. f.) is used as *appakaram*, to soften the *appam* - a dish made from rice flour. Earlier the extract of the leaves was also used to join the tiles of houses (adhesive). *Ayamodakam* (*Trachyspermum roxburghianum* (DC.) Craib) is mixed with coffee powder to enhance the taste, it is also medicinal. *Chooral* (*Calamus* spp.) is used for making baskets, cradles and mats. *Arayal* (*Ficus religiosa* L.), *Banyan tree* (*Ficus benghalensis* L.), *Chambakam* (*Michelia champaca* L.), *Pala* *Plumeria alba* L.), *Chendumalli* (*Tagetes erecta* L.), *Sooryakanthy* (Sunflower- *Helianthus annuus* L.), *Chembarathy* (Shoe flower *Hibiscus rosa-sinensis* L.) are considered as

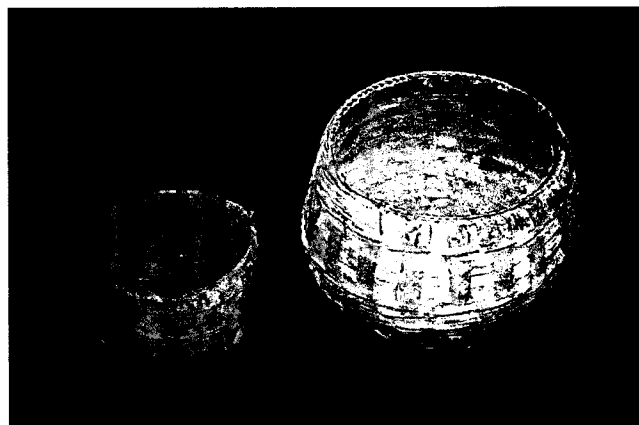


Fig. 31 Paddy measuring vessels made of bamboo

sacred species. *Mula* (*Bambusa bambos* Druce) was used to make *Kummas*, measuring vessels etc (Fig.31). Seeds of *Michelia champaca* L. and *Ficus hispida* L. are used to trap birds. Gooseberry was offered to God Ganapathy. *Sapindus* sp (soapukaya) was used to wash clothes. *Aavanakku* (Castor- *Ricinus communis* L.) was associated with paddy seed preparation and also for extracting oil.

**6.3. Linkage between culture, beliefs and biodiversity conservation practices-** The customs and beliefs of this community play a big role in the conservation of plant species as well as water resources. The study tried to find out the linkage of their customs, belief and the conservation practices. Most of their religious ceremonies are related to water and invariably their *kavus* (temples) are associated with ponds. Almost all the ceremonies are related to bathing in ponds or streams. Though most of the ponds are situated in paddy fields, rarely are used for irrigating crops since they consider these ponds as divine. Since the community is highly religious it becomes a necessity for them to highlight places of worship (*kavus*) as a result of which some of the local biodiversity is conserved directly or indirectly.

**6.4 Conservation of water resources especially ponds related to religious beliefs -** From the data collected, out of the 53 *kavus* (Annexure 9) of Wayanadan Chetties community 24 *kavus* still have ponds. 27 *kavus* have *sarpakkavu/ gulikanthara* or

sacred groves. Some of the ponds are believed to have medicinal or supernatural power to cure diseases. For example, Challuvode pond is famous for its power to cure children's diseases and Kuppady pond (Fig.32) for general cure. It has seen that this type of belief is the driving force for conserving nature among ethnic groups. Most of the *tharawads* have their own ponds. During menstrual periods women do not touch wells or ponds. Hence the men of the family fetch water from the pond during such periods. The statistical data of underground water quantity in relation to the existence of these water resources are need to be researched.

Water resources become very important to the community on occasions like -

1. Before the performance of *pooja, thira* etc, the priest has to take bath from pond.
2. To please the deity some offerings like *kozhi vettu* (sacrificing chickens) is done when the sacrificed chicken is kept in the pond before being cooked.
3. The marriage ceremonies have rituals of having bath either in the ponds or streams. The girls are sent to carry water at the time of *thalikettu kalyanam* (the actual marriage).
4. At the time of *therendu kalyanam* (Puberty) also the girl has to go to the pond or stream to take bath.

After the cremation ceremonies also they have to take bath in ponds.



Fig.32 An ancient pond above 100 years in Batheri taluk

## 7. GENDER ROLES

Earlier the Wayanadan Chetties followed matriarchy (*marumakkathayam*), but now they follow patriarchy (*makkathayam*), which ensures that only male members will handle the income. As the decision making power regarding activities related to farming and other income generation involvement in agricultural activities are dominated by males, naturally income also goes to them. Marketing of agricultural products such as paddy, pepper, coffee, ginger, banana, tubers like yams, colocasia and cattle etc., are the main income source and is handled by males. Decision in purchasing power is also controlled by men. The women on the other hand are supposed to spend their time inside the houses largely taking care the children and cooking ; hence their involvement in farming activities is less, though they do recommend the cultivation of specialty rice varieties like *Gandhakasala*, *Jeerakasala* etc., as these varieties are preferred for making special food items for God.

Usually the women members are involved in vegetable cultivation especially the leafy vegetables and other kitchen garden varieties.

**7.1 Gender and Household Activities:** Like all other communities the women are entrusted with household duties like child care, preparing food, washing clothes etc. In earlier days they weaved mats and baskets and made coir by using the fibres extracted by men. In the past, the men made ropes from fibres of *Chanam* (*Corchorus capsularis* L.), *Oorakam* (*Urena lobata* L.) which were used to tie paddy straws or cattle. Earlier, oil was extracted from *Avanakku* (*Ricinus communis* L.), the practises has almost stopped now. The senior most women are in-charge of cooking; she is responsible for milking the cow, making curd and ghee, ragi powder etc. They are also responsible for offering broken rice grains to their deities in *tharawad kavus*. They either grow *Kurunthotty* (*Sida acuta* Burn. f.) or collect a grass called *manjipullu* (*Pennesetum hohenackeri* Steud) for making brooms. They also make other items like hanging structure (*uri*) to keep mud pots (*Fig.33*).

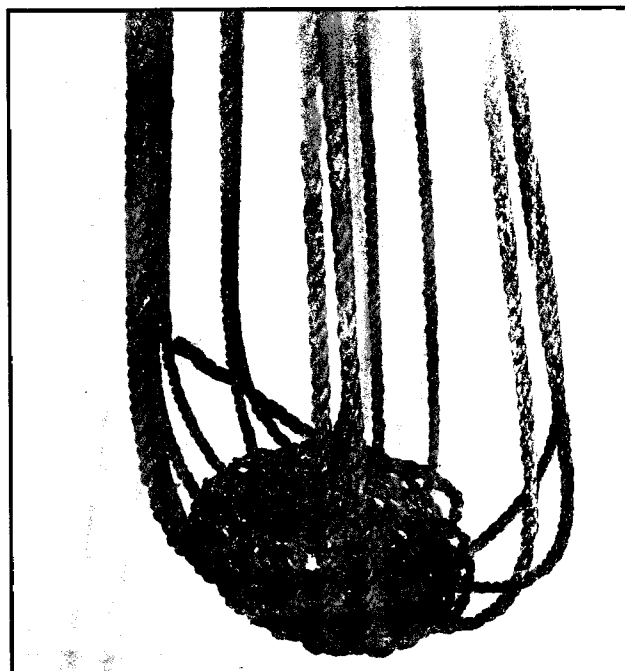


Fig.33 Uri-Pot holder made of manjipullu (*Pennesetum hohenackeri* Hocst.)

Table 8 House hold activities

Activity	Women	Men	Both
Collecting water	✓		
Collecting firewood			✓
Cooking	✓		
Child care	✓		
Washing clothes	✓		
Constructing houses		✓	
Child care	✓		
Cleaning house	✓		
Milking			✓
Poultry	✓		

**7.2 Gender dimentions in Agricultural activities** - Usually the women members are involved in vegetable cultivation especially the leafy vegetables and other kitchen garden varieties. *Ayamodakam* (*Trachyspermum roxburghianum* (DC.) Kraib) was cultivated by women around their houses in the past. Its medicinal value was known to them and usually mixed with coffee power. *Koova* (*Maranta arundinaceae* L.) used for stomach and gynaecological problems was also usually grown by the women. As women are expected to cook, the choice of growing vegetables and collecting leafy vegetables rests with them. In the month *Medam* (April-May) pumpkin seeds are sown followed by different varieties of legumes like Dolicose (amara variety such as *neyyavara*, *thonnuran avara*), brinjal, tomatoes, bitter gourds etc. Women are also in-charge of processing raw paddy which involves strenuous labour.

