

SOCIO-CULTURAL TRADITIONS OF THE SCHEDULE TRIBE WITH SPECIAL REFERENCE TO THE YANADI TRIBE – A STUDY

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Introduction

Yanadi, the tribe chosen for the present examination, is the second biggest clan in A.P. Establishing one-tenth of the complete tribal populace of the state. They have been experiencing sedentarization and peasantization for quite a while. They live in provincial, semi-urban and urban regions of the State. This examination tries to look at the differential rates of progress for which the country, semi-urban and urban Yanadis are oppressed. The Yanadis are going through a period of change from crude to modern level, for example, penury to monetary advancement, travelling to settled life and subsistence and bargain type economy to adapted and promoting sort of economy. Previously, they were viewed with interest as they were detached from the standard of the general public. Presently, the conditions have changed. The Yanadis acknowledge change and receive new materials, devices and procedures. Diverse formative exercises of the focal and state governments embraced with the end goal of improving the expectation for everyday comforts of the Yanadis and expedite them standard with the other position individuals have brought about some improvement in the Yanadis' economy. The prime factor behind the monetary change among the Yanadis is different sorts of occupations they are busy with and the terrains relegated by the Government. Nourishment assembling, angling and hunting have turned into an auxiliary occupation to enhance their remuneration. Other than this, the milch cows, goats and sheep furnish a portion of the Yanadi families with significant remuneration.

A portion of the Yanadis of urban, semi-urban and country regions practice agribusiness. Lately, a pattern towards making speculations to develop business yields, for example, groundnut, chillies and different vegetables and so on can be seen. To get money overflow, sustenance grains and money crop are sold to the merchants, go-betweens or cash loan specialists from the neighbouring towns. Thus, they are 'diffusive' to the extent that they make their surpluses accessible to the urban focuses and in this procedure, they include themselves in the various features of national culture. Along these lines, the worker Yanadis have turned into a part of the financial structure of the more extensive society by taking an

interest in the national economy. The developing divergence among pay and the use is demonstrated through advances taken by the Yanadi families for different purposes. The reasons for the obligation are changed. The real explanations behind taking advances are to get married, to make celebrations and religious services, therapeutic costs and everyday costs.

Socio-Cultural traditions of the Yanadis

➤ Sources of Survival

There are three foremost foundations of survival. These are (a) forest works as wage labourers (b) food gathering and (c) fishing and hunting. All three means of survival of economic activity are such that the Yanadi have to move from one part of the island to another. The periodic movements also become essential due to climatic, environmental changes and concomitant flowering of fruits and roots in the different parts of the island. Each of the three means of survival is described separately. First, a historical perspective would be provided to appreciate the changes that have taken place in Yanadi means of survival. In the early nineteenth century, the Yanadi lived totally on wild tubers, roots, fruits, fish and small game. They collected the required food and cooked or roasted them in the fire. They also lived and roamed in the forest wherever they wanted to. Their direct contact with nature was queered by the subtle Intrusion of the British who employed the Yanadi to collect clay roots and forest produce. The latter was in turn provided with rice, clothing, cigars and beedies, cash economy was also introduced in their life a few years after that. But the Yanadi largely depended on the non-saleable forest food and the inflow of cash affected their lifestyle very little. The British were sympathetic towards the Yanadi and made efforts to ameliorate their economic conditions.

➤ Economic status

Even in the emergency situations or even at the time of risk to their lives they could not get the financial help or credit from anybody. The Yanadi community people are experts in catching fish and crabs. The farmers of the fertile land area used to assign the job of catching rats to the Yanadis. They catch the rats in two ways. One is that they dig the holes of rats for catching them. The second method of catching rats is that they keep baskets at the rat holes. They keep either onion or dry fish as prey in order to attract the rats into the basket. As they enter into the basket the pieces of bamboo sticks will crush the head of the rat. After rats head is being cut, they used to keep the basket at another pit. They keep on doing the same throughout the night. It is hazardous to roam in the fields in the night in catching rats. Yanadis by the act of cat and rats used to safeguard the valuable crops. The Yanadi labourers used to dig out the pits throughout the nights, but hardly they catch 10-15 rats throughout the night and

they could get their remuneration only after exhibiting the dead rats to the farmer. Farmers used to pay Re.20/- to Rs.30/- only per rat. Normally, they depend on the occupations like crab and fish catching in the coastal areas for their livelihood and survival.

➤ **Conventional occupations**

The conventional control of the Yanadis comprised of sustenance assembling, hunting and angling. Aside from the gathering of wilderness produce a dominant part of the Yanadi gathered roots, tubers, organic products, leaves and vegetables from the wildernesses for their own utilization. The Yanadis had extraordinary learning of the timberland vegetation and the utilization of the different trees and bushes which yield great kindling.

