

## A STUDY ON SOCIO-ECONOMIC STATUS OF PALIYAR TRIBES OF VALAGIRI VILLAGE ATKODAIKANAL

*Dr.I. Chitra*

*Assistant professor, Department of Economics, Thiagarjar College, College in Madurai, Tamil Nadu, India*

**Received: 10 Nov 2022**

**Accepted: 12 Nov 2022**

**Published: 14 Nov 2022**

### **ABSTRACT**

*Paliyar Tribal community in India has been most vulnerable community in the in equal, domination and exploitation rode society. Tribal group's population of mainland south Asia Tribal community population in India's 8.6% or 104 million people, According to the 2011 census, and a large percentage of the Nepalese population They comprise a substantial indigenous minority of the population of India and Nepal. They are on the breadline of their socio-economic and political rights. Even after centuries, the unchanged condition of Tribal communities is leading in India. The violation of fundamental Human rights and the state brutality has been perpetrated on them, particularly on Paliyar Tribal communities have faced isolation and social discrimination like that of Dalits from the mainstream in the society. The Constitution of India has guaranteed equality of opportunity to all sections of society including the Tribal woman. The Paliyar Tribal woman are subjected to discrimination in many ways and Communication of media and also neglected the Paliyar Tribal women due to several reasons in the post-independence era in India. The media institutions have corporate social responsibility of facilitating the empowerment of Paliyar Tribes who are the excluded sections of Indian society. The present paper explores within the large framework of Human rights in general life practices observed through field social interaction highlights their food habit, marriage, health, worship and cultural festival practices. Besides the social significance of this study and statement of Human rights are the birthrights of every human being and they form an integral part of the socio-cultural fabric of humanity all over the world. However, they are vulnerable to abuse of the violation and human rights can be understood as abstract norms and values protected in laws, constitutions and international conventions. Tribal peoples constitute 8.6 percent of India's total population, about 104 million people according to the 2011 census (68 million people according to the 1991 census). This is the largest population of the tribal people in the world. Tribalism implies the possession of a strong cultural or ethnic identity that separates one member of a group from the members of another group. Based on strong relations of proximity and kinship members of a tribe tend to possess a strong feeling of identity. The Tribal people in India have a long history even before the arrival of the colonial government. The Tribal societies that existed prior to the colonial intervention had their own rights and duties within their autonomous sovereign framework. The majority of the tribal population is found in the Eastern, Central and Western regions of India. They are mostly backward, deprived and oppressed sections of the Indian society.*

**KEYWORDS:** Paliyar Tribal, Delist, Cultural Identity, Human Rights, Socio-Cultural Fabrics

### **INTRODUCTION**

Human rights have become prominent on the National and International agenda. Coinciding with the United Nation Declaration the Indian Constitution also replicates that the State will not distinguish against any citizen on grounds of birth,

place, ethnic, religion, caste and agreed that the promotion and protection of all human rights is a legitimate concern of the State. These include basic survival rights to health care, shelter, food and social security, the right to work, the right to education, and the right to participate in the cultural life of one's society. However, there is a huge gap between the ideal of the human rights laws and the reality of continuing gross human rights violations of Tribal communities in India.

The lifestyle of Paliyar community, a tribal people found in mountains in southern districts, is far more progressive than modern society in the plains.

The Paliyar tribal has many solutions for various problems faced by the modern society at present. They are pioneers of sustainable living as they do not exploit nature. They were once nomadic, who were forced to settle in a place by the government. They never take anything from nature more than their personnel requirement. At present they make livelihood by collecting forest produces and herbals. If Paliyars uproot one plant to gather roots, they plant in five places. When they go for gathering honey, they will extract only a part of honey from the hive. Similarly, they will not cut any living tree as they worship them as god.

The problems and objectives of the study are presented in this chapter of Paliyar Tribal women in Dindigul District.

