CHAPTER- III

ECONOMIC AND SOCIAL CONDITION OF DE-NOTIFIED AND NOMADIC TRIBES

3.1. Introduction:

Man was originally nomadic. He started to live together in groups after the invention of Agriculture. Some made their dwelling places near the bank of rivers and some other continued to wander here and there. Even today he is wandering. At first, he was making hunting, then he began to collect herbal foods and at last he began to keep animals.

Nomadic tribes are scattered all over the country from Kashmir to Kanyakumari. Nomadic would use Yak who is found in Africa for the benefit of milk. These tribes used to travel from Kashmir to South India with cows, sheep’s, goats and donkeys with the changing climate. In winter, these tribes would travel towards South India and in summer, they would travel towards North India. Therefore, these tribes are settled throughout the country since ancient times. These tribes are known by different names in different states.

At the time of 1857’s revolt, these nomadic tribes were with kings and nobles against British. They helped the kings and nobles against British rule. Therefore, the British made ‘Criminal Act’ in 1871 in order to prevent nomadic tribes from taking part in revolt. Since then, the forest dweller nomadic tribes are regarded criminal. British made Forest Act in 1864 and denied the right of nomadic tribes to live in forest.
British could not understand the caste-system and the philosophy of Hinduism. They could not apprehend Indian society. As a result of it, they held a very wrong hypothesis in their mind about Indian men. The lower classes of India suffered too much from such prejudices as held by British. We can understand this from the following example of T. V. Stephen. “In India, caste and occupation are same. The son of carpenter is carpenter and this is their occupation since centuries after centuries. We can understand the term of “occupational criminal” from this. It means that those who are considered as criminals since ancient times, makes the use of their caste to commits crimes only. When anybody acknowledges himself as criminal before law, and says, he is criminal from early times and will continue to be so, at that time, reforms in that tribe is impossible, because to commit crimes is their occupation. It is their caste and religion too”.

In Europe, before hundreds years, such types of orders were issued by European rulers for the Gypsies were regarded as criminal tribes in Europe. The European rulers had declared about Gypsies, “Ducks, being ducks, will finally go into water.” Like the same, those who are born in these tribes will become criminals. Such types of prejudices were held by European rulers in their mind about Gypsies. Like the same, British in India held such prejudices about nomadic tribes. The British officials suggested in the Bill of 1793 to keep vigilance on such nomadic tribes.

The De-notified and Nomadic tribes make their living by their own separate occupation. 1871 Criminal Act affected their
occupation very badly. They got the stigma of criminal tribes. The means of their living were destroyed. They faced starvations. As a result of it, these tribes turned at criminal activities. A man steals grains, animal or fruits to feed him. But these tribes were given the stamp of criminal tribes permanently. If a caste is regarded as criminal, yet all the cast men are not criminals. But here, in India an intent child is also considered as criminal and is treated inhumanly.³

This act has put 198 tribes in criminal lists which are leading a life of poverty. These tribes are trapped in caste-system and are given low status T.V. Stephen supported all these mentioned things at the time of putting the bill of this act. This act was immediately implemented and 14 tribes out of total 42 tribes in Maharashtra were put into settlement camps by establishing their colonies. No man was permitted to go outside from these trapped colonies. The men from these colonies used to give attendance. They used to register their name on attendance sheet by their own. Attendance was held at any time, may it be night or day. If anybody is absent at the time of attendance, a punishment was given to him. Therefore, everybody was bound to this rule and it was obligatory for everybody. These tribes were trapped in this obligation for too many years.⁴

Due to Criminal Act these tribes could not live independently in society. These tribes were deprived of economic, social, educational and political opportunities due to this life of slavery. They tried to live somehow, enduring injustice and tyrannies and lived as neglected forever.
The Parliament of independent India cancelled the Criminal Act 1871. In 1960 at Solapur, Jawaharlal Nehru, the first prime-minister of independent India called these tribes as “De-notified Tribes who were living in the trapped colonies. Since then, nomadic and De-notified tribes awakened to new hopes. One tribe is known as De-notified and other one is known as nomadic. The nomadic tribe is one which has no home since centuries after centuries and is wandering in search of food from one place to another.\textsuperscript{5}

The nomadic tribe is deprived of stable life and it has not permanent source of income. These tribes are not settled at one place and they wander in search of food. These tribes are far away from the facilities of education and due to unstable life, they are leading a very miserable life. These tribes wander from place to place in order to achieve its living.\textsuperscript{6}

The Nomadic and De-notified tribes do not get work in the village. They do anything to earn their living. Kolhati, Nandiwale, Garudi, Makadwale, Darweshi, Bahurupi and Dawari Gosavi wander from place to place during the period of harvesting. They are accused of theft if the matter of theft occurs in some villages. They are checked down thoroughly by the villagers. The civil society considers prestigious to it and sees with doubts and hatred at them. These tribes are neglected even today. There is no possibility of communication between these tribes and civil society. The Banks do not give the debt to these tribes for their economic development. The Banks demand asset or documents to these tribes to give them debt. The De-notified and Nomadic tribes have the problem of caste-
certificate. As a result of it, they do not get debt. The small industries are outdated due to modernization and industrialization. They have no farmland for earning permanent income. The youths from Nomadic and De-notified tribes do not get jobs in private and government factories. Today we see corruption and recommendation to get job in government sectors. The reserved quota of De-notified and nomadic tribes is completed with document by the government. But in reality they have no jobs at all.\(^7\)

Any man becomes thief if he is denied the work. If he is not given work, though he wishes to work honestly and with hard work, he becomes a thief to earn his living. It means that civil society or situation force man to become a thief. This is not his fault but this is the provision to fulfill his need. This is found from the prolonged interview of Balkrishna Renke.\(^8\)

If the thief is caught by the police, his caste and religion is revealing in newspaper. The caste-based names such as Woman Paradhi are caught finally, raid on Kanjarbhat locality, Paradya Takari run away and are published in daily newspaper. The names of other castes are not published. The name of criminal tribe is always published. As a result of it, a rumor spreads in other caste about these tribes. The other castes consider that these tribes are really criminal tribes.\(^9\)

Every child is born with stigma of criminal tribe due to this Criminal Act of 1871. The civil society kept them away and the government called them criminal tribe. It is impossible for them to earn daily bread and butter. It is an insulting thing that a time comes
to sell the child in these tribes. Such incidents happen even after independence. Therefore, Laxman Mane, writer of ‘Uchalya’ says that, even after 39 years of independence our peoples sell their child for their living. This independence is not useful for us because we cannot live with respect and dignity. Then, what is the use of this independence to us? They are living in vain and are enduring the hardships. The main reason for this is their economic problems.  

For the present research work only ten tribes are selected for study. These tribes are: Banjara, Paradhi, Ghisadi, Vasudev, Rajput Bhamata, Gondhali, Kolhati, Gopal, Dhangar and Vanjari. The economic and social condition of these tribes and their detailed information is given below.

3.2. Banjara Community:

Banjara were ahead of other castes in making transportation from one place to another. In ancient India, these tribesmen used to transport the goods and products all over the country. For it, they used to employ bullock who would carry the goods on its back. These tribesmen are known by various names throughout the country. They have such names as Banjari, Wanjari, Lamani, Lambadi, Boipari, Sugali or Sukali. They are known by different names in different states. The origin of Banjara is Rajasthan and from it, this tribe spread all over the country. We have many sources to believe this. This is existed in India since 5,000 years.
2.2.1. Social Condition of Banjara Community:

Banjara consider them as Rajput race, because they are scattered all over India from Rajputana. The same surnames are found in Banjara which are in Rajputana today. Pawar, Rathod, Jadhav, Chavan are some of the surnames which are found in Banjara community even today. Patriarchy is found in Banjara community. The head of the family handles the economic matters of the family. Banjara women have secondary place in their community. Their role is to clean the house and contribute the product of family.

Banjara have maintained their culture, language and costuming. The method of Ethno is very important to study the Banjara community. The history of Banjara community is very old. The Ethno method tells what important values among of Banjara community are. Today there is some change in Banjara community. But Tanda culture is even today very distinctive culture. It has its own separate existence. The collective feelings are even today found in Banjara community.  

3.2.2. Structure of Tanda:

The structure of every Tanda is clean and neat. The houses are generally in straight lines. The houses are made of mud and stone. Bamboo, and dung are used to decorate the houses. It is regarded inauspicious to live in the houses of cements. It is their general belief. Now they are building a new home, made up of cements and
bricks. The house of Tanda leader is always in the middle of the locality. He is generally known by the name of ‘Naik’.

3.2.3. Marriage Ceremony:

The marriage ceremony of Banjara community is performed by Hindu religious. The marriage is performed with great vigor and the people drinks wine. There is a great difference in performing marriage ceremony as compared to old times and new times. The girls are married in early stage of years. The family which lives at urban area is exception to it. The inter caste marriage are prohibited. The bride as well as groom is selected by the relatives of each other. The groom cannot select bride for himself. But today educated people have violated these norms. Today in Banjara community we can see the custom of dowry. In olden times, the girls were not given dowry. Some things and jewelry was given in the form of dowry.

