

CHAPTER - II

ORIGIN OF NAYINDA COMMUNITY IN KARNATAKA

Karnataka State, a region predominantly by Kannada speaking people, is situated in the West central part of peninsular India. It consists of a narrow elongated belt between the Arabian Sea and the Western Ghats with strikingly exquisite and enchanting coastline of about 400 km. With the hilly track of the Western Ghats with its magnificent ranges of scenic beauty, evergreen forests and a broad undulating terrain in the south, Karnataka represents the core of erstwhile Mysore state. The broad but less undulating country in the North covered with a landscape of monotonous, seemingly endless crystalline plateau with black and rich cotton soil and large open treeless fields part the state. The contrast between the coastal plain and central plateau is striking. The eastern part of Karnataka is in general a rolling plateau which is traversed by several isolated ridges and a series of quaint awe inspiring rocky and gigantic boulders giving rise to an aeric atmosphere. Several chins of hills running chiefly along the north and south subdivide the country into numerous valleys with different shapes and sizes. With its amazing variety of topographic expressions, unique drainage patterns, colourful heritage of wild life, eventful history, rich cultural traditions and an unending vista of scenic excellence, Karnataka has definitely made unique contributions to the wealth of Indian culture and heritage. . Its achievements in literature, fine arts and in religious and spiritual realms are equally significant. It has developed a school of music called “Karnatic” music which has spread all over India. Distinctive styles in architecture and sculpture called Chalukya, Hoyasala and Vijayanagara developed in Karnataka state. The earliest Hindu rock-cut shrines (cave temples) are also found in Karnataka. Numerous places, full of historic

interest and legendary glamour and sacred and picturesque towns are found and scattered all over not to peak of centers of natural beauty like hill ranges, river valleys, water falls and beaches.

Karnataka is the area where in mighty political changes were evidenced and the rise and fall of strong empires which left behind memorable records of great achievement are noticed. Being at the centre of peninsular India, it played a prominent role in the history of south India and India as a whole in historical times. Karnataka state is situated at 11° 31' and 18° 45' north latitudes and 74° 12' and 78° 40' east longitudes and lies in the West central part of peninsular India. Its maximum length from the North to South is about 700 km and from the east to West 400km. It is bound on the North by Maharashtra state; on the Northwest by Goa; on the by Tamil Nadu; on the Southwest by Kerala and on the West by the Arabian Sea (Suryanath U Kamath 1082; 1 -2, 5).

In Karnataka state, all most all religious communities are living in peace and harmony. Majority of the people like, Lingayaths, Brahmins, Vashiyas, Sudras, Muslims, Christians, Jains etc, indulge in different occupations in different area.

PHYSICAL TRAITS OF NAYINDAS:

The Nayindas of Karnataka are the archaistic in nature and genuine inhabitants of this state. It is one of the Dravidian castes. They have been classified variously sub groups. Beside these groups, it includes some groups from other castes of neighbouring states. Nayindas of southern districts include Bangalore, Mysore, Kolar, Kodagu Dakshin Kannada viz.....Nayanaja Kshatriya, Kelsi, Bhandari, Bhajantri and Mahale etc Nayindas of Northern Karnataka

districts include Dharwad, Belgaum, Bijapur and Gulbarga found in the name of Hadapada, Lingayat Hadapada, Navaliga etc. And Ambattan, Kavutian, Mhali, Nhavi and Valand groups which are chiefly the caste of Maharashtra and Tamil Nadu. Mangala is caste of Andhra Pradesh which is encountered mainly in the districts of Bellary, Tumkur, Bangalore and Chitradurga.

The each and every districts of Karnataka are found the divisions that show ethnic links with the castes of central and Northern India. Therefore, their physical traits also had little bit differences among sub-divisions, like.... Konkani kelsis are wheat coloured, middle-sized and strong; and women are shorter and fairer (James. M. Campbell 1884:330). Further he stated about Bijapur 'Nadiga's or barbers are strong and muscular of middle-sized. They differ little from ordinary husbandmen (254). Generally they are strong and middle sized most of them dark coloured.