### **Job Involvement**

Job engagement is the degree to which a representative identifies with, actively engages in, and views the accomplishment of his or her job as essential to maintaining a positive sense of self. Representatives who exhibit an extraordinary level of job participation sincerely consider and relate to the type of work they undertake. They are motivated to positively contribute to their work by their inspiring manner. Higher levels of job involvement have been linked to lower acquiescence rates, less unfortunate deficits, and higher levels of representative engagement with work. The definition of job involvement is the blending of personal and organizational goals. The commitment would be better if the integration objective were set higher. This is why the pursuit of organizational goals that are voluntary depends on goal congruence. The inhabitants of this condition view organizational systems as a way to satisfy their needs and freely participate in and unreservedly accept organizational systems as a means of achieving organizational goals. (Singh and Das, C.G., 1978) Because of its crucial function in drawing a line between productivity and employee demands and quality of working life on the one hand, the idea of job involvement has gradually gained relevance in recent years (Hall and Lawler 1970, Walton 1972, Dewiest 1973).

### **Tribes in Tamilnadu**

The definition of "Tribe" as it has emerged from the attempt of scholars on tribal life is a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization. It can include several sub groups, such as clans or sibs. A tribe ordinarily has an Ancestor and a patron deity. The families or groups composing the larger tribal units are liked through 'blood ties' as the term is commonly used and through religious. Social and socio-economic functions India has perhaps the highest tribal population for any single country whose major population is non-tribal. The word 'Tribe' is defined as social group possessing a distinctive culture, which marks it out from other group having different culture.

The term 'tribe community signifies a group of people who speak a common language, observe uniform rules of

special organization, and work together for a common purpose. Another typical characteristic of the tribe is that they have a common name belonging to a continuous territory and they follow a uniform culture or way of the life style and a common tradition which descended from their ancestors. According to another contention tribe is genially used to denote a group of primitive or barbarous group of people who lived in backward area.

In India roughly there are 427 tribal Communities tribal communities, many studies are done on such ethnic groups, and they have explored and reported about the knowledge about the various Tribal's of Tamil Nādu. Even today, many local and indigenous communities meet their basic needs from the products they manufacture and sell based on their knowledge. Even today, many local and indigenous communities in the Asian countries meet their basic needs from the products they manufacture and sell based on their traditional knowledge. Herbal drugs/ medicines obtained from plants are believed to be much safer and this has been proved in the treatment of various ailments. Rural communities, especially the Paliyar tribes, depend on plant resources mainly for herbal medicines, food, forage, construction of dwellings, making household implements, sleeping mats, and for fire and shade. The Paliyar Tribes not only depend on wild plants as sources of food, medicine, fodder and fuel, but have also developed methods of resource management, which may be fundamental to the conservation of some of the world's important habitats

As mentioned in the below table there are nearly 36 Tribal communities in Tamil Nādu

**Table 1.1**

1.Adiyan	9.Kattunayakan	17.Kurumbas (in the Nilgiris district)	25.Malayali (in Dharmapuri, North ArcotPudukottai, Salem, south Arcot and Tiruchirappalli districts)
2.Aranadan	10.KochuVclan	18.Kurumans	26.Malayekandi
3.Eravallan	11.Konda Kapus	19.MahaMalsar	27.Mannan
4.Irular	12.Kondareddis	20.MalaiArayan	28.Mudugar, Muduvan
5.Kadar	13.Koraga	21.MalaiPandaram	29.Muthuvan
6.Kammara (excluding Kanyakumari district and Shenkottah taluk of Tirunelveli district)	14.Kota (excluding Kanyakumari district and Shenkottah taluk of Tiruneleli district) Kudiya, Melakudi	22.MalaiVedan	30.Palleyan 31.Palliyen 32.Paliyar (Kodaikanal,Sirumalai)
8.Kaniyan, Kanyan	16.Kurichchan	24.Malasar	36.Uraly

### Paliyar Tribes

'Paliyar' is also known as Paliyar, Poliya, Palleyan, Palani Makkal, and MalaiPaliyar. They are divided into two groups namely as VanaPaliyar and DevyaPaliyar. They are called as food gathering communities of Tamil Nadu. The term 'Paliyar' has been derived from the word 'Palaiyan', which in Tamil language means a man from Palani. They are distributed in the districts of Madurai, Thanjavur, Pudukkottai Tirunelveli and Coimbatore. They speak Tamil and use the Tamil script for both inter-group and intra-group communication. These people are non-vegetarians, but they do not take beef and pork. Their staple food grains are rice and ragi. They consume all kinds of pulses and use groundnut oil and palm oil for cooking. They also eat tubers, vegetables, fruits and consume milk and milk products, and drink black tea and black coffee. The men and women of this community consume alcoholic drinks regularly. They smoke beedis, cigarettes, chew

betel leaves and tobacco and use snuff.

