



Economic Organization of Yanadis in Nellore And Chittoor Districts of Andhrapradesh

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502 (A.P.)**ABSTRACT**

Yanadis are originated in Chittoor district and are one of the major scheduled tribes of Andhra Pradesh. They mainly spread in Chittoor, Nellore and Prakasam districts of Rayalaseema. In the study area more than 44 per cent of the respondents are between 30 and 50 years of age. Moreover, youth are higher in Chittoor district and old age people are higher in Nellore district. Around 40 per cent of the respondents have the family size of more than 4 members and majority of them are in Chittoor district. Around 95 per cent of the respondents are married and mere 5 per cent of the respondents are unmarried, around 58 per cent of the respondents got married in the same village and majority of them are in Chittoor district, Around 59 per cent of the respondents have no savings and majority of them are in Nellore district and more than 19 per cent of the respondents saving their money in Bank. About 22 per cent are getting an amount of Rs.200 per month as pension, 3 per cent of the respondents and all of them in Nellore district have petty shops and majority of the respondents earn daily Rs.100 from petty shop business.

KEYWORDS :**INTRODUCTION**

The Yanadis originated from a small island near Chittoor and are a group of semi-nomadic hunters and gatherers. When India was colonized in the 18th century, they were forced to leave their homes and ended up scattered across the country. Barry Watson found these dispossessed tribe people living in abject poverty on a rubbish tip on government ground, where they had been for 30 years. Curiously, 30 years ago the Yanadis had had a prophecy that a white man would build a village for them. After many false starts over the years, this prophecy has now been realized. Yanadis are one of the major scheduled tribes of Andhra Pradesh. Thurston (1909) noted that the people were natives of Sriharikota Island and suggested that they derived their name from the Sanskrit word "Anadi" denoting those whose origin is unknown. Now they are predominantly spread over the districts of Nellore, Chittoor and Prakasam and Nellore districts. Yanadis live in symbiosis with non-tribals. Their mother tongue is Telugu.

CHARACTERISTICS OF YANADI TRIBES

There are many Pre-Dravidian Tribals in Southern India among whom the Yanadis, whose origins are very vague, and they found living in utter poverty. With the invasion of the Dravidians the Yanadis lost their identity, their language and got mixed with the people who subdued them, to such an extent that they forgot their special traits. Not having any script, earlier they were leading nomadic life style Yanadis inhabit the Telugu region. Yanadis have been divided into 4 sub-castes namely Reddy-Yanadi, Challa Yanadi, Kappala Yanadis and Adavi Yanadis. The Reddy Yanadis are called because when the Reddy kings ruled over parts of Andhra, they employed these tribals as their trackers and bearers of arms when they went for hunting. The name Challa Yanadis was given because they were doing menial jobs and working as scavengers were give Challa (buttermilk) as payment.

They propitiate some village deities like Poleramma, Chenchamma, Mahalakshamma etc. In addition to these, they worship Hindu Gods and Goddesses like Venkateswara, Vinayaka and Rama. They celebrate Hindu festivals such as Sankranthi, Ugadi, Dasara etc. Each Yanadi habitat invariably consists of traditional village council (Kula Panchayat) for settling the disputes crop up among the Yanadis due to adultery, theft, land disputes etc. The hold of traditional council is still stronger. Generally, the cults are admonished by way of imposing simple fines followed by feast. Yanadis are non-vegetarians and eat the meat of rabbit, fowl, goat, sheep fish etc., but abstain from eating beef. Yanadis mainly subsist on agricultural labour. They are traditionally inland fishermen and are also engaged as watchmen to the fields and orchards of farmers. Collection of firewood, rickshaw pulling, rodents catching etc., constitutes secondary occupation of the Yanadis

REVIEW OF LITERATURE

In Indian Anthropology a number of prominent ethnographic studies have come out on tribal, scheduled castes and backward castes. The emphasis is even now continued. Although there are several detailed monographs on various tribes and castes in Andhra Pradesh there is no full length ethnographic study on the Yanadis until now. The available literature on Yanadi community is also scanty.

However, Thurston in his book 'Castes and Tribes of Southern India (Vol.II, 1909, 366-69) gave a brief ethnographic account on the community.

The Yanadi are a scheduled tribe of Andhra Pradesh. The first reports and ethnographies (Boswel:1873; Ranga Rao: 1901; Thurston and Rangachari; 1909) gave graphic description of the culture of Yanadi on the basis of information, obtained from observation, and official records even later schemes and Ethnographies (Ayyapan: 1948: Raddy-PC,1944 Raghavaiah; 1961) have not under taken intensive study of the Yanadi.