Nayindas are found in all districts of Karnataka state. But a large number of Nayindas are concentrated in Bangalore, Bellary, Gulbarga, Dharwad, Mysore, Shimoga, Chitradurga, Dakshina kannada, Tumkuru and Kolar and also found in other districts of Karnataka. As we observe the various groups of communities, we come across several changes that have taken place in their life-style, economic pattern, ritual, marriage practice and food habits etc. Several factors like advanced technology, education, mass media and communication have facilitated in bringing about changes among the Nayinda community.

ORIGIN OF THE BARBERING:

In World history, the barber's trade is an extremely ancient one. A *barber* word derived from the Latin word *barba*, ("beard") is some one whose occupation is to cut any type of hair, give shaves, and trim beards. Razors have

been found among relics of the Bronze age (circa 3500BC) in Egypt, and barbering is mentioned in the Bible by Ezekiel who said “Now, son of man, take a sharp sword and use it as a barber’s razor to shave your head and your beard.

Barbering was introduced to Rome the Greek colonies in Sicily in 296 BC. The Barbers of former times were also surgeons and dentists. As well as haircutting, hair dressing and Shaving, barbers performed surgery, blood-cutting, cupping and leaching, enemas and the extraction of teeth. Thus they were called as barber surgeon and they formed their first organization in 1904 (Rome).

As previously the origin of shaving the head or face was not always a voluntary act. But law and superstition played their part in various parts of the world and as well as in India. In India we can find barbers community in all States by various names viz,

- Tamil Nadu – Ambattan
- Maharashtra – Nhavi/Nabhik.
- Andhra Pradesh – Mangali
- West Bengal – Napit/ Nai /Mahu Napit
- Rajasthan – Nai
- Karnataka – Nayinda.
- Kerala – Kavutian.
- Gujarat – Ghajios / Matkos
- Satara – Sanmukh
- Sholapur – Variks

ORIGIN OF THE NAYINDAS:

Nayinda is generic word use for traditional barber communities. The word ‘Nayinda’ is derived from Sanskrit word ‘Napita’ which denotes ‘who

cuts hair/who deals with hair’, according to some a corruption of ‘snapitri’, one who bathes. Hair-cut or hair dressing is their traditional occupation.

According to Nesfield’s (C. Dwarakanath Gupta. 1999) occupational theory, “functions and function alone is responsible for the origin of the caste structure in India. Only with functional differentiation came occupational differentiation and numerous sub-castes such as sonar, lohar, chamar, Nai came into existence”. By this theory we can understand that Nayinda is also one of the caste which exists by their traditional occupation

According to Nesfield’s occupation theory, common occupation or division of labour is the chief or foundation of the caste system. The ranking of the caste as high or low depends upon whether the industry represented by the caste belongs to an advanced or backward stage of culture. Thus, the caste following the most primitive occupations like hunting, fishing, basket making etc..... are regarded as the lowest, the metal work, agriculture or traders are higher in rank, while the highest caste is of those who are priests and teachers.

In Karnataka state this community is recognized by their occupation and considered as lower only by their occupation. In all districts of Karnataka are rendered same occupation. Community called by in different names but meanings are relating only their occupations.

- **‘Hajjam’** is the Hindustani word. *‘Hajam’* is word derived from *Arabic* word, which means cup / ‘bowl of water’, which is used barber to cut hairs of his clients.
- **‘Kelasi’** is name of the canaree barbers, and this word denotes that *‘the one who works’*, ‘Kelasiga’ is a synonym.
- **‘Bhajantri/Vajantri/Melagar’** is word denotes that they are musicians.

- ‘**Mangala**’ denotes that they are very important/ essential at certain religious ceremonies and rituals like upkarma, marriages, funerals and such other occasions.
- ‘**Nhavi/Nai/Navaliga/Napit**’ denotes that who cut the hair/who deals with hairs.
- ‘**Hadapad**’ denotes that who have ‘Hadapa’, hadapa is box of barber’s equipments which are used for hair-cut.
- ‘**Variks**’ which means time-keeper.
- ‘**Kshourika**’ derived from the Sanskrit word ‘*Kshoura*’ means shaving.

The above views are sufficient to establish that Nayindas have various names with various meanings in different areas and in different stages of human history.

According to Havanur (1975:75 vol no 2): Nayindas are called by different synonyms or local names in different districts of Karnataka. The list below shows the various synonyms used.

