


**VISIT OF NCST TO THE UNION TERRITORY OF PUDUCHERRY**  
**FROM 31.08.2014 TO 03.09.2014**  
**IDENTIFICATION OF COMMUNITY AS SCHEDULED TRIBES IN UT OF**  
**PUDUCHERRY NAMEDLY((I) IRULAR (INCLUDING VILLI AND**  
**VETTAIKARAN),(II) KATTUNAYAKAN,**  
**(III) MALAIKURAVAN, (IV) YERUKKULA AND (V) KURUMAN**

1. The Ministry of Tribal Affairs vide letter No. 12016/7/2014-TA(RL)/C&LM-1 (part-II) dated 07.11.2013 have sought the comments of the National Commission for Scheduled Tribes on the Identification of communities as Scheduled Tribes in UT of Puducherry namely (i) Irular (including Villi and Vettaikaran), (ii) Kattunayakan, (iii) Malaikuravan, (iv) Yerukkula and (v) Kuruman enclosing therewith a copy of the Ministry of Home Affairs D.O. No. 8/1/2004-SS (Puducherry) dated 21.06.2013. Pursuant to above proposal, the National Commission for Scheduled Tribes vide letter No. Puducherry/1/ Policy/2013/RU-IV dated 04.03.2014 wrote to the Chief Secretary, Government of Puducherry, Puducherry asking for French Government conducted extensive field surveys and records of population of these communities with reference to census of 1931-51-61 etc. to show original population in different parts of the State and the development of habitation of tribals. This letter was followed by subsequent reminders, also.
2. The Union Territory of Puducherry endorsed a copy of the letter No. 528/Secretary(Welfare)/2014 dated 29.03.2014 addressed to the Consulate General of France, Puducherry to provide the data regarding field survey records of population with reference to Census of the years 1931-51-61 etc. to show original population of the tribals in different parts of the State and the development of habitation of tribals as required by the National Commission for Scheduled Tribes for examining the proposal for identification of communities as Scheduled Tribes in the UT of Puducherry.
3. The Union Territory of Puducherry vide letter No. 17016/6/AWD/2-14 dated 29.04.2014 intimated that the Consulate General Puducherry have informed that all local records had been handed over to the Government of India on the day of departure of the French Administration as per the Treaty of Cession.
4. The proposal for identification of communities as STs in UT of Puducherry was discussed in the 52<sup>nd</sup> meeting of the National Commission for Scheduled Tribes held on 23.01.2014 as Agenda Item III. The Commission noted that the Ministry of Tribal Affairs has forwarded a copy of the Social Welfare, Adi-Dravidar Welfare, Women & Child Development Department, UT of Puducherry letter No. B-23039/34/1991/Wel.SCW.II dated 19.01.2012 containing proposal for inclusion/identification of five communities namely (i) Irular (including Villi and Vettaikaran), (ii) Kattunayakan, (iii) Malaikuravan, (iv) Yerukkula and (v) Kuruman, as ST in the UT of Puducherry. As per the

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approved modalities for inclusion of and exclusion of communities from the list of STs in relation to a state or UT, the proposal and the recommendation along with justification furnished by the UT Administration of Puducherry was referred for comments/views to the Registrar General of India by the Ministry of Tribal Affairs.

5. The Registrar General of India, vide letter No. 8/1/2004-SS(Puducherry) dated 21.06.2013 has supported the proposal for identification and notification of Irular (including Villi and Vettaikaran) only as Scheduled Tribe in the UT of Puducherry and did't supported the identification of other communities namely, "Kattunayakan, Malakkuravan, Yerukkula and Kuruman" as Scheduled Tribes for the UT of Puducherry. The Commission noted that the RGI has examined the proposal taking into account the details contained in the Ethnographic Report furnished by the Puducherry Government on the proposed five communities as well as the information contained in the published literatures. The RGI has stated that persons belonging to Irular community of the UT have been found still having tribal characteristics in their economy, material traits, religious activities, traditional community Council etc. as conveyed in the dependable published report received from the UT Government and other sources.