**7.3 Gender in Religious and marriage matters** - All religious matters like the date and venue of *ulsavams* (festivals) are decided by men. During marriages, the elderly women play a dominant role and are the ones to tie the *thali* (symbol of marriage). She pours oil over the heads of brides or bridegrooms. She presents new cloths to them. She accompanies the bride when she goes to her husband's home for the first time. During child birth a traditional ceremony called *pulikudi chadangu* is also the responsibility of the elderly female member. The elderly women play a major role in matters related to women or girls such as observing of puberty pollution, delivery pollution etc. The women are expected to dance in their temples (*kavus*), which is performed without any songs but through actions. They are also responsible for cleaning the temple premises, application of cow-dung and drawing figures of animals like elephant, cow, ox, peacock, hens etc, which is also done at their home.

Table 9. -Division of labour in the agricultural activities

Activity	Female	Male	Both
Seed selection of paddy		✓	
Ploughing		✓	
Sowing		✓	
Weeding	✓		
Levelling		✓	
Harvesting			✓
Transport from field to home			✓
Processing and storing of produce			✓
Banana cultivation			✓
Spices and other cash crops		✓	
Vegetable cultivation	✓		
Livestock			✓

## 7.4 Conclusions and recommendations

Due to the scope of the study, it was not possible to collect socio economic status in detail and had to partially depend on the information given by the WCSS especially for the population details. It is learnt that no data is available with the panchayths regarding the exclusive population details of Wayandan Chetties settled in the district. Though the community is spreadover in Wayanad and in some parts of Tamil Nadu, the study was conducted only in Wayanad. It is understood that there is no cultural or social disparity between the Wayanadan Chetties in Wayanad and Tamil Nadu. The community from Tamil Nadu was excluded because of the distance from the Study Centre. A much deeper research can be carried out by studying and comparing the lifestyles of Wayanadan Chetties in Tamil Nadu, as it may reveal interesting information. Meppady and Muttill where paddy cultivation is minimum compared to other parts was not included in the study area.

**Similarity of Wayanadan Chetties with tribal communities:** Culture and other agricultural practices of this community are more or less similar to the Kuruma tribal community. This community is characterised by matriclan system. They show similarity to tribal communities as characterised by features such as skilled artisans, formation of councils, endogamous nature. This aspect may be studied in detail. They give reverence to the elders and are highly religious people. Most of the community members are not economically well off. They prefer organic cultivation, conserve natural resources especially water, and local crop varieties.

**Health:** Another important observation is that the community is affected by sickle cell anaemia. A study carried out by All India Medical Sciences, New Delhi in 1998-2002 on Sickle Cell /disease status states that out of the 6759 people screened Homozygote (SS) cases are 6.1 % (Annexure 10) and Heterozygote (AS) cases are 28.1%. *Sickle cell anaemia* is a blood disorder that affects haemoglobin, the protein found in red blood cells (RBCs) that help carry oxygen throughout the body. Sickle cell anaemia occurs when a person inherits two abnormal genes (one from each parent) that cause their RBCs to change shape. Instead of being flexible and disc-shaped, these cells are more stiff and curved in the shape of a sickle-a shape similar to a crescent moon leading to difficulty in delivering oxygen

Focused awareness generation is necessary for this community in this regard. Hiding the fact, many of the affected or carriers of the disease marry which

leads to increase of sickle celled people. The effort of Wayanadan Chetty Service Society in awareness generation in this regard is worth

They felt the impact of many policies and developmental activities was not benevolent to them; on the other hand it affected them adversely. The following are some examples.

1. Colony scheme: The British government resolved to rehabilitate soldiers who had taken part in the Second World War by settling them in different parts of the district (colony scheme). Each ex-serviceman household was allotted 5 acres of wet land plus two acres of dry land or 10 acres of dry land if they did not want wet lands. Towards this, all *non-patta* land under Chetties was appropriated by the government. And the *patta* lands of Chetties which was in excess of the five wet plus two dry or ten dry acres norm was taken by the government after paying the *patta* holders a nominal compensation for their land (Rs. 50 /acre.).
2. Land Reform Act (1963): The Land Reform Act affected the community reducing size of their land holdings and thereby loosing the traditions of cultivation. Before the enforcement of the Act, the forefathers of Wayanadan Chetty owned a large size of paddy fields and also uplands. They lament that even communities traditionally working with them like Paniya, Kattunaikka, Adiya, Pathiya did not receive any benefits by the policy.
3. Karapuzha Irrigation Project: A number of Wayanadan Chetties were living in the Project area of Ambalvayal, Muttill, Meenangadi, Meppady panchayaths. As a result of this project, the Chetty families lost their paddy fields. A list of people who lost their land and those who were rehabilitated is given as Annexure 11.
4. Some of the land on which the Agriculture Research Station has come up was occupied by many Chetty families though not legally owned by them.
5. Forest Lease: Some hamlets are settled inside the forest areas where they have to take lease on the land. So they are not able to cultivate any cash crops as the ownership of the land still rests with the Government.
6. Joint Hindu Family System (Abolition) Act, 1975. benefited the Chetty community. According to the leaders the male members will sincerely work for the family properties as it will be inherited by their sons, which is not the case with Marumakkathyaam where the family property goes to the sisters' son.

It may be noted that the study was conducted in the context of the enactment of the Biodiversity Act 2002 in India. Adhering to the context of the study, as conservers of paddy and paddy fields this community should be encouraged to continue cultivate paddy as this will help to preserve the paddy ecosystem of Wayanad. A detailed panchayth wise survey is needed to get a clear data on the acreage of paddy fields possessed by this community.

1. A major recommendation is to extend assistance to this community to continue the paddy cultivation. The community is still interested to continue the paddy cultivation, but the major deterrent is the lack of irrigation facility. Since the community is settled in the dry zone of Wayanad district, their paddy fields have scarcity of water; fortunately this community take strong efforts to conserve water through check dam or by making available water by pumping from the streams. Details of approximate paddy areas which needs irrigation according to WCSS is given in annexure 12. Some areas are bound on one or two sides by forest and the source of streams are from these forest. The Forest Conservation Act prevents the inhabitants from making any kind of structures like check dams in side the forest . This issue may be studied and if there is any possibility, help should be extended to them for irrigating. The community assures that they are ready to continue the cultivation if proper irrigation is facility is provided. By providing irrigation around 1000 acres of paddy lands could be conserved there by conserving the ecology as well as water table.
2. The community may be considered for some kind of recognition for the efforts in paddy cultivation and for the conservation of *paduvan vazha (mannan vazha)*
3. Awareness generating efforts with regard to *Sickle cell anaemia* among community
4. A detailed "Socio economic, culture and gender roles" study is required.
5. A detailed study on the medicinal plant knowledge is also needed.

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## CASE STUDIES - CONSERVATION OF TREES/SACRED GROVES AND PONDS

**Amarampathu kavu:** Water utilization and the conservation of biodiversity are associated with the customs and beliefs of Wayanadan Chetties. This is a *tharavadu kavu* of Cheeral in Batheri taluk, owned and managed by *Amarampathu tharavdu*. It is a sub temple of Cheeral Bhagavathy temple. Roofed temples are not allowed to build as per their belief system. Snake worshipping is a major attraction of this temple. Like most *Kavus* this too is associated with a pond.

**Cheeral Bhagavathy Temple:** The Cheeral Bhagavathy temple, situated in Sultan Batheri is one of the most important temples of Wayanadan Chetties which is ancient and beautifully managed by conserving age old tree species and the associated biodiversity. Management of the temple is now being done by the fifth generation of Chetties.

**Pulichikkavu:** It is situated in Chettiyalathooru in Batheri panchayath. Every year around a large number of (approximately 2000) people participate in the *ulsavam* (festival). The deity is believed to be the mother of *Panankunnathu Kavu* deity famous for *Kathirkettal* function (related to harvest of crops). At

this place there is a confluence of three streams. A *Kavu* located right inside the forest area highlights their conservation beliefs.

**Athriralan kavu:** Near to Pulichikavu, another deity, inside the forest is worshipped by this community. . This *kavu* is believed to be the abode of the rain god and if the rains are delayed, the community members pray here and offer the best plantain available in their area under the *Terminalia crenulata* (*karimaruthu*).