## **SCOPE OF THE STUDY**

The economic activities of the Paliyars tribes are such that they engage themselves or exploited by other landlords. In the occupation that requires manual power collecting minor forest produce, honey gathering their occupation which are seasonal and yielding low income. The Paliyars are not allowed to derive the full benefitting from the forest produce for their requirement though they have been bestowed with the prevailing of collecting minor forest produce they have to depend on contractors and dealers for marketing the produces so collected. In some cases, their concession has been gradually nullified and leasing by auction system has been restored leaving the Paliyars at the mercy of the contractors and the dealers in connivance with the administrative people exploit the Paliyars intimidating with false claims and hoodwinking them regarding weight and price of the produce procuring large profit. The gain so gotten is shared between them shri Morarji Desai the former prime minister opined "The Tribals are not afraid of the animals but afraid of the animals but afraid of the educated persons because they have exploited them thought-out.

Taking advantage of such constraints of Paliyar Tribal the landlords seek to derive mileage hiring them for low payment. In spite of the minimum wage act 1936 and extracting maximum work from them such a small income results in the prevalence of poverty. Thus the acute poverty has deprived the Paliyar tribes of minimum facilities.

Paliyar Tribes live close to nature and they express that the forest is the teacher which taught them confidence and contentment in life for a peaceful living. The land and the forest are worshipped with reverence by Paliyar s. Their habitat livelihood resources and their enriching culture are in unison with Nature. Roots, Honey, vegetables, fruits from the forests are their main food earlier and later they cultivated minor millets like Saami, Thinai and Ragi. They go for hunting in the deep forest but never disturb young ones and pregnant mothers since they strongly believe they are potential animals and have every right to live. While collecting tubers, the Paliyar s take utmost care of not cutting down the Aviner (meaning main roots). In the process of honey collection, the wax of the honey is not crushed but left untouched for the bees to come again. Under Kanika ran's (Local Leader) guidance, they lived quite freely and happily in the forests. They are not in the practice of storing the surplus. The abundant water resource, self-sustained forest produce and a small habitat made them contented and happy.

## **REVIEW OF LITERATURE**

**Castro and Nielsen (2001)** exposed that co-management agreements among indigenous people, state agencies and other stakeholders in Canada and South Asia provide significant promise as a way of coping with natural resource conflicts in a participatory and equitable manner. However, experience disclosed that co-management regimes would either pave way to new conflicts or cause old ones to escalate. Instead of contributing to local empowerment, it strengthens the state's control over resource policy, management, and allocation.

### **Profile of the Study Area**

Kodaikanal was situated as a hill in the Plain hills. Plain hills were first surveyed by British lieutenant ward in 1821. In 1834, Madurai collector built a small bungalow at the head of KodaikanalAdukkam pas near Shenbaganur. In 1845 the two bungalows "Sunny side" & "Shelton" built town area by American mission. The first Long distance visitor major partridge of Bombay Army who visited Kodaikanal in 1852, and planted the Australian eucalyptus trees in Kodaikanal in 1853, a

group of American and British constructed a Anglican church of St. Peter. This is the first church in Kodaikanal. The famous Mary Church of "La Salted" was constructed in 1860 by a catholic priest. In 1883, Kodaikanal had 615 permanent residences. Kodak has more sun shine than any other Indian hill stations. Just a few minutes' walk in any direction, one can reach the heart of Kodaikanal town. Pillar Rock, Kodaikanal, Green Valley View, Silver Cascade, Cockers Walk, Devils Kitchen, Dolphin Nose, etc. are few of the magical locations that mesmerize everyone and one can experience the exquisite area of Kodaikanal.

## METHODOLOGY

The percent study is an explorative and descriptive one which is based on cross section data, Primary data will be collected through direct personal interview method by using structured per-tested Interview schedule.