6. The Commission noted that the proposal of the UT of Puducherry relied upon the report of the University of Pondicherry. The report does not indicate the period when the study was conducted and the purpose for which it was conducted. As the study was not conducted at the instance of the UT Government for formulating the proposal for inclusion and also because it does not examine their presence in reference to the census figures on migration, nativity etc., the Commission could not extend credibility to the study report. Since the report discloses shortcoming in terms of data examined, population migration, anthropological studies and legal aspects, the Commission decided that a team from the Commission may visit the UT of Puducherry, particularly the areas specifically inhabited by the communities included in the proposal and submit a report to the Commission for consideration.

7. Pursuance to the decision, a team headed by Dr. Rameshwar Oraon, Chairperson, NCST and accompanied by Shri R. Vijaykumar, Secretary and Director visited to UT of Puducherry for identification of Scheduled Tribe Communities in the UT of Puducherry from 31.08.2014 to 03.09.2014.

### **Geographical condtions of Union Territory of Puducherry and Background**

8. The Union Territory of Puducherry consists of four regions, namely, Puducherry, Karaikal, Mahe and Yanam lying geographically isolated from one another. Puducherry region, which is on the east coast, about 162 kms. south of Chennai is the largest of these and consists of 12 scattered areas

interspersed with enclaves of Villupuram district and Cuddalore District of Tamilnadu. Karaikal region is about 150 Kms. south of Puducherry and it is surrounded by Nagapattinam District of Tamilnadu. Yanam region is located about 840 Kms. north east of Puducherry near Kakinada in Andhra Pradesh. Mahe region lies almost parallel to Puducherry 653 Kms. away on the west coast near Tellicherry in Kerala.

### **Area and Population**

9. The Union Territory of Puducherry is 479 sq.kms. in area and has a population of 12,47,953 consisting of 6,12,511 males and 6,35,442 females according to 2011 census.

### **Status position of Communities proposed to be identified as STs as assessed by UT of Puducherry**

10. The 2011 Census report states that there are no Scheduled Tribes in the Union Territory of Puducherry.

11. Accordingly, the Union Territory of Puducherry Government referred the matter to the State Level Commission for Backward Classes, Puducherry. The State Level Commission for Backward Classes, Puducherry in the 36<sup>th</sup> Report submitted to the Government of Puducherry on 28.05.2009, opined that the total population of Puducherry Union Territory is 9,74,345 as per 2001 Census and out of this, the total population of the above said Most Backward Class People was less than 1% even though their population is less than 1%, the State Level Commission for Backward Classes has taken into consideration the extreme backwardness in the social, educational and economic fields of these tribes, of reservation quota so far, their lowest strata in the Society and that they could not compete with the Other Backward Classes and Most Backward Classes, all other kinds of their practical set-backs and the need for providing them separate reservation.

### **The State level Commission of Backward Classes recorded the following Communities as Backward Tribes**

- 1) Irular (including the Sub-Castes – Villi, Vettaikarar) (Puducherry and Karaikal Region)
- 2) Malaikuravan/Malukuravan (Puducherry, Karaikal and Yanam Region)
- 3) Kattunayakan (Puducherry, Yanam Region)
- 4) Yerukula (Puducherry and Yanam Region)
- 5) Kuruman/kurumans (Puducherry Region).

12. The State level Backward Class Commission unanimously recommended the deletion of the castes found in MBC list viz (1) Irular/Vettaikaran/Kattunayakan and (9) yerukula.

  
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- 1) The Lieutenant-Governor, Puducherry accepting the recommendation of the State Level Commission Backward Classes, ordered that the afore-mentioned MBC castes shall be declared as 'Backward Tribes' in the Union Territory and 1% reservation shall be provided to them in respect of recruitment to Group 'C' and 'D' posts and schemes operated under the Government of Puducherry and ordered that the said castes shall henceforth stand deleted from the MBC List of the Government of Puducherry. Copy of G.O.Ms. No. 6/2010/WEL/SW-V dated 09.06.2010 (Annexed).
- 2) In this respect two orders were issued by the Government of Puducherry issued G.O.Ms. No.5 dated 12.04.2010 providing 1% reservation in educational benefits to the Backward tribes and extended further reservation benefits in respect of recruitment to Group 'C' & 'D' posts as well as admission in educational institutions and socio-economic welfare schemes vide G.O.Ms. No.6 dated 09.06.2010. (copy of G.O.Ms. No. 5/2009/WEL/SW-V dated 12.04.2010 (Annexed).