(1) Mysore Area: Nayinda, Hajjam, Nayanaja Kshatriya, Navaliga, Napitha.

(2) Coorg Area: Hajjam

(3) Mangalore-Kollegal Area: Ambattan, Mangala, Kelasi, Bhandari.

(4) Belgaum Area: Hajjam, Nhavi, Nadig, Kelasi, Kshowrad, Khowrik, Chouriya.

(5) Gulbarga Area: Hajjam, Mangala.

R. V. Russell (1916:262-263) reports that the Nai (also known as Nao, Mhali, Hajam, Bhandari, Mangala.) In Bundelkhand they also had known as Khawas, which was a title for the attendant on a grandee: Mhali is the Marathi

name. Bhandari is the Uriya name. And Mangala is Telugu name. The caste numbered nearly 190,000 people in the central Provinces in 1911, being distributed over all Districts. Various legends of the usual type are related of its origin, but, as Sir H. Risley observes, it is no doubt wholly of a functional character. The sub castes in the Central Provinces entirely bear out this view, as they are very numerous and principally of the territorial type: Telange of Telugu country. Marathe, Pardeshi or northerners, Jharia or those of the forest country of the Wainganga Valley. Bandhaiya of Bundelkhandi. Marwari, Mathuria from Mathura, Gadhwaria from Garha near Jabulpore. Lanjia from Lanji in Balghati. Malwi from Malwa. Nimari from Nimari, Deccan Gujrati and so on. Twenty-six divisions in all are given.

According to H. V. Nanjundayya (1931:430) The Nayindas profess to have been born originally out of the eye of god Shiva, and so, they call themselves as 'Nayana Kshatriis' ("eye" Kshatriyas). Once upon time, it is said, Parvati, seeing Siva unkempt and unshaven in the face, gave a gentle hint that her consort might with advantage pay more attention to his toilet. Siva thereupon created from his left eye a person who came out armed ready with a case of shaving implements. He pleased the god that created him with his services, and was given, as a reward, a set of musical instruments. He is the progenitor of the barbers, who have always added the profession of playing on wind instruments to that of shaving men. They also refer to two persons Khandonji and Timmoji, as men of blessed memory. But who they were, and what connection they had with this caste, and the profession of shaving and music, there are no means of ascertaining. On some occasions, *tambulas* are taken out in their names and given over to the headmen of the caste.

K. S. Singh (2003:1144) writes about origin of Nayindas, according to the mythology, a sage named Savita had under taken the work of

cutting the hair of the gods. He was supposed to be the creator of 'Samaveada'. His daughter 'Gayatri Devi' was the originator of the Gayatri mantra. The guru of Ayurveda, Somabrahma' is said to be Gayatri's son-in-law. Therefore, in many places, barbers also acts as practitioners of ayurvedic medicine. Therefore, the community believes that their original ancestor was Savita Brahmarishi.

According to L. K. Anantha Krishna Iyar (1981:364) writes about Tamil Barber caste 'Ambattans' are the descendant of the offspring of a Vaisya woman by a Brahman, to whom the medical profession was allotted a means of livelihood.

According to Dravidian Encyclopedia (1993:467:vol. 2) Nayindas are descendents of the son born of Brahma and a Sudra woman. They are considered as the descendents of Mangal mahamuni, created by the trinity, Brahma, Vishnu, Siva. Another tradition narrates that the first barber was created by Brahman from the lotus. Yet another legend mentions that Vasuki created the first barber from the navel of Siva. Because he was created from the 'Nabhi', he and his descendents are also called 'Navi' or Napik'.

The barbers of South kanara have a number of traditions regarding their first progenitor. According to one of the traditions, Siva created the progenitor of the Kelasi community, when he wanted to enter into matrimony, to have a beautiful appearance by getting his hairs shaved. Another story attributes the creation of the barbers to Parashurama. A Gandharva woman cursed to become a rock by Brahman was redeemed by Parasurama and was blessed with sons who perform services analogous to those performed by Brahamans. Like the Brahmans, the barbers too perform certain priestly functions.