## DATA COLLECTION

Data for the present study will be collected form primary data. Primary data will be collected from the sample respondents residing in kodaikanal area for the purpose of per-tested structured interview schedule will be administered. The researcher had collected the primary data from the respondent at their respondent home by adopting the data from the book and journals. After the data collection a master table will be prepared the collected data will be analyzed and tested will help of percentage and tabular analysis has been used to represent the data. The present study covers of Paliyar Tribes of Kodaikanal in hilly areas are so convenience sampling method has been used for selecting the repetitive sample.

## ANALYSIS OF INTERPRETATION OF DATA

A pilot study is the primary work to gain clear cut and specific research respective on the subject of investigation is undertaken for simplifies the task of designing an interview schedule and questionnaire of this study. An interview schedule is developed to collect data. The interviewed schedule consist of both of the fixed and open ended questions

**Table 4.1: Socio-Economic Status of Paliyar Tribes of Valagiri Village at Kodaikanal**

S.No	Variables	Sub-Variables	Number of Respondents	Total Percentage(%)
1	Age	5-15 years of age	84	42
		15-30 years of age	40	20
		30-50 years of age	60	30
		Above 50	16	8
		Total	200	100
2	Community	ST(Scheduled Tribes)	200	100
3	Types of family	Joint family	186	93
		Nuclear family	14	7
		Total	200	100
4	Education	Illiterate	165	82.5
		Primary school level	16	8
		Middle school level	19	9.5
		Total	200	100
5	occupation	Hunting	136	68
		Collecting honey	44	22
		Agriculture(Ragi, Millet, Coffee, Banana)	20	10
		Total	200	100
6	Income	50 Rs per day	134	67
		100 Rs per day	20	10
		250 Rs per day	30	15
		500 Rs per day	16	8
		Above 500	Nil	Nil
		Total	200	100

**Source: Primary Data**

The above table 4.1 vividly presents the socio-economic Status of Paliyar Tribals of Valagiri village at Kodaikanal. Among the 200 Paliyar Tribes there was 42% of male and female age group of 5-15 years. 20% of age group of 15-30 years. 30 to 50 years age group was 30%. Above 50 years of Age group of people only 8%

All People were Scheduled Tribes. Around 100% of ST people living in Valagiri village at Paliyar Tribals.

The majority of the Paliyal Tribals live in Joint family System. As per the observation 93% of Paliyar Tribals living like Orthodox family. 7%. Paliyar Tribals living in nuclear family.

It is quite evident from the observations of the investigator that among the 200 Paliyar Tribal Illiterate 82.5%. The reason were most of them not able to get identity of Society and Community Certificate Property. Primary school level 8%. Middle school level of education 9.5%

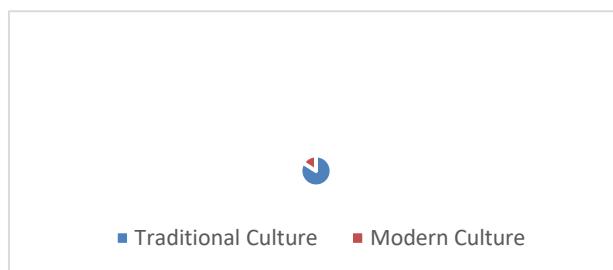
Among 200 Paliyar Tribals there were 68% of occupation were hunting 22% who collect honey as their par-time work there were 10% Paliyar Tribals cultivate the agriculture like Ragi, Millet, Coffee, Banana. One of the best practices prevailing among the Paliyar Tribal, hunting and collecting honey Kodaikanal hills the above table states that the level incomes in Paliyar Tribals of 50 Rs per day (67%) 100 Rs per day (10%) 250Rs per day (15%) 500 Rs per day (8%) so on

**Table 4.2: Cultural Status of Paliyar Tribal in Valagiri Village at Kodaikanal**

S.No	Variable	Number of Respondent	
		Yes	No
1	Traditional culture	168	-
2	Modern culture	32	-