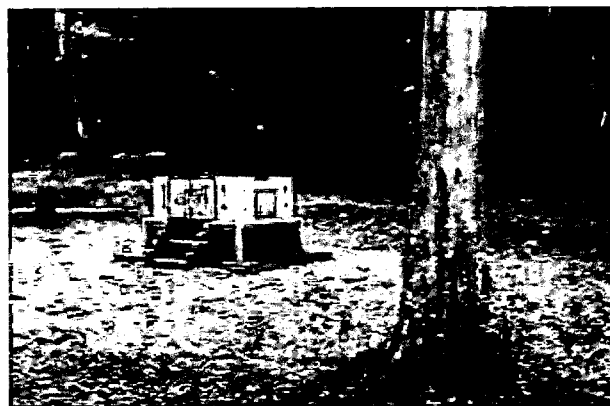
**Mahaganapathy temple:** It is believed that Tipu Sultan attacked the area and destroyed this temple which is popularly known as Ganapathivettom temple. This temple derives its name from the belief that God Ganapathy looks after the bhakthas (devotees) of Nenmeni, Kidanaganadu, Noolpuzha localities. The *Sankramam* festival is celebrated on 3<sup>rd</sup> of *Thulam* (October). All the Chetty Tharavadu members gather at the temple and worship. Earlier, the women members of the family wearing *mulakkacha* (the traditional dress) would make offerings of sweet dishes. This ceremony is called *Dandanamaskaram*, when they prepare food using their agricultural produce which was shared with others later on. In olden days important



*Amarampathu kavu*



*Cheeral Bhagavathy Kavum*



*Pulichikkavu*



events like seeing the bride, fixing the date for wedding, resolving rifts among community members etc., was done on this day at this temple. The responsibility of management of this temple lies with the Iver Chetties. The *Ooralan* (priest) of the temple was from Peruvakkottu Chetty, now it is done by the temple committee. After *sankramam*, the deity of the temple is bathed in gooseberry (*Phyllanthus emblica*) juice. The belief is that after a heavy feast in the form of ghee and coconut offered by the bhakthas, the deity should be fed gooseberry decoction to aid digestion. After this **Padivayal tharawad** offers special pooja. Earlier, other communities like the Pathiya and Kuruma also celebrated *sankramam*.

**Bammathan kavu:** It is situated around 4 km away in Sulthan Bathery-Mysore Road. It is believed that the God *Bammathan* is present either on the structure which is kept surrounded by wooden pieces or in the Chembaka tree. In the month of June, this community holds poojas here. If the date is decided then all the devotees of this *devan* (deity) inform the priest that they have one bunch of banana (Paduvan vazha) to dedicate. The poojari then visits the farm and ask them to keep the best for *Manmadhan* also called *Bammathan*. The fruit or pseudostem should not be touched with knife. It has to be plucked by hand. Then they accumulate banana in bunches in a pit for three days and then dedicate this to the *devan*. There is another belief also that if a bunch of banana is dedicated to *devan* then the thieves will not touch the land. During the pooja ceremony, usually the priest gets possessed by the *Bammathan* and will speak in Kannada language despite the fact that Wayanadan Chetties are not familiar with the language.

## Annexure 1

### Wayanad District at a Glance

1	Area	2,131 sq.km
2	Taluks	3
3	Blocks	3
4	Panchayat	24
5	Revenue Village	49
6	Municipalities	1
7	Corporations	-
8	Households (as per 1991 Census)	134654
9	Population (as per 2001 Census) (p)	786627
	(a) Male (as per 2001 Census)	393397
	(b) Female (as per 2001 Census)	393230
10	S.C. Population (as per 1991 Census)	27835
	(a) Male	14192
	(b) Female	13643
11	S.T. Population (as per 1991 Census)	114969
	(a) Male	57386
	(b) Female	57583
12	Density (as per 2001 Census)	369
13	Literacy Rate (as per 2001 Census)	
	(a) General (as per 2001 Census)	85.52
	(b) S.C. (as per 1991 Census)	75.27
	(c) S.T. (as per 1991 Census)	50.63
14	Main workers (as per 91 census)	227.45
15	Industrial workers (as per 91 census)	
16	Agricultural workers (as per 91 census)	748.13
17	Marginal workers (as per 91 census)	33.06
18	Individual operational holdings (No)	155855
19	Post- offices	186
20	Ration shops	289
21	Ration card holders (No.)	146927
22	Medical Institutions (No.)	
	(i) Allopathic	134
	(a) Government	74
	(b) Private	60
	(ii) Ayurveda	77
	(a) Government	30
	(b) Private	47
	(iii) Homeopathy	70
	(a) Government	28
	(b) Private	42

23	No. of computer Institutions	21
24	Industries	
	(a) No. of software Industries	
	(b) No. of Rubber Industries	118
	(c) No. of Textile based Industries	1287
	(d) No. of Industrial zones	
25	No. of Railway stations	-

*Source: Panchayat Level Statistics, 2001*

*Annexure 2*

**Panchayath wise Households of Wayanad Chetty Community in Wayanad District**

<i>Panchayaths</i>	<i>LOCAL UNITS</i>	<i>Number</i>
Nenmeni Panchayath	1. Cheeral *	60
	2. Varikkeri	45
	3. Manthana	25
	4. Maleri	50
	5. Kalloor Nambiarkkunnu	75
	6. Chembakakundu	25
	7. Vendole	50
	8. Challuvode	75
	9. Noolakkunnu	55
	10. Mangalam	60
	11. Chulliode	50
	12. Valiyavattom	50
	13. Padiyeri	55
	14. Cherumad	50
	15. Pazhoor	50
	16. Padipparambu	40
	17. Malavayal	50
Noolpuzha Panchayath	18. Kundanamkunnu *	150
	19. Thiruvannur	75
	20. Chettiyalthoor	50
	21. Mukhavayal	60
	22. Vadkkkanadu *	140
	23. Valluvadi	75
Ambalavayal	24. Ambalvayal *	60
	25. Andoor	50
	26. Thomattuchal	75
	27. Baderi	50
	28. Kootu	27
	29. Cheengeri	75
	30. Vengileri	25
Batheri	31. Kuppadi *	45
	32. Pannyangad	27
	33. Pazhuppathoor	35
	34. Chethalayam *	140
	35. Pazheri	75
Meenangadi Panchayath	36. Malakkattu Kuppadi	60
Poothadi	37. Angadisseri *	75
	38. Poothady	70
	39. Vakeri	60
Pulpalli	40. Pulppalli *	70
	41. Veliyambam	60
Muttil	42. Vazhavatta	65
	43. Thrikkeppetta	30
Meppady Panchayath	44. Pangileeri	50
	45. Muppainad	40
	46. Athimuttam	30
	47. Cheruppatta	50
	48. Appalam	45

**The number of households in Tamil Nadu**

<i>Sl.No.</i>	<i>Places</i>	<i>Nos</i>
1	Elamannu	35
2	Ammankave	55
3	Kunniladi	40
4	Bekki	45
5	Pattavayal	60
6	Thanjora	55
7	Kottade	20
8	Vellari	37
9	Nellipura	8
10	Puthusseri	45
11	Valade	55
12	Nacheri	40
13	Kuthiravattom	37
14	Kolimade	120
15	Parivaram	30
16	Kayoonni	50
17	Cheruvallorkovilakam	30
18	Poothamoola	20
19	Thirumangalam	37
20	Erumade	24
21	Kottamangalam	20
22	Pidari	60
23	Kakkundi	33
24	Aritheeni	60
25	Mannakolli	17
26	Veettikkamoola	17
27	Kallyeri	30
28	Thattampara	20

*Source: Wayanadan Chetty Service Society*

### Annexure 3

#### Key informants

Sl.No.	Name
1	Sri. Kesavan Chetty, Kannivattam, President, WCSS
2	Sri. Gangadharan, Secretary, WCSS
3	Sri. Parameswaran, Treasurer, WCSS
4	Sri. K. Achuthan, T.Nadu
5	Sri. M.Sasi, T.Nadu Joint Secretary, WCSS
6	Sri. Balakrishnan, Chembakakundu
7	Sri. Krishnan Chetty, Chembakkundu
8	Sri. A.C. Narayanan Chetty
9	Sri. Anananthan Chetty, Panniyangattu
10	Sri. Govindan Chetty, Kottoor
11	Sri. P.Gopalan Chetty, Chethalayam
12	Sri. Balan, Poothady
13	Sri. Jayan, Kuppady, Joint Secreatry
14	Sri. Dharmarajan Master, Amarmabathu, G.S.Cheeral
15	Sri. Aravindan, Kuppady
16	Smt. Mathu Chettichiyaru, Cheeral
17	Smt. Devaki Chettichiyaru
18	Smt. K.K.Kousalya Chettichiyaru, Vadkkanadu
19	Smt. Kamalakshi Chettichiyaru, Chembakakkundu
20	Smt. Kalyani Chettichiyaru, Cheeral