DEVELOPMENT OF NAYINDA COMMUNITY:

In India, castes are formed according to the work or division of labour. Work done by lower people is looked down, and in such situation work done by barbers is socially looked down and considered as low. Because of their traditional occupation 'hair-cut', they considered as a polluting caste. Through the several centuries in Indian society lower caste people suffers from a number of social evils, this type of social evils also impacted on Nayinda community. In previous time, these social evils stood in the way of community's progress. By the practices of social evils by higher caste people and their attitude towards the Nayinda's occupation, it leads to the inferiority among the community. By this inferiority, several people revolt against this practices and established new religion. The inferior people in Hinduism respected and felicities were provided by other religion. Therefore, many religious and social reformers have from time to time been advocating eradication of these evils. In those days great men like Guru Nanak, Basavanna exhorted the people to remove all social evils particularly, casteism, communalism and superstitious beliefs and practices. In that time most of the Nayindas were inspired by the Basavanna's speeches and started to follow the veersaivism. It's made big socio-religious revolution in Nayinda's History.

The actual history of the lingayat hadapada begins from Hadapada Appanna, a contemporary and disciple of Sri Basaveshwara, the founder of Veerasaivism, during the 12th century. In the social revolution which was brought about by Basavanna, Hadapada Appanna became one of the followers of Veerasaivism. These people are originally from Karnataka. The Lingayat Hadapada occupies a low position among the Lingayats.

Sikhism also has left Its Imprint on Karnataka. Guru Nanak is believed to have visited Bidar and there is Guru Nanak Jhira Sahib in his memory. One of the close disciples (Panch Piyares) of Guru Govind, Bhal Sahib Chand

(later known as Sahib Singh), a barber, was from Bidar and he was among the five who were initiated to the Khalsa. Considerable number of Sikhs took service under Hyder and Tipu and many have come and settled. (Handbook of Karnataka down in the cities of Karnataka)

Some of the people have started new community and the main aim of this community is give respect, education, and other facilities for the people who are being neglected.

Pandit Revate Prasad Sharma is the one of the founder of this community who born n Banaras of Uttar Pradesh. He is also born is Nayinda Community.

He proved that Nayinda work is also important and has good respect. His love towards this community made kings also to give respect to Barber.

According to him barber work is equally important to Brahmana work so he started this community in the name of “Nahvi-Brahmana”.

Revati Prasad Sharma’s argument made Indian Government to certify the ‘Nayinda’s’ as ‘Nahvi-Brahmana’.

He strongly argued that pristy work is not only for Brahmana even Nayinda can also do.

He wrote many books and towards Nayinda community but today we can see only 2 important books namely “Nahvi-Brahmana Pradeep” and ‘Nahvi-BrahmanaKata Vansh”.

He divided these books into many sections of vaidik sarga. Ramayana Sarga. Boudh sarga. Chakra Varti Samrajya sarga, and adhunika sarga. According to these sections, thousands years of Indian history in the entire period barber were played a very important role.

According to vaidik sarga, in mythological period Yujurvedha and Samaredha are created by “Vayu” and “Savita” who were barbers.

In Adhunika sarga he mentioned several names of barber who played a very important role in various periods like Mahasati Narayanimata (peot). Kavi and Senapati tilak. Pandit Chakrapani, Rajguru Shiromani Sen Maharaja Pandit Nagasundar Sharma, Dhatri mata Panna, Shamaji Maharaja, King Raj singh Pratham, Baba Dharm Dhasaji, and Timmaji and Khandoja from Vijayanagar empire Dhoutaran from Madras and Hridas takur from Bengal. Sri Sant Nagaji Maharaj from Vardha district.

Further he told about the historical incident in the time of Shivaji and Aurangajeb. Aurangajeb converted Sri Jivaji into Muslim who was a body guard (Angarakshak) of kind Shivaji. Jivaji was a barber and shivaji helped him to get back to his community with purification ceremony.

He explained in this book, the co-relationship between the Barbers and Brahmin’s through his research. He submitted records, evidences like a stone inscriptions and copper letters.

Pandit Revati Prasad Sharma explained in his book called ‘Nahyi-Brahman Prasad’ that in Punjab barbers community is called as a ‘Yajak’ it means who do the ‘Yagna’, is nothing but the Brahman. Further he wrote Guru Vashisht dome the chudakarma (ceremony of cutting the hairs for first time). to the Ram. Lakshman, Bharat and Shatrugnya.