### Source: Primary Data

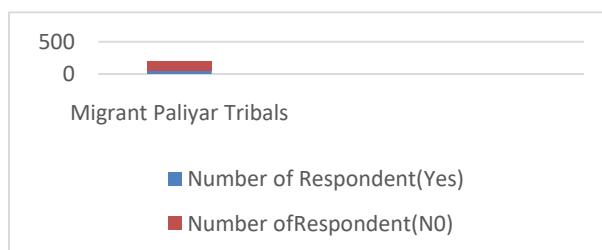
Table 4.2 said that around 168 respondents following the ancestors of Paliyar community used to eat vallikiz-hanku and hunt animals for their food. The Tribal people of for prayers to the vanade vadai in the interior forest They also worship god karuppan by visiting a remote area of the forest along with the families. Only 32 respondent of the Paliyar Tribals following present life style. They live one with nature, they are the rights on forests and they traditionally protect and conserve the forest resources for sustainable use



**Figure 4.2: Cultural status of Paliyar Tribal in Valagiri village at Kodaikanal.**

**Table 4.3: Migrant Paliyar Tribals in Valagiri Village at Kodaikanal**

S.No	Variable	Number of Respondent	
		Yes	No
1	Migrant Paliyar Tribals	56	144



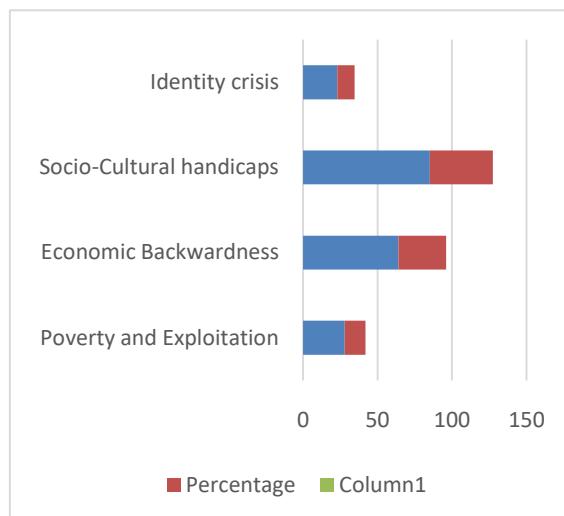
**Figure 4.3: Migrant Paliyar Tribals in Valagiri village at Kodaikanal.**

**Table 4.4: Problems and Issues of Paliyar Tribals Communities**

S.No	Variable	Number of Respondent	Percentage(%)
1	Poverty and exploitation	28	14
2	Economic backwardness	64	32
3	Socio-cultural handicaps	85	42.5
4	Identify crisis	23	11.5
	Total	200	100

### Source: Primary Data

Table 4.4 pointed out that poverty and Exploitation of Tribal communities of Valagiri village at Kodaikanal 14%, Economic Backwardness 32%, Socio-cultural handicaps 42.5%, Identify crisis on 11.5% Paliyan or Paliyar Tribes are the Tribal groups dwelling in the Kodai hills of Tamil nadu, located on the Western Ghats. Despite serious hurdles in terms of Socio-cultural handicaps of the Paliyar Tribals in Valagiri village.



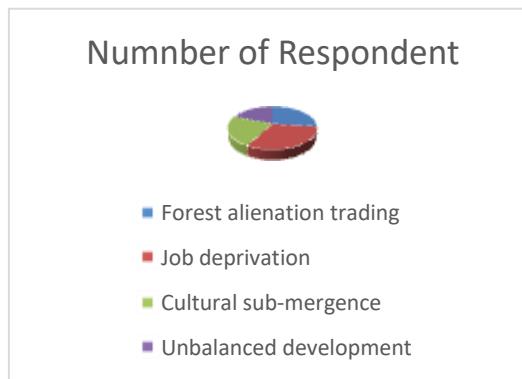
**Figure 4.4: Problems and issues of Paliyar Tribals Communities.**

**Table 4.5: Major Issues of Tribal Conflict After Independence**

S.No	Variable	Number of Respondent	Percentage(%)
1	Forest alienation training	54	27
2	Job deprivation (influx of the outsiders)	62	31
3	Cultural sub-mergence	46	23
4	Unbalanced development	38	19
	Total	200	100

#### Source: Primary Data

Table 4.5 After Independence, the introduction of the forest department, entry of business communities for selling dry fishes and palm jaggery and instruction of outsiders in the name of tourism in the Kodai hills impacted the life styles of the Paliyar Tribes. The business people who are often money lenders encroached the tribal lands by paying loans to the Tribes for usury interest rates. Since the Paliyar Tribes failed to pay back the principal loan amount with interest their lands went into the hands of those business people. Major issues of Tribal forest alienation Training 27%, Job deprivation 31%, Cultural-sub mergence 23%, UN balanced development 19% of Valagiri village at Paliyar Tribals.