*Annexure 4*

**Panchayath wise population of Wayanadan Chetties in Wayanad District**

<i>Sl.No.</i>	<i>Panchayath</i>	<i>Population</i>
1	Nenmeni	5387
2	Noolpuzha	3436
3	Ambalvayal	2338
4	Sultan Batheri	2037
5	Poothadi	1436
6	Pulpalli	913
7	Meenangadi	185
8	Meppady	937
9	Muttil	301
	Total	16,970

*Source : WCSS- 2003-2004*

## Annexure 5

### Details of Clan Members

Sl.No.	Clans		No. of members
	Malayalam	English	
1.	എടുരൻമാർ	Edooranmar	200
2.	എലിയൻമാർ	Eliyanmar	300
3.	വെള്ളക്കാളന്മാർ	Vellakalanmar	100
4.	പാറിയൻമാർ	Pandiyanmar	400
5.	ചിൻമാർ	Chindanmar	300
6.	തോമാടൻമാർ	Thomadanmar	500
7.	ചേലയൻമാർ	Chelayanmar	400
8.	കൊളപ്പുള്ളിയൻമാർ	Kolapulliyanmar	450
9.	കുളുകുന്നൻമാർ	Kulukunnanmar	150
10.	വള്ളുടിയിൻമാർ	Valludiyanmar	1200
11.	മാതൻമാർ	Mathanmar	1300
12.	ആനപ്പെരട	Aanaperada	1000
13.	മൂന്നാടൻമാർ	Moonnadanmar	300
14.	ചെമ്പൻമാർ	Chembanmar	1000
15.	ചള്ളുവോടൻമാർ	Challuvodanmar	100
16.	പട്ടോലൻമാർ	Pattolanmar	1400
17.	ആലത്തൂരൻമാർ	Aalathooranmar	300
18.	കുമിളിയൻമാർ	Kumiliyanmar	250
19.	കൊഴുവണക്കാർ	Kozuvanakkarkar	100
20.	നല്ലൂരൻമാർ	Nallooranmar	300
21.	കാപ്പുംകരക്കാർ	Kaappumkarakkarkar	150
22.	കല്ലടിയൻമാർ	Kalladiyanmar	200
23.	കോളിമാടൻമാർ	Kolimadanmar	150
24.	കൊട്ടാടൻമാർ	Kottadanmar	100
25.	ആപ്പാളൻമാർ	Aappalanmar	150
26.	കടലിക്കാർ	Kadalikkarkar	200
27.	വടുവനക്കാർ	Vaduvanakkarkar	250
28.	മഞ്ഞളർമാർ	Manjalanmar	200
29.	ചെറുവയലൻമാർ	Cheruvayalanmar	150
30.	കക്കൂടിയൻമാർ	Kakkundiyanmar	100
31.	നറമാടൻമാർ	Naramadanmar	200
32.	കൂരൻമാർ	Kundooranmar	100
33.	നെല്ലാചെട്ടിയൻമാർ	Nellachettiyanmar	100
34.	പാടിയേരിക്കാർ	Padiyerikkarkar	100
35.	കതങ്ങലൻമാർ	Kathangananmar	150
36.	അമ്മച്ചൻമാർ	Ammachanmar	200
37.	മുളകൻമാർ	Mulkananmar	250
38.	കാപ്പിലൻമാർ	Kappilanmar	350
39.	പരിവാരൻമാർ	Parivaranmar	150
40.	കരിങ്ങിലോടൻമാർ	Karaingilodanmar	200
41.	അതിരാട്ടുകാർ	Athirattekkarkar	100
42.	പന്നംങ്ങാടൻമാർ	Pannyamngadanmar	100
43.	വല്ലത്തൂരൻമാർ	Valalthooranmar	200



44.	പുതാടിക്കാർ	Poothadikkar	200
45	അതിരാളൻമാർ	Athiralanmar	150
46	വള്ളിക്കാടൻമാർ	Vallikadanmar	150
47	ചോപ്പാടൻമാർ	Choppadanmar	200
48	കീപ്പൻമാർ	Keeppanmar	150
49	നരികടിയൻമാർ	Narikadiyanmar	300
50	എടക്കൊമ്പൻമാർ	Edakombanmar	100
51	വശവൻമാർ	Vasavanmar	1400
52	വീരപ്പച്ചൻമാർ	Veerappachanmar	150
53	അക്കംകല്ലൂരൻമാർ	Akkamkallooranmar	100
54	വെണക്കാർ	Veddanakkar	100
55	വലിയവട്ടൻമാർ	Valiyavattanmar	100
56	ചെട്ടിപെരടക്കാർ	Chettiperadakkar	200
57	കൂരിപ്പെരടക്കാർ	Kooriperadakkar	250
58	വാറുവെട്ടിക്കാർ	Varuvettikkar	50
59	കുറിഞ്ഞിലോടൻമാർ	Kurinjilodanmar	150
60	ചേലകുന്നൻമാർ	Chelakunnanmar	200
61	ചടക്കൻമാർ	Chadakkanmar	300
62	നെല്ലിയൻമാർ	Nelliyanmar	150
63	കോളിയോടൻമാർ	Koliyodanmar	400
64	എരിയപ്പള്ളിക്കാർ	Eriyappallikkar	200
65	ബൊമ്മക്കാളൻമാർ	Bommakalanmar	200
66	അത്തിക്കുന്നൻമാർ	Athikunnanmar	250
67	മാതച്ചൻമാർ	Mathachanmar	350
68	ആറുമാടൻമാർ	Arumadanmar	250
69	മഞ്ഞാടിയൻമാർ	Manjadiyanmar	450
70	കോടമ്പൻമാർ	Kodambanmar	250
71	മെണ്ണയൻമാർ	Monnayanmar	200
72	കൊഞ്ചൻമാർ	Konjanmar	160
73	പറച്ചേരിക്കാർ	Paracherikkar	50
		<b>Total</b>	<b>21060</b>

Source : WCSS- 2003-2004

## Annexure 6

### Months in Malayalam Era

<i>Months in Malayalam Era</i>	<i>In Malayalam</i>	<i>English Calendar</i>
<i>Chingam</i>	ചിങ്ങം	August- September
<i>Kanni</i>	കന്നി	September-October
<i>Thulam</i>	തൂലാം	October-November
<i>Vrishchikam</i>	വൃശ്ചികം	November-December
<i>Dhanu</i>	ധനു	December-January
<i>Makaram</i>	മകരം	January-February
<i>Kumbham</i>	കുംഭം	February-March
<i>Meenam</i>	മീനം	March-April
<i>Medam</i>	മേടം	April-May
<i>Edavam</i>	ഇടവം	May-June
<i>Midhunam</i>	മിഥുനം	June-July
<i>Karkidakam</i>	കർക്കിടകം	July-August

*Annexure 7*

**Details of cattle population reared by forest dwelling Wayanadan Chetties**

<i>Hamlets</i>	<i>Name</i>	<i>Number of cattle</i>
<b>Kurichiyad Hamlet</b>	Sri. Narayanan Chetty	30
	Sri. Raghavan Chetty	15
	Sri. Madhavan Chetty	20
	Sri. Raghavan Chetty	18
	Sri. Appuchetty	16
	Sri. Raghavan Chetty	10
	Sri. Narayanan Chetty	17
<b>Koloor Hamlet</b>	Sri. Balan Chetty	50
	Sri. Gopi Chetty	50
	Sri. Sridharan Chetty	20
<b>Ammavayal Hamlet</b>	Sri. Ananthan Chetty	30
	Sri. Karunakaran Chetty	35
	Sri. Padmanabhan Chetty	20
<b>Total</b>		<b>331</b>