Amos H.Hawley (1950) states that man reacts to the web of life as a cultural animal rather than a Biological species. " Each acquisition of a new technique or a new use for an old technique, regardless of the source of its origin, alter man's relations with the organisms around him and changes to his position in the biotic community (Hawley,1950-69).His position regarding the effect of environmental adoptions on culture however, seems rather uncertain.

Daryll.C.Forde(1949) writes, 'neither the world distributions of various economics nor their development and relative importance among the particular people, can be regarded as simple functions of physical conditions and natural resources, Between the physical environment and humble activity. There is always a middle term a collection of specific objectives and values, a body of knowledge and belief in other words, acultural pattern, the culture itself is not static, it is adaptable and modifiable in relation to physical condition.'(Forde,1944:46). Julian H.Steward claims that environment and culture are not separate spheres but are involved in dialectic interplay or what is called feed back or reciprocal causality" [Kaplan and Manners,(1972:79)]

T.S.Vasulu (1989) in this paper on Genetic structure of a tribal population – Breeding isolation among the Yanadis, Extent of breeding isolation estimated twodifferent sources among the yanadi tribe who inhabit different geographical regions and show wide cultural differences. The estimate based on marriage frequency shows the formation of more or less well defined regional breeding populations, whereas the estimate based on surname frequency indicates past migration, gene-flow and

common affinity between regional populations. Both the sources consistently show the process of fission, but the surnames are more useful and advantageous in defining the breeding isolation among the yanadis.

OBJECTIVES

1. To elicit the Economic conditions of the Yanadis
2. To evaluate the Economic change in Yanadis
3. To suggest remedial measure to uplift the Yanadi community

METHODOLOGY

Sample Design

A multi-stage random sampling technique has been adopted to select the sample beneficiaries for the study of both Nellore district and Chittoor district the study covers 320 samples at 160 samples from each district. The present study makes use of both primary and secondary data. The secondary data is collected from books, journals, reports, websites etc. The primary data is collected by harnessing a pre-determined questionnaire constructed basing on the objectives from the select sample.

RESULTS AND DISCUSSION

Age of the respondents

The Age of the respondents has been shown in the Table 1.

Table 1

Age of the respondents

Age of the Respondent	District		Total
	Nellore	Chittoor	
< 30 years	43	56	99
	26.9%	35.0%	30.9%
30 -50 Years	64	77	141
	40.0%	48.1%	44.1%
> 50 years	53	27	80
	33.1%	16.9%	25.0%
Total	160	160	320
	100.0%	100.0%	100.0%

The table shows that 141 respondents (44.1 %) are in the age group of 30 – 50 years, 99 respondents (30.9 %) are in the age group of less than 30 years and 80 respondents (25 %) are in the age group of more than 50 years. It is concluded that more than 44 per cent of the respondents are between 30 and 50 years of age. Moreover, youth are higher in Chittoor district and old age people are higher in Nellore district.

Marital Status

Marital status describes the population according to their civil state as single, married, widowed or divorced. It should not have any influence on an individual's work situation. The marital status of the respondents has been shown in the Table 2

Table 2

Marital Status

Sl. No.	Marital Status	District		Total
		Nellore	Chittoor	
1	Married	152	154	306
		95%	96.25%	95.62%
2	Unmarried	8	6	14
		5%	3.75%	4.38%
Total		160	160	320
		100.0%	100.0%	100.0%

The table presents that around 95 per cent of the respondents are married and more 5 per cent of the respondents are unmarried. It is

concluded that married respondents are higher in Nellore district and unmarried respondents are lower in Chittoor district.

Age of the Spouse

The age of the spouse has been elicited and the details are presented in the Table 3

Table 3

Age of the Spouse

S. No.	Age of the Spouse	District		Total
		Nellore	Chittoor	
1	Unmarried	8	6	14
		5%	3.7%	4.37%
2	< 30 years	36	54	90
		22.5%	33.75%	28.12%
3	30 -50 Years	54	60	114
		33.8%	37.5%	35.6%
4	> 50 years	62	40	102
		38.8%	25.0%	31.9%
Total		160	160	320
		100.0%	100.0%	100.0%

It is evident from the table that 114 spouses (35.6%) are 30 – 50 years of age, 102 spouses (31.9 %) are more than 50 years of age, and 90 spouses (28.12%) are below 30 years of age. It is concluded that around 36 per cent of the spouses are in the age group of 30 – 50 years.

