ADHIYAN
TRIBAL
the people who need helping hand
Adhiyan tribal—some information for your understanding

- One of the tribal community in Tamil Nadu.
- Migrate from Andra, with Thiromalai Nayakkar. (lot of stories on their migration background)
- Used as spies in nayakkars kingdom.
- When Nayakkar kingdom came to an end this people continue them selves as Beggars spread through out Tamil Nadu.
- Speaking thelugu. (most of the tribal community speaking thelugu)
Adhiyans were not registered in any govt’s record.
The trees, stones, roads, lakes, ponds, cannels, rivers, animals and everything is registering by government. But this people are not considering as recordable.
Adhiyans are always running after the government officials to prove themselves as Indian citizen and to get identity.
Some politicians, scholars, organizations use this innocence for their own development.
After a long struggle recently they get their first identity as Indian citizen. (Electoral card)
“Pazangkudi Adhiyan Padhukappu sangam “achieved this.

Sangam was registered on 27th July, 2012, under Tamil Nadu Societies registration Act, 1975.
Reg.No. 101/2012.
For family card applied at 5th Dec. 2011, then give reminder to Collector, Thasildar. But no response from concern offices.
Applied for electoral card on December 2013, card was issued on 25th Jan.2014.
On 3rd Mar. 2014 20 family heads met RDO and give new application for family cards.
RDO said that process will be started after Parliament election.
Cudalore, Villupuram, Thiruvannamalai, Kanchipuram, Thiruvallur, Peramballore, Thiruvarur and Madurai.

In Madurai and Peramballore districts, government allotted land and constructed group houses for Adhiyans with other tribal community like Pakal veshakkaarar (pakadi veshalu), Jangama pandaram, Sattaiyadikkarar...
Mostly in the fringes of the small or big villages, small towns.

Road sides, under the big trees, inside of the bushes (to save them selves from the abuses of other community)

On the shores of river, lake, ponds...

- Mostly in the “Dera” (dera-made by old cloths, waste sacks and with plastic sheets)
- Very few families only living in “Huts”
The “Dera”
LIVELIHOOD OF
ADHIYANS
Begging with decorated bull...

(Traditional method)
Begging with Rettai Melam (tradition)
Men are going door by door with decorated bull/cow.

Singing Raja Desing song / saying gospel words like “emberuman vanthirukkar” “elumalaiyan vanthirukkar” while begging.

Making sound as “Poom Poom”. (That’s why these are calling as poom poom mattukarar)

Playing “Rettai melam” (a country drum made by themselves traditionally) Thavil, Nayanm while begging.

When the villages were alive and linked with agriculture, these people's presence is auspicious.

When the villages loss its originality along with agriculture, large quantity of village people moved towards towns and cities.

No other way, these people also migrated with them to the fringes of town based big villages and towns.
Begging with baby...Traditional method - woman
Women & begging....

- Adhiyan women were very powerless.
- Mostly women are begging with their baby.
- They use to sing "Nalla thngal" story song while begging.
- Mostly women all are using tobacco.
- While begging and in leisure time they making "surukku Pai" (a bag - village people using this to keep some pan masla items and money) from tailor shop waste cloth.
- Women make some other things like country mate from dates leaves.
- They are contributing equal source to run family.
- Because of more child birth, most of the women were seems very lean and ill healthy.
- Death ratio while child birth is abnormally higher than other community women.
- Literacy ratio is much lesser comparing to other category women.
- This generation female only reaches school.
- Under age marriage is very usual.
- Young women are searching sources for their development.
- If they given proper training and chances they will prove them as successful women.
Other lively hood activities
Playing musical instruments as job...
Music as lively hood

- Playing musical instruments...
- Thavil, Nayanam for functions like marriage and other s...
- Youth are interesting in this field. They need training and experts guide line classes to get more skill.
- They are getting nominal payment for their performance. Also they are getting good respect.

- Opportunities are very rare.
- This people are not called directly by the function organizers. Chances are coming only by middle men.
- If they gathered as a group in all aspect there is need not middle men.
- Working day in one year is very least.
Selling dolls...
“Thirushty bommai” and “thirushty kayirua” selling is also the Adhiyans livelihood.

Doll is not made by them. Purchasing from some where else.

That “thirushty kayaru” is making by Adhiyans.

Collecting material from various places.

Now this kind of productions are sold in some particular shops. Competition is increasing day by day.

No new technique to develop and earn much.

Very small income. It is not enough to meet out the family expenses.
Selling dolls...
Purchasing concentrate chemicals for making Aala (bleaching agent) blue liquid. Then adding water and others and selling in the streets. Women SHG members are trained and given sufficient finance assistance, so they became as a competitor in every village. Selling and income is coming downward. So, many of them are give up this activity.
Selling “Surukku pai” (hand made of adhiyan women)
This is made by tailor shop waste cloths and fresh also.
During the travel and other activity their hands are acting very fast in making this bag.
Selling this in streets.
Some years ago this product is a demandable item. But now various types of leather and other material bags are available in market.
Modern techniques, and designs will develop and keep alive this.
May be by this generation this will be disappear from this community.
Adhiyan parents having more children. In their view children are investment.

More children will give more money-by begging.

Parents are not willing to send their Childs to school.

It was in past days. But now the parents are sending their children to schools.

From this habitat 19 were studying in Gandhi middle school, Thiruchitrambalam. 1-7 classes.

One girl is studying in boarding school in Puducherry.

From another one habitat (Alangkuppam) 2 girls are studying in this same boarding school.

Boys are studying in Don Bosco boarding school.

Students of Adhiyan facing so many huddles. It should be discussed.
Child beggar… (before and after school activity)
CIRC-TAKING DIGITAL LITERACY RIGHT TO THE DOOR STEPS OF THE TRIBAL COMMUNITY TO DEVELOP OUR LIFESTYLE
ALL ATTENTION AND CONCENTRATION
– THE YOUNG OF THE TRIBAL
PRACTICAL SECTION
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Thank you
So much
THE END