In Banjara community there is a system of re-marriage of women. The population of girls is very low in Banjara community. Therefore, re-marriage of women is permitted in Banjara community. If the husband of lady dies, then she is married to her brother-in-law. She is not given to other man in marriage. It is regarded to insulting in Banjara community. If the widow marries another person from different caste, that person is forced to compensate for doing such illegal things.

3.2.4. Jatpanchayat:

The leader of the tanda is called ‘Nayak’. His assistant is known by the name of ‘Karbhari’. The administration of tanda is handled by Nayak and Karbhari.
The advice of *Nayak* is very important. Because he arranges the marriage ceremony, pacify the quarrels among tribesmen and also try to give divorce to the person. The rules and regulation of *Jatpanchayat* are not written. Nobody violate the rules of community. If anybody tries to violate these rules, he is ostracized by the tribesmen. The Tanda Nayak gives the punishment to the person after seeing the nature of crimes. He has total control over the Tanda. They are trying to keep their existence separately in forest rather than village.\textsuperscript{16}

### 3.2.5. Social Traditions through Festivals:

Banjara community is very interested to celebrate festivals. One of the favorite festivals among Banjara is ‘*Tij*’. It is known as ‘Kajal Tij’. In every festival, Banjara people drinks wine and celebrate the festivals. A special preparation is made for the festival of ‘Holi’. Dance and songs are presented at the time of festivals. There are different types of dances of different festivals. Some of the musical instruments are Daphadi, Tholi, Chataki, Zanj, Lezim, Nagara and Dodapoi. These musical instruments are made in Tanda itself.\textsuperscript{17}

### 3.2.6. Superstition:

Banjara people have too much superstition and misunderstanding among them. There is no awakening about superstition, health problems and black magic among them. They are trapped in problems such as early marriage, indifference to
education, lack of political parties and proper guidance for vocational courses.

3.2.7 Economic Condition of Banjara Community:

Banjara are living in India since ancient times. They were making transport by using bullock when there were no facilities of transportation. Banjara community knows the rail-routes and highway road very well. They have discovered a number of ways due to their constant wanderings. These tribes used to supply military materials, foods and salts at the time of need. Their business collapsed when the British East India arrived in India. The railway routes spread in India and the life of Banjara community collapsed. They began to steal and rob anything in order to earn their living. Finally, they embraced to any work for bread in “Gaogada” which they had never accepted previously.18

The main objective of Banjara community was to earn their living. Their economy was centered only living. They have no tendency to collect food or wealth for life-time period. They lack this tendency. The idea of stable life is not rooted in these tribes because they are wandering continuously.

Banjara community was in economic crisis. They had not permanent source of earning. Therefore, they turned at the business of wine-shop. They also turned at theft. At that time, Banjara were in the state of wandering. Today they have many facilities. But they are not ready to quit their forest life. They lack the vocational mobility. They never try to go away from their forest life.19
Banjara community changed their occupation. Firstly, they made gonpat, Ladeni, and graze cattle’s. They made wine and collect gum. They collect honey and keep hens. Finally, they began to cultivate farm.

Today too, they cultivate land. But there economic condition is very bad. The proportion of education is very low. As soon as son matures into youth he is sent to do work.

In Maharashtra, Banjara tribe is categorized in VJ (A). In Madhya Pradesh, it is categorized in SC and in Andhra Pradesh it is categorized in NT.

According to R. V. Russel and Hiralal, Some people broke up relations with Banjara and they began to call them self as Vanjari in Vidarbha because Banjara were regarded criminals caste. Therefore, they discarded their relation with Banjara and began to cultivate land and they got the status of Kunbi caste. Finally, they started to call them self as Vanjari Kunbi. Since then, they are considered different from Banjara.

Banjara are put into different categories in different state. Therefore, there is difference in facilities. Some Banjara are economically good because they are put into VJ category. But even today most of the Banjara are living on Tanda and are trying to solve the problem of livelihood.
3.3. Pardhi Tribe:

3.3.1. Origin of Pardhi Tribe:

Pardhi tribe makes their living by hunting animals and bird in forest. The word ‘Pardhi’ is derived from ‘Pardh’ that means one who make hunting. The words such as Shikari, Bahelia, Modhia and Takankar are used for the word Pardhi. In fact, Pardhi are not hunters because they do not use gun for hunting. The hunter uses the gun for making hunting. The folklore of Pardhi has an old story about their history. According to the story, the forefather of Pardhi was ‘Gond’. Mahadeva taught him the art of throwing net. The reason behind that was to save the Pardhi from committing sin. Since then they are using only net for making hunting.  

Pardhi are found in Nashik, Khandesh, Solapur, Kolhapur, Sangli, Beed, Pune and Vidarbha. British declared these tribes as criminals by the Criminal Act of 1871. The British government established the colonies of criminal tribe in Maharashtra and Karnataka. These tribes are found in these colonies only.

3.3.2. Social Condition of Pardhi Tribe:

3.3.3. Sub-Tribes:

Pardhi tribes are included in nomadic tribes. There are several sub-castes in Pardhi tribe. Some of the sub-castes are Gay Pardhi, Chitta Pardhi, Phase Pardhi, Haren Pardhi, Pal Pardhi and Takankar. Some Pardhi makes hunting’s with the help of cow. They travel from one village to another sitting on cow. Therefore, they are known by the name of GayPardhi. Some makes hunting with the
help of Chitta. Therefore, they are known by the name of Chitta Pardhi. Some makes hunting with the help of ‘Phase’. And catch birds and animals. Therefore, they are known as Phase pardhi. Those who make hunting of haran (deer), are known as Haran Pardhi. Some Pardhi calls them self as Dhangar Pardhi. Some others are known as Bhill Pardhi. These are the sub-types of Pardhi. There are different sub-types in different divisions. Some Pardhi wear langoti. That’s why they are known as langoti-Pardhi. Takankar makes the stone wheel very sharp. In Pardhi tribes, langoti Pardhi and Takankar Pardhi are most dangerous criminals.23

3.3.4. Surname:

Every Pardhi thinks that he is a superior than any other fellow Pardhi. ChittaPardhi used to give ‘Chitta’ as gift to king. Therefore, he calls himself as Raj Pardhi. Pardhi calls them self as Rajput race. They have such names as Kale, Pawar, Shinde, Chavan, Bhosale, Rathod, Jadhav, Sisodia and Kale are regarded as superior among them. They are priest and are considered as leader of all Pardhis.

3.3.5. Language:

The language of Pardhi is like Gujrathi. Their dialect resembles to the dialect of Ghisadi and Kanjarbhat. The other tribesmen cannot understand their language so easily. There are seen many words from Gujrathi, Rajasthani and Hindustani in Pardhi language. The Marathi language also exerted its influence on Pardhi dialect. Pardhi tribe is very old since ancient India and they collect their sources of living from the forest only. They subsist on hunting
only. Pardhi are found on large numbers in Khandesh region. In West Maharashtra, Pardhi are not seen in large number.\textsuperscript{24}

The locality of Pardhi was on the borderline of village. It is called ghettos. During the period of British, they were called criminals and their locality was called as settlement. Later on, they were put into VJ category. They have huts made from branches of Tad tree and the roof is made from leaves or tile. Nowadays, some Pardhi have well-built houses because of their economic improvement. The nomadic tribes even today lives in huts made from branches.

3.3.6. Belief and superstition:

Pardhi tribe has no close relation with ‘gaogada’. These are trapped in superstition, traditions and customs and hence they are very backward. Pardhi have great faith in god. Pardhi men worship female goddess very much. They all believe in Bhawani Mata. Langoti Pardhi have female goddess made of bronze. Therefore, Langoti Pardhi women do not wear jewelry of bronze on above side of waist. These women do not hang their sarees on wall. They do not use dress of red colour. These are some of the obligation on her. Their Jatpanchayat do not allow her to know this entire obligation.\textsuperscript{25}

Pardhi people are afraid of god very much. They offer vows to god. They fulfill their vows at the time of Shimaga and Dasara. During this period, Pardhi do pilgrimage to the shrine of god. Pardhi have the custom of sacrifice. They sacrifice male buffalo to god. The pilgrimage and fair continue three days. The male buffalo is cut
down on first day. On second day goat is cut down and on third day wine is drunk by the people. There is a system of auspicious and inauspicious in Pardhi tribe.

3.3.7. Marriage Ceremony:

The system of marriage is different from other tribe in Pardhi tribe. Pardhi sub-tribe exchange bread and butter among them. But they do not have the system of marriage among them. The marriage ceremony is held in early ages in some Pardhi tribe some tribes perform their marriage in matured age. Nowadays, the marriage ceremony is held at the age 16 to 18 for girls and 19 to 22 years for boys. In Pardhi tribes, there is value for bride. This system is known as dowry. 100 or 200 Rs. dowry is given as per the economic condition. There are different types of marriage ceremony at different Tanda in Pardhi tribe.