## Annexure 8

### Details of medicinal plants used by the traditional healers

	<i>Vernacular Name</i>	<i>Scientific Name</i>	<i>Family</i>	<i>Medicinal Usage</i>
1.	Aanachuvadi	<i>Elephantopus scaber</i> L.	Asteraceae	Digestion, mosquitoes repellent
2.	Adakkamaniyan	<i>Sphaeranthus indicus</i> L.	Asteraceae infestations	Pest repellent, worms
3.	Adalotakam	<i>Justicia adathoda</i> L.	Acanthaceae cough, chronic bronch	Diabetes Colds, cough, whooping cough, asthma
4.	Amalpori Benth. ex Kurz.	<i>Rauwolfia serpentina</i> (L.)	Apocynaceae irregular menstruation	High blood pressure, insomnia,
5.	<i>Ambazham</i>	<i>Spondias pinnata</i> L.f. Kurz.	Anacardiaceae	Appetizer, Impotence, urinary troubles, round worms, menstrual complaints
6.	Amukkuram	<i>Withania somnifera</i> (L.)Dunal.	Solanaceae	Against poison
7.	Appa,Communitis Pacha	<i>Chromolaena odorata</i> (L.) King & H. Rob.	Asteraceae	Healing wounds of cattle
8.	Arayal	<i>Ficus religiosa</i> L.	Moraceae	Pains, sores, ulcers, bruises, rheumatism, lumbago, cracked and burning soles, tooth ache, diarrhea, diabetics, dysentery, and nervous disorders.
9.	Aryaveppu	<i>Azardirachta indica</i> A. Juss	Meliaceae	Skin diseases, tumors, piles, arthritis, leprosy, sprains, metritis, tooth and gum diseases, asthma, measles, night blindness, piles, jaundice, fever,
10.	Avanaku	<i>Ricinus communis</i> L.	Euphorbiaceae	Hair oil
11.	Brahmi	<i>Bacopa monnieri</i> (L.) Pennell.	Scrophulariaceae	Cough, dropsy, fever, arthritis, anorexia, dyspepsia, asthma, Dermatitis, anaemia, diabetes, epilepsy, asthma
12.	Carrot	<i>Daucas carotta</i> L.	Apiaceae	White discharge
13.	Chaambu	<i>Colacasia esculenta</i> (L). Schott	Araceae	Stomach upsets
14.	Chandanam	<i>Santalum album</i> L.	Santalaceae	Skin diseases, inflamed swellings and ulcers, to relieve burns, head ache, fevers
16.	Cheruchunda (Putharichunda )	<i>Solanum giganteum</i> Jacq.	Solanaceae	Asthma, catarrhal infections , coughs, colic, nasal ulcers
17.	Cherukadaladi	<i>Cyathula prostrata</i> (L.) Bl.	Amaranthaceae	Wounds, ear ache
18.	Cherula	<i>Aerva lanata</i> (L.) Juss.	Amaranthaceae	Kidney stones, Diarrhea, cholera, and dysentery,
19.	Cherunaranga	<i>Citrus limon</i> (L.) Burm.f.	Rutaceae	Indigestion, vomiting, arthritis
20.	Chittamruthu	<i>Tinospora cordifolia</i> (Willd.) Miers.	Menispermaceae	Insanity

	Vernacular Name	Scientific Name	Family	Medicinal Usage
21.	Chukku	<i>Zingiber officinale</i> Rosc.	Zingiberaceae	Headache, fever
22.	Chuvannulli	<i>Allium cepa</i> L.	Liliaceae complications	Tiredness, menstrual
23.	Danthappla	<i>Wrightia tinctoria</i> (Roxb)R.Br	Apocynaceae	Diarrhea, dysentery, tooth ache, piles, hemorrhage, skin diseases
24.	Devadaram	<i>Cedrus deodara</i> Roxb.	Coniferae	Ratsnake poison
25.	Eenthappana	<i>Cycas circinalis</i> L.	Cycadaceae	Gynecology related diseases, health tonic
26.	Erikku	<i>Calotropis gigantea</i> (L.) R.Br.	Asclepiadaceae	Against poison, Dyspepsia, diarrhea, dysentery, coughs, asthma, and fevers, elephantiasis, ring worms, skin diseases
27.	Garudakodi	<i>Aristolochia tagala</i> Cham.	Aristolochiaceae	Snake poison
28.	Ilanji	<i>Mimusops elengi</i> L.	Sapotaceae	Poison, menstrual complaints
29.	Iluppa	<i>Madhuca longifolia</i> (Koen) Macbr.	Sapotaceae	Impotence, spermatorrhoea
30.	Irattimadhuram	<i>Glycyrrhiza glabra</i> L.	Fabaceae	Fever, cough
31.	Iruveli	<i>Plectranthus zeylanicus</i> Benth.	Lamiaceae	Fever
32.	Ithi	<i>Ficus glomerata</i> Roxb.	Moraceae	Diabetes, ulcers
33.	Jathi	<i>Myristica fragrans</i> Houtt	Myristicaceae	Stomach upsets
34.	Jeerakam	<i>Cuminum cyminum</i> L.	Apiaceae	Night cough, dry cough, vomiting
35.	Kadaladi	<i>Achyranthes aspera</i> L.	Amaranthaceae	Ulcers, night blindness, bowel complaints
36.	Kadalavannaku, Kattaavanakku	<i>Jatropha curcas</i> L.	Euphorbiaceae	Eczema, ring worms, foot sores, night blindness
37.	Kadali vazha	<i>Musa paradisiaca</i> L.	Musaceae	Good for Stomach
38.	Kadukka	<i>Terminalia chebula</i> Retz.	Combretaceae	Wounds, ulcers, swellings, skin, eye diseases, diabetics, chronic and recurrent fever, anemia, cardiac disorders, diarrhea, dysentery, cough
39.	Kandalchedi	<i>Lobelia nicotianifolia</i> Roth	Lobeliaceae	Pest repellent
40.	Kappalaam	<i>Carica papaya</i> L.	Caricaceae	Itches caused by ringworm
41.	Karayambo	<i>Syzygium aromaticum</i> (L.) Merr. & L. M. Perry.	Myrtaceae	Digestion, cough, tooth ache
42.	Karingali	<i>Acacia catechu</i> (L.f.) Willd.	Mimosaceae	Bronchial asthma, distaste, stomatitis, ulcers, skin eruption
43.	Kariveppu	<i>Murraya koenigii</i> (L.) Spreng.	Rutaceae	Burning sensation, skin diseases, dyspepsia, diarrhea, dysentery, vomiting, ulcers
44.	Karuakapullu	<i>Cynodon dactylon</i> (L.) Pers.	Poaceae	Wounds, headache, skin diseases, hair tonic
45.	Kattarvazha	<i>Aloe vera</i> (L.) Burn.	Liliaceae	Uterus complaints, Eye diseases, liver and spleen ailments, muscular pain, dermatitis, burns, cut, skin problems, arthritis, disease associated with digestive system

	Vernacular Name	Scientific Name	Family	Medicinal Usage
46	Kattuchena	<i>Amorphophallus dubius</i> Blume	Araceae	Arthritis, inflammation
47	Kattujeerakam	<i>Vernonia anthelmintica</i> (L.) Willd.	Asteraceae	Chest pain
48	Kayppunarakam	<i>Citrus aurantium</i> L.	Rutaceae	Digestion
49	Keezharnelli	<i>Phyllanthus amarus</i> Schum & Thom.	Euphorbiaceae	Liver tonic, jaundice
50	Kilukilukki	<i>Senna tora</i> (L.) Roxb.	Fabaceae	Poison
51	Koovalam	<i>Aegle marmelos</i> (L.) Correa	Rutaceae	Abortion, Diabetes, poison bites
52	Kottamullu	<i>Bridelia scandens</i> (Roxb.) Willd.	Euphorbiaceae	Pest repellent
53	Krishnatulsi	<i>Ocimum sanctum</i> L.	Lamiaceae	Cold, tongue ulcers, herbal oil ingredient
54	Kudakappala	<i>Holarrhena antidysenterica</i> (Roth) A.DC	Apocynaceae	Poison of ant eater
55	Kurumulaku	<i>Piper nigrum</i> L.	Piperaceae	Fever, dyspepsia, arthritic diseases, skin diseases, malarial fever
56	Kurunthotti	<i>Sida rhombifolia</i> L.	Malvaceae	Rheumatism, neurological disorders, tuberculosis, diabetes, fever and uterine disorders, pulmonary tuberculosis.
57	Malli	<i>Coriandrum sativum</i> L.	Apiaceae	Eye diseases , digestion
58	Manjetti.	<i>Rubia cordifolia</i> L.	Rubiaceae	Skin discolouration
59	Manithakkali	<i>Solanum americanum</i> Mill.	Euphorbiaceae	Eye tonic swellings, and skin cough, diseases
60	Manjal	<i>Curcuma longa</i> L.	Zingiberaceae	Poison, religious purposes
61	Maramanjal	<i>Coscinium fenestratum</i> (Gaertn.) Colebr.	Menispermaceae	Poison, Inflammations, wounds, ulcers, skin diseases,
62	Mavila	<i>Mangifera indica</i> L.	Anacardiaceae	Nice sound, tonsillitis
63	Mailanchi	<i>Lawsonia inermis</i> L.	Lythraceae	Skin diseases, boils, burns, bruises, skin inflammations, headache, burning feet, sores, conjunctivitis, sore throat
64	Moringa	<i>Moringa pterygosperma</i> Gaertn.	Moringaceae	Poison, inflammatory swellings, asthma, rheumatism, fever, stomachic pain during menstruation, cholera
65	Mukkutty	<i>Biophytum sensitivum</i> (L.) DC.	Oxalidaceae	Insect bites. Urinary problems
66	Mullancheera	<i>Amaranthus spinosus</i> L.	Amaranthaceae	Eruptive fever, colic, indigestion, bruises, abscesses, burns, wounds, and inflammations, blood pressure
67	Muthanga	<i>Kyllinga nemoralis</i> (J.R & G. Forst.) Dandy	Cyperaceae	Stomach upset
68	Muthil	<i>Centella asiatica</i> (L.) Urban	Apiaceae	Increases Memory power, brain tonic
69	Muthira	<i>Vigna unguiculata</i> (L.) Walp.	Fabaceae	Healthy tonic
70	Muyalchevi	<i>Emilia sonchifolia</i> (L.) DC.	Asteraceae	Night blindness, sore eye, headaches, redness of the eye
71	Nannari, Naruninti Paravalli	<i>Hemidesmus indicus</i> (L.) R.Br.	Asclepiadaceae	Root good for uterus related complications

