

ECONOMIC CONDITION OF TRIBALES –SPECIAL REFERENCES OF CHITRADURGA DISTRICT-A STUDY

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Abstract

As the name implies, tribes are 'Adivasi' or original dwellers, living in the subcontinent from unrecorded time and possibly driven into the forests by more aggressive settlers - Aryans being the earliest one to socially subjugate them. Culture is important to us because it defines our evolutionary identity. Culture helps us understand our ancestral values and gives us the very meaning of life. It also makes us unique from other parts of the world. When born in a particular region, we grow up by learning our regional culture and the society shapes our lives to become what we are today! Traditional culture of a community keeps us bonded forever. While the Kadugollas worship Kyatappa, Junjappa, Gourasandra Marakka, Maralahally Bhutappa etc deities, the Myasabedars worship Thippeswamy etc. Since this a dry area the Jatras and festivities are celebrated through out. Since have come from a pastoral life they offer pooja to cattle and unity is found among them on this score. The abodes they live have square stone structure in the base and thatched roofing's, with triangular shape, on top and have a small entrance.

KEY WORDS;= Tribe, Chitradurga Nayakas, Kadugolla, Mesabeda. Hatti culture, devarahatti.

INTRODUCTION

Meaning of Culture: Culture describes a certain set of customs, ideas and social behavior of a group of similar people in a society. Geographical borders usually segregate cultures. Some characteristics like language, religion, food habits, social norms, music and arts stay specific in one particular culture.

Throughout the world, we have a variety of cultures. Cultures have been maintained from time immemorial and have been handed down from one generation to another. Cultures help people connect with each other and build communities, within the same cultural backgrounds. Individuals belonging to the same culture are usually like-minded and have the same ancestral values.

Cultural traits of a particular cultural community is preserved over time and get passed on to future generations. Cultural traits live through tide of times. Knowledge, traditions, language scripts, dress codes, etc. are some of the cultural traits that are unique to a particular region's culture.

Culture is important to us because it defines our evolutionary identity. Culture helps us understand our ancestral values and gives us the very meaning of life. It also makes us unique from other parts of the world. When born in a particular region, we grow up by learning our regional culture and the society shapes our lives to become what we are today! Traditional culture of a community keeps us bonded forever.

Importance of preserving cultural heritage lies in the sense of belonging and unity that it offers. Cultural heritage and traditions serve to link us with our ancestors, which is valuable and should not be lost. The beliefs and laws laid down by the roots of our culture are meaningful and are for the betterment of our lives. Everything from marriage traditions to religious beliefs should be valued, in any culture. Even though times are changing now and "mixed cultures" are in fashion, effort to not let go of regional cultures are constantly

Discuss below, the top 10 reasons Why Culture is so Important.

1. **Ancestry:** Our cultures help us gain valuable information about our ancestry. Cultural traditions are like pages in a history book which should be read with interest. Human beings do not live for eternity, but their cultures do. Cultures give us a gateway to study about our ancestors.

2. **Self-realization:** When we study about the roots of our cultures and follow them accordingly, we get to know about ourselves much better. We can better relate to our origin and value ourselves more. It boosts our self-respect and dignity to follow our culture. It also makes us feel proud to belong to our own culture.
3. **Evolutionary enlightenment:** Knowing our culture in-depth gives us a sneak peek into our evolution. Cultures have originated in ancient times when human beings started to live as a community. Thus, studying about our cultures and of the entire world's is extremely interesting and it sure give us some enlightenment about ancient times. This also gives us the required clarity against all our doubts.
4. **Moral values:** Following a culture instills moral values in us. Every culture has its share of knowledge and beliefs which make us better human beings. It makes us responsible people who can co-exist with each other in a harmonious society.
5. **Discipline:** Cultural traditions keep us disciplined. Every culture has certain norms and laws laid down, which if followed leads to peaceful existence. The rules were made for a reason and should be followed rightly. Neglecting cultural traditions is not wise and should not be kept as an option.
6. **Knowledge:** Detailed study about every aspect of our culture can give us profound knowledge. Cultures never demand blind followers. Everything is well explained and accounted for in history. Studying about them will make us more knowledgeable.
7. **Compassion:** Every culture teaches us to co-exist with all the other cultures in the world. Cultural teachings always aim for peace. They teach us to live compassionately and respectfully with everyone, so that peace prevails.
8. **Meaning of life:** Cultures teach us the real meaning of life. Every phase of our life demands different actions and our culture teaches us that. As we grow up and grow old, our culture holds our hand and directs us towards the right path.
9. **Safeguard future generations:** Cultural traditions were made by our experienced ancestors who wanted to pass on their valued knowledge about life to every generation of mankind henceforth, to make their survival easier.
10. **Responsibility:** Cultural traditions teach us to be responsible human beings. A culture-less and lawless human being is just another animal. Our culture and society make us be the responsible entities that we are.