There is a system of mortgaging lady or girl in this tribe. If the dowry is not given to the father of bride, he can give his daughter to another man in marriage. A husband can mortgage his wife to another man for money. After paying full amount, he can take his wife back. The birth of girl is regarded beneficial in this tribe. Man can marry many times. Because of this custom, women live with many mans. Widow can marry her brother-in-law if her husband dies. Pardhi woman is regarded as the wealth of Pardhi man. If any husband has doubt about his wife, she has to pick up coin from the boiling oil. Sometimes her nose is cut down, hairs are uprooted and nails are uprooted from fingers. Such punishments are given to her.26
The proportion of poverty is too much in Pardhi tribes. Some government Acts are responsible for this. The Prevention of Beggary Act 1959, Wild Life Protection Act- 1972, Prevention of Cruelty to Animals Act 1960 and Environment Protection and Biodiversity Conservation Act 1999 etc. are some of the act which are responsible for the poverty of Pardhi tribe. As a result of this poverty, Pardhi women are driven towards prostitution for their living. Pardhi women are well-built and beautiful to look and men are poor. Therefore, women turned at prostitution. The UNICEF made survey in Madhya Pradesh about tribes in which they said that 27,000 families are engaged in the business of prostitution. But prior to this business, these families were doing their traditional business. 204 families among them are Pardhi families.27

3.3.8. Jatpanchayat:

The Jatpanchayat has great importance in Pardhi tribe. The respectable man is always the Panch or leader of this Panchayat. At some place, the Panch is hereditary. No men can complaints to police if something happens because there is restriction to go to police station. The Panch give punishment on the basis of crime. There was very bad system of punishment in Pardhi tribe. But now there is change in this system. If the nature of crime is very large, then the Panch from surrounding villages are called. They may be four or five in number. If the crime is small, then punishment is small such as some amount of money or wine. If a lady has illegal relation with another caste man, then the punishment was to cut down the nose, uproot the nails and hairs. But today there is ban on
this punishment. If the murder occurs in Pardhi tribe, even then justice is given by *Panch*. The influence of *Jatpanchayat* is very strong. Even today this tribe is very backward in the matters of economy and social level as compared to another caste.\(^{28}\)

### 3.3.9 Economic Condition of Pardhi Tribe:

The Prevention of beggary Act 1959, Wild Life Protection Act- 1972, Prevention of Cruelty to Animals Act 1960, Environment Protection and Biodiversity Conservation Act 1999 resulted into the ignored and miserable life Pardhi tribe because Pardhi tribe was totally dependent on the hunting. Due to Forest Act, there control over forest was lost and they faced the problem of starvation because there was a ban on the hunting of wild animals. Finally, they started to beg. But government made Act of Prevention of Beggary in 1959. This Act deprived the right of living from Pardhi tribe.

The hunting was their favorite occupation. By making hunt of wild animals, catching birds in net, and selling these objects to people, was their way to earn money and make their living. The wives of Pardhi beg alms in village. Such was their method of livelihood. The British law resulted into the starvation for Pardhi tribe. They had no means of earning they had no habit of field-work. Therefore, they started to rob and loot anyone who comes by the way. Sometimes they enter the house of anybody to attack and loot him. They sell the opium and ganja. This is their occupation today. They started this occupation because society has rejected them.
In recent period, they make rudrakshmala and fake musk. Some cultivate lands. Some do menial works and some keep vigilance. The wandering Pardhi begs for alms. They hunt deer, rabbit, partridge and other birds. They made medicinal use of forest herb and sell it. They sell the fake necklace to rustic people and run away.\textsuperscript{29}

Balkrishna Renke says that to make theft, and beg for alms, is a bad thing. But without theft and begging alms, they cannot subsist. The social system is very cruel. The systems decide to whom it wish to make thief or to whom it wish to make beggar. The Pardhi tribe has no connection with ‘Gaogada’. If they have any connection, it is for only theft. The government and society is on the way to improve it. Both the society and government is unable to understand him. Today nomadic have the problem of drinking water and land. A time for second struggle has come for them.\textsuperscript{30}

The traditional occupation of Pardhi is to make hunting, to make stone wheel and to make theft. Langoti and Takankar Paradhi are criminals on large scale. They have to live in their own settlement. If they go to another village, they have to give attendance to police station. The police look at them with doubt. Some Pardhi women also participate in theft along with their male partners. Some women beg alms for their living.

Some families from Pardhi tribe have settled at one place. They work land on the farmland of big landlords. Pal Pardhi live in forest and subsist on hunting’s only. But due to strict forest Act, hunting has vanished and this Pal Pardhi now keeps sheeps and work
in forest. They work in employment guarantee scheme. Now the business of making stone wheel has vanished. This was the business of Takankar Pardhi. In recent period we have Grinder, mixer and other machines. Now Takankar do farming and serve as labour.\textsuperscript{31}

3.4. Rajput Bhamata Tribe:

This is the nomadic tribe in Maharashtra. They are in large number in Wardha, Nagpur and Chandrapur. They are found in Pune and Mumbai. This tribe is known by different names in different division. This tribe is known by different names in different division. They are known by the name of Uchalya, Ghantichor, Bhamata and Takari because their traditional occupation was to steal objects from bazaar or jewelry. There are sub castes such as Rajput Bhamata, Peraki Bhamata, Bhangar Bhamata, Dhangar Bhamata, Maratha Bhamata and Patel Bhamata in this tribe. Rajput and Takari are known as Bhamata in Maharashtra. But both tribes are different. Takari Bhamata is a Dravid tribe. Rajput Bhamata came wandering from North to Maharashtra.

These Bhamata came to Pune division first from Gujarat and Ujjain and from Pune they scattered all over the Maharashtra. During the rule of British they were declared criminal tribe due to their occupation of robbery. They used to give attendance to police station. They used to give attendance to police station. Later on, they were called De-notified tribe and now in Maharashtra, they are called VJ.
3.4.1. Social Condition of Rajput Bhamata:

3.4.2. Surname:

Rajput Bhamata has such names as Gund, Jadhav, Salunkhe, Kachavary, Bhadguchar, Chavan, Parmar, Pawar, Bhati, Wani, Baged, Bharadwaj etc. The major names are Chadi, Ratod, Chavan, Parmar, Bhati, Bahisade, Khichi, and Shelke. Rajput Bhamata is a thief tribe. They changed their names and assumed Maratha names in order to hide from police.  

3.4.3. Language:

The dialect of Rajput Bhamata is a Daguri language. Dagur means Thakur, according to Rajput Bhamata. Therefore, the language is known as Daguri. The verbs in this dialect are like Gujarathi language. They talks mixed language, using Marathi, Hindi and Gujarathi. They talk Marathi and Hindi also. Kanjarbhat and Rajput Bhamata have same language. At the time of committing any crime, they talks in their own dialect. Their dialects have strong influence of Marathi, English and Hindi.

3.4.4. Belief and Superstition:

Bhamata are Hindu by religion. Their goddess is Bhavani. This goddess is their home deity. Every family has particular goddess. Ethnoven has mentioned their gods such as Bahiroba, Bhairoba, Bhavani, Khardoba, Vithoba and Yellama. They go on pilgrimage such as Jejuri, Pandharpur, Paithan, Alandi, and Bhimashankar. Some Rajput Bhamatas are believer in Vaishnavism
and they are follower of Jairam baba of Akola district. Rajput Bhamata believes in ghost, black magic and incantation. Now superstition has vanished and they are using medical treatment.

3.4.5. Marriage Ceremony:

Rajput Bhamata doesn’t marry in same names. They marry maternal uncle’s daughter and paternal auntie’s daughter. But they do not marry maternal auntie’s daughter. This tribe is in minority. Therefore, they have the system of exchange (Satelote) in themselves. This custom is found in them on large scale. The number of girls is very low in this tribe. The dowry is given to girls in this tribe. If the boy is in service, he is given dowry by the relatives of girls. In olden time, girls were married in early years of eleven but now they are married in eighteen or twenty years. The boys are married in twenty two or twenty five. They cannot marry in same family. But they can marry in sub-castes.

Today in this tribe, inter-caste marriages are taking place. If the girl marries Maratha boy the boy is taken in Rajput Bhamata tribe. But if the girl marries Mahar or Mang boy, she is not taken in Rajput Bhamata tribe because Rajput Bhamata refuse to take Mahar and Mang in their caste.