Above cited incidents are evident for the hair-cutting is the work of Brahmin;s therefore they came in the group of Brahman.

According to this book sant Vayu was a creater of ‘Yajurveda’ and savita was the creator of ‘Samarveda’.

As referred in the 'Atharva Veda' these both saints were Chudakarma to soma, 'Raja' and Varuna Hindu goddesses. They taught the work of barbaring to other Brahmins.

Gayatri (savita) was the daughter of savita maharishi who married to samabrahma and both are masters in four Vedas. They gave birth to 11 male children namely Marichi, Atri, Angira, Pulasya, Pulaho, Kratu, Braghu, Vashisht, Chavan, Narad and Datt, and one daughter Saraswati,.

It is referred in Maha upanishat that Narad and Saraswati have the complete knowledge of all the 4 vedas.

According to 'Mulastambha' book (1896:94) the claim of Narada is a Nayinda it means Narada, is belongs to barber community.

Further he coated to justify above views that the book named "Nabhik Purana" which was created in 528 years ago, and it published in 1892 in Marathi language.

Even now also today in Gujrat, Rajputana and Malwa barbers do the all birth and death ceremonies.

A barber performs worship to the manes of this illustrious Rajput (Nahar Rao) king of Mandore.

According to Yogendranath Bhattlcharga explains in his book In some inscriptions they called in the name of 'DeshBhagadavaru'. Same historians predicted that probably they were in the place/position of Judgment. (Nyaya Nirnaya Maduvavaru).

We can get information about Nayinda as from many inscriptions which are founded in Karnataka and Andhra Pradesh districts, like Chitradurga, Tumkur, Bijapur, Dharwad, Belgau, Ananthpur etc.

According to these inscriptions Kandoja and Timmoja were called a ancestors of Nayinda community, and they were worshiped as gods of this

community. They had a great respect in time of the kings, not only just because of their work and working style and also due to their social service to the society.

Further he predicted that political reasons for their relaxation that is the Nayindas helped to king in the matter of Shepherds from tribal groups

One of the interesting that is there are Thimmoja and Kandoja were belonging to vaishnavaridm. During the 18th century they migrated from “kundanvalu” (A.P) to Badami. Late they came and settled in Hampi. Their mother tongue was Telugu. They get relationship with Ram Raja Ray and other relatives of the kind through these people they gained faith and place in sadashiv Ray’s heart. The king of Vijayanagar Empire, he cancelled many types of taxes paid by Nayindas. eg. Siddayya, Manevana, Kaddayya, Kanik, Birada and tax of marriage etc.

Due to the struggling of the Revati Prasad Sharma, the Government of India declared in the 1930 or gave permission to use officially the name “Nayi Brahman for barbers’ community. Letter is as per below

From

A WHITIAKER ESQUIRE. I.C.S

Under secretary

To the Government of India.

To,

The General secretary

Akhila Bharatiya nayi Brahman Mahasabha, Banaras.

Simla, the 19th September 1930.

Sir,

With reference to your letter no. cc 132 dated the 25th August 1930.

I am directed to say that instructions have been issued to the superintendents of census operations to accept the returns of those who call themselves Nai Brahmans. For census purpose, however the term 'kulin' and 'Srotriya' cannot be accepted as describing Nai-Brahmans.

I have the honour to be

Sir,

Your most obedient servant.

(sd) W.D. Almeida

For the under secretary to the Government of India.

Further, the superintendent of census operations Rajputana and Ajmer-Merwara writes in his memorandum No. 362 dated Ajmer, 15th May 1940. “According to the Sanskrit Grammer the correct term is ‘NAYI’ and not ‘Nai’ and the correct term Nayi Brahman should be used.