The **tribal population** is identified as the aboriginal inhabitants of our country. They are seen almost in every State of India. For centuries, they have been living a simple life based on the natural environment background and have developed their own cultural patterns congenial to their physical and social environment. References of such tribal groups are found even in the literature of the ancient period, right from the Ramayana and the Mahabharata periods.

Broadly speaking the tribes may geographically be located in four groups:

- i. North-east India: Assam, Manipur, Meghalaya, Nagaland.
- ii. The Eastern India: The West Bengal, Bihar, Orissa.
- iii. Central and The West India: Madhya Pradesh, Rajasthan, Gujarat, part of Maharashtra and Northern Andhra Pradesh.
- iv. Southern India: The Hilly regions of Tamil Nadu, Kerala, Western and Northern Karnataka and Andhra Pradesh.

Meaning of 'Tribe'

As the name implies, **tribes** are '**Adivasi**' or original dwellers, living in the subcontinent from unrecorded time and possibly driven into the forests by more aggressive settlers - Aryans being the earliest one to socially subjugate them. In order to resist complete domination, tribes evolved their distinct identity through endogamy, their cropping pattern, hunting and food gathering. Above all, in their intensely personal relationship with the forest around them, they formed perfectly balanced rhythms which can best be described as symbiotic.'

According to Oxford Dictionary: "A group of the same race with the same language and customs, who usually live together in the same area".

According to L.P. Vidyarthi; "The tribe is a social group with definite territory, common name, common district, common culture, behaviour of an endogamous group, common taboos, existence of distinctive social and political system, full faith in leaders and self-sufficiency in their distinct economy".

A.B. Bardhan defines the tribe as "course of socio-cultural entity at a definite historical stage of development. It is a single, endogamous community with a cultural and psychological makeup."

The term '**tribe**' has not been defined clearly in the Indian constitution. Only the term 'Scheduled Tribe' is explained as "the tribe or the tribal communities or group within tribes or tribal communities". These groups are presumed to form the oldest ethnological sector of the people.'

The inhabitants of hamlets live and maintain distinct culture without assimilating with villages or others. The beliefs, observations and social controls offering to deities are all distinct, even in hunting, cattle rearing and latest in farming activities. They suffer from poverty and unemployment there is no sufficient earning for the leading of life.

This study confines to the tribal inhabited by Kadugollas and Myasabedas who have heredity and historical background, in Chitradurga district. Some more tribal who have preserved their distinct culture in the district. We can see the tribal inhabited by Lambanis, Korachas, Helavas etc.

This study mainly concentrates on the traditional life preserved by the Kadugollas and Myasabedas and tries to understand their cultural richness, including the changes with the time. Mr. Krishnamurthy Hanoor has studied the cultural aspect of bedas, gollas, and Lambanis in his work 'Malenadu Janapada'. The settlements built by Kadugollas and Myasabedars are available in the information (throughout the district). The present study concentrates on the development of tribal and the features of their legendry heroes.

The two communities have spread over the taluks of Chitradurga, Hiriyur, Challakere, Molakalmuru, Holalkere and Hosadurga and have Setup their cultural centres, from the studies. The Myasabeda's have concentrated in Chitradurga, Challakere, Molakalmuru, and found scarce in Hiriyur, Holalkere and Hosadurga, taluks.