In older times, in Rajput Bhamata tribe a bride was given to those men who were expert and staunch thief. But nowadays there are some youth who are in service in this tribe. The Rajput Bhamata is giving their daughter to these servicemen youths in recent period.
In Chhatri Bhamata tribe there is permission to remarry. But the widow should marry her husband’s brother only. But in Marathi Bhamata there is no such permission to remarry. The money is given to the parent of widow in both sub-tribes. If the first wife is dead, the husband can marry second time. But she can wear the silver necklace by the name of first wife. If the wife is adulterous, then both sub-tribes can take divorce. A divorcee can marry second time by the consent of Jatpanchayat and by living feast to them. The influence of Jatpanchayat is still found in Rajput Bhamata tribe. They never follow the rules of other caste but their own rules are followed by them very strictly. If the quarrels arise in them self, it is put before the jatpanchayat and is solved by the Panchayat. A severe punishment was given to those who would break up the rules of Panchayat. If the ladies commit adultery with other caste-man, is declared a culprit by the jatpanchayat. A nose was cut down of such lady in order times. The rules were fixed by the jatpanchayat to commit any wrong deed. If this rule is broke up by anybody, he was ostracized by the jatpanchayat. If any men commit adultery he is given a severe punishment.\textsuperscript{34}

3.4.6. Jatpanchayat:

Even today, the influence of Jatpanchayat is seen in Rajput Bhamata tribe. They never follow the rules of other tribes, but they never break the rules and regulations of their own tribe. If anybody breaks the rules of their tribe, marriage affairs or quarrels, the problems are solved before the Jatpanchayat. As there was strict punishment in tribes, nobody would dare to break the rule. If a lady
maintains an illegal relation with other tribesman, she was declared as a culprit or adulteress. In olden times, the nose of such women was cut down. The Jatpanchayat had made the rules if anything wrong was to commit. Those who would break the rules, was ostracized by the Jatpanchayat. If any man maintains an illegal relation, he was punished.

The chief of jatpanchayat is known by the name of Chaudhari. The plaintiff and the dependent sit down around the chief and put forward their grievances. The chief give the justice after hearing the complaints. Today there is awakening in Rajput Bhamata tribe about this jatpanchayat. Because the youths are taking education and they have quit the occupation and earning. The influence of jatpanchayat is decreasing day by day. Now the tribe-men are going for justice in the court.

3.4.7 The Economic Condition of Rajput Bhamata:

The word ‘Bhamata’ has derived from their occupation of theft. Anybody who entered this tribe used to adopt the same occupation of theft. This group was known as thief group. They make use of hemp for making strings, and sacks. The Beradya, Betiya and Mathadya were made from this hemp by these tribe-men. It was their occupation to make such objects and sell it. Some rich Rajput Bhamata do farming and some are money-lender. Some others cultivate land of other people. Some few keep cows, buffalo and other cattle. Some are more labour. But those who are poor still make theft. They make theft in trains or at crowded place. Their
women also participate in making theft. But they do not break the house for theft. They do not commit theft in their own village.

Rajput Bhamata has fair relations with other caste-men. They have bread and butter-type relations with Brahmins, Kunabi and other caste-men. They share farming with Kunabis. Sometimes they serve as serf on the lands of Kunabi.

There are some tribes in Maharashtra which do the occupation of Bhamata. Most of the people of them are well settled. Government gave them a good place to settle down but the occupation of these people is to steal wrist-watch and jewelry. They cut down the pocket also. They steal the object in crowd very skillfully without letting anybody to know about that. They are skilled and vigilant thieves. They steal the objects in fairs, bazaar and procession land at bus and railway station. They are group of three peoples. One of them engages the attention of man, another steal the object from him and third run away with the stolen objects. They disguise and wonder after the theft.\(^{35}\)

Their occupation is always in progress at the place of religious ceremony or the crowd at the cinema ticket window. They don’t care about anything while making theft. They don’t care about pilgrimage place or graveyard place. Their occupation is continuing at the moment of joy as well as at the time distress or pain. They feel happy at the place of crowd. Women wear the jewelry when they are gathered at some specific place to celebrate something. The Rajput Bhamata ladies steal their jewelry in such places.
If any thief from Takari tribe earns much at the fair or bazaar, he is given daughter by his tribesman. They cut the pocket very skillfully. They will do this work of theft until they get other source of living. It is regarded their religion. They do not steal objects from a slept person. It is regarded a crime in their tribe. They are given punishment for such big crime. Sometimes they are ostracized.36

In recent years, there is a change in this tribe due to education. They work as a labour, some others are doing farming and some are in jobs. They regards that they are descendent of Rana Pratap Singh. They are martial race. But in recent years, there is much improvement in this tribe.

Today this tribe is doing farming and they are working as labour also. They have no enough sources of income. They are small land holders. Those who have their own land are in few numbers. They have only 5 acre land. The tools which are used for cultivating land are traditional. The nature of irrigation is temporary. They make their living somehow farm land. They work in the land of other peoples for their living and women also help for her families earning as a labourer.

The government schemes do not reach to the lower section of society. There is a more corruption in Grampanchayat. Therefore, the benefits of government schemes do not reach to farmers and labours. The most of the men from this tribe do not get the loan because they have no land. If they got the loan, it is too small because they have small land to cultivate. They cannot make improvement in their land on the basis of the loan which they get
from bank. They spend the loan on their living only. Therefore, their economic condition does not improve.

3.5. Vasudev tribe:

3.5.1. Origin of Vasudev tribe:

This is the original nomadic tribe in Maharashtra which entertains the people. They are folklore artist and beg alms for their living. From the Brahman astrologer and Kunabi lady was born the child named Sahadeva. Vasudev says that their origin is since then. Some historian says that they are descendent of Sahadeva. Vasudev says that they are descendent of Lord Krishna. They say that Krishna’s friend Pendya is our ancestor. Their population is on large scale in Pune and Sangali district. They wander from village to village asking for alms. They awaken the masses in the morning by uttering the name of ‘Hari’. Therefore, they are known as ‘Harbola’.

3.5.2. Dress code:

They have hat on their head with the feathers of peacock. They carry the blanket and wear a long dress. They keep long handkerchief on their shoulder and a small bag is kept in his armpit.

They describe the Vedas in simple and lucid language. Vasudev Upnishad is a part of Samvedas. There is a legend that this part was sung by Vasudev to Narada. Since then Vasudev regard Narada as their Guru.
3.5.3. Social Condition of Vasudev Tribe:

3.5.4. Clans and Surname:

The Vasudev tribe is divided in different clans. There are two types in Vasudev tribe: Vasudev and Kadus. Clans are in the form of surnames. They have such surnames as Gawali, Dhurwe, Kanade, Ghodake, Kanthak, Ahir, Salave, Dhorkar, Bannere, Randave, Botule, Bakude etc. Gawali are leader of their tribe. They are Patil. They got this prestige by the tradition. Vasudev are born as pure and kadus are born from illegal relation. They have relation up to exchange of food but they can’t marry with each other. They do not marry in same surnames. Maratha Vasudev, Joshi Vasudev and Bhridi Vasudev are some of the types of Vasudev and they are followers of Krishna.

3.5.5. Marriage Ceremony:

There are two types of marriage: Endogamy and Exogamy. They can marry their maternal uncle’s daughter and paternal aunt’s daughter. Their daughters are married in the age of seventeen or nineteen and sons are married in the age of nineteen or twenty two. The widow or widower can marry second time. Divorce can get very easily. A husband of wife can take lead in this matter of divorce. They can take the divorce before the respectable man of society. In recent times, they take divorce in the court. There is value to bride. They talk in themselves for the value. They have joint or separate family system.
3.5.6. God-Goddess:

Vasudev are Hindus and they worship many Hindu idols. They worship Khandoba, TuljaBhavani, Mahalaxmi, Vishnu and Maruti. They go to pilgrimage such as Pandharpur, Jejuri, Alandi. Being Hindu like other Marathi people, they celebrate every festival with joy. They perform the dance of Gondhal to appease the gods. As they are devotees of Krishna, they celebrate the Gokulashtami with enthusiasm and joy.

Vasudev sung the hymn of Hari and move from village to village begging for alms. During this period, they sung the stories and event of Pandaypratap, HariVijay, Kashikhand, Bhaktivijay, Dasbodh, Shivlilamruta, Dynaneshwari and Gita. They narrate the dialogues in the form of conversation. They practice the customs and rules of Vaishnavism. This tribe is not carnivore like other nomadic tribes. This tribe is herbivore that means vegetarian. They practice Ekadashi, Monday and Thursday as the holy day like Vaishnavite. They live a very happy life and dance at the every holy pilgrimage. They have a philosophical bent in their folklore and they are fatalist. They live a moral life and if something bad or good happen, they attribute it god. Such is their way of life. Vasudev always describes fatalism through their song and asserts that good deeds always win in the end.39

3.5.7. Jatpanchayat:

Like other tribes, Vasudev too, have the system of Jaypanchayat. Their head or chief is known by the name of
‘Mahajan’ and he comes to that designation by heredity. He convenes the conference by calling experienced and respectable men and with their help solves the problems with discussion. These tribesmen have the fixed village where they go for begging. There is an unwritten rule that they should go to fixed village for begging. If the village is not fixed for him for begging, he enters there without his hat. If he begs there without wearing hat, it is regarded his crime. If he is seen begging in village which is not fixed for him, he is ostracized by the tribesmen. His punishment was to ban from entering the village and he was not allowed to use the feather of peacock. The tribesmen were ignorant. Therefore, they used to accept the verdict of their *Jatpanchayat*. If the tribesmen commit the same crime, he was called to *Jatpanchayat* which was held at fairs and he was subjected to a fine or ostracized. He can enter the same tribe by giving a fine and begging for pardon but at that time he gives the guarantee that he will not commit the same crime second time.  

