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## “A Study on Socio –cultural aspects of Jenukuruba tribes in Kodagu”

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**Abstract:** India is a culturally rich country which is having unity in diversity. In India there are different types of religion and castes. The tribes in Kodagu are entirely different from the other communities of south India. They have their own unique social custom and culture. This paper explains about “jenu kuruba” tribal culture in Kodagu. The schedule caste and tribes comprise about 16.6% and 8.6% respectively of Indian population. Schedule tribes have their own sub castes in Karnataka there are 49 types of sub castes in tribes. In Kodagu district there are 56,893 tribal people are there in which Overall 66 jenukurubas live in urban area and 12,125 members live in rural area total strength of jenukuruba tribes in Kodagu is 12,191. And they are well known for their unique culture and livelihood which includes their folk songs their culture and traditions.

**Key Words:** Jenukuruba, folk song, tribal culture, Kodagu tribe.

### Introduction:

The word ‘Tribe’ is derived from the Latin word ‘Tribus’ meaning one among the three people, ‘Ramayana’ denotes ‘Jana’ the people with different physical appearance, having superstitious beliefs. Tribes believe in inhabitation of souls into objects to make it holy for worshiping. Majumdar D. N. (1961) Tribes are groups with a common name, territory, language, occupation having mutual obligations. Gillin and Gillin “A tribe is a group i.e. area with a specific language and follow a mutually agreed culture”. Their dependency on forest for wood, food, herbs, fodder and agriculture has built a symbolic relationship among them. The Indian Constitution under Article 342 Clause 9 (i), declared around 255 tribes who belongs to 17 states as ‘Scheduled Tribes’. They are listed in Article 366(25) on the criteria of geographical isolation. The constitution protects their distinctive life from social injustice, exploitation and discrimination to develop them to be on par with others for inclusive national growth. It grants educational safeguards (Art. 15(4) and 29), employment (Art. 16(4), 320(4) and 333), Economic safeguards (Art.19), Abolition of bonded labour (Art.23), Protection from social injustice and all forms of exploitation (Art.46). Political Safeguards like Reservation of seats for ST in the parliament (Article 330,332), Appointing Minister in charge of Tribal welfare (Art. 164), Special provisions in respect of Nagaland, Assam and Manipur (Art. 371(A), 371(B) and 371). Developmental Safeguards like promoting the educational and economic interests of the Scheduled Tribes (Art.

46), Central grants to states to raise the level of administration of Scheduled Areas (Art.75). After reorganization of states, Scheduled Castes and Tribes List (Modification) order, 1956 was Recognized on the recommendations of the Backward Classes Commission declaring 414 tribes As scheduled.

A tribe is a group of distinct people, dependent on their land for their livelihood, who are largely self-sufficient, and not integrated into the national society. Tribe is sometimes used to refer to a group of people of the same race, language, and customs, especially in a developing country. The word tribe is derived from the Latin word 'Tribus' which means one among three. Third part of the people(Ramnes, Tities, Luceres)

According to Majumdar D.N "tribes are groups with the common name, territory, language, occupation having mutual obligation".

According to Gillin and Gillin, "A tribe is a group i.e area with a specific language and follow a mutually agreed culture".

History of jenukuruba is derived from their occupation of roaming in the forest in search of honey, edible tubers, fruits etc. in Kodagu we can see jenu kuruba tribes in Yadavanadu, Malamabi, balegundi hadi and some other places too.. This paper is specially focuses on soio- cultural aspects of jenukuruba in Malambi and yadavanadu hadi.

### Population of Jenu

We can divide jenukuruba's socio- cultural aspects in to different categories they are:

I. Social system: Jenukuruba's social system is unique in its own way, we can see difference in their family system, marriage, and also customs in birth and death. In every aspect they follow their own customs and tradition. Which are as follows,

I.i. Families: Every family has Family names which are called as 'SANTHANA's like, 'Kangale Santhana', 'Manademane Santhana', 'Baraguru', 'Doddavaru', 'Igolimane', Bende Bettamma', 'Ammathamma', 'dhanguru santhana' etc. Father's santhana will be given to his son and mother's santhana to daughter. They never marry in the same sanathanas.

I.ii Birth: After the delivery new born baby and mother must stay outside the home (bachalu mane). After one month they remove Suthaka by getting theertha (holy water) from the temple (any temple) and sprinkle it all over the house and then the baby along with mother allowed into the house.

I.iii. Maturation: At the time of Maturation till 12 days girl must and should stay outside the home (bachalu mane). In the first maturation they provide different types of healthy foods like (menthe pudi, yellu) to the girl.