The study has tried to know the traditions regarding birth, naming ceremony, attaining puberty, marriage, celebration of pregnancy and death etc intervoven in their living. Both Kadugollas and Myasabedars living in the tribal adjacent to villages have retained their distinct traditions is noted in the study. They tread in the path of their cultural heroes which they consider as sacred. Both Ettappa and Junjappa are like mirrors of their culture. Ettappa has given a set of rules like that of a constitution which are called as 'Ettappa's kattu'.

The researchers have noted the life of Yaramanchi nayaka, Gadari pala nayaka, Jagalur Papanayaka, Daddi Suranayaka and sub castes in their names. These cultural leaders have continued the traditions adopted earlier. The celebrations, traditions, rituals, festivities, jatras etc add to their cultural legacies. Mr.T.N.Shankarnarayana in his doctoral thesis submitted in 1978 states the traditions and beliefs of Kadugollas (has) found the life pattern. S.K. Sannobayya in his study has depicted a comparative life of both communities. Both Kadugollas and Myasabedars celebrate same types of festivities, is found from the study. Guggari habba, Dipavali, Sivaratri and tribal festival are found among the two. The Devine spots, Jatras and celebrations are important. The offerings to deities and offering of milk and taking out the deity to a stream are common and important.

While the Kadugollas worship Kyatappa, Junjappa, Gourasandra Marakka, Maralahally Bhutappa etc deities, the Myasabedars worship Thippeswamy etc. Since this a dry area the Jatras and festivities are celebrated through out. Since have come from a pastoral life they offer pooja to cattle and unity is found among them on this score. The abodes they live have square stone structure in the base and thatched roofing's, with triangular shape, on top and have a small entrance.

The tribal culture has been attracted by the education. Industrial revolution, science and technology innovations and are opening up new avenues of earning on the one side and the influence of globalization, urbanization, modernization and educational opportunities on the other. Some studies have noted the speedy pace of tribal culture towards these. The young generation expects some change from tribal culture. As such the traditional life has been affected. The traditional profession, dressing, their beliefs, marriage system, medical care have seen a change. This has resulted in reaching a cultural slowing down, still the basic observations are followed despite these changes.

The basic adherence to deities and beliefs on original clan founder's have not eroded. Their art and literatures are rich and the folk art forms like Bhajan, Kolata, legends among both Kadugollas and Myasabedas are continued, the singing of deity songs, sobane singing in marriges, and while deity celebrations are intact.

Living separately:

The inhabitants of hamlets are distinct due to the traditions they follow for electing out their living. The traditional forms of a hunting, cattle rearing etc group them together, for security, unity and community feeling.

Distinct name:

While the tribals have distinct names, the hamlet dwellers do have distinct names. Some tribals have Khasi, Caro, Todas, Mundas and Santals etc, the hamlets in Chitradurga have separate names, for example Kadugollas, Myasabedas and Lambanis etc. These names denote their castes or tribes and as such distinct in nature, the names such as Konjadiya, Kariobi, Siriyajji, Kyasappa, Patappa, Katappa and Ningavva are some names are linked to certain deities, the names among Myasabedas such as Papayya, Palanaik, Surayya, Dodapalayya, Gadri palanayak etc have tribal character. some hamlets do have the names of individuals.

**General language:**

The language is the communicative media in the world. The inhabitants of the hamlets since belongs to tribe. It is difficult to understand their language by others, while the Kadugollas talk in kannada language, the Myasabedas converse in telugu and their languages denote their tribal character.

Beliefs among ancestors:

The inhabitants of hamlets have reposed more confidence in ancestors and elders, and they worship as deities. This system of worshipping rests on their clan and family. A ritual of worshipping the deceased as deities in the articles such as Sword, Bow, Blade, gang stick used by ancestors etc.

**Kinship System:**

The tribal community has been giving importance to kinship is a practice. The family descent, relationship all based on kinship since their brotherhood, friendship feelings are deep. They do express their love and affection in family, marriage and occasions etc.



