



AESTHETICS OF MANNERVARLU TRIBE: ITS CULTURE, LANGUAGE AND LITERATURE

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Abstract

Literature in any language aspires to preserve the precious folklores and the cultural values of the region. Indian literature has been richly endowed with Indian folk literature reflecting the culture and values of our land in which they take place. At the end of the twentieth century there has been a surge in the tribal literature. It was a giant task for various socio-political movements which helped the tribals and tribal right activists to carve their identity from mainstream literature. The literature of tribes and tribal culture has chiefly remained in oral form. The Adivasis were pushed to the jungle, but their circumstances did not stop them from creating enthralling literary achievements. The mainstream literature ignored tribal literature in recent times due to its unpolished folk languages and dialects and because the Tribals were far from the mainstream societies and power. Tribal literature is being produced in many native languages, still it is being ignored. Important thing is that modern tribal literature has been downgraded by the mainstream literature both in English literature and regional languages too. But in the recent times new approaches of some literary theories have turned their partial attention towards tribal literature in different regional languages. Tribal literature has two aspects that separate it from other types of literature. The first reason is that it is far away from any colonial influence which dominated the mainstream literature and the second is that it is purely based on the oral tradition of the tribal cultures and communities. The present research paper will focus on culture and literature of Mannervarlu tribe, that is a native tribe of Maharashtra State, India. The people of this tribe are mainly located on the border regions of Maharashtra and Telangana. Their mother tongue being different dialects of the Marathi and Telugu languages with Hindi and Urdu words. It is important to explore the aesthetics of the culture and literature of Mannervarlu Tribe.

Keywords

Mannervarlu, Tribe, Aesthetics, Culture, etc.

Full Article

Introduction:

The primitive tribes living in the forests and mountains of India for thousands of years have maintained their existence without much contact with the people living in the open fields and centres of civilization, but the development of industrial civilization has been destroying the entire tribal culture. Ever since the flag bearers of the so-called modern civilization have infiltrated their society, they have been struggling for their existence. Tribal life culture, philosophy and traditional values are on the verge of disintegration in the post-capitalist era. The situation of the tribal Mannervarlu community of Maharashtra is similar.

This is a sad that the Mannervarlu tribe, despite being tribal, has not been able to establish its identity in front of the society in terms of its history, culture, art, language, business, social and



economic life etc. Hence, the Mannervarlu tribe is called tribal according to the Indian Constitution, but is not able to establish its identity as tribal in the society.

The Mannervarlu tribe is an indigenous community residing in the Nanded district of Maharashtra, India. They are a marginalized group, facing numerous challenges in their daily lives, including poverty, lack of education, and limited access to healthcare. Despite these difficulties, the Mannervarlu tribe has a rich cultural heritage and a strong sense of community, which has enabled them to survive and thrive in the face of adversity. The Mannervarlu tribe is an indigenous community residing in the Nanded district of Maharashtra, India. They have a unique culture, language, and literature that are distinct from the mainstream Indian culture.

Research Methodology:

The present paper is based on the analysis of the culture, language and literature of the Mannervarlu tribe. The descriptive method has been used and no field work was required for this research paper. Some texts of selected books, journals, material from websites have been used as a primary and secondary data. The MLA Handbook (7th Edition) has been followed for references.

Historical Background:

The Mannervarlu tribe has a long and complex history, with their origins dating back to the 13th century. According to their oral traditions, the Mannervarlu people migrated to the Nanded region from the neighbouring state of Karnataka. They were initially a nomadic tribe, living in the forests and hills of the region and subsisting on a diet of fruits, nuts, and wild game.

'Mannervarlu' is the name of a tribal community in Nanded district of Maharashtra state. Just like the word Adivasi is derived from the words 'Adi' and 'Vasi'. Similarly, the word 'Mannervarlu' is derived from the word Munnurukapu of Telugu language. The word Munnurukapu is a combination of two words: 'Munnur' meaning three hundred and 'Kapu' meaning farmers, that is, a tribal community of three hundred people who do farming. The word Munnurukapu has currently changed to Mannervarlu. This tribe is nomadic and 'Munnurukapu' was called in many ways like Kapollu, Munurulu, Mannerallu etc. But with the changing time, this word got corrupted and along with this Munnurukapu people, the suffix 'L' was added at the end for plural. For example, Mannerwada used to be called Munnuruwada by adding 'D' and 'P'. Later, by adding 'L' suffix to the plural word 'Mannerwar', 'Mannerward' is being identified as Mannervarlu.

According to Maharashtra Mannervarlu Association, Pune and Maharashtra Mannervarlu Seva Sangh Mumbai, the state government has included Kolam and Mannervarlu tribes in the nomadic tribes category i.e. Article 27 and the Mannervarlu tribal community is known by many names due to different pronunciations of the language (Mannervarlu tribal community lives in Nanded district of Maharashtra near the borders of erstwhile Andhra Pradesh and today's Telangana and Karnataka states and is influenced by the language of those states), such as Mannervarlu, Munnurwar, Munnurwad and Manurkapu. But the state government has recognized them as Mannervarlu tribal community and included the name of Mannervarlu in the list.