	<i>Vernacular Name</i>	<i>Scientific Name</i>	<i>Family</i>	<i>Medicinal Usage</i>
72	Navaranellu	<i>Oryza sativa</i> L.	Poaceae	Rheumatism
73	Naykkurana	<i>Mucuna pruriens</i> (L.)DC.	Fabaceae	Spermatorrhoea, Urinary troubles, Round worms
74	Neermaruthu	<i>Terminalia paniculata</i> Roth.	Combretaceae	Ear complaints
75	Nellikka	<i>Phyllanthus emblica</i> L.	Euphorbiaceae	All kinds of menstrual complications, anemia, headache, dyspepsia
76	Nenmenivaka	<i>Albizia lebeck</i> (Linn.) Benth.	Mimosaceae	Skin diseases, powder used for bath
77	Neyurunikkay	<i>Bryonopsis laciniosa</i> sensu Naud.	Cucurbitaceae	Health tonic, sound sleep
78	Nilamparanta	<i>Desmodium triflorum</i> DC.	Fabaceae	Burns, dysentery, poison, skin diseases, diarrhea
79	Nilapala	<i>Euphorbia hirta</i> L.	Euphorbiaceae	Asthma, chronic bronchitis,
80	Nilapana	<i>Curculigo orchioides</i> Gaertn.	Hypoxidaceae	Coughs, asthma, chronic bronchitis, dysentery
81	Njerinjil	<i>Tribulus terrestris</i> L.	Zygophyllacea	Urinary problems
82	Njaval	<i>Syzygium cumini</i> (L.) Skeels	Myrtaceae	Diabetes, Sore throat, bronchitis, asthma, Diarrhea, dysentery
83	Oorakam	<i>Urena lobata</i> L.	Malvaceae	Used for fibre
84	Orila	<i>Desmodium gangeticum</i> (L.)DC.	Fabaceae	Cardiac disorders, intermittent fever, cough, difficult breathing, diarrhea, dysentery, vomiting,
85	Panikoorka	<i>Plectranthus ambonicus</i> (Lour.) spreng.	lamiaceae	Fever, herbal oil ingredient, skin diseases
86	Parakam	<i>Ficus hispida</i> Linn.	Moraceae	Pest repellent, fruits are used as bird trap
87	Parppadakappullu	<i>Hedyotis corymbosa</i> (L.) Lam.	Rubiaceae	Urinary infection
88	Paval	<i>Momordica charantia</i> Descourt.	Cucurbitaceae	Eye infection, Migraine, Diabetes
89	Ponnanganni-keeray	<i>Alteranthera sessilis</i> (L.)R.Br.	Amaranthaceae	Eye tonic
90	Puthina	<i>Mentha arvensis</i> L.	Lamiaceae	Tastemaker, good for digestion
91	Sataveri, chatavali	<i>Protasparagus racemosus</i> Willd.	Asparagaceae	White discharge
92	Thannikka	<i>Terminalia bellirica</i> (Gaertn.) Roxb.	Combretaceae	Hair tonic
93	Thazhuthama	<i>Boerhaavia diffusa</i> L.	Nyctaginaceae	Eye sight
94	Thenga	<i>Cocos nucifera</i> L.	Arecaceae	Good for children, hair oil, skin diseases, cooking oil
95	Thippali	<i>Piper longum</i> L.	Piperaceae	Cough, fever
96	Thiruthali	<i>Ipomea marginata</i> Desr.	Convolvulaceae	Hair tonic
97	Thottavady	<i>Mimosa pudica</i> L.	Mimosaceae	Wounds, skin diseases,
98	Krishna Thulasi	<i>Ocimum santum</i> L.	Lamiaceae	Cold, tongue ulcers
99	Thumba	<i>Leucas aspera</i> R.Br.	Lamiaceae	Night fever
100	Vathamkolli	<i>Justicia gendarussa</i> L.	Euphorbiaceae	Rheumatism
101	Vayalchulli	<i>Hygrophilla schulli</i> (hutch-Ham)	Acanthaceae	Diseases of cattle
102	Vayambu	<i>Acorus calamus</i> L.	Araceae	Sound interruption
103	Vellila	<i>Mussaenda frondosa</i> L.	Rubiaceae	Shampoo, good for hair
104	Veluthully	<i>Allium sativum</i> L.	Liliaceae	Piles

	Vernacular Name	Scientific Name	Family	Medicinal Usage
105	Adapathiyam	<i>Holostemma ada-kodien</i> Schult.	Asclepiadaceae	Data Not available
106	Changlamperenda	<i>Cissus quadrangularis</i> L.	Vitaceae	"
107	Cheenaparanki	<i>Capsicum frutescens</i> L.	Solanaceae	"
108	Chunda	<i>Solanum virginianum</i> L.	Solanaceae	"
109	Ekanayakam	<i>Salacia fruticosa</i> Heyne	Hippocrataceae	"
110	Elam	<i>Elettaria cardamomum</i> (L.) Maton	Zingiberaceae	"
111	Kadambu	<i>Neolamarckia cadamba</i> (Roxb.) Bosser	Rubiaceae	"
112	Kanjiram	<i>Strychnos nux-vomica</i> L.	Loganiaceae	"
113	Kari Nochi	<i>Vitex negundo</i> L.	Verbenaceae	"
114	Karinkurinji	<i>Strobilanthes ciliatus</i> Nees	Acanthaceae	"
115	Koduveli	<i>Plumbago indica</i> L.	Plumbaginaceae	"
116	Panal	<i>Glycosmis pentaphylla</i> (Retz.) DC.	Rutaceae	"
117	Mula	<i>Bambusa bambos</i> (L.) Voss	Poaceae	"
118	Munja	<i>Premna latifolia</i> Roxb.	Verbenaceae	"
119	Nagamaram	<i>Mesua nagassarium</i> (Burm. f.) Kosterm.	Dipterocarpaceae	"
120	Narinaranga	<i>Naringi crenulata</i> (Roxb.) Nicols.	Rutaceae	"
121	Neelakurinji	<i>Strobilanthes kunthianus</i> (Nees) Anders.	Acanthaceae	"
122	Nithyakalyani	<i>Catharanthus roseus</i> (L.) G. Don	Apocynaceae	"
123	Padakkizhangu	<i>Cyclea peltata</i> (Lam.) Hook. f. & Thom.	Menispermaceae	"
124	Palchotty	<i>Symplocos cochinchinensis</i> Lour.	Symplococaceae	"
125	Palmuthakku	<i>Ipomoea mauritiana</i> Jacq.	Convolvulaceae	"
126	Parankimavu	<i>Anacardium occidentale</i> L.	Anacardiaceae	"
127	Pulichuvadi	<i>Ipomoea pes-tigridis</i> L.	Convolvulaceae	"
128	Puliyaral	<i>Oxalis corniculata</i> L.	Oxalidaceae	"
129	Ramacham	<i>Vetiveria zizanioides</i> Nash	Poaceae	"
130	Sankupushpam	<i>Cilitoria ternatea</i> L.	Fabaceae	"
131	Sathakuppa	<i>Anethum graveolens</i> L.	Apiaceae	"
132	Sinduram	<i>Mallotus philippensis</i> M.Arg.	Euphorbiaceae	"
133	Thrikolpakkonna	<i>Operculina turpethum</i> (L.) S. Manso	Convolvulaceae	"
134	Ungu	<i>Pongamia pinnata</i> Vent.	Papilionaceae	"
135	Vallippala	<i>Tylophora indica</i> W.&A.	Asclepiadaceae	"
136	Vatta	<i>Macaranga pelata</i> M.Arg.	Euphorbiaceae	"
137	Kazhatti	<i>Ceasalpinia bonduc</i> (L.) Roxb.	Ceasalpiniaceae	"
138	Kalthamara	<i>Impatiens scapiflora</i> Heyne	Balsaminaceae	"

