

Socio-demographic and Living Conditions of Tribes of Mysore District, Karnataka

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Abstract

The present study is an effort to explore the socio-demographic and living conditions among the Hakkipikki, Iruliga, Jenukuruba and Kadukuruba children of 0-6 year's age group of Mysore District, Karnataka. The study reveals that most of the children fall under low income category, majority of the tribal communities are living in tiled roofs, no separate kitchen, no proper ventilation but electrified houses, poor drainage and lavatory facility.

Key Words: *Socio-demographic, Hakkipikki, Drainage facility, Occupation.*

Introduction

Certain communities in India have historically remained disadvantaged. Isolated from the main stream, they have long suffered social and economic marginalization. The Scheduled Tribe communities in India are characterized by economic and social marginalization, primitive existence, geographical isolation and educational backwardness. Majority of the Scheduled tribe population live in rural areas and their population is 10.4 % of the total rural population of the country.

Demography is the scientific study of human population dynamics. It encompasses the study of population size and its composition and factors responsible for its growth and distribution from the societal aspects which are concerned with the relationship between demographic processes on the one hand and social, economic, political, biological and ecological factors on the other. In the present study an attempt has been made to elucidate the socio-demographic and living condition of tribes of Mysore district, Karnataka.

The Population

Hakkipikki

The Hakkipikkis, a tribal population of Mysore district are known by different names in different regions; in their own dialect the Hakkipikkis call themselves as Raj Pardhi. In Kannada speaking areas of Mysore

they are named as Hakkipikkis, people in Nilgiris call them Guddi Bethe. In the Hindi speaking regions this tribe is known as Mel Shikari.

They speak a dialect known as Vaghri, which is a mixture of Gujarati, Hindi, Marathi and Rajasthani languages (Mann, 1980). It is originated from Indo-Aryan languages. The descent of the family is patrilineal type. A preferred form of family in Hakkipikki society is the nuclear one. The joint family among the Hakkipikkis is a recent introduction, especially after their being colonized at one place and given land and houses.

They are multi-occupational. It is difficult to categories, in absolute terms, the occupation as the main and subsidiary ones. The main occupation of the Hakkipikki is flower making, doll making, those owing land as well as bullocks, switch on to agriculture in the season and then primarily may appeal to an outsider only as cultivators. Occasionally and partly they go in for trapping of birds and animals and selling of combs, safety pins, hair remover and the indigenous medicines.

Iruliga

The Iruligas are a Jungle tribe, speaking a mixture of Kannada and Tamil. They are found in the districts of Mysore and Bangalore as also on the slopes of the Mysore side of the Nilgiris. The term Iruliga might have been derived from Irul (night) perhaps from their dark colour. Those living in and the neighbourhood of the Bangalore district prefer to call themselves Pujaris or Kadu Pujaris, probably on account of their worshipping silver deities, such as Mastamma, Mudalagiriappa or Madamma (Iyer, 1988)

The Irulas, as their name indicates (Irul-black) is the darkest of the hill tribes of southern India. They possess the Negroid traits (short stature, flat nose, and prominent cheek bones, curly or wavy hair, and narrow foreheads). In some localities their marriage ceremonies are simple. Where they live in contact with the lower casts of the plains, they have imbibed their customs. The primary occupations are hunting, collection of honey, cultivation, basket making and agricultural labourers.

Jenu Kuruba

The Jenu Kuruba is one of the major tribal groups of Karnataka. The prefix Jenu means "honey", Kuruba indicates their caste name. The Kuruba is the name of large shepherd community of Karnataka Plateau (Aiyappan, 1948). As the name suggests Jenu Kurubas are honey gatherers. Jenu Kurubas main concentration is in Mysore and Kodagu districts. In Mysore district they are mainly concentrated in

Hunsur, H. D. Kote and Periyapatna taluks. They have their own dialect known as "Jenunudi" and follow the Kannada script. They speak with outsiders in Kannada. First cross-cousin marriages including those of patrilateral, matrilateral cross cousin and maternal uncle niece type are common. Monogamy is the norm, if the first wife does not bear children. Junior sororate is practiced. The rule of post marital residence is viri local followed by a nuclear type of residence. Divorce is permitted.