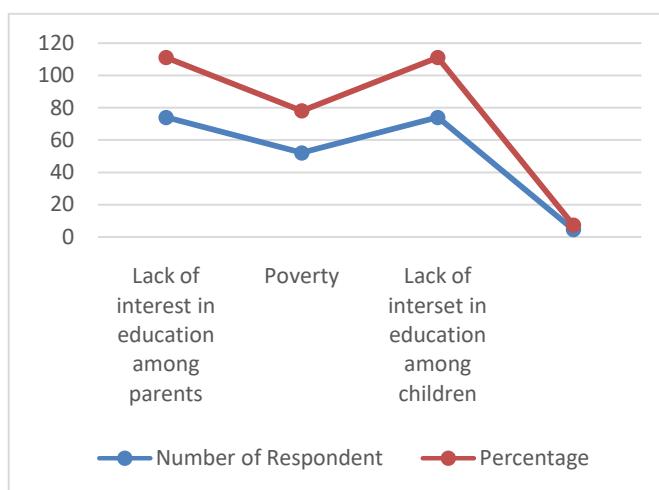
**Figure 4.5: major Issues of Tribal Conflict After Independence**

**Table 4.6: Problems of Tribal Education**

S.No	Variable	Number of Respondent	Percentage(%)
1	Lack of interest in education among parents	74	37
2	Poverty	52	26
3	Lack of interest in education among children	74	37
	Total	200	100

**Source: Primary Data**

Table 4.6 States that problem of Tribal education among parents attitude was negative. The main reason was communication problem of Paliyar Tribals in Valagiri village. 37% of Paliyar Tribal parents lack of interest in education. Poverty 26% lack of Interest in education among children only 37%.

**Figure 4.6: Problems of Tribal Education****CONCLUSIONS**

The Paliyar tribals are endowed with rich indigenous knowledge, moreover the Paliyar Tribal people are rich with indigenous knowledge in scenarios of social, culture and economic life, which had evolved within their Community and had been passed on from one generation to another. They follow some best life style practices and they are very dynamic creative and innovative in nature suitable as per their needs and requirements local people, culture norms and social norms.

There are nearly 3000 Paliyar families scattered all over the western Ghats, who are in search of their lost identify, livelihood resources healthy food habits, rich traditional heritage, access to herbal medicines and minor forest produce. They are forced to live in plains, reduced to the level of plantation workers or agricultural coolies in their ancestral land, which they detest. They have a longingness to go into their forests for a peaceful, happy and contented life. The life style of Paliyar community, a Tribal people found in mountains in southern districts is far more progressive than modern society living in plains of Valagiri village at Kodaikanal. Paliyans maintain a humble, self-effacing manner in their contacts with outsiders. However, they are learning the power of non-violent active protects from Indian followers of Gandhi.

The Van Dhan Scheme is an initiative of the Ministry of Tribal affairs and TRIFED. It was launched on 14<sup>th</sup> April, 2018 and seeks to improve tribal income through value addition of tribal products. The Van Dhan Vikas Yojana is a programmed me for value addition branching and marketing of minor forest produces by establishing Van Dhan Kendra's to facilitates creation of sustainable livelihood for the forest based tribes