Source : Herbal healers of the Wayanadan chetty community



## Annexure 9

*List of Kavus and Ponds conserved by Wayanadan Chetty community*

SLNo	Places	Temples
1.	Amarambathu	Athiralan Temple, Nagathara, Gulikan, Muthappan madom
2.	Ambalavayal	Siva Temple
3.	Ambukuthi	Devi Temple, Gulikan thara
4.	Ammavayal	Airyavilli deity
5.	Angadisseri	Seeth devi temple, Gulikan thara
6.	Arumad	Aathiralan
7.	Athirattukkunnu	Devans' temple, Gulikan
8.	Cheengeri	Bhagavathi temple
9.	Cheeral : ½ acre <b>Ancient pond -100 years</b>	Bhagavaty, Gulikan thara, Nagathankavu, Bammathan Kavu Devans' temple
10.	Cherumad	Pullikkali templeDevi and Devans' temple, Chira
11.	Cheruppatta	Devi temple Gulikan thara
12.	Chethalyam	Puthanoor Devi temple
13.	Chulliyode	Siva temple, Gulikan thara
14.	Eachakkunnu <b>5 cents Ancient pond -100 years</b>	
15.	Kalathoor	Ariyavilli temple
16.	Kappuamkara	Muthappanthara
17.	Karimkali	Devans' temple
18.	Kottoor	Sarpakkavau (Biggest Surppakkavu of Chetty community in Wayanad district)
19.	Malavayal	Kuttichathan Temple , Bhagavathy Temple
20.	Karippur Poothiodi	Kalimala, Ariyavalli, Chonomkappu
21.	Kottampathu	Vilakkumadam temple,Gulikan
22.	Padipparambu	Seetha devi temple
23.	Padippura, Nagathan kavu	
24.	Padiyeri	Aarivilly temple, Gulikan thara
25.	Pakkathu	Devi & Devans' Temple
26.	Panayampathukavu	Pallivayal kudumbakshetram
27.	Panniyangadu	Devi temple, Gulikan ,thampurattikkavu
28.	Pattathu	Devans' temple Gulikan thara,Nagathara
29.	Pazheri	Siva temple
30.	Pazhoor	Devi temple, Nagathara,Gulikan thara
31.	Malkattu Kuppadi	Siva temple, gulikan thara, Devans' Temple
32.	Marady	Sacred grove
33.	Mangalam	Thalachilliyann temple
34.	Mukavayal	Devans' temple
35.	Nambiyarkunnu	Malampuliyann temple,Gulikan thara
36.	Valiyavattom	Kali temple, Devi Temple, Gulikanthara

<i>Sl.No</i>	<i>Places</i>	<i>Temples</i>
37.	Vallthoor	Ariyavillkavu
38.	Varikkeri	Vellimeedan temple
39.	Veedniyamvayal	Athiralan , Ariyavalli temple, Gulikan thara, Nagathara
40.	Vendole	Pullimadu Malampuliyen Temple ,Gulikan thara
41.	Vengoor	Kuttidaivam,Kalimala temple
42.	Vazhavatta	Temple , Gulikan thara
43.	Veedniyamvayal	Athiralan , Ariyavalli temple, Gulikan thara, Nagathara
44.	Vendole	Pullimadu malampulayan Temple, Gulikan thara
45.	Vengoor	Kuttidaivam, Kalimala temple
46.	Pulppali	Ariyapalai Seetha temple
47.	Puthanoor	Nagathan Kavu
48.	Thathoor	Kali, Manmathan thampuran Temple
49.	Vadakkanad	Eechakkunnu, Siva Kshethram, Kathangathu Tharavdu
50.	Valavayal	Devans' temple
51.	Velumbam , Management by Chetty, <i>Pooja by Brahmin</i>	Siva temple
52.	Jadayettumkavu Ceremonies will start only after the arrival of Ariyappali chetty	
53.	<b>Vazhavatta</b> ½ acrePond	Temple Gulikan thara

Annexure 10

# Swami Vivekananda Medical Mission (Kerala)



(Regd. No. 101/81)

(Donations entitled to exemption under section 80 G of I.T. Act.)

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**To whomsoever it may concern**

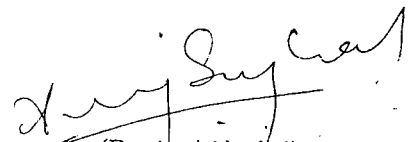
Date: 06-11-05

Sickle Cell Disease status among the Chetty community of Wayanad according to survey conducted by All India Institute of Medical Sciences New Delhi during 1998 to 2002 is as follows

Total peoples screened:	6,759
Heterozygote (AS) cases:	1,900 (28.1%)
Homozygote (SS) cases:	411 (6.1%)

Approximate expense to treat a Sickle Cell Patient (SS) is

1. Vaccines (Pneumococcal and Hepatitis B)	Rs.1000 (one time)
2. Medicines (Hydroxyurea, Folicacid etc.)	Rs. 700 per month
3. Investigations (Blood, Urine, Scanning etc.)	Rs. 100 per month

  
(Dr. Anuj Singhal)  
Medical Officer

## Annexure 11

### Details of individuals who lost the land in Karapuza Project

Sl.No	Place	Owners' name
1.	Madakkara	Chandranchetty
2.	Palatte	Govindanchetty
3.	Nathath	Baskaranchetty
4.	Nathath	Sivanandanchetty
5.	Nathath	Ragavanchetty
6.	Nathath	Ramunnichetty
7.	Pulpatti	Kunjiramanchetty
8.	Pulpatti	Gopalanchetty
9.	Aringunne	Ragavanchetty
10.	Cheruvayal	Kunjanchetty
11.	Pangileri	Balanchetty
12.	Kolikuni	Karimbanchetty
13.	Kundada	Sreedharanchetty
14.	Kundada	Gopalanchetty
15.	Kundada	Elukkanchetty
16.	Kundada	Thunjanchetty
17.	Kaithola	Annanchetty
18.	Kaithola	Chathukuttychetty
19.	Chennaimoola	Govindanchetty
20.	Athimuttam	Balanchetty
21.	Athimuttam	Kalyanichrttiyar
22.	Athimuttam	Govindanchetty
23.	Athimuttam	Ramankuttichetty
24.	Pilankara	Ukkappanchetty
25.	Pilankara	Govindanchetty
26.	Pilankara	Ragavanchetty
27.	Pilankara	Balanchetty
28.	Mokkuvara	Sreedharanchetty
29.	Kumilkandi	Gopalakrishnanchetty
30.	Kumilkandi	Unnikrishnanchetty
31.	Kumilkandi	Gangadaranchetty
32.	Kumilkandi	Sasidharanchetty
33.	Kumilkandi	Kesavanchetty
34.	Odavayal	Janakichettiyar
35.	Odavayal	Sreedharanchetty
35.	Odavayal	Vijayanchetty
36.	Odavayal	Saradachettiyar
37.	Odavayal	Baskaranchetty
38.	Odavayal	Maluchettiyar

<i>Sl.No</i>	<i>Place</i>	<i>Owners' name</i>
40.	Odavayal	Ramakrishnanchetty
41.	Odavayal	Chandranchetty
42.	Odavayal	Sukumaranchetty
43.	Odavayal	Unnikrishnanchetty
44.	Odavayal	Meenakshichettiyar
45.	Odavayal	Sreedharanchetty
46.	Odavayal	Kadachettiyar
47.	Odavayal	Devuchettiyar
48.	Odavayal	Pushpachettiyar
49.	Aroda	Govindanchetti
50.	Aroda	Madhavanchetti
51.	Vellada	Krisnanchetty
52.	Vellada	Narayananchetti
53.	Vellada	Maluchettiyar
54.	Puthusseri	Kelappanchetti
55.	Chem mukki	Sukumarancheyyi
56.	Parivaram	Ramunnichetty
57.	Parakkalkudumbam	Kuttiramanchetti and his 5 families