**Visits to T.N. Palayam (Habitation) and Vadanur (Habitation) on 01.09.2014**

13. The Commission met the local residents of Irular and other communities residing in TN Palayam and talked to them. It was observed that the Irular speak and dialect in Tamil with many canarese words and phrases. They live in small thatched houses built with the locally available wood, grass and clay. There are very few houses built with bricks and tiles. Some of the houses have cane wattled (thattis) walls, some of them daubed with clay and rest of the houses are only with wind screens made of coconut fronds. The roofing material used for these huts is either cocomettears or the stalk of cumbu, a kind of wild grass cut and moved from the forest. In the house of Smt. Mayawalli Irular, there were few utensils. The vessels used by them were either earthen pots or aluminium. For storing grains they use big mud clay. Irular use wooden combs, plastic combs and mirrors. Most of the houses have furniture like chair, wooden cots. The facility of electricity through 'one bulb' scheme is provided by the Government in the village. The men folk are found in short dhoties and half sleeve shirts. Irular cover their bodies with banians instead of shirts. Their women wear coloured sarees of six or seven yards length. For hunting, the Irular use different kind of hunting instruments like Kanni, (Squirrel catching net) Koondu kanni (squirrel catching equipment) suluki (sparrow) net, for the fishing they use nets and hooks. The Irulas welcomed the guests by playing drum, mud pot etc. Irular are very good in singing traditional folk song. The food habits of Irulars is the rice which is supplemented by millets. The millet flour is cooked with water in the form of porridge locally called kozu. Irulas are skilled hunters and they practice small game as their present habitat does not permit for big game hunt. Irular hunt rabbit, wild fowl, gauna, squirrel, tortoise, field rat and wild boar. The flesh of field rat, rabbit wild boar and tortoise is cooked as curry.

The flesh of bison, cow or buffalo is forbidden. They eat the flesh of any other hunted annual animals and birds. Hunting, gathering, rat trapping, agriculture labour and wage labour are their main economic activity. Irular are skilled in catching the snakes and sell their skins. The scope of snake catching too has reduced as the natural scrub jungles have dwindled in size and also due to the restrictions imposed by the forest department on snake trapping. Irulas worship Kannimar, their tribal diety and Mariamma, the general goddess of epidemic disease. Rice, Jaggery, rice flour, betel leaves and arecanuts are offered while praying. About Irulas marriage tradition, it was informed that they show a blend of the most primitive type of traditional marriage type and the universal form of marriage through negotiation through the sporadic incidence of marriage by elopement. They follow traditional marriage system. Before a boy wants to marry a particular girl, an agreement is reached between the parents and the elders of the spouses to allow them to live together. The boy goes to the girls house with a head load of fire wood and he is accepted into that house. It is said that the boy is even allowed to live with the girl in a separate house for one or two days. This is allowed to understand each other psychologically. It was noted that most of the Irulas in the villages were living below the poverty line. Irular are landless. Irular are affected by coming in contact with outsiders. They are landless and have occupied government land and constructed houses. The schools are outside the villages. The villagers have to go to school by bus which poor people cannot afford. The Irulas children drop out rate from schools are higher due to poverty and also non issuance of their backwardness certificate.

14. During the field visit to Irular T.N. Palayam village habitats it was found that there is no toilet facility and they all go to the open field. There are 268 persons getting Rs.1100/- each as pension and 10 Kg rice under the Antyodaya Yojana. There is no pucca roads in the village not even kharanja. 20 peoples have been given patta by the UT of Puducherry and 16 are yet to get Pattas. It was also reported to the Commission that they have not been issued ration card.