After this declaration of the Indian Government other regions and empire (Rajwada) also declared to use ‘Nayi-Brahman’ term to barbers in the year 1931, 1941. These Regional places are as following below:

Table No.2.1

regional places and their declaration date and letter number to use ‘Nayi-Brahman’

Place	Letter no	Date
1) Assam	579	12/06/30
2) Odissa	663/15	30/7/40
3) Gwalier	78.11	7/2/31
4) Jammu Kashmir	536	25/11/30
5) Punjab	2372	17/9/30
6) Mumbai		1/10/30
7) Baluchistan	789	1/30
8) Bangladesh	462	13/1/31
9) Barada	24-1	28/8/30
10) Bihar	888	24/7/40
11) Madras	867	10/9/30
12) Madhyapradesh	1652	22/12/50
13) Sindh	3	10/4/40
14) Rajaputana	52-75	3/1/31
15) Ajmer	117	3/1/31
16) Udaipur	299-7	4/1/31

Many other regions like, Kota, Kishangad, Jaupur, Jodhpur, Jaisalmer, Bikaner, Bharatpur, Madhyabharat, Ajaygarh, Indore, Karoti, Bundi, etc are declared or accepted the term Nayi Brahman in the year 1940.

And our Karnataka state was recognized in that time as a 'Mysore' region (prant), and Mysore accepted this term in the year 1940 (dated on 1/8/1940) under the letter no. 1396.

Now this category people are educationally, socially economically backward and they are not in any political position. Hence these category people are not made any impact. At the time of Mysore Empire this caste people equal to madival (washermen) kumbar (potter) Darzi and educational employment reservations are equal to these communities. The Dr. Nagangowda commission referred this caste to backward class groups. In Havnur commission refers this caste under the article 15(4) and 16(4). The Mandal commission called them as backward caste. And it refers to reservation must be in education and employment in government sectors. When Havnur commission accept from 1977 to 1979 they get reservation but Hounrable high court of Karnataka decided to the state government to split up this caste in the list of backward. Impingent judgment passed by court for to reserve some caste as per referring the Havanur commission .It is not get well to this caste. In this regard the savitha samaj made appeal in the Supreme Court but same was rejected by Supreme Court. Venkatswamy commission references also rejected by the state government. On that time government included this category in upper class. Finally government came in to conclusion that consider in the honorable justice Reddy commission references and take in consideration and accepted to bifurcation and honorable justice Venkatachal bench pass an order in this community favour.

But considering the above the development regarding to this community people they are struggling to get government reservation. But in 1994 government pass an order of reservation from 1977 to 1986 and 1994 this community unable to get reservation because of the commission included this caste with OBC category. Any how to day this category cannot get any government reservation in education and as well as employment.

Caste structure:

According to Gazetteer of Bombay Presidency, In Karnataka Nayindas are divided in to Lingayat, Maratha, Rajput, and Sajjanas who neither eat together nor intermarry, of these the Maratha have come from the Maratha country, Rajaput from Rajaputhana and Telugu barbers came from Andhra Pradesh, and some of the barbers from Tamil region also came to Karnataka. All of them have kept their own language, dress, customs and religion.

Lingayat Hadapadas:

The Lingayat Hadapada is also known as Kshourika, Kshourada, Kayakada, Navaliga, Nayinda, and Chourad. The word *hadapa* means ‘a bag’ which has been born rowed from the Marathi word *hasubi*, which means ‘a person who carries a bag containing scissor and razors’, instruments required for cutting hair and hair and shaving. Are more in a number than other barbers in north Karnataka. Community is found in the district of Bijapur, Raichur, Dharwad, Belgaum, Bidar, Gulbarga, and Chitradurga etc.

They are branch of Lingayat community but considered rather low, neither the jangamas nor the panchamsalis eating marrying with them. But their names and surnames are similar to of Banajigas. Their home speech is Kannada. Those who live in border areas speak Marathi or Telugu. They wear three

horizontal stripes of sacred ‘*Vibhuti*’ (ash) on their forehead. After undergoing ‘*Diksha*’ like other Lingayats, they wear a Lingam on their person. Their common food is rice, jower, pulse, vegetables and special Lingayat dishes are sweet cakes, milk etc. But they do not eat flesh they are fully vegetarian. Consumption of alcoholic drinks is prohibited. However, some youths have started liquor now. Chewing of betel leaves an arecanut with tobacco, and *beedis* and cigarettes are common habits. Snuff is also used but rarely.

They have no priests of their own caste; all their services are performed by Lingayat priests. Each family of the Lingayat Hadapada is attached to one of the five *mathas*, namely Bale Honnur, Srisailam, Mallikarjuna, Revansiddeshwara and Jettlingeshwara. Channabaseshwara and veeramma are their family deities. Those who have same family deity or affiliation to the *matha* do not intermarry. All the families of community had surnames such a Haapada or Mulimani in the past. But now, these terms are viewed as derogatory and hence they have started suffixing as Doddamani, Bankalagi, Emmignur, Kyala-konda etc. because of their traditional occupation of hair dressing, the Lingayat Haapada occupy a low position among the Lingayat.