Kadu Kuruba

The Kadu Kuruba is one of the sub groups of the Kuruba, inhabiting the area of Wynad, Nilgiris and the Mysore district. Kadu kuruba are also called Betta kuruba. The word Kuruba means 'shepherd' in Kannada and Kadu is forest. Kadu kuruba - forest shepherd is a misnomer. They do not raise sheep. Instead these tribal's collect honey and some who are identified as Kadu kurubas produce household items like basket and sieves. They are concentrated in the Mysore district and also in Kodagu, Dakshina Kannada and Hassan district within the Mysore district; they are settled in H. D. Kote, Hunsur, Periyapatna and Nanjangud taluks. They are dark or dark brown in colour and a short stature with wooly hair, brownish black in complexion. They speak a dialect of their own among themselves, which is a mixture of Tamil, Malayalam and Kannada. They also speak Kannada among themselves and with outsiders. Most of them are illiterate, only a few are educated among them. They are very active and capable of enduring great fatigue. They are mostly engaged in felling timber in the forest and other small pursuits. They work now a day for the forest department in Jungles, and are mostly engaged by them for their multifarious activities. (Iyer, 1988).

Methodology

The present study was undertaken among four considerable sized tribal populations namely: Hakkipikki, Iruliga, Jenu Kuruba and Kadu Kuruba, the sample for the present study comprised of 800 families. 800 mothers who are having children below the age of 6 years were the main respondents of the study and their children were taken for anthropometric measurements. A questionnaire was developed for collecting the detailed information about the child (name, age, gender, birth order, mother tongue, class etc.), family background (type of house, family size and composition, income of the family etc.), living conditions (fuel used for cooking, electricity, sources of water, ventilation, lavatory, drainage facility, Agricultural land etc.) by interview method. It was administered to parents of the subjects.

Result and Discussion

In the present study, we draw comparisons with research conducted in four tribal populations such as Hakkipikki, Iruliga, Jenukuruba and Kadukuruba. Socio-demographic variables like gender, age group, birth order and type of family were calculated and the variables of living conditions like type of houses, number of rooms, separate kitchen facility, fuel used, lighting, ventilation, drainage, lavatory facility, agricultural land, type of land and number of acres etc. were tabulated.

Socio-demographic Characteristics of the Population

The distribution of socio-demographic variables shows the total population of 800 tribal children's (200 populations in each tribe), in which a much larger proportion of 422 girls (52.75%) and 378 boys (47.25%). The population studied were Hakkipikkis (Boys-46.00%; Girls - 54.00%), Iruliga (Boys - 55.00%; Girls - 45.00%), Jenu kurubas (Boys - 49.00%; Girls - 51.00%) and Kadu kurubas (Boys - 39.00%; Girls - 61.00%).

Among the total tribal population studied, 8.12% children are of below 1 year, 22.00% are of 1+ year, 19.87% are of 2+ years, and 14.25% are of 3+ years, 14.12% are of 4+ years and 21.62% children of 5+ year old. In Hakkipikkis, 5+ years age group children's are more in number (28.50%) followed by 1+ year (21.00%), 2+ years (19.50%), 4+ years (12.50%), below 1 years (9.50%) and 3+ years (9.00%). Whereas in Iruliga, 22.00% of 5+ year children are more in number followed by 19.00% are of 2+ years, 16.50% are of 1+ year, 14.50% are of below 1 year and 4+ year, and 13.50% are of 3+ year old children. In Jenu kuruba, highest percentage (29.00%) was observed in 1+ year children, followed by 20.50% in 2+ years, 15.50% in 3+ year, 15.00% are in 4+ years and 14.50% are in 5+ years and 5.50% in below 1 year old children. Among Kadu kuruba 2+ years children are more in number (25.50%), 21.50% was observed in 1+ year old children's, 20.00% of 3+ years and 15.50% of 5+ years, 14.50% of 4+ years and 3.00% of below 1 year old children were studied.