#### **Visit to Vadanur Habitation on 01.09.2014**

15. The Kattunaickan and Irular inhabited villagers welcomed the team of NCST in traditional manner and culture pigs in hands, tortoise etc. They speak among themselves in their own dialect which is very close to Kannada language. They speak Tamil and Telugu language also. There is no separate language script for Kattu Nayakan. The Commission noted Kattu Nayakan's tribes have constructed their houses on Government land in the village with mud walls. There is no ventilation in the huts. They use mud pots to preserve drinking water and for cooking purpose. Kattu Nayakan are using vessels made of aluminium and plastic. They are non vegetarians and eat flesh of the animals they hunt. Both men and women as well as children actively participate in pig rearing. They collect herbs from the near

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forests/fields and are also indulge in snake catching and prepare medicine. They workshop Kanniamma under Neem Tree.

16. The NCST team visited Nallambal (Habitation), Karukankudi (Habitation) on 02.09.2014 along with officials habitation of Union Territory of Puducherry in Karaikal District

17. It was informed that in Karaikal District the followings are habitated.

Name of Community	In habitation
Malaikuravan & Kattunayakan	1. Karukankulam 2. Nallambal 3. Thomas Arul thedal 4. Ambethkar Nagar Karaikal 5. Sethur 6. Sellur 7. Kezhakasakudi (colony theru) 8. Kottuchery 9. Poovam 10. T.R. Pattinam Nellithedal, Neravy Class theru, Thaikaltheru Karaikal 11. Karaikal, Kattunayakantheru

18. In the village Nallambal the Commission met the Malai Kuravan/Mala Kuravan habited persons. Shri A. Ayur is the head of the Village. About 50 houses are there in the village. Villagers are ration card holders. The villagers have been given LGR pattas. Out of 350 houses, 100 persons have got pattas. But for construction of houses then have been given 2 lakhs rupees for construction of houses but SC are given Rs.4 lakhs. The villages said that amount being provided to them as Back ward classes by the Government is giving less benefits in compensation to SCs. 10 Kg free rice is distributed to them being BPL. The villagers have been provided electricity under one bulb scheme. Water meter connections have also been given and the system is regulated by Joint Electricity Board. It was made known to the Commission that the Kattunayakan have a marital relationship with the adjoining villages of Thiruvanamalai District (Tamil Nadu). The Kattunayakan in the village worship nature andmalikuravan worship mother Veeran, Kaliaamma-Mariamman diety periya anundan.

**Meeting with With Anthropologists, Sociologists and representatives of Associations on 01.09.2014.**

19. The team of Commission discussed the Report on Identification of the Scheduled Tribes in Pondicherry written by Dr. T. Subramanyam Naidu, Head and Project Director, Department of Anthropology & Centre for Future Studies, Pondicherry University.


20. It was informed that the report was published 13 years back on the task of identifying indigenous cultural groups which are popularly known as tribes, in a cosmopolitan place like Pondicherry, where the overlapping of cultural types is predominant – is a herculean effort. This requires a high degree of scholarship, sincere and perseverant effort, unambiguous vision and a sense of responsibility.

21. The Department of Anthropology, Pondicherry University with the financial support and request from the Government of Pondicherry, through the order No. G.O.Rt.No.76/2000-Wel(SCW) dated 23.02.2000 has undertaken the task to Identify and Prepare Ethnographic Account of the Tribes of Pondicherry Union Territory. The study is mainly aimed at finding out whether there are tribal groups present in the four segments of the Union Territory viz. Pondicherry (proper), Karaikal, Mahe and Yanam. The study also embrace the various facts of their way of life and ethnographic aspects-social, economic, educational, religious conditions and their level of change from the traditional mode of life.

22. The Commission was informed that extensive field work was done for collection of the data. The Tribes are scattered in small groups throughout Pondicherry regions, and care was taken to draw representative samples and to prepare the ethnographic profile. As many as 150 villages were studied. The data, thus collected, were checked, and analysed. Draft chapters were framed to form the basis of series of discussion held with the scholars.