It is quite obvious from the table that more than 35 per cent of the respondents got married at less than 20 years, 30 per cent of the respondents got married at more than 25 years of age, around 30 per cent of the respondents got married at the age of 20 – 25 years. It is concluded that more than 35 per cent of the respondents got married at less than 20 years.

Size of the family

The members of the family live in the same house and eat food cooked from the same hearth. A family is identified by the family name over several generations. The size of the family of the respondents has been elicited and presented the details in the Table 4

Table 4

Size of the family

S. No.	Size of the family	District		Total
		Nellore	Chittoor	
1	< 2	63	45	108
		39.4%	28.1%	33.8%
2	3 - 4	41	44	85
		25.6%	27.5%	26.6%
3	> 4	56	71	127
		35.0%	44.4%	39.7%
Total		160	160	320
		100.0%	100.0%	100.0%

The table presents that 127 respondents (39.7%) have the family size of more than 4 members and majority of them are in Chittoor district, 108 respondents (33.8 %) have the family size of less than 2 members and majority of them are in Nellore district and 85 respondents (26.6 %) have the family size of 3 – 4 members. It is concluded that around 40 per cent of the respondents have the family size of more than 4 members and majority of them are in Chittoor district.

Education of the Respondents:

The educational status of the respondents has been collected and the details are presented in the Table 5.

Table 5
Education of the Respondents

Sl. No.	Education	District		Total
		Nellore	Chittoor	
1	Illiterate	107	108	215
		66.87%	67.5%	67.18%
2	Primary	32	26	58
		20%	16.25%	18.12%
3	Secondary	14	18	32
		8.75%	11.5%	10%
4	10th class/ Intermediate	6	6	12
		3.8%	3.8%	3.8%
5	Degree	1	2	3
		0.6%	1.3%	0.9%
Total		160	160	320
		100.0%	100.0%	100.0%

The table presents that 215 respondent(67.18%) are illiterates and majority of them are in Nellore district, 32 respondents(10 %) each have secondary and Intermediate education, 58 respondents (18.12 %) have primary education and only 3 respondents (0.9 %) are graduates. It is concluded that more than 67.18 per cent of the respondents are illiterates.

Place of Savings

The information on the place where the respondents saved their income has been elicited and the details are presented in the Table 6

Table -6

Keeping Savings	District		Total
	Nellore	Chittoor	
No savings	103 (64.4)	85 (53.1)	188 (58.8)
Post Office	8 (5.0)	10 (6.3)	18 (5.6)
Bank	30 (18.8)	32 (20.0)	62 (19.4)
Relatives	10 (6.3)	14 (8.8)	24 (7.5)
Friends	6 (3.8)	19 (11.9)	25 (7.8)
Others	3 (1.9)	0 (0.0)	3 (0.9)
Total	160 (100.0)	160 (100.0)	320 (100.0)

The table shows that around 59 per cent of the respondents have no savings and majority of them belong to Nellore district. More than 19 per cent of the respondents saving their money in Bank, around 8 per cent at friends and relatives and around 6 per cent save in Post Office. It is concluded that more than 19 per cent of the respondents saving their money in Bank.

Old Age Pension

The particulars of old age pension of the respondents are presented in the Table 7.

Table -7
Old Age Pension

Old Age Pension	District		Total
	Nellore	Chittoor	
No pension	109 (68.1)	139 (86.9)	248 (77.5)
200	51 (31.9)	21 (13.1)	72 (22.5)
Total	160 (100.0)	160 (100.0)	320 (100.0)

It is crystal clear from the table that around 78 per cent of the respondents have no old age pension while 22 per cent are getting an amount of Rs.200 per month.

CONCLUSION

The sample consists of 44 per cent of the respondents are between 30 and 50 years of age. Moreover, youth are higher in Chittoor district and old age people are higher in Nellore district. Around 40 per cent of the respondents have the family size of more than 4 members and majority of them are in Chittoor district. Around 95 per cent of the respondents are married and mere 5 per cent of the respondents are unmarried, around 58 per cent of the respondents got married in the same village and majority of them are in Chittoor district, Around 59 per cent of the respondents have no savings and majority of them are in Nellore district and more than 19 per cent of the respondents saving their money in Bank. About 22 per cent are getting an amount of Rs.200 per month as pension, 3 per cent of the respondents and all of them in Nellore district have petty shops and majority of the respondents earn daily Rs.100 from petty shop business.

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