➤ **Gathering of Forest Produce**

The accompanying rundown of minor woods items mostly gathered by government Yanadis are given in Nellore District Gazette: They made flame by the crude technique for grinding. They got two dry bits of Sebesten wood (Nakkeruchettu). Squeezing one piece against the other and making a rotating development and by methods for quick rubbing, they made a flame. They heated up the roots and leaves they had gathered and ate them. Among the foods the Yanadis ate, Yallagaddalu (stamen tubers) and Palmyra (*Borassus flabellofer*) figured noticeably. The previous plant delivers a heap of tubers. The Yanadi burrow the ground with a thunga (a sort of hatchet having a rectangular sharp edge fixed to 20 to 30 centimetres in length wooden shaft) to remove the roots. The little branches and underlying foundations of the plant were cut with a vamkathi (a bent thick iron metallic cutting edge fixed to a 20 to 30 centimetres handle). These tubers were gathered in a bushel made of Palmyra leaves. Amid winter and late spring, guys, females and more seasoned youngsters used to go to the Forest in the first part of the day with a container, blade, burrowing stick, vamkathi and tankaru, and come back to their cottages at night with a basketful of tubers.

➤ **Nectar Collection**

Yanadis were specialists in nectar collection. Four kinds of nectar were gathered: Thorra 'thene' (Furrow nectar), Musari 'thene' - (rushing nectar), Pera 'thene' and putta 'thene'. Thorra 'thene' is said to be the best of the considerable number of assortments. To gather the nectar, smoke was created with green leaves and was conveyed to the honeycomb. The honeybees took off because of the smoke, leaving the brush. The nectar was removed from the brushes which were stored in tree gaps or empty cavities in the trees.

➤ **Hunting**

Hunting was another sustenance creating a movement of Yanadis. The Yanadis sorted out both shared and singular hunting. Hunting started with the mid-year and finished with the stormy season. The hunting hardware comprised of Sikkam and vala (rabbit net), bow, bolt, vuchchu (rodent trap) and flying creature traps, They additionally caught rodents and bandicoots and ate them. They get bandicoots by an extraordinary strategy known as 'Voodarapettuta'. A pot is loaded down with grass in which fire was tossed. The mouth of the pot is put against the gap made by the Bandicoot and smoke blown into the opening through a little cut in another piece of the pot. The creature progresses toward becoming suffocated and attempts to escape through the main opening accessible, made for the event by the Yanadi and as it rises is executed (Thurston, 1909).

➤ **Occupational Structure**

The occupation example of the Yanadis of urban, semi-urban and rustic zones demonstrates extensive variety. The Yanadis of urban territories are principally reliant on occupations like civil sweepers, easy-going specialists and foragers. In semi-urban regions, the vast majority of the Yanadis are easy-going specialists and horticultural workers. Most of the Yanadis of provincial territories are horticultural workers. This divergence is for the most part because of the distinction in their asset base and their place of habitation. Despite the fact that the Yanadis of the country 'and semi-urban territories have been given some land by the Government and by the proprietors, it isn't fruitful and they get exceptionally pitiful pay from it. As a result, the vast majority of the semi-urban work urban and provincial Yanadis pick horticultural work and easy-going work as their principal wellspring of vocation.

➤ **Occupational Mobility**

Low thickness of populace and homogeneity of occupation results in less course of individuals from one word related class or status level to another. Portability is in no way, shape or form missing in provincial society, yet it clearly is substantially less than in a progressively unpredictable society, where the number of occupations and the scope of status positions are a lot more noteworthy. There is likewise less moving about from spot to put among provincial individuals as contrasted and urban. Change in an occupation is connected to a change in economic wellbeing. Indeed, the adjustment in an occupation might be the consequence of an inclination to change one's societal position. The tribal welfare programs started by the state and local Governments have had their impact on the Yanadis. Improvement of streets and interchanges has expanded the inside and outer contact. With the expanded the inward and outside contact, with the accessibility of new, differed and better-paid chances of

the working class, the customary occupations have demonstrated unrewarding and less alluring. Monetary reasons want and need to expand cash, pay, accessibility of differed open doors for better procuring and training are a portion of the vital variables which have driven the Yanadis to move their conventional occupations.

➤ **Scavengers and Sweepers**

Urban and semi-urban Yanadis are occupied with different kinds of occupations. Some of them, for the most part, fill in as district sweepers and Scavengers. Such kind of occupations is missing in provincial territories. As sweepers, they get Rs.8000 every month and get three sets of new garments every year. As scroungers, they get Rs. 5000 every month and get two sets of garments for each year.