23. During the discussion, it was highlighted that the constitution accords great importance to the protection and advancement of the tribal people and it lies in the realm of Anthropology to examine how the constitutional provisions are operating in the field. More particularly, it should be seen whether the genuine tribal groups get the opportunity to benefitted out of constitutional provisions.

24. The tribes of Pondicherry are portrayed based on enquiry and observation. The resultant work corroborated Max Muller's observation, "India is like a living ethnological Museum".

  
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25. The objective of the study was framed to identify the tribal ethnic groups who exist from times immemorial in the Pondicherry State, so that the Government may extend constitutional benefits to those deserving groups.

26. The Commission discussed the study report with background of Ethnographic survey of India, Identification of Community, Declaration of Scheduled Areas, Methodology and research design, sources of data and execution and editing. In the census of 1991-2001 these communities were not enumerated in the recent census 2011 i.e. caste base they have been mentioned as STs. It was also told to the Commission that the people have been living in UT of Puducherry since French time. The French rule came to end in 1954 the president order was issued in 1964.

27. In the meeting, the representatives of Association also participated and given representations.

28. Name and address of the participants attended in the NCST

Meeting held on 01.09.2014 at 1.30. P.M. in Hotel Accord.

**(Annexure-1).**

29. List of Associations to be annexed wise report

**(Annexure-1I).**

**Field visit to Kattunaikan street (Karaikal) on 02.09.2014.**

30. The Commission's team visited to Kattunaikan Street of Karaikal on 02.09.2014 and met the families of Malaikuravan community. In this regard, following information was given to the team:

31. Malaikuravan speak a dialect of withan, admixture of Tamil, Malayalam and Telugu. Their dialect contain more Tamil words and phrases than Malayalam and Telugu. Malaikuravan houses are constructed at out-skirt of the town and villages as they are not permitted by the local communities to live with them. They have permanently built huts/house in unoccupied Government land on the road side.

32. Malaikuravans are non-vegetarians. They eat pork, mutton, chicken, tortoise, squirrel, lizard and all kinds of birds. The staple diet of the people consists mostly paddy and ragi. They supplement it by collecting roots and tubers from the forest around. The edible roots collected by them in the forest are (i) Vallikizhangu (ii) ravakizhangu (iii) Kottikizhangu. These tubers are either boiled and eaten or roasted in the fire and then eaten. The shape in which the rice is consumed is by cooking it in water and eating it with a sauce in solid form. They grind the ragi into flour first and then cooked it into



a thick paste called kali. The kali is eaten with a sauce made either with pulses on with tamarind and with green chillies.

33. Malaikuravans also eat wild berries and fruits collected from the forest. Some of the common items collected are nellikai (gooseberry) Kelakkai, Kallikai, Kadalaipazham, ilanthai and karunjuri. They prohibit the flesh of bison, cow and buffalo. They consume tea and coffee moderately in the roadside stall. Both men and women regularly take either kallu (toddy) or sarayam (arrack). Men smoking beedis or cigarettes. Women are having habit of chewing tobacco and betel leaves with arecanuts.

34. Malaikuravan are landless community. They are traditionally pig rearers and hunters. Most of them are experts in hunting and bird catching. They have a variety of handmade snares for hunting instruments like, kanni, kooundkanni, suliki, net etc. At present their primary occupation is pig rearing. It is the economic resources for them. Another important source of economy is basket making and scavenging. On enquiry from ladies, it was known that the women are doing scavenging in the houses and roads. Malaikuravans sell the baskets directly to the customers and get money out of these sale.

35. Malaikuravan follow consanguineous and non-consanguineous marriages. The most common type of consanguineous marriages are marrying mother's own sister's daughter, marrying father's own sister's daughter and marrying sister's own daughter. Monogamy is the rule but polygamy, is allowed. These people also allow polyandry, levirate and surrogate types of marriages. Marriage by negotiation, elopement and marriage by service are the usual forms of marriage.