There is a slight difference with regard to age groups representing the tribal population. By and large nearly equal number of Hakkipikkis, Iruligas, Jenu kurubas and Kadu kurubas in the age group of below 1 year to 5+ years constituted the study sample. The contingency and probability (P-value) shows that there is a highly significant difference with age group and population into consideration.

There are 44.25% of the 1st born children of all the tribes (Hakkipikkis – 33.50%, Iruligas– 66.00%, Jenu kurubas – 32.00%, Kadu kurubas – 45.50%), 30.37% of the 2nd born children (Hakkipikkis – 37.50%, Iruligas – 12.50%, Jenu kurubas – 26.50%, Kadu kurubas – 45.00%), 14.37% of the 3rd born children

(Hakkipikkis – 19.00%, Iruligas– 9.50%, Jenu kurubas –22.00%, Kadu kurubas – 7.00%,) and only 11.00% of the children who are of 4th and later born children (Hakkipikkis – 8.50%, Iruligas – 1.20%, Jenu kurubas – 19.05%, Kadu kurubas – 11.20%).

There is a considerable difference with regard to the frequency of birth order of the children who constituted the study sample. There are more number of children who represent 1st and 2nd birth order. Besides this, there are more number of children in the category of 1st birth order who belongs to Iruliga community followed by Kadukurubas, Hakkipikkis and Jenukuruba. In the category of 2nd birth order more number of children was observed in Kadukurubas, followed by Hakkipikkis, Jenu kuruba and Iruliga. In the category of 3rd birth order, more number of children was constituted among Jenu kurubas followed by Hakkipikkis, Iruligas and Kadu kurubas. Fourth and later born category showed more number among Jenu kurubas.

There are 71.75% of the children belong to nuclear family, 28.25% of the children who belongs to joint family. Considerably more number of children who belong to nuclear family among Kadu kurubas (81.00%), followed by Jenu kurubas (79.00%), Hakkipikkis (66.50%) and Iruligas (60.50%).

Frequency and Type of Consanguinity among the Study Population

The frequency of consanguineous marriages (65.40%) was more than that of non-consanguineous marriages (34.60%). The proportion of first cross-cousin marriages including those of patrilineal cross-cousin and multilateral cross-cousin types was more than that of maternal uncle-niece type.

Among Hakkipikkis 56.00% were consanguineous marriages, among Iruligas it was 87.00%, Jenu kurubas 67.50%, and Kadu kurubas 51.00% of the marriages were consanguineous. Among Iruligas and Jenu kuruba considerably high percentage of consanguineous marriages is noticed. Percentage of first cross-cousin marriages were more when compared with maternal uncle-niece marriages among the study population.

Overall the results of this table clearly indicates that there were considerably unequal number of children among all the tribal group, under the Socio-demographic variables like gender (male and female), age group (0 to 5+ years), birth order (1st, 2nd, 3rd and 4th or later born), type of family (nuclear or joint) were noticed. In birth order wise, more number of children with 1st birth order and majority of nuclear family

children were observed. The frequency of consanguineous marriages is more than non-consanguineous marriage.

Living Condition of the Study Population

Living condition of the study sample under the independent variables include type of houses (Roofed tiles, RCC and Thatched), number of rooms in a house, whether separate kitchen facility is available or not, kind of fuel used to cook food, lighting facility, ventilation, drainage facility, lavatory facility, agricultural land possessed, type of agricultural land and number of acres. Majority of the tribal group families in the present study were living in a houses provided by government. The findings revealed that majority of the tribal communities are living in tiled roof (84.50%), 12.75% are residing in thatched houses and only 2.75% of the tribal haadi dwellers are living in Rein Forced Cement Concrete (RCC) houses. Majority of the Kadu kuruba family lived in tile roof as compared to other tribal communities. More number of RCC and thatched houses were found among Hakkipikkis and Iruligas respectively, but among Iruligas, Jenu kurubas, and Kadu kurubas no RCC roofed houses were found.