For the most part, Yanadi ladies fill in as housekeeper - hirelings in the place of the upper standing individuals in the zones. The ladies are utilized for scouring the floor, cleaning the utensils and are commonly utilized by the town rich as their hireling housekeepers. They get Rs.300 to Rs.500 every month and get the remaining sustenance stuff. Some young men are likewise filling in as lasting family workers. They get sustenance, attire and so on from that family.

➤ **Agrarian Labourers**

The rustic Yanadis are utilized as attached Labourers. In urban and semi-urban zones this occupation is pervasive. These workers are joined for a year or more to explicit proprietors or cultivators who have numerous sections of land and a colossal number of dairy cattle. They go into an agreement with the business. There is no composed archive and they are utilized under oral understandings. The agreements of connection to a particular landowner are gone into intentionally and uninhibitedly by contract. The appended worker is attached to his utilized basically for financial reasons. The agreement is more a class marvel than a clan position wonder, as just well-off families having a place with either clan or any Hindu standing just can draw in connected agrarian workers (Ambedkar, 1974). In the present examination, the obligation was not observed to be a purpose behind appending work. The understanding between the workers and cultivator is gone into a record of individual necessities of both the gatherings.

The attached workers do a wide range of homestead work and are accessible day and night. He is given dinners for the whole day and night. He is given suppers for the whole day and gets some cash going from Rs.8000 to Rs.10000 every Year. He is given some lease piece land and he is allowed to take the whole produce from that real estate parcel. He is permitted to utilize bullocks, syphon set, and other rural actualizes of the business. He gets garments amid

celebration events and other minor necessities of life. The Yanadis want to collect a few investment funds to buy steers, goats, and so forth is one reason for going into such a contract. They learn rural procedures yet, in addition, the lifestyle of the overwhelming position ranchers, their technique for sustenance arrangement, discourse and thought designs, qualities, convictions and worldview.

➤ **Shepherds**

For the most part, the Yanadi men group the steers sheep, goats, and so on and the crowding happen at the edges of the town. The Yanadis crowd the cows or sheep for a certain sum for a month, a year. This kind of occupation is diminishing.

➤ **Cultivation**

Not very many Yanadis possess a parcel of land. Yanadi families in urban zones and semi-urban zones are occupied with Cultivation as their essential wellspring of employment. Indeed, even the Yanadis in provincial regions who have some land have not taken up development as their fundamental occupation in light of the fact that their property is generally barren.

➤ **Division of Labour**

The fundamental part of the association of generation is the division of work. Division of work among the Yanadis depends on the sex and age. Yet, troublesome and strenuous work isn't endowed to ladies. Ladies are partners with men in the vast majority of the financial exercises. The two people take an interest in the gathering of fish aside from for the profound waters. In country territories when men do the harsh work, the ladies supplement their work. The major monetary undertakings are commonly gone to by the grown-ups. The aged individuals and the adult youngsters invest the greater part of their energy in caring for the youthful kids while the guardians of the kids are occupied with some financial errands. Young ladies help their moms in getting water, cooking, and so on and young men matured somewhere in the range of 10 and 15 years work as goat herders and furthermore help their parents in exercises like angling, hunting and the gathering of timberland produce.

➤ **Food**

The example of utilization, nourishment or food among the Yanadis of urban, semi-urban and country regions isn't very different from that of the encompassing individuals. Presently, the cooking of sustenance is increasingly refined and clean. They have received the technique for readiness as well as have joined new dishes of the propelled classes. Their staple sustenance incorporates rice, ragi, millets and their backups like vegetables and pulses.

The Yanadis whether they remain in urban, semi-urban or provincial zones, consume food three times each day. The morning meal, for the most part, comprises of the scraps of sustenance of the earlier night. A portion of the Yanadi men in urban and semi-urban regions are familiar with taking espresso or tea alongside some morning meal like idli or dosa (flapjack) in tiny hotels. Also, with a portion of the Yanadis in country territories, the morning meal comprises of a slop made of rice for which an onion fills in as a sauce. In urban territories, the early afternoon and night supper comprises of cooked rice alongside bubbled pulses, chutney and buttermilk. In semi-urban and country territories, the late morning and night supper comprises of cooked rice or sangati made of rice and ragi or millets alongside chutney or curry made of pulses. The vast majority of them don't plan great curries in rustic regions. In all respects once in a while, they cook great vegetables, as their menu. The Yanadis don't expend milk or yoghurt with the exception of some in urban territories. In urban territories, a couple of Yanadi housewives send their kids to bring espresso or tea from the inns. It is fascinating to take note of that despite the fact that a portion of the Yanadi families have milch cattle, utilization of milk items with the exception of buttermilk is irrelevant. This is chiefly in light of the fact that the Yanadis focus on acknowledging money by selling milk .