Eventually, the Mannervarlu people began to settle in small villages and take up agriculture as their primary source of livelihood. They developed a unique system of cultivation, using traditional methods and tools to grow crops such as millet, sorghum, and cotton. Despite their best efforts, however, the Mannervarlu people struggled to make a living from the land, due to the poor quality of the soil and the lack of access to modern agricultural technology.

Social Structure:

The Mannervarlu tribe is organized into small clans, each with its own distinct identity and traditions. The clans are further divided into smaller family units, which are typically headed by a



patriarchal figure. The Mannervarlu people place a strong emphasis on family and community, and their social structure is designed to promote cooperation and mutual support.

One of the unique features of Mannervarlu social structure is the importance placed on the role of the Wada or clan elder. The Wada is responsible for resolving disputes, providing guidance and advice, and representing the clan in external affairs. The Wada is also responsible for preserving the tribe's cultural heritage, including their traditional music, dance, and art forms.

Cultural Heritage:

The Mannervarlu tribe has a rich and vibrant cultural heritage, which is reflected in their traditional music, dance, and art forms. One of the most distinctive features of Mannervarlu culture is their traditional dance form that includes many different forms and steps. They have many complex dance forms that involves intricate footwork and hand gestures, and is typically performed during special occasions such as weddings and festivals.

The Mannervarlu people are also skilled artisans, and are known for their traditional crafts such as pottery, weaving, and woodcarving. Their traditional art forms are highly prized for their beauty and craftsmanship, and are an important part of the tribe's cultural identity.

Culture:

The Mannervarlu tribe has a rich cultural heritage that is reflected in their traditional practices, customs, and rituals. They are a close-knit community that places a strong emphasis on family and social bonds. The tribe is organized into small clans, each with its own distinct identity and traditions.

One of the unique features of Mannervarlu culture is their traditional attire. The women of the tribe wear a distinctive style of sari, known as the 'Kashta,' which is woven with cotton threads and adorned with intricate patterns. The men, on the other hand, wear a traditional garment called the 'Dhoti,' which is a long piece of cloth wrapped around the waist.

Despite their rich cultural heritage and strong sense of community, the Mannervarlu tribe faces numerous challenges in their daily lives. One of the biggest challenges faced by the tribe is poverty, which is widespread and debilitating. Many Mannervarlu families struggle to make ends meet, and are forced to rely on subsistence farming and manual labour to survive.

Another major challenge faced by the Mannervarlu tribe is lack of access to education and healthcare. The tribe has limited access to schools and healthcare facilities, and many Mannervarlu children are forced to drop out of school at an early age due to poverty and lack of opportunities.

Language:

The Mannervarlu tribe has its own distinct language, which is a blend of Marathi, Telugu, and Kannada languages. In certain areas, they speak dialects of Marathi and Telugu, with words adopted from Hindi and Urdu. Their language is rich in folklore, myths, and legends, which are passed down through generations through oral traditions. The tribe's language is also characterized by its unique dialect, which is distinct from the mainstream Marathi language.

Literature:

The Mannervarlu tribe has a rich literary tradition, which is reflected in their folk songs, stories, and myths. Their literature is characterized by its unique style, which is a blend of oral and written traditions. The tribe's literature is also rich in symbolism, metaphor, and imagery, which are used to convey complex themes and ideas.

One of the unique features of Mannervarlu literature is their traditional folk songs. These songs are sung by the women of the tribe during special occasions such as weddings and festivals.



The traditional songs are characterized by their unique melody, rhythm, and lyrics, which are rich in symbolism and metaphor.

Conclusion:

The Mannervarlu tribe has a unique culture, language, and literature that are distinct from the mainstream Indian culture. Their culture is characterized by its rich traditions, customs, and rituals, while their language is a blend of Marathi and Kannada languages. Their literature is rich in folklore, myths, and legends, which are passed down through generations through oral traditions. The Mannervarlu tribe is a fascinating community, with a rich cultural heritage and a strong sense of community. Despite the numerous challenges they face, the Mannervarlu people remain a resilient and resourceful tribe, determined to preserve their cultural identity and way of life.

It is essential that the government and other stakeholders take immediate action to address the challenges faced by the Mannervarlu tribe, including poverty, lack of education, and limited access to healthcare. By providing support and resources to the tribe, we can help to ensure their survival and prosperity, and preserve their unique cultural heritage for future generations. It is also important to preserve and promote the culture, language, and literature of the Mannervarlu tribe, which are an integral part of India's rich cultural heritage. Efforts should be made to document and study their language, literature, and culture, and to promote their unique traditions and customs.

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