The present study sample reveals that 76.12% of the houses do not have any separate rooms; only 23.88% of them are living in a single room in a house. Among Hakkipikkis 53.50% houses do not have a separate room and 46.50% have single room. In Iruligas 84.50% of the houses do not have a separate room and only 15.50% have single room. This condition is almost similar among Jenu kurubas and Kadu kurubas.

Among the study population 61.00% of the houses have no separate kitchen facilities. In Hakkipikki 64.50% of the houses and in Iruligas 17.50% of the houses have a separate kitchen, 37.00% of the houses among Jenu kurubas and Kadu kurubas found no separate kitchen. It was observed that 82.00% of the households use firewood, 10% uses kerosene and firewood, 2.00% use kerosene. However 6.25% of Hakkipikkis use liquid petroleum gas (LPG) to cook the food.

It was observed that, 60.88% of the houses are electrified and only 39.12% use oil lamps (kerosene). About 95.00% of the houses have electricity in Hakkipikkis, 16.00% in Iruligas, 39.50% in Jenu kurubas and 63.00% in Kadu kurubas.

There is no proper ventilation in houses among all the tribal communities of the present study, where as in Hakkipikkis 55.00% have proper ventilation (those houses were constructed by their own).

Eighty percent of the diseases are due to lack of safe drinking water and proper sanitation. In view of the above, almost all the tribal communities who are dwelling in a haadis get water through bore wells sunk in the localities and from tanks that are constructed by cement concrete with taps attached.

Lavatory Facility among the Study Population

With respect to Lavatory facility, 90.90% of the families have poor lavatory facility and only 9.10% of the families have a proper lavatory facility. Out of 90.90% poor lavatory facility families, 90.00% use open field and 0.90% of the families use road side for defecation. Majority of the tribal groups uses open field than road side.

Drainage Facility in the Study Area

Regarding drainage facility about 41.60% of the families have open drainage facility. Open drainage system among Hakkipikkis is 78.00%, it is 10.00% among Iruligas, it is 70.00% among Jenu kurubas, and it is 26.50% among Kadu kurubas.

Agricultural Land Possessed among the Study Population

The present study reveals that 44.00% of the families have agricultural land and 56.00% of families do not have agricultural land. 31.75% of the land is dry followed by 12.25% of wet land. Among Kadu kurubas all the families have dry land, but Hakkipikkis, Iruligas and Jenu kurubas have both dry and wet land. It is recorded that majority of the families in the present study have 1 acres of land (19.75%). Out of which more number of Hakkipikkis, Iruligas and Jenu kurubas, have 1 to 3 acres of land.

Occupational Status among the Study Population

Majority of the people are day labourers (51.30%), other occupations are agriculture (11.00%), business (24.80%), Basket making (10.10%), labourers and basket making (2.90%), and agriculture and business (0.20%) etc. Among self employment category, business like plastic flower pot makers, petty-shop owners, selling animal skin, claws and scented items are pretended as real one. The table 4.2.7 reveals that majority of Hakkipikkis (99.00%) have business kind of occupation and negligible percentage of the people are day labourers. In Iruligas 45.00% are labourers, 31.00% are agriculturists and 24.00% are basket makers. (70.50%) Jenukurubas are day labourers followed by basket making (16.50%), and agriculture (13.00%). Among Kadukurubas majority of the family members are day labourers (88.50%) followed by basket making and labourer (11.50%).