➤ **Utilization of Non-Veg. Food**

The Yanadis are attached to non-vegan nourishment and eat it at any rate once per week. They devour it more every now and again than the other class individuals do. They take fish once in seven days. Sheep, pork and egg are likewise normal amid happy events and other essential social-religious functions. The meat consumption of the Yanadis in the country and semi-urban territories is described by a more prominent assortment than that of the Yanadis in urban zones since they take meat got from rabbits, partridges and other little feathered creatures and fowls. Pork is eaten every now and again. In urban zones, this assortment is fairly missing because of the absence of hunting movement.

➤ **Pattern of Dressing**

The dressing style of the Yanadis of urban and semi-urban territories is equivalent to that of their encompassing individuals. The grown-up men wear a shirt as an upper article of clothing and dhoti as a lower piece of clothing while ladies a sari and pullover. It is uncommon to see the Yanadi kids going bare in urban regions. The school going young men and young ladies wear garments made of manufactured textures like Terri cotton and polyester. The ladies are likewise appropriately dressed in saris and shirts however they are not made of exorbitant material. In provincial zones, a portion of the Yanadis wear a customary dress. The Yanadi anglers and other elderly folks individuals, for the most part, wear some bit of fabric which

covers the penis. The majority of the Yanadi individuals in rustic territories wear shirts when they go to close-by towns. While taking care of the marriage and celebrations they wear a perfect dress. The vast majority of the Yanadis buy their garments yearly or at the season of happy events. The Yanadis in semi-urban and rustic zones are probably going to buy their garments at the season of Sankranthi while the Yanadi of urban territories is bound to buy their garments at the season of bubbly events like Sankranthi. Deepavali, Jatara and so forth.

➤ **Family and Marriage**

Marriage by dealings, by common love and elopement, are the typical methods of gaining mates. The re-marriage of divorced people, widows and single men is allowed. The atomic kind of family is progressively dominating.

➤ **Independence of Ladies**

At the smallest difference, the couple can separate and frame another Marriage, yet since they don't care to stay single for long, they will, in general, remarry quickly. Yanadi ladies are as free as Yanadi men are to move their sexual relationship when they feel alienated from mates. Being separated has no shame in their way of life.

➤ **Music and Dance**

The people society mutually play out the customary vivid move viz., Bison horn on bubbly and marriage events. One of the men society wears headgear made up of buffalo horn and a couple among them conveys huge drums and Konda Reddy people move together musically to the tune of the drums.

➤ **Political Organization**

Each Yanadi natural surroundings perpetually comprises of a customary town board (Kula Panchayat) for settling the question crop up among the Yanadis because of infidelity, robbery, land debate and so forth. The hold of the conventional gathering is as yet more grounded. For the most part, the offenders are reprimanded by method for forcing straightforward fines pursued by a gala.

➤ **Religion**

They satisfy some town gods like Poleramma, Chenchamma, Mahalakshamma and so forth. Notwithstanding these, they venerate Hindu Gods and Goddesses like Venkateswara, Vinayaka and Rama. They observe Hindu celebrations, for example, Sankranthi, Ugadi, Dasara and so forth and love their divinities.

➤ Education

The Yanadis, independent of their place of living, have built up a preference for education. Their kids are qualified with the expectation of complimentary instruction and grants. Despite this help, they cause some different consumption on voyaging, better attire and pocket cash. The consumption of youngsters' instruction in country territories is to some degree unimportant. The Yanadi kids from urban, semi-urban and provincial zones at present are going to schools in their individual territories. A portion of the kids are going to schools in Prakasam locale.

➤ Entertainment

Music, dancing singing society tunes and heading out to motion pictures are the principal recreational exercises of the Yanadis. Of all the recreational exercises, melodies and dancing possess an unmistakable spot in their way of life. The Yanadis play their customary instrument Dappu which takes after mridangam. Most of the general population goes the movies. The vast majority of them possess radios. Another essential recreational action is going to jatara and Tirunallu (religious fairs) like Gangamma Jatara, Draupadamm Tirunallu or Dharmarajula Tirunallu. The greater part of the Yanadis go to these fairs. The sensation of stories from the legends in the social exhibitions amid the festival of jatara is one of the media which imparts and transmit the Vedic legend to the normal society. These media have an extraordinary well-known capacity since the fundamental content of the incredible custom is translated so as to be comprehended by tribal or country society at the little conventional dimension.

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