**Details of individuals who lost paddy fields in Karapuzha project who were rehabilitated**

<i>S.No</i>	<i>Place</i>	<i>Name</i>
1)	Paroor	Narayananchetti,
2)	Paroor	P.Balanchetti
3)	Umikunne	Govindanchetti
4)	Padikkamvayal	V.C Gangaranchetti
5)	Koyilomkunne	Sukumaranchetti
6)	Kumilkandi	Chathukuttichetti
7)	Vellilatte	Appuchetti
8)	Poolakunde	Chappukuttichetti
9)	Poolakunde	Ramanchetti
10)	Thonikadave	Anandanchetti
11)	Thonikadave	Govindanchetty
12)	Thonikadave	Velayudanchetty
13)	Muchileri	Damodharanchetti
14)	Eranjeri	Ramanchetti
15)	Eranjeri	Krishnanchetti
16)	Madaerinjeri	Chanthuchetti
17)	Madaerinjeri	Appuchetti
18)	Puthanpura	Krishnanchetti
19)	Pokalath	Kannanchetti
20)	Odavayal	Janakichettiyar
21)	Odavayal	Kesavanchetti
22)	Odavayal	Appuchetti
23)	Odavayal	Polachetti
24)	Odavayal	Mookkanchetti
25)	Odavayal	Chathukuttichetti
26)	Odavayal	Krishnanchetti
27)	Odavayal	O.M Velunnichetti
28)	Odavayal	O.C Sreedharanchetti
29)	Odavayal	O.C Prabakaran
30)	Odavayal	Ragavanchetti
31)	Odavayal	Achudanchetti
32)	Kundaranji	Govindanchetti
33)	Verkolli	Velluchetti
34)	Avilatte	Balanchetti
35)	Mymkanni	Velayudanchetti
36)	Mymkanni	Narayananchetti
37)	Cherukunne	Chathukuttichetti
38)	Cherukunne	Sreedharanchetti
39)	Cherukunne	Vasuchetti
40)	Cherukunne	Chandranchetti
41)	Cherukunne	Govindanchetti
42)	Pokalath	Kannanchetti

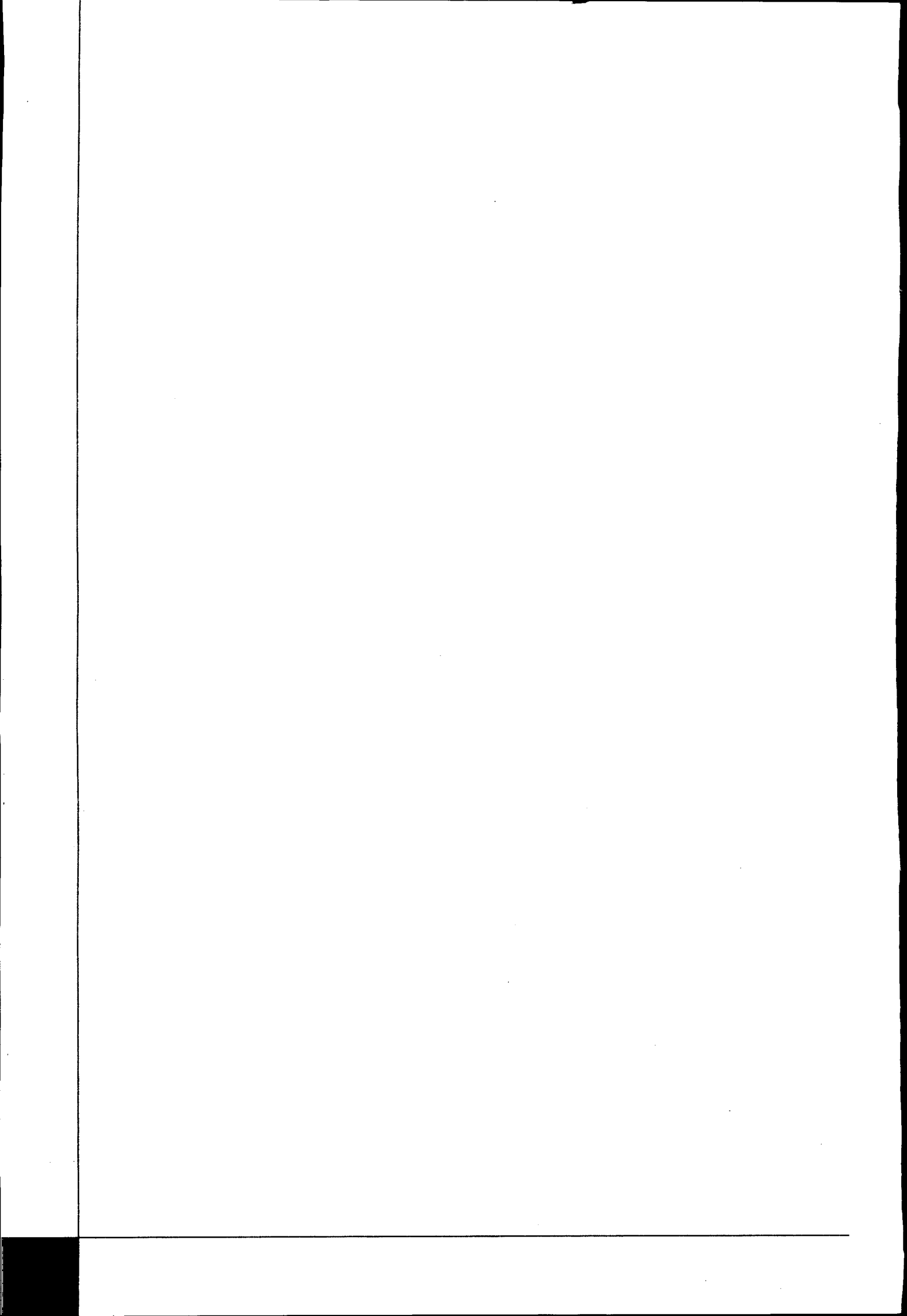
<i>S.No</i>	<i>Place</i>	<i>Name</i>
43)	Alumkuni	Ukkappanchetti
44)	Kolikuni	Karimbanchetti
45)	Kumilkandi	Venuchetti
46)	Kumilkandi	Velayudhanchetti
47)	Vellilatte	Vasuchetti
48)	Padikkamvayal	Chappukuttichetti
49)	Cheeprath	Madavanchetti
50)	Cheeprath	Velayudhanchetti
51)	Cheeprath	Ramankuttichetti
52)	Cheeprath	Gangaranchetti
53)	Muruni	Krishnanchetti
54)	Muruni	Dhamodharanchetti
55)	Madathil	Kalyanichettiyar
56)	Chembakakunde	Narayananchetti
57)	Chembakakunde	Krishnanchetti
58)	Manalvayal	Achudanchetti
59)	Vengeri	Narayananchetti
60)	Kunipali	Sreedharanchetti
61)	Kunipali	Velayudanchetti
62)	Kunipali	Balanchetti
63)	Kunipali	Vasuchetti
64)	Kunipali	Krishnanchetti

## Annexure 12

### Details of places need irrigation according to the community leaders

<i>Gramapanchayaths</i>	<i>Method</i>	<i>Area in Acre</i>
<b>Nenmeni Panjayath</b>		
Ponnakamthodu	Checkdam	150
Mangalam	Pond	100
Mathoorthodu	Checkdam	100
Noolakunnu, Kommade, Moundanmoola	Checkdam	120
Cherumade, Aathar	Checkdam	100
Panniyarathodu	Checkdam	70
Pazoorthodu	Checkdam	40
<b>Noolpuza Panchayath</b>		
Kalloor	Dam	500
Kumili	Pump house	100
Vadakkanadu	Checkdam	100
Kannamkodu	Checkdam	100
Kurichyadu, Kolor, Ammavayal, Arakunji, Puthoor (Forest area)	Checkdam	
Odappallam	Chechdam	100
Valluvadi, Karipoor, Kalloor	Pump house/ Chech dam	
Madakundu	Check dam	40
Chundapadi	Check dam	
<b>Poothadi Panchayath</b>		
Angadisseri	Check dam	20
Peroor, Valavayal, Vembilath	Pump house	20
<b>Pulpalli Panchayath</b>		
Pambra now also they are cultivating paddy widely	Checkdam	40
Kallanadikolli, Karyampathi	Checkdam	40
Chepala, Eriyapalli	Checkdam	50
Veliyambam, Kottamoreta	Pump house	60
<b>Bathery Panchayath</b>		
Kuppadi, Pazeri, Vengoor, panyamkadu, Kattayadu	Checkdam	36
Puthuveedu	Check dam	30
<b>Ambalavayal Panchayath</b>		
Ambalavayal, Mamkombu	Check dam	30 acres
Cheengeri, Kottambam, Karachal	Check dam	
<b>Muttill Panchayath</b>		
Vazavatta, Malankara	Pump house	10
<b>Meenagadi Panchayath</b>		
Kakkavayal	Check dam	
Moopainadu Panchayath		
Manjalam, Baderi		







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