Religious beliefs:

The hamlets dwellers have more religious consciousness and faith. They are basically nature worshippers, since they rely more on nature. Nature worshipping, parental worshipping, worshipping of family, deities, tools, both Kadugollas and Myasabedas find sacredness in air, water, earth, sun, moon, trees, cows etc. Likewise they worship bowl, stick, blade etc.



Administrative setup:

The culture of hamlets is inclusive on administrative setup. The power is distributed among the hamlets head, elder king, dasayya, kilari and peon etc on traditional system. Their power might be hereditary or they choose some leader for the purpose. Every one is hierarchically respected and important. Nobody is high or below as the welfare of the hamlets is supreme.

Simplicity and self sufficiency:

The inhabitants of hamlets lead a very simple life. Their simple living coupled with their more addicted to traditions before, the opening up to education and living on their hamlets two to three kilometres away from villages has been found by researchers. Their life has been intertwined with animals as well as nature and their duties or services are total and complete the avocations such as cattle rearing, fishing, hunting, fruit gathering and even farming etc have not improved their living conditions. as such many are poor with out primary living conditions, since many schemes of government have not reached them. Despite the urgency of change they have not come out of their simplicity, which is an example for their commitment to simple living.

Feeling of unity:

The striking feature in hamlets is the unity among the inhabitants. In earlier days they had to protect themselves from natural calamities and animals. Their separate dwellings from villages was inevitable for unity concept. The problems, miseries, dangers and celebrations, festivities they have exhibited their unity and for any sacrifice.

Necessity of protection:

Both Kadugollas and Myasabedas have given utmost important to security and protection, from wild beasts and observing their traditional life style. Their concept of pollution and cleanliness too has added they put up fence around hamlets for both preserving purity and protection.



Community of intra caste marriage:

The inhabitants of hamlets recognise intra caste marriages like the aborigines. The marriages are celebrated on the basis of clans sects. One cannot marry inside the clan but outside the clan. Inter caste marriage is prohibited and such people are barred from entering the hamlet. Marriages among blood relations is also barred. The elders and the pujari (appointed worshipper) play an important role in marriages. The areas of south zone tribes such as Todas, kadukurubas, urati, goligas, tiruvas, khadagas, kadars, chenchus, Myasabedias, kadugollas, live in kodagu, mysore, cochin, andrapradesh and tamil nadu regions.

The tribals who live in southern zone are backward in civilization are able bodied and do heavy manual jobs of late many have adopted farming and are trying towards modern world is noted in studies.



Economic Conditions of Tribal

The economic activities of tribes have been divided into two major heads.

1] Non- agriculture activities:- Hunting wild animals, and they living together, who sharing his hunted animal flesh, skin, bones, and other parts of body. Animal husbandry, milk products, Sheep farming, collecting nuts from the forests, petty sheep business at market, usually who called as Dallali. Playing crucial role in sold of sheep at markets. They also given herbal medical therapy to some diseases. [Nati vaiydyas].



2] Agriculture activities:-

Farming:- The majority of tribal are agriculture labourers, small farmers and they have shifting of cultivation, but the cultivation depend upon the rain. They have been growing traditional crops, like food grains, like Ragi, Jola, etc..

Due to the lack of mechanization of agriculture they have less income because of that their economic condition is not bad..

CONCLUSION;

The Kadugollas and Myasabedars are the two tribes found in Chitradurga in the plain. Despite many researchers have studied the tribes, the social and economical changes, identification and uniqueness of tribes and how the communities receive the changes needed to be studied. With this purpose the study was undertaken. The bases of the communities, geographical area, population, their rituals and celebrations, origin of the clans, legends, stories and their oral traditions etc are discussed. The confusion created in the name of progress and changes are identified. With out alternate remedy they have settled in farming activities where the lands have become barren, and seepage areas confronted with untimely rains, are uncertain in their lives. Their cattle rearing profession was promising under forest cover previously. But today it is disturbed one. Despite these problems and challenges, they have retained the culture of tribes.

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