Lingayat Kelais:

Lingayat Kelais are found above the sahyadris in Siri, Yellapur, Haliyal, and Mundagod. They are also branch of Lingayat community. Their household gods are parvati and virabhadra, who have shrines near every Lingayat settlement. Member of the same family tock do not intermarry. They have no subdithey are short, dark, and strongly made like Lingayats. Their home speech is canaries. Their common food is rice, pulse vegetables, they do not eat flesh. They are mild and hard workers. They are rank next to the Banajigas.

Konkani Kelasis:

Kelasis are Tulu barbers following 'Aliya santana' law. These people say they are originally Bants who took up the profession of barbers. They are found in small number in several villages of Ankola, Honnavar, and Karwar South Canara District. In this area, they are called by the word 'Bhandari'. They render their services to higher castes, such as the Brahman, Bunt, and Jain. But they do not have lower communities such as the Billava and Scheduled Castes. 'Mahale' is the title used for the Konkani speaking barbers. They are said to be immigrants from Goa. They employ Karadi or Havik Brahmins to perform their ceremonies. Their gods are Nirnkar of Goa and Laxmi-Narf Ankola. The men are wheat coloured, middle sized, and strong. Their home speech is Konkani. According to K. S. Singh (2003) the Nayinda in Dakshin Kannada area have three sub groups, viz, Bhandary, Pariyaliga and Mahale. Tulu is spoken within the family. The Mahale speak Konkani at home. These three sub divisions are differing on social and linguistic basis. Three are exogamous clans known as *bali*. The Konkani speaking Nayinda have gotras such as Bharadwaj, Vishwamitra, Vaishta and Koundilya. The community's self-esteem is low. Others also view them as low, in social status.

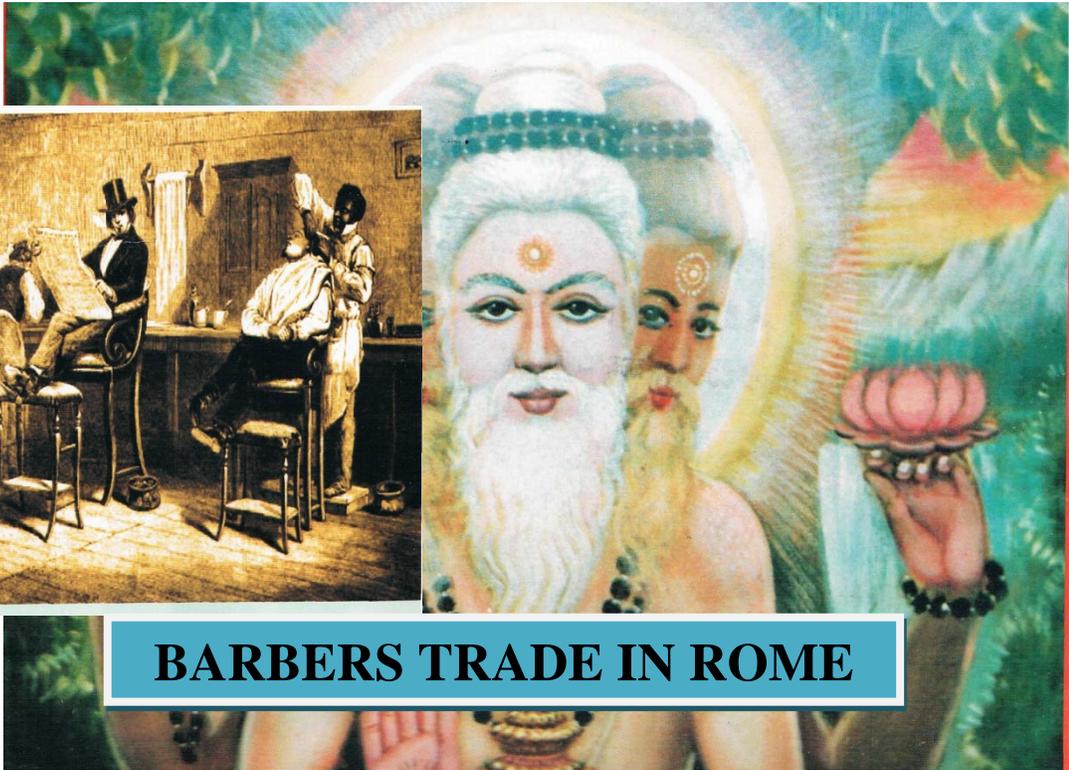
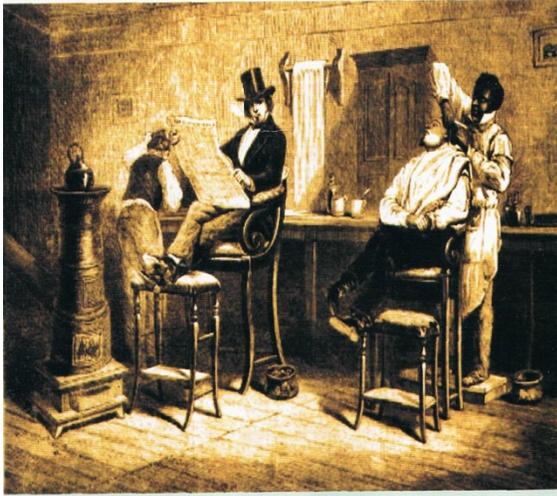
Telugu Nayindas:

Telugu Barbers called as 'Sajjana's. Sajjanas came from the Nizam's country in the 1877 that was time of famine. Not only at that time, most of the time they were migrated to Karnataka for searching of livelihood. They are found in small number in village and large in cities. Sajjana speak Telugu within the family and they can also talk Kannada. Most of them are poor, and they working as field laborers. They are found more in south Karnataka districts like, Bangalore, Kolar, Mysore, Chitradurga, and Shimoga, Tumkur, Bidar, Bellary and Gulbarga

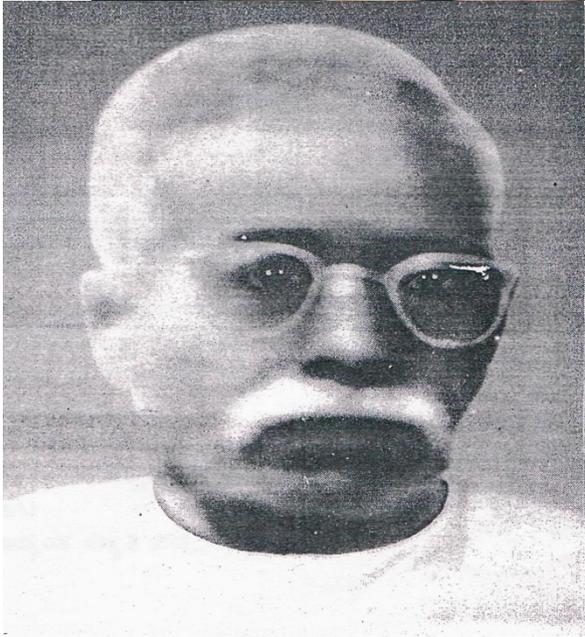
etc. They have no surnames. They keep close relations with their parent stock in the Telugu country. They lived in one toreyed houses with stones and mud walls, thatched roofs, narrow verandas and front yards. Their common food is rice and flesh, especially fowls and sheep when they offer blood sacrifices. They drink liquor. They are poor cooks. Their family god is Venkatraman of Tirupati. Anjaneya, Ellamma, and Mailar etc.

Maratha Nhavis:

The Nayindas who are migrated from Maharashtra and settled on Karnataka are called Maratha Nhavis. This division of people is found in only North Karnataka Districts like, Belgaum, Biar, Gulbarga, Bijapur, Dharwad etc. Their mother tongue is Marathi. Since the names, surname, social organization, religion and customs of the Maratha Nhavis are identical with those of the Marathas. Their family gods are Jotibha, Kedarling and Tulja Bhavani. And their priests are Maratha Brahmins.



BARBERS TRADE IN ROME



PANDIT. REVATIPRASAD SHARMA



INSCRIPTION OF SRIRANGAPATTANA