A large proportion of family member of these tribal group works on a daily wage basis. Therefore there is no job security and they do not have any regular income. Majority of the children live in tiled roofs, not having single room, no separate kitchen in a house, using unclean cooking fuels, electrified houses, no proper ventilation in a house, poor drainage and lavatory facility, most of the haadis have bore wells for source of water. Majority of the dwellers are daily labourers.

Distribution of Study Population According to Annual Income

In the study sample children of Hakkipikkis 48.50% come under middle income category followed by lower middle (23.50%), low income category (17.50%) and high income category (10.50%). In Iruligas majority of the children (90.00%) belong to low income category as compared to lower middle (4.00%), middle income category (5.00%) and high income category (1.00%). Among Jenu kurubas (69.00%) and Kadu kurubas (70.00%) almost all the children belong to low income category group and no one belong to high income category. Overall, the result indicates that majority of children among all the tribal group fall under low income category. The situation is different among Hakkipikkis and Iruligas. In these tribes we found higher income families also. Jenu kuruba and Kadu kuruba children constitute under low and lower middle and middle income group.

Table 7: Occupational Status among the Study Population

Population		Agriculture	Basket making	Business	Labourer	labourer, Basket making
Hakkipikki	No.	00	00	198	02	00
	%	0.00	0.00	99.00	0.00	0.00
Iruliga	No.	62	48	00	90	00
	%	31.00	24.00	0.00	45.00	0.00
Jenu kuruba	No.	26	33	00	141	00
	%	13.00	16.50	0.00	70.50	0.00
Kadu kuruba	No.	00	00	00	177	23
	%	0.00	0.00	0.00	88.50	11.50
Total	No.	88	81	198	410	23
	%	11.00	10.10	24.80	51.30	2.90

Table 8: Distribution of Study Population According to Annual Income

Population		Below 25.000	25.000 to 50.000	50.000 to 75.000	Above 75.000
Hakkipikki	No.	35	47	97	21
	%	17.50	23.50	48.50	10.5
Iruliga	No.	180	08	10	02
	%	90.00	4.00	5.00	1.00
Jenu kuruba	No.	138	44	18	00
	%	69.00	22.00	9.00	0.00
Kadu kuruba	No.	140	23	37	00
	%	70.00	11.50	18.50	0.00
Total	No.	493	122	162	23
	%	61.60	15.30	20.30	2.90

Conclusion

The distribution of socio-demographic variables shows the total population of 800 tribal children (200 populations in each tribe), in which a much larger proportion of 422 girls (52.75%) and 378 boys (47.25%). There are 71.75% of the children belong to nuclear family, 28.25% of the children who belongs to joint family. The frequency of consanguineous marriages (65.40%) was more than that of non-consanguineous marriages (34.60%). The proportion of first cross-cousin marriages including those of patrilateral cross-cousin and matrilineal cross-cousin types was more than that of maternal uncle-niece type. Majority of the people are day labourers (51.30%), other occupations are agriculture (11.00%), business (24.80%), Basket making (10.10%), labourers and basket making (2.90%), and agriculture and business (0.20%) etc. Among self employment category, business like plastic flower pot makers, petty-shop owners, selling animal skin, claws and scented items are pretended as real one.

The findings revealed that majority of the tribal communities are living in tiled roof (84.50%), The present study sample reveals that 76.12% of the houses do not have any separate rooms; Among the study population 61.00% of the houses have no separate kitchen facilities. It was observed that 82.00% of the households use firewood, 10% uses kerosene and firewood, 2.00% use kerosene. However 6.25% of Hakkipikkis use liquid petroleum gas (LPG) to cook the food. 60.88% of the houses are electrified and only 39.12% use oil lamps (kerosene). There is no proper ventilation in houses among all the tribal

communities of the present study, where as among Hakkipikkis 55.00% have proper ventilation (Those houses were constructed by their own). With respect to Lavatory facility, 90.90% of the families have poor lavatory facility and only 9.10% of the families have a proper lavatory facility.

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