3.5.8. Economic Condition of Vasudev Tribe:

Vasudev are given some fixed village for begging. Their living is depending on these villages. The villagers consider them as village’s annual *Vatandar*. They sang the greatness of Lord Krishna and some moral folklore. By doing this, they entertain the masses. They are given alms by the villagers. After taking the alms from the villagers, they utter the names of those family members. Finally, he blesses the men of that family by murmuring the name of gods. The masses believe a legend that if the farmer give alms to Vasudev, his
(farmer’s) family get uplifted. Vasudev is respected in that village because he has privilege over that village.

During the period of Lord Krishna, his distributed different works to Marathi people in his Yadav clans. Vasudev were given the work of uplifting people and their clans. Since then, Vasudev have the work of reading clans to masses. Vasudev are originally from Gokula. They migrated to Maharashtra in search of job and settled here finally. Vasudev are from Maratha category originally. But due to their particular costuming, they came to be known as separate tribe. All the Vasudev in Maharashtra speak Marathi language. They wear dresses like Maratha people at their home.

The government of Maharashtra included Vasudev tribe in nomadic category in 1961. This tribe is below poverty line and there population is near about twenty five or thirty thousands. This tribe lives in rural area in a hut. This tribe is not seen wandering here and there like other tribes with their families. There are not social workers in this tribe who would lead the society. The traditional folk art of Vasudev is gradually vanishing nowadays. Every village has its own entertainment tools. They have great faith in Lord Krishna. They think that as long as Lord Krishna is there, they will not starve any more. Vasudev do their traditional occupation. They think that if they do work of other caste, they will be cursed. Therefore, there is no economic, social and educational change in their tribe. Nowadays educational level is growing in Vasudev tribe. They are ready to do other occupations. Some families in West Maharashtra of Vasudev tribe do the farming. 41
A social awakening is very necessary in Vasudev tribe in order to bring economic, social, educational development. If the government takes the responsibility of parents, then the development of Vasudev tribe can happen in little measure.

3.6. Ghisadi Tribe:

3.6.1. Origin of Ghisadi tribe:

Ghisadi tribe is originally from Rajasthan. They are known by their occupation and place in Maharashtra. They are known by the name of Lohar because they makes objects from heated iron. Ghisadi is a major tribe in Maharashtra. They have three sub-tribes such as Chittodi Lohar, Rajput Lohar and Gadi Lohar. The government of Maharashtra has put them into NT-B category. But some clever men do not accept this categorization. Some say that Lohar is the main tribe in them. Ghisadi is sub-tribe in them. Rajput Lohars are found in Chittodgarh. Ghisadi is sub-tribe in Rajput Lohar from Rajasthan. Chittodgarh is their native place and Mewadi is their mother tongue. They used to make sword, spears and knife from the time of Maharana Pratap. It was their main occupation. Their surnames, clan, language etc. are just like Rajput Lohar. That’s why Ghisadis are originally Rajput Lohars. They think so.⁴²

Emperor Akbar conquered Chittodgarh in 1568. Maharana Pratap Singh tried to rescue Chittodgarh. But he couldn’t do that. Therefore, Rajput Lohar abandoned their native place forever. They came to Gujarat, Saurashtra, Malawa and some others wandered in Maharashtra.
Lohar used to do the work of carpenter (sutar) in central province and Berar. Khati, Ghisadi, Ghantra, and Panchal are the name of Lohar tribe. Lord Hastings has given the names of five sub-tribe of Lohar tribe. These are Gujrat Lohar, Kannad Lohar, Konkan Lohar, Marathi Lohar and Panchal Lohar. Marathi Lohar is in majority in Dhule, Nashik, Pune and Aurangabad. But they are found in all Maharashtra. Lohar do the work of iron and carpentry. Before carpenter, Lohar used to do the work of iron and woods. In Vidarbha, there is Panchal Lohar to be seen. There is Mahuli Lohar from Mahul, Zade Lohar from Zadi, Ghisadi Lohar from Rajasthan, Ghantara Lohar from Orissa, Oza lohar who tells their racial relations with Brahmans and some others like Mathuria, Kanaujia, and Maratha Lohar are the sub-tribe of Lohar.

3.6.2. Social Condition of Ghisadi Tribe:

Ghisadi tribe is seen in several parts of India. They are known by different names in different states. For examples, Bailkambar in Karnataka, Gadi Lohar in Gujarat, Banjara Lohar in Haryana, Lohar in Andhra Pradesh, Ghisadi Lohar in Maharashtra, Panchal Vishwakarma Lohar in Vidarbha, Gadi Lohar, Chittodi Lohar and Rajput Lohar.

3.6.3. Clans:

Ghisadi tribe has surnames like other tribes. Pawar, Chavan, Padiyal, Solankhi, and Suryavanshi are some of the surnames in Ghisadi tribe. But there is a change in their surnames in Maharashtra. In Maharashtra, they have such names as Pawar,
Chavan, Padwal, Solunkhe, and Surwase. There is fifteen to twenty clans in every surname. There is a tendency of high and low in these clans. Kate and Gursule are regarded as low clans in them. There is no system of marriage in high and low clans.

3.6.4. Marriage Ceremony:

There was child-marriage system in Ghisadi tribe in older days. But now girls are married in sixteen to eighteen. Boys are married in eighteen to twenty five. In older days, there was a system of dowry. Now this system is not seen anywhere. A gift is given by the father of bride to the groom. A single wife marriage system is prevalent today. Widow marriage is permissible. A widower can marry second time. A husband and wife can take divorce. This incident is known by Paragathi. A divorcee can marry second time. This marriage is known by the name of “Gandharva Vivah”.

A wine is very important thing in this tribe. A wine is taken at the time of festival or at some time of joy or grief. Without wine nothing is performed. This tradition is gradually becoming slow.

3.6.5. Dress Code:

Those Ghisadi who live in urban areas, are influenced by the culture of Maharashtra. But those who are wandering in village are seen with Rajasthani culture. The men from this tribe wear hat, and Rajasthani shirt. They grow beards and mustache. There is a ring in their ears and bracelet in their hands. They keep necklace around their neck and wear Rajasthani shoes. Such is their dress code. Women’s wear saree and silver ornaments around their neck. There
is bracelet in their hands, silver circle around legs, rings in fingers and crescent on forehead. They have much love for tattoo. The tattoo is found all over their bodies.

3.6.6. Religious status:

All the Lohars in Maharashtra are Hindus. They are worshipper of Vishwakarma. Kalikamata and Khanderao are their chief deities. At the same time, they worship Mahadev, Maruti, Vitthal, Shriram and so on. Their local gods are Mhasoba and Mariaai, because these gods protects them from evils as well as disease. They give religious importance to Khandoba of Jejuri, Vishwakarma of Nashik, Vithoba of Pandharpur, Dynaneshwar of Alandi, Mahadev of Kashi, Saibaba of Shirdi and Gajanan of Shegaon.

3.6.7. Jatpanchayat:

Jatpanchayat have great values in Ghisadi tribe. The rules and regulations of panchayat are compulsory for everyone. The quarrels, crimes between tribes or marriage ceremonies are performed by the Jatpanchayat. If a woman or man marries another person from another tribe, he or she is ostracized by the Jatpanchayat. Such a person has to give fine of 51 to 201 Rs. to his Jatpanchayat. This process is known by “Taccha Dene”. The tribesmen do not keep any kind of contact with such ostracized person.

If such a man fills a fine to his Jatpanchayat, then he is taken in his tribe by making some special performance. On such events, wine, meat or some sweet is given to tribesmen. This tradition is still
in practice. But in recent period, the influence of Jatpanchayat is decreasing slowly and gradually.

3.6.8. Language:

The mother-tongue of Ghisadi tribe is Rajasthani. They Speak Marathi very well by their constant practice of speaking. They speak their own mother-tongue at home but at the time of their trade, they speak their code language. They call this language “Arasi-Parasi”. Today, they speak this language in their family. It is revealed respectable to speak one’s own mother-tongue.

The young generation has adopted different ways to make their personal progress. The young generation is trying to end superstition, evil practice and corruption. But the old generation is not helping them. Therefore, there are two groups in this tribe. One is reformist and second is traditionalist. There is no unity in this tribe. This tribe is trying to preserve its own existence by different names. The Rajput Lohar thinks that he is greater than Chittodi and Gadi Lohar. This resulted in social discrimination.