36. Malaikuravans worship the ancestral spirits and also forest deities like Vedapper, Iyanaarappan. They worship a variety of village deities. Every year they celebrate the family deity festival during the month of April-March. In the festivals days they sacrifice pigs, cocks and goat. In every festival they eat sumptuously pork and consume alcohol. They observe, Deepawali and Pongal.

37. The Malaikuravans accept all kinds of food and water from other community people. They visit Hindu religious shrines and participate in traditional festivities in the local temples. Some of them directly depend on land holding communities which provide them wage labour for working in their fields.

38. Mr. Sankaran alias Fakiriswamy – Kattunayakan explained the request about their claim of ST. About it was informed that they are STs in adjoining states. They are not getting several benefits of STs in UT. The ladies of the Kattunayakan street informed that their occupation is coolie, agricultural filed

labour, sanitary work in municipality, Toilet cleaning, Gardening, road cleaning, College toilet cleaning, cleaning toilets in houses at rate Rs. 20 per day. Smt. Saroja, Smt. Sundran, Malaikuravan makes basket in the street.

## YERUKULA

39. Yerukula is a large homogeneous ethnic group found in Andhra Pradesh, Tamil Nadu and Karnataka, the name Yerukula is popular in Andhra Pradesh, while in Mysore and Madras they are called by the name Kuluvaru or Koravaru, because Yerukulas are fortune tellers. The word Yerukula is linked to the Tamil word arital which means knowing. It has more linguistic meaning akin to Tamil and Telugu.

40. They speak among themselves, in their own dialect called 'Yerukula Bhasha' or 'Oadra' which is corrupt polyglot of Telugu, Tamil and Kannada. With others they speak in Telugu or Tamil. The literacy level is very low and most of the elders are uneducated.

41. Yerukula speak non literary Dravidian dialects-It differs from Tamil to a great extent in phonology but less in grammar, it has more linguistic features akin to Tamil and Telugu. It however has a number of lexical items similar to Telugu. The Telugu speaking Yerukulas people of Yanam called themselves as Yerukala, Yerukalavandlu, Erakala, Erakalavaru and Tamilians and refer to themselves as Korcha and Korva. The Yerukulas in Pondicherry speaks both Tamil and Telugu.

42. Yerukula use hunting spear called gabicam mostly used for pearsing wild cat bom. This consists log stick afised with a pointed iron piece. Yerukula use net (wala) for catching rats, squirrels, cats etc. This net is made of nylon thread.

43. The Yerukula's economic system is primitive one. Their economic activities consists of hunting and pig rearing and basket making. Earlier they were nomadic in nature but now they are living settled life. They are taking their pigs for grazing to nearby villages. Traditionally, Yerukuls are fortune tellers and basket makers. But in Yanam, they neither practise fortune telling nor possess any agricultural land for cultivation. They resorted to make baskets, ropes and mats with date palm leaves (typhaangulata) available in their surroundings. Some of them rear pigs as both primary and secondary occupation while a few of them indulge in agriculture labour. The flock of the pigs, which is of great demand for their meat and dearer in cost, adds to their revenue. They have no control over the resource but acquires proprietorship on the basketry, pigs etc.

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44. The villagers and the Association members of Lawspet, Puducherry met to Hon'ble Chairperson on 03.09.2014 and gave their representations. **(Annexure - III)**

**Meeting with the Chief Secretary and other officers of UT of Puducherry on 03.09.2014.**


45. In the meeting the Minister of Social Welfare was also present. The Commission discussed the purpose of the visit and stated that Commission had visited villagers in Puducherry, Karaikal had meeting with Anthropologist, Experts and Associations. The Commission wanted to know the French Government record and census report of 1931,1951 and 1961. The Commission enquired that in the year 1964 a notification of SC was based on 1961 census. The Commission noted the records for not identifying their population details and similar action at that there for STs.

**Conclusion**

46. On the basis of the observation and information gathered by the Commission during the field visits, meeting with representatives of different organizations, social groups, individuals, anthropologists, district and UT level authorities, the Commission found that irular (Villi and vettaikaran) community of the UT of Pondicherry possess Tribal characteristics and qualifies the para meters laid down for identification of Tribal community. Moreover this community of the UT, in its economy, marital traits, religions activities, Traditional community councils etc. have retained their tribal characteristics. Hence, it can be concluded that the Irular (villi and vettaikaran) qualities/fulfils the criteria for inclusion of the community in the ST list of UT of Puducherry.