## REFERENCES

1. Abraham, Z. 1981. Ethnobotany of the Todas the Kotas and the Irulas of Nilgiris. pp.308-320. In S.K. Jain (ed.). *Glimpses of Indian Ethnobotany*. .
2. Abraham, Z. 1990. Further ethnobotanical study of the Todas and Kotas of the Nilgris. pp.255-260. In S.K. Jain (ed.): *Contribution to Indian Ethnobotany*.
3. Abulfath, H.A. 1987. Medicinal plants in Southwestern Saudi Arabia. *Economic Botany*. 41(3): 354-360.
4. Aminuddin and R.D. Girach. 1991. Ethnobotanical studies on Bondo tribe of district Koraput (Orissa). India. *Ethnobotany*. 3: 15-19.
5. Balasubramanian, P., A. Rajasekaran and S.N. Prasad. 1997. Folk medicine of the Irulas of Coimbatore forest . *Ancient Science of Life*. 16(3); 222-226.
6. Barrett, B. 1994. Medicinal plants of Nicaragua's Atlantic Coast. *Economic Botany*. 48(1): 8-20.
7. Bermejo, J.E.I-I. and E.G. Sanchez. 1998. Economic botany and ethnobotany in Al-Andalus (Iberian Peninsula: Tenth Fifteenth Centuries), An unknown heritage of mankind. *Economic Botany*. 52 (1): 15-26.
8. Chelladurai, V. 1983 Mannikizhangu - An unique folk medicinal plant from TheAdivasis (Tribals) of Point Calimere, Tamil Nadu. *Bull. Medico-ethno. Bot. Res.* 4: 148-153.
9. Chellaperumal, A. 1997 Folk therapeutic system among the Malayalis of Kalrayan hills PILC Journal of Dravidic studies 7: 73-81..
10. Chockalingam, K. 1971. *Census of India. Series - 19- Tamil Nadu*. Chowdhury, J U., M.K. Alam and M. Hassan 1996. Some traditional folk formularies against dysentery and diarrhoea in Bangladesh. *J. Econ. Tax*
11. Coe, F.G. and G.J. Anderson. 1996. Ethnobotany of the Garifuna of EasternNicaragua. *Economic Botany*. 50(1): 71-107.
12. Dhawan, B.N. (ed.). 1986. *Current Research on Medicinal Plants in India*. Indian National Science Academy. New Delhi. Jain, S.K. 1964. The role of botanist in folklore research. *Folk lore*. 5(4): 145-150..
13. Jain, S.K. 1965a. Medicinal plant lore of the tribals of Bastor. *Econonic Botany*. 19: 236- 250.
14. Jain, S.K. 1967 a. Ethnobotany: Its scope and study. *Indian Mus. Bull.* 2(1): 39-43.
15. Jain, S.K. 1971 . Some magico-religious beliefs about plants among Adibasis of Orissa, Adibasi 12: 38-44.
16. Krishna Iyer, L.A. 1939. *Paliyans: In the Travancore Tribes and Castes*. Il: 6881.Kuebel, K.R. and A.O. Tucker. 1988. Vietnamese culinary herbs in the United States. *Economic Botany*. 42(3): 413-419.
17. Loganathan, J.N. and S. Balu. 1996. 'Preauruent of eye diseases by the healers of Marakanatn bio - region. *Ancient Science o/" Lift*'. 16(3): 215-221.
18. Martin, G..J., and A. Seinple. 1994. Joint ventures in applied ethnobotany. *Nature and resources* 30: 5-17.
19. Martin, G.J. 1995. *Ethnobotany: A nuthoclsQf Manual*. Chapman and I-Jall, London Mohan(y, R. B. and S.N.