I.iv. Marriage: Marriage system is called as 'KUDUVALI', if both the boy and girl likes each other then the boy will stay in girls home for some time and during this stay girls parents should not know the reason behind the stay of the boy. At this time during the stay boy should do all the works for the girl's family along with taking care of his family too. Finally if the parent of the girl likes/agrees the boy then the marriage will happen. Engagement ceremony is called as 'hoovu mudisuva shastra' this is a custom from past few years.

I.v. Death: In the time of any ones death, other family members usually take 'kavade' and 'donne' from every home and stay in death home. If it is a small child they will bury the body, in case of elder they will funeral their bodies. Five members usually remove the hairs and they do 'THALAMANE' pooje (bhoomi pooje) before burry or funeral the body.

II. Worship: They worship common different gods and goddess as per their 'Santha' called 'KANGALE AJJAYYA, AJJAMMA', 'MANDEMANE MATHAYI', 'DODDA KANGATHI', 'SANNA KANGATHI' etc. They also believe in 'BURUDE GOD'. They keep empty dry 'burude'(dry bottle guard) in every home. They believe in stone worship rather than statue worship. They also believe in separate vegetarian and non- vegetarian gods. To the vegetarian Gods they offer 'milk', 'ghee', 'coconut' and 'fruits'. In the same way for non-vegetarian Gods they offer 'sheep', 'chicken', and 'pig'. (ex: KANGALE AJJAYYA, AJJAMMA non veg, , 'DODDA KANGATHI', 'SANNA KANGATHI veg).

III Festival: 'Jenukuruba' tribe celebrate 'Gowri habba', 'Ugadi', kudari (kunde) habba', 'Malada habba'. In gowri habba they offer some fruits, sweets and vegetable foods to the gods. In Ugadi they go to their family God. One more festival is Kudari habba (kunde habba) with different makeup's they visit home to home and shops to collect money. In the 'Malada habba' they offer food for died ones.

IV. Harake (Vow): Jenukuruba's having customs of Harake (vow). If they fall ill and if it is serious disease then they will pray to god and offers pig, chicken or sheep to the God if their health becomes normal.

V. Occupation: Their major occupation is collecting honey, hunting, plucking edible tubers. Before going for the hunting they pray with their family Gods to get good foods and animals. As well as while going for collecting honey they sing a songs. Some time they work in their own fields, major crops are paddy, maize, ginger; some people given their lands for the lease. Now days they go for cooly work in coffee plantation to pluck the coffee, cutting the trees etc.

VI. Language: Their language is similar to Kannada it is well known as 'JenuNudi' (ulkandaytha had your food).

VII. Food system: Basically they eat forestry products like leafs, edible tubers, ragi mudde, bamboo rice, and meat etc.

VIII Cultural activities: They usually sing folk and devotional songs, play drams, kolata is major cultural activities.( while go for collect honey they sing a song like jenukuruba makka nanga duri duri navu jenu hidyake bandave duri duri, folk song like jenu kuruba makka nanga kadule huttidu nanga kadule belidudu)

IX. Legal system: If any mistakes done by anyone it has been judged by the leader of hadi. Their leaders are well known as "NAYAKA" or "THAMMADI". They follow his words.

### **Problems faced by Jenukuuruba in regard with socio-culture:**

Modernization: Impact of westernizations is major defect for the socio-cultural systems of Jenukuruba. Their children not ready to follow their culture and systems. They addicted to Medias and edited to westernization and also alcoholic edicts.

New polices of government: Because of govt polices jenu kuruba tribe came to main stream and they are much excited about the modern system and try to follow same with it. Now a day they rarely go for hunting or collecting the honey. They get free grins, rice, etc from govt by free of cost so they become very lazy to for work and it's not necessary to follow their culture.

No proper stages to exhibit their culture:Tribes are not getting proper places to exhibit their own cultural activities.

Impact of local communities' culture: Tribal communities affected by native cultures for example now a day they use thali, kalungura, humudisuva shashtra. These culture affected by native culture.

No proper leader to guide: Jenu kuruba tribes face a problem like scarcity of leaders; no one is interested to teach their culture to their children.

### **Suggestions:**

- 1) Giving them proper training to how to use government facilities.
- 2) Providing them proper education.
- 3) In Girijana schools at least 1 hour must and should provide their cultural education.
- 4) Find out the cultural activists and promote them to increase cultural systems.

### **Conclusion:**

Jenukurubas have very rich culture and art, unfortunately they are in the brim of extinction, for which the government and the society should show concern towards these tribes and it is their responsibility to help them flourish as for India is well known for the variety cultures it has. Jenu Kuruba community has gone through the process of acculturation resulting in the loss of Tribal culture and assimilation in a steady manner. Modernization plays an important role upon the changing lifestyle of these

tribes. They can be brought under the process of modernization only through the process of integration of tribes with the non tribes. Dueto the spread of education their socio-economic condition is improving.

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