47. As regards to Kattunayakan of UT of Puducherry it was observed that they are working as scavengers, watchman, sweepers and agricultural labourers and are treated untouchable in UT. Their status is lower to other communities in the society. They are not found interacting with other groups and no inter-dinning and inter marriage relationship was not found. They are also following traditions occupation like Pig rearing and Basket making.

48. This community has been provided tribal status in adjoining and other southern states of Tamil Nadu (Sl. No.9), Andhra Pradesh (Sl. No.11), Karnataka (Sl. No.20) and Kerala (Sl. No.9). The UT administration should come forward with more probative information in support of identification of the community as a ST in the UT.

  
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## **Mallakuravan**

49. In the UT of Puducherry, this community is scattered all over Puducherry and Karaikal district. Their houses are mostly constructed on outskirts of the town and villages as they are not permitted by the local communities to live with them. They are landless community and have occupied Government land and built houses. They are traditionally pig rears and hunters. They are also indulged in scavenging and basket making. It was felt by the Commission that UT administration should furnish more information pertaining to this community on the parameters fixed by the Government viz. indication of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large and backwardness etc. in support of identification of this community as ST of UT.

## **Yerukula**


50. On the basis of published reports, discussion with UT level and district level officers and associations of different social groups, the Commission observed Yerukula's are found in smaller numbers in Puducherry and Yanam. This is basically a hunting and food gathering community and their economic activities consist of hunting, pig rearing and basket making. Traditionally they are fortune tellers and basket maker.

51. It is observed that this community accepts food and uncooked food from other high caste but refrain from eating from the levels of Scheduled Castes. They tender sooth saying the traditional occupation to both the higher and lower castes.

52. RGI has also mentioned that this is a migrant population from the adjoining state of Andhra Pradesh. It is noted that Yerukulas is ST in Andhra Pradesh at Sl. No. 33. The Commission has observed that before formulating any opinion regarding identification of this community as ST, the UT Administration should carry out detailed ethnographic and socio-economic surveys/studies pertaining to this community to substantiate the claim for identification of this Community as ST in the UT of Puducherry.

## **Kuruman**


53. On the basis of detailed discussion held by the Commission with the representatives of Kuruman community, officers of UT and district administration and other social groups and taking into consideration the views of RGI commented vide D.O. No. 8/1/2004-SS/Puducherry dated 21.06.2013, the Commission of the view that this community is having a meagre population of about 100-125 in the UT distributed in nine villages. They have their own Tribal council with the Head man who is respected and obeyed in the community. The Kuruman's consider themselves lower in status due to their traditional occupation of hunting and basket making. They are also

  
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National Commission for Scheduled Tribes  
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working as scavengers and watchman, they treat themselves superior to SCs. However, the Commission noticed that detailed statistical information regarding their original habitat in Puducherry w.r.t. census records of 1931, 1951 and 1961 is lacking to formulate any opinion of this population in Puducherry in respect of their limited population.

### **RECOMMENDATION**

54. In view of above conclusion, it shall be appropriate to identify and include 'Irular' (Villi and Vettaikaran) as ST for the UT of Puducherry. As regard to Kattunayakan and Mallakuravan the Commission feels that more discussion and exchange of views is required with RGI and UT administration before formulating final opinion about their identification and inclusion as ST community of the UT of Puducherry. With regard to Yerukula and Kuraman, the UT administration should substantiate its claim for identification and inclusion as ST in UT of Puducherry as suggested in the preceding paras above. The Commission shall also make efforts to interact with RGI and UT administration and also to carry out field visits (if required) to further examine the claim of identification of Kattunayakan, Malaikuravan, Yerukula and Kuruman communities as ST of the UT and has decided to keep it open for future assessment.