The wandering attitude of Ghisadi is not stopped. They wander from place to place in search of living. They are backward and low in the opinion of other tribesmen. Ghisadi tribe is regarded neglected than Lohar tribe. Those Ghisadi who are settled at town or cities, are trying to obtain the name of Gadi Ghisadi because they all are well educated persons. Ghisadi tribe could not take benefit of schemes conducted by government of Maharashtra. On the other hands, they are humiliated by other tribesmen when they apply this name of Ghisadi.
3.6.9 Economic Condition of Ghisadi Tribe:

Ghisadi wanders eight months throughout year except monsoon period. They live in huts by the side of road. In olden times, they used to make swords, spears or knife and would sell if into the court of king. Thus, they used to make their living. This tribe is descendent of Maharana Pratap. They call themselves Rajput Kshatriya in themselves. Maharana Pratap lost war because of our weapons. Since then they stopped to produce and sell the weapons. They abandoned their native place since then and started to wander here and there in search of living with the inherent skill of making arms. They spend their life to make agricultural tools for farmers. They make the anvil, quiver, glider-hammer and hammer for the farmers.\(^{43}\)

Ghisadi were regarded as the important ‘Balutedar’ in the ‘gaongada’. They used to make agricultural tool from iron as well as woods for the farmers. These tools were: furrows, spade, pitchforks, hatchets tongs, hammer and so on. They used to make horseshoe. They used to make trident for the devotee of Mahadev.

Quiver, anvil and hammer are their gods. These objects are seen in every Ghisadi family. If the husband of any lady dies, she regards the hammers as her husband and does the traditional work of their tribe. She makes spades, pitchforks, hatchets and other important things and sells to the market and makes her living.

Agricultural tools and other materials are made and sell in market. By selling it some grain or vegetable is purchased. In recent
period money and grain is taken. The farmers give them grain and money per years. The Lohar have taken electric machine in big cities and villages. These machines include welding and cutting machine. A number of objects are fabricated with the help of these machines. In this age of machinery and tractors, the farmers hardly need Lohars. Therefore, there is unemployment in Lohar community. They are wandering from village to village in search of employment. Ghisadi families are very few in villages. One or two families are found in villages for their better livelihood. But due to machinery they are facing unemployment. But now young people are taking education. The Ghisadi families are sending their children to schools. There are very few people in Ghisadi tribe who are doctors, teacher, engineers and businessmen.

The nomadic tribes wander from place to place. They are not settled at one place. They can’t live urban life with satisfactions. Therefore, these tribes are extremely backwards. They have no permanent source of income. The objects made by these tribes are not accepted by urban society. They do not get raw material. Therefore, they struggle too much to get raw material. They are facing economic problems in recent periods.\textsuperscript{44}

Wadar tribe makes their living by selecting the stone from government land. The farmers give them money for doing such works. The money is not sufficient. The government put the royalty on such land. The small money is achieved by other works. This work is impossible to do now-a-days.
The nomadic tribes keep animals such as goat and sheep. This tribe is far away from urban culture. They can’t take care of their health. Men and animals die by the infection of polluted airs and climate. Their animal die on which they are depending for their livelihood.

Some families take loan from the banks and purchase the goats and sheep by that money. These families are worried about that. Their main occupation is vanishing day by day. Today they are cultivating lands. Today they have no meadows for their cattle. Their main occupation has ended up.

Paradhi, Banjara, Wadar and Berad do the work of making wine. They have no license for doing this illegal work. Sometimes police raids their shop. All the country wine is confiscated by the police. Their whole occupation is finished. They have to give a fine and they are punished.45

The people of urban area think that they are higher than other people. They look at these people with contempt. They look at these people with doubt. They are neglected by the urban people. There is no communication between urban people and these nomadic tribes. They desire to do various works but they are not given loans. Their small industry has also vanished due to modernization and industrialization. They have no permanent source like farming. The young men of nomadic tribes have no place in government as well as private companies. Their reserve quota is completed by documents. But they have no jobs at all. They can’t get government jobs because they have no higher education.46
If the basic needs of man are not fulfilled, they try to steal things. It means that unfulfilled desire forces man to do theft. This is not his fault. But this is just a provision to fulfill his desires. If he is caught while doing theft, he along with his photo is reported in newspaper. His tribe is reported in all the newspaper. He is defamed by the newspaper. But if other thieves are caught, their tribe is not revealed by the newspaper. When the name of the tribe is reported throughout the newspaper, it is generally regarded that the particular tribesmen are thieves from their birth.\textsuperscript{47}

Caste is the stigma on Indian society. As a result of it, there is a feeling of discrimination among men and men. Untouchable is not only \textit{Dalits} or backwards but also those people whose touch was forbidden for all the touchable peoples. This type of high and low level is prevalent in nomadic tribes also. They have different stream of untouchability. They are far away from main stream of society. This type of discrimination is found in backward community also. The social problems are still very complicated.\textsuperscript{48}

The nomadic tribes have great pride for their past history. They are still living in their past tense. They think that they are separate from other castes. They also think that they are great than other tribes. These tribes even today have the feelings of regarding \textit{Dalit} peoples as untouchables. They are not ready to destroy their age-old habits and practice. Therefore, they are facing social and mental pressure even today.\textsuperscript{49}

There is a change in social life due to the change of traditional agriculture cultivation. This has caused due to modernization. The
new technique is being adopted by the farmer in their land. Now the farmers have tractors rather than bullocks. The agricultural tools are changed by the farmers. Now they have iron furrows to plough the land. As a result of it, no one purchase the traditional furrows which were made by the Carpenter and Lohar. The business of Lohar and Carpenter has vanished now. Now the problem of livelihood is faced by these people. This is very serious problem for them now. Today the furrow is made from iron. The wheels of bullock-cart are made from iron. The iron objects are durable. The farmers do not go to Carpenter in these days. As a result of it, the rural carpenter is in danger. As a result of it, the rural Carpenter is in danger. The iron Carpenter too is in danger. He has to work with iron which is heated by the fire. He was wandering for his living. But the new technology has caused them suffered also. The modern machineries were not seen before. The household objects were made by Carpenter and Lohar in olden time. The Lohars and Carpenters were getting job during the old time. But today man-made objects are not available in the market. The objects made by machines are available today. The masses want ready-made objects. The Lohars as well as Carpenters have no works today. If the furrows, axes, pitchforks, spades are blunt, Lohar makes them sharp. This is the only work left for them today.

The land was cultivated by using the furrows made from woods. The Carpenter used to make furrows before the arrival of monsoon. For that Carpenter was wooed by the farmers. The Carpenter used to tell the farmers today your work won’t be finished. Tomorrow your work will be finished. But today the whole
scenario has changed. The farmers do not go to the Carpenter. Today everything is available in the market. The iron materials such as furrow, pitchforks or hatchet are available in the market. The Carpenter has no work today. He is worried how to look after his family. He is disappointed by the situation. This business is on the verge of destruction. Both businesses are on the verge of total destruction. This is an age of machinery and in this age rural craftsman cannot survive. Therefore, Lohar and Sutar (Carpenter & Blacksmith) are wandering from one village to another in search of living.\textsuperscript{50}

3.7. Gopal Tribe:

3.7.1. Origin of Gopal Tribe:

This is one of the nomadic tribes. They purchase and sell them when there is a need of it. Gopal were living as wandering people in the past. Their locality is known as \textit{Braj}. Their occupation is depending on their wives. Today most of the Gopal have abandoned their wandering life and they are settled at one specific place.\textsuperscript{51}

In Indian culture Gopal means one who keeps cows and nourishes them. Gopal have preserved their festivals, customs, traditions, birth and death account, conduct, beliefs and rituals. Gopal tribes are found in Khandesh in majority. This tribe came into existence from the hybridity of Kunabi, Dhangars and Vanjaris. They take the Kunabis in their tribe even today. This tribe is the preserver of cows and hence it is one of the parts of other societies.\textsuperscript{52}
Gopal tribe is a group of those people who talks the same language, believes in relations of blood, follows the customs and tradition and are ignorant of alphabet and economically backward.

Gopal are the descendent of Lord Krishna and their native homeland is Mathura. This can be the conclusion. This tribe is seen all over the country. This tribe wanders in Marathwada, Vidarbha, Khandesh, Telangana and Marwal. The Gopal tribes are settled in all part of Maharashtra. In Aurangabad division, these tribes are settled at Tisgaon, Pandharpur, Naygaon, Khandewadi, Georai, Chittegaon, Nakshatrawadi, Kasabkheda, Paithan, Shidhala and Dabharul. In Ahmednagar division, this tribe is settled at Malegaon, Limbgaon, Rakshi, Kherde, Pimpalgaon, Shevgaon, Tisgaon, Gadhewadi, Shrirampur and Rahuri. In Nashik district, this tribe lives on the farms of landlords at Kasabe Sukane, Nifad, Kolapiwada, and Manmad. Gopal tribe is more educated in Vidarbha rather than those who lives in other divisions. Wherever they live today, they are influenced by the native dialect. Prabhakar Mande have described the Gopal community in his book “Gaongadyabaher”. He says in his books, “Gopal tribes were nomadic up to this modern period. Now they are well settled at one place. Some wander from village to village showing their skillful arts and games. They were banned by the law not to stay more than three days. From the statement of Prabhakar Mande, we can say that, Gopal had no homes to live in. They were all homeless. They would wander from place to place. Only three days were permitted to them by the laws to live in. They used to set up their own small hut and
after third day, they would leave the place. Therefore, they are seen in every part of India.