- Padhy. 1996. 'Traditional phytotherapy for diarrhoeal (l Isease.s in ( andPhillbani districts of' Orissa, India. Ethnobotany. 8: 60-65.
20. Murali, K.S., R. Ulha Shanker, K.N. Ganeshiah and K.S. Bawa 1996 Extraction of non-till)ber forest products in the forests of BiligiriRangan Hills, India-II: Prasad,N.P., A.J.A. Ranjit Singh, L.M. Narayanan and C.R. Natarajan. 1996 Ethnobotany of the Kanikkars of South Tamil Nadu l. J. Econ. Tax Bot. Addl. Ser. 12• 292-298.
21. Rajasingh, G. J. 1971. Forest working plan för the Tirunelveli North division, Government of Madras publication, Madras. pp. 127-133.
22. Rajendran, A. and A.N. Henry. 1 994. Plants used by the tribe Kadar Anamalai hills of Tannil Nadu. Ethnobotany. 6: 19-24.
23. Rajendran, A. and A.N. I-leny. 1 996. Medicinal plants of Annaunalai Hills (Tamil Nadu) used in various diseases. Vanyajati, 44(3): 19-21 .
24. Sakthivel, S. 1973. Paliyar - "In Palankutigal". The New Century Book House. Private Ltd. Madras Varma, S.K. 19971 Comparative studies on folk drugs of tribals of Chotanagpur and Santhal Pargana of Bihar, India. Ethnobotany. 9: 70-76.
25. Vartak, V.D. and D.K. Kulkarni 1987. Monsoon wild leafy vegetables from hilly regions of Pune and nighbouring district. Måharashtra state. J. Econ. Tax. Bot. 11(2): 331-335.
26. Villarreal, D.Z. and H.J. Quero. 1998. Re-evaluation of early observation on coconut in the new world. Economic Bot any. 52(l): 68-77
27. Coe, F.G. and G.J. Anderson. 1996. Ethnobotany of the Garifuna of EasternNicaragua. Economic Botany. 50(1): 71-107.
28. Dhawan, B.N. (ed.). 1986. Current Research on Medicinal Plants in India. Indian National Science Academy. New Delhi. Jain, S.K. 1964. The role of botanist in folklore research. Folk lore. 5(4): 145-150..
29. Jain, S.K. 1965a. Medicinal plant lore of the tribals of Bastor. Economic Botany. 19: 236- 250.
30. Jain, S.K. 1 967 a. Ethnobotany: Its scope and study. Indian Mus. Bull. 2(1): 39-43.
31. Jain, S.K. 1971 . Some magico-religious beliefs about plants among Adibasis of . Orissa, Adibasi 12: 38-44.
32. Krishna lyer, L.A. 1939. Paliyans: In the Travancore Tribes and Castes. II: 6881.Kuebel, K.R. and A.O. Tucker. 1988. Vietnamese culinary herbs in the United States. Economic Botany.42(3): 413-419.
33. Loganathan, J.N. and S. Balu. 1996. 'Preauuent of eye diseases by the healers of Marakanatn bio - region. Ancient Science o/" Lift'. 16(3): 215-221 .
34. Martin, G..J., and A. Seinple. 1994. Joint ventures in applied ethnobotany. Nature and resources 30: 5-17.
35. Martin, G.J. 1995. Ethnobotany: A nuthoclsQf Manual. Chapman and I-Iall, London Mohan(y, R. B. and S.N. Padhy. 1996. 'Traditional phytotherapy for diarrhoeal (l Isease.s in ( andPhillbani districts of' Orissa, India. Ethnobotany. 8: 60-65.

36. Murali, K.S., R. Ulna Shanker, K.N. Ganeshiah and K.S. Bawa 1996 Extraction of non-tillber forest products in the forests of BiligiriRangan Hills, India-II: Prasad,N.P., A.J.A. Ranjit Singh, L.M. Narayanan and C.R. Natarajan. 1996 Ethnobotany of the Kanikkars of South Tamil Nadu l. J. Econ. Tax Bot. Addl. Ser. 12• 292-298.
37. Rajasingh, G. J. 1971. Forest working plan for the Tirunelveli North division, Government of Madras publication, Madras. pp. 127-133.
38. Rajendran, A. and A.N. Henry. 1 994. Plants used by the tribe Kadar Anamalai hills of Tannil Nadu. Ethnobotany. 6: 19-24.
39. Rajendran, A. and A.N. I-lenry. 1 996. Medicinal plants of Annaunalai Hills (Tamil Nadu) used in various diseases. Vanyajati, 44(3): 19-21 .
40. Sakthivel, S. 1973. Paliyar "In Palankutigal". The New Century Book House. Private Ltd. Madras Varma, S.K. 19971 Comparative studies on folk drugs of tribals of Chotanagpur and Santhal Pargana of Bihar, India. Ethnobotany. 9: 70-76.
41. Vartak, V.D. and D.K. Kulkarni 1987. Monsoon wild leafy vegetables from hilly regions of Pune and neighbouring district. Måharashtra state. J. Econ. Tax. Bot. 11(2): 331-335.
42. Villarreal, D.Z. and H.J. Quero. 1998. Re-evaluation of early observation on coconut in the new world. Economic Botany. 52(l): 68-77