  
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**ANNEXURE-1**

Name and address of the participants attended in the NCST Meeting held on 01.09.2014 at 1.30. P.M. in Hotel Accord.

<b>Sl. No.</b>	<b>Name of the participant</b>	<b>Address</b>	<b>Contact No.</b>
01.	Dr. T. Subramanyam Naidu Anthropologist	Mahaveer Nagar, Karuvadikuppam, Puducherry	9443250405
02.	Shri M. Govindarajulu, S/o Shri Narasimmalu (Representative from Yanam)	Mahilbala Street, Yanam	9963560940
03.	Shri M. Gothandaraman, S/o Shri Narasimmalu (Representative from Yanam)	Mahilbala Street, Yanam	8886096960
04.	Shri. V. Suriyanarayanan, S/o Shri Novarajan (Representative from Yanam)	Mahilbala Street Yanam	9966507184
05.	Shri Etukondalu, S/o Shri Narasimmalu (Representative from Yanam)	Mahilbala Street, Yanam	9959638131
06.	Shri. G. Dhanabal S/o Shri Govindasamy (Representative from Pondicherry)	No.9, Mariamman Nagar, Karamanikuppam Pondicherry	9976968564
07.	Shri T.N. Danarayan S/o Shri Navantha Raman (Representative from Pondicherry)	Mahaveer Nagar, Karavadikuppam Pondicherry	9442185883
08.	Shri K. Ram Kumar, S/o Shri Kannan	State President/ST People Federation No.1, I Main Road, Kurunji Nagar Extn. Lawspet, Puducherry.	9843539265





**ANNEXURE-1I**

List of Petitions/representation received in Puducherry tour on 01.09.2014.

<b>Sl. No.</b>	<b>Name</b>	<b>Address</b>	<b>Subject</b>
01.	Shri K. Ram Kumar (Representation dated 01.09.2014)	President, Puducherry ST People's Federation, No.1, First Main Road, Kurinji Nagar Extention, Lawspet Post, Puducherry – 605 008	Issue of Presidential Notification under Article 342 (1) of the Constitution listing out the ST of the UT of Puducherry.



**ANNEXURE-III**

List of Petitions/representation received from the Association Members of Lawspet, Puducherry on 03.09.2014

<b>Sl. No.</b>	<b>Name</b>	<b>Address</b>	<b>Subject</b>
01.	Shri K. Pazhani, (Representation dated 03.09.2014)	President, Puduvai State Erukula ST Welfare Association, Erikkara, Main Road, ST people Nagar, Vadhanoor, Puducherry-1.	Regarding inclusion of Erukula community in the list of Scheduled Tribes.
02.	Shri Chinnannan (Representation dated 03.09.2014)	President, Puducherry Kurumans ST Welfare Sangh, No.1, I <sup>st</sup> Street, Kurunji Nagar, Puducherry -8.	Regarding inclusion of Kurumans community in the list of Scheduled Tribes.
03.	Shri S. Purushottaman (Representation dated 03.09.2014)	President, Puducherry Union Pradesh Kattunayakan Pazhamkudiar Munnetta Sangam, 5 <sup>th</sup> Cross Street, Mariamman Nagar, Karamanikkuppam, Puducherry – 605 004.	Regarding inclusion of Kattunayakan community in the list of Scheduled Tribes.
04.	Shri S. Sugumaran (Representation dated 03.09.2014)	Secretary, Federation for People's Right, 179-A, Upstairs, Mahatma Gandhi Road, Puducherry -605 301	Issue of Presidential Notification under Article 342 of the Indian Constitution.



05.	Shri V. Perumal (Memorandum dated 03.09.2014)	Secretary, Communist Party of India (Marxist) Thuzher, A. Nallasivan Memorial, Ajees Nagar, Reddiar Palayam, Puducherry – 605010	Regarding identification of five ST communities for recommendation.
06.	Shri G. Ramasamy (Memorandum dated 03.09.2014)	General Secretary, Untouchability Eradication Front, 42, Cuddalore Road, Mudaliarpet, Puducherry.	Regarding identification of five ST communities for recommendation.