3.7.2. Social Condition of Gopal Tribe:

3.7.3. Clans and Surnames:

There are several types of Gopals. Among them some are Gawali Gopal, Bhorapi Gopal, Veer Gopal and Bhill Gopal. Gawali Gopal thinks that they are supreme than all Gawalis. Some of the surnames in these tribes are Jadhav, Lonare, Mali, Dhangar, Girhe, Brahmane, Gaikwad, Kolapahad, Navghare, Gawane, Gopal, Pawar, Kurhe, Sawant and so on. They were against wine-drinking and meat-eating. Gawali Gopal and Bhorapi Gopal are same. They can marry with each other. Veer Gopal and Dombari Gopal are known by same name. The language of Bhill Gopal is Telagu. They keep the hens. They walk on the wire and break the stone into two parts on their head. They pass through the round ring. These are some of their arts which they display to the crowd. These arts are displayed by teenager girls and boys.

3.7.4. Marriage Ceremony:

Marriage is regarded as the sacred ceremony in this tribe. In olden time, there was a system of child-marriage. Even today girls are married in the age of fifteen or sixteen. Boys are married after the age of eighteen. In olden day, there was practice of dowry. The dowry is not taken in this tribe. The pots are exchanged as per the capacity. The Gopal do not marry in the same surnames. But one can marry one’s maternal uncle’s daughter. They don’t marry aunt’s
daughter. Their marriage is performed in three days. The programme of turmeric on the first day, marriage on second day and bath to newly wedded couple on third day. Man can marry second time in Gopal tribe. But for that he must have strong reason. If wife is dead, or ill since long time or unable to beget child, then man can marry second time. But women do not marry second time. The tribes do not approve this. There is no widow marriage in this tribe. This is really injustice on ladies.  

3.7.5. Vows and gods:

The Gopal tribes offer the vows to fulfill their desires. After the desires are fulfilled, they complete the vows with worship. They offer the vows to peer Sakaladi Baba, Laxmibai, Kanifnath and Mother of Manakeshwar. Lord Krishna is their main god. Beside this, they worship now Maruti, Vithoba, Saibaba, Jagdamba and Kanhoba of Madhi. Gopal believes in many deities such as Gramdevta, Veerdevta. Sakaladi Baba is the kshtriya deity of Gopal. Gopal tribes offer the vows to these gods. They serve the gods with devotion to fulfill their desires. They sacrifice the goat. They offer the scent sticks to god.

3.7.6. Belief and superstition:

There are many superstitions as we find in this tribe. These people are very pious by nature. They believe that the pestilence, earthquake and rain are in the hands of god. If buffalo is unable to milk any day, the tribesmen thinks that someone have done trickery to their buffalo. The remedy for it is to take the soil from three ways,
to collect salt, chilly and making hat. Finally their mixture is adored to the buffalo. The cows and buffalo are their gods.

Some people think that ghost and evil spirit wanders at night on the full moon light and new moon light. Women are more pious rather than men in this tribe. The superstitions are gradually vanishing from this tribe due to educations. Superstition is seen in 21st century also. But those who took education do not believe in superstition.\[55\]

3.7.7. Dress Code:

Men wear dhoti, shirt and turban. A fine was inflicted on men if he shaves the mustache. Now it is over. Women wear the saree and blouse and their hairs are parted at one side.

3.7.8. The Family System:

The family system and society have a great importance in this tribes. There was a joint family system in Gopal tribe in olden days. But today this system is not found in Gopal tribe. The elder men are respected and they have influential words in their tribe. These elders are ideal for young people. They think of their society before doing anything. They follow the tradition of their tribes. This is their religion.

3.7.9. Social Traditions through Festivals:

Gopal celebrates every festival of Hindu religion. They celebrate Dasara, Diwali, Holi, Nagpanchami and Gokushtami.
The culture of our country is displayed through such festivals and literary values are preserved.

3.7.10. Jatpanchayat:

The Jatpanchayat is arranged to solve the quarrels between tribesmen and to give them justice. In the Jatpanchayat, pontiff and defendant are sits together to relate their problems. One thing is told and another statement is given after hearing the first statement. This is the strange method which is used in Jatpanchayat. A number of stories, fables, parables, exemplum, humor, satirical tales, fabliau and morals are stated by the elder men to prove the crime of pontiff and defendant before the Jatpanchayat. He is just like an advocate. The pontiff and defendant also give him some amount to prove their point. These people are a good story-teller. Jatpanchayat is arranged to have discussion over marriage, rituals, fairs of god, etc.

It is not easy to arrange and call for Jatpanchayat for the problems of masses. The travelling expenditure and meal for the people of Panchayat is given by pontiff and defendant. All the quarrels, prestige and exchange of objects are solves in Jatpanchayat and a verdict is given by the chief of Panchayat. The traditional Jatpanchayat have a strong hold on Gopal tribe.\textsuperscript{56}

Jatpanchayat has many types. Some of the types are Gaonpanchayat, Thalpanchayat, Bazarpanchayat, marriage panchayat and panchayat at Madhi. This is the nature of Panchayat. Panchmadhi is regarded as the highest court of this tribe. The verdict of Panchmadhi is regarded final. The verdict of Madhi is given on
behalf of god Kanhoba. One cannot make appeal against this verdict, but he can beg for mercy. The culprit is given some hours. He admits his crime during this hour. The Panch take too much money from the pontiff and defendant because their complaints are too many. They spend for the Panch their money. The Patils from different places comes here. Patil thinks that if wrong verdict is given, a natural calamity may strike their house. That’s why they do not give false verdict.

There is a feast for pontiff and defendant. Gopals have inferior outlook toward women. The women are seen for their works only. The men think that women are objects of enjoyment and sex. But clever and experienced ladies proved their qualities. Gopal tribesmen put anything with great skill.57

Today this social system is on the point of end. The common masses do not like this system because in their judgment this is very bad custom. Nomadic tribes have the influence of Jatpanchayat. In olden time, this Jatpanchayat had a strong impact and influence on the Gopal tribe but today most of the Gopal go to the court for the justice.

3.7.11. Economic Condition of Gopal Tribe:

The wandering people have no homes. They wander for earning their bread and butter. They have no fixed village to tell. They have no permanent source to live by. They are settled at some place. Yet they wander for their living some months. There is a classification of nomadic tribes in “Encyclopedia of Social
Sciences” 1) Hunter and Wanderer 2) Grazing Cattle 3) Wandering Tribes depending on agriculture. This classification is depending on their occupation and economics.

Gopal tribe keeps the herds of cows and buffalos. This milk dairy is their business. They purchase the small animals and look after them. When they are grown up, these animals are sold. Their milk is sold and it is used for our health. The health of whole society is good because of their trade of milk. They fed up themselves due to milk and by selling the animals. Even today this tribe wanders in search of water and meadows. They are depended on the selling and purchasing trade of animals for their livelihood. As a result of it, there is a small proportion of crime in this tribe.⁵⁸

Some people from Gopal tribe perform the skillful arts. If some economic support is given to Gopal tribe, they can start their occupation of milk once again. They can get cows, buffalo and some other cattle to start their job on large scale. They are interested to take part in the affairs of village. They think that we could not get education but our children must get education. It means that their children will get prosperity by the means of education.

Gopal people are taking education. Their standard of living has changed. The criminality is decreased. Their thoughts are changed due to education and the superstition is decreasing. The practice of Jatpanchayat is gradually diminishing. There is change in economic condition, clothing, diet, standard of living, birth and death ceremony, tradition, superstition and nature of Jatpanchayat.
Today professors, doctors, engineers and businessmen are seen in Gopal tribe. Their economic condition is gradually changing day by day.

3.8. Kolhati Tribe:

3.8.1. Origin of Kolhati Tribe:

The word ‘Kolhati’ has come from their practice of ‘Kolantudyya’ that mean somersault in English. The word ‘Kolhati’ has derived from kannad phrase ‘Kolu Ating’. The word ‘Kolu’ stand for stick and ‘Ating’ for one who plays. In short, it means one who plays with the stick. Both men and women play with stick and they are expert in somersault. Therefore, they are known by another name also and that is ‘Khelakari’. In Karnataka, they are known by the name of ‘Dombari’. In Ahmednagar, they are known as ‘Khelkari’. Their sub-tribes are Marathi, Gujarati, Dukare and Potare, Pol or Karne, Harkavle, Karwale and Batiyar and Gopamani.  

This tribe is found in Ahmednagar and Vidarbha. This is known as Dandewale, Basberiya and Kabutari in Uttar Pradesh. They are found in Osmanabad, Solapur and Vidarbha.

The Red Bamboo is known as ‘Kolhati’. The word ‘Kolhati’ might have derived from this word ‘Kolhat’. According to Ethnoven, Kolhati might have born from Teli father and Kshatriya mother. The word Basberiya might have derived from Beria caste and Bans. Their women dance like pigeons (Kabutar). Therefore, the word Kabutari might have come into practice. Another origin of the word
Kolhati is from ‘Kola’. ‘Kola’ means one who dances. The father of Kola was Teli and mother was Kshatriya. This legend is provident in Maratha Kolhati. Gujrati Kolhati thinks that they are descendent of Rajput. Their names are just like Rajput. This is the nomadic tribe in Maharashtra.

3.8.2. Social Condition of Kolhati Tribe:

Kolhati tribe is made from the mixture of various tribes, such as Marathi, Lohar, Sutar and Shimpi. They accept other peoples in their tribe. Those who change the tribes, are given the meal of pig to eat by the Kolhati men. Their surnames are Patekar, Devalkar, Lakhe, Sontakke, Nikhth, Durve, Kathe and Dandekar.

3.8.3. Tribe and Sub-Tribes:

Kolhati tribe has eight sub-tribes. The name of this sub-tribes are given below: 1) Marathi 2) Gujarati 3) Dukare or Potare 4) Pal or Kane 5) Haraka 6) Wale or Waliyar (These are known as Holiya or Mahar Dombari) 7) Gopalganj 8) Are. The mother-tongue of Kolhati is Marathi. They talks in English or Hindi with other people. In Vidarbha, Kolhati has two types. First are Kham or Pal Kolhati and other one is Dukkar Kolhati. The Dukkar Kolhati has sub-types. All of them have Rajput names. All these are exogamous clan. Marriage is not in sub-tribe. Dukare Kolhati eats the flesh of cow and pig. Therefore, they are considered inferior. In Bilaspur, there are Marathi, Kolhati and Mohammedan Kolhati. They do not marry with each other. There is feeling of high and low in each sub-tribe. Their surnames are Solanki, Jadhav, Morade, Bhaismare and Kale. These
are all exogamous clan. Dukkar Kolhati and Khas Kolhati are depended on the prostitution of their wives for their living. The Dukkar Kolhatis have sub-tribe. There is no relation between Dukkar and Khas Kolhatis.  

3.8.4. Superstitions and God-Worship:

Due to lack of education, there is superstition in Kolhati tribe on large scale. This tribe believes in black magic, ghosts and palmistry. They go to the holy pilgrimage and offer vows. They worshipped Maruti, Mariaai, Khandoba, Bahiroba, Janai, Jokhai, Mhasoba, etc. They are firm believer in god and religion. They celebrate all the festivals of Hindu religion. They go to fairs at Jejuri, Alandi, Tuljapur, Shani Shinganapur, Pandharpur and Kolhapur. They have rule of going to fair once in a year.

3.8.5. Marriage System:

Girls are married in the early years such as fifteen or sixteen. Boys are married in twenties or twenty fives. The girls have permission whether to choose career of dancer or to marry. A young girl can stay at the house of landlord (Patil) as per her wish or her father’s wish. If a girl wants to continue her household career of dancing, she may do so by the consent of her tribe. This occupation is approved by the society. To do this occupation, she has to perform the ceremony of putting Chawl to her legs. In this ceremony, she is put to turmeric for three days and on the fourth day she is given to a man who give more rupees than others. But he cannot ignore her wishes.
They get the preference to marry maternal uncle’s daughter. They don’t marry paternal aunt’s daughter or maternal aunt’s daughter. There is permission to marry the sister of one’s wife. If a child is not born from wife, or if wife is adulterous, the man can marry second time. In olden period, a dowry was given to bride’s father but now that dowry is given to groom. There is permission for widow remarriage. A divorced man or woman can marry second time.

The marriages are generally arranged after discussion. It is called ‘arranged marriage’. Some run away from home and marry; it is called ‘gatula’ marriage. There is ‘Satbat’ marriage system also. There is discussion between two parties of relatives. After the discussion marriage is fixed. It is called engagement. After that a Pandal is erected and worshipped. The turmeric is put to the body of bride. A thread is tighten to the pitcher (Kalal). Some holy chants (Mangalashtak) are being recited. The marriage necklace is put around the neck of bride. The marriage is finished at the house of groom, with bridal night. The marriage is performed by some Brahman or chief of tribesmen. In recent period, worship of ‘Satyanarayan’ is being done. In olden period in Vidarbha, bride and groom would wear new dress. They would sit together. The girls used to drink some wine and dance on the event. This was the brief marriage ceremony in Kolhati tribe in Vidarbha.

3.8.6. Jatpanchayat:

In Kolhati tribe, they have Jatpanchayat like other tribes. They solve the problems and quarrels faced by tribesmen. These cases
were put forward before all the tribesmen. This matter is put for
discussion between senior persons, chief of Jatpanchayat, old men
and some sane persons. Their views and opinion are taken into
consideration. The religious feedings are being taken into
consideration. This meeting is called Panchayat or Akhada. Once in
a month, they arrange the Akhada. There are all total twelve Akhadas
in twelve months in different village. In these Akhadas, all the
quarrels of pontiff and defendants are solved with peace. Any type
of quarrel is solved in Jatpanchayat rather than court.

A lady who has run away from her husband’s home or a lady,
who is abandoned by her husband, can marry second time with a
man of her own choice. The tribesmen have no objection to it. At the
time of verdict, different types of fines are inflicted upon the culprit.
This is known as Kat. A lady can marry with a man of her own
choice. This marriage is known as ‘Gandharva Marriage’. This is
the first Kat. The second Kat is to cut the ear of dog. In this Kat, if a
man do not give the borrowed money, the ear of dog is cut down in
Jatpanchayat. It signifies the insult of his whole family. The third
Kat is the fine of Panch. In this Kat, if a poor got loss or his wife ran
away or anybody’s wife is not ready to live with him, a fine of three
Kat is inflicted. The fourth Kat is to shave the mustache. In this Kat,
a mustache of Kolhati man is cut down. This Kat is regarded as the
biggest insult. It is called ‘Are’ in their relatives. In Jatpanchayat, we
have strict and insulting fines. 63

The new rules are being made for the tribesmen to lead a better
life. The new rules are declared at Jejuri and Malegaon by arranging
Jatpanchayat at such places. Today there is a change in the life of Kolhati. Those women, who were treated as prostitute, are being treated with respect. These women are not forced to do this insulting job.

Everyone has to go at fairs once in a year. This is the strict rule. They have practice to do all their works at the spot of fairs. Today there is a progress of education in this tribe. Today they arrange convention rather than Jatpanchayat. Resolutions are passed and obeyed by all.

3.8.7. The Funeral Tradition:

In Kolhati tribe, a dead body is put to fire or laid down the earth. Those who carry the dead body, change the shoulder without seeing back. On the third day, they have ‘Shraddha’. They follow the mourning (Sutak) for twelve days. They baths on the thirteenth day and perform the ‘Teravi’. There is a ceremony of ‘Tarpai’. This means to offer wine to the departed soul. A public meal of pig and goat is given in order to satisfy the soul after two or three years. They think that by doing such things, the departed soul get peace. This is the illusive idea of Kolhati tribe. They have ‘Shraddha’ in Bhadrapath month.

3.8.8. Economic Condition of Kolhati Tribe:

The Kolhati people, including small girls and boys show the games of skillful arts. They beg for alms too. By seeing their skilled games, public give them money. They arrange the Bamboo in hole and a string or rope is tightened to it. They walk on the rope with
heavy things on their back. Sometimes Kolhati walks with small donkey on his back on this ropeway. Small children are given the training of walking on this rope. To attract the crowd, a big band is beaten up. A small children jump hearing the noise of band. A crowd gives them some paisa for their jumping skill. Their whole family subsists on this collected money. Though Kolhati tribesmen live at one place, yet they wander from place to place in search of their living.

They make mats, comb, toys, wheels and dolls and sell them for their living. They are expert in tattoo and by doing the work of tattoo, Kolhati women help their family. Kolhati women dance and sing on stage. They earn the money by their quality and make their living. In recent period, a very few Kolhati women dance and sing on stage. Now-a-days we have number of instrument of entertainment. The public have turned their back at these Kolhati women’s dance.

Kolhati tribesmen cajole the high-caste girls and take them toward bad works. Therefore, police looks at them as criminals. They are leading a life of insults and defame. Their living is depended on the dance of their women. Khas Kolhati always subsists on the money of their wife. They have money in hands as long as their women dance. In Khandesh, there is a sub-tribe called Hardas. This tribe is very skilled in arts but still they are in bad conditions. When the respectable women dance, they are called dancer but when the women from lower class dance, she is called Nachi (dancer). This is the derogatory word. If the social system gives prestige to
this job, then these Kolhati women will get prestige. But this tribe is regarded low in social system. Therefore, they have no prestige and they face the poverty very much.  

Today their traditional work is not prevalent. Therefore, they are working as farmer or labour. The land is the main source of their livelihood. They take Jwar, Wheat, Dal, Millet, Barbari, Udid etc. in their field. Those who have no land, work as labour in fields of other men.

In olden days, there job was prostitution. The girls were taught how to dance. She was married to a knife. Then she would start for her career of dancing and prostitution. Even today some girls and women do this dirty job. Some girls and women are found in whore house even today.

Kolhati women still lives in hut. Girls in Kolhati tribe have much values and significance. A girl is regarded as a hen who gives gold eggs. The girls are welcomed in Kolhati tribe. If a baby girl is born, then there is happiness all around them.

3.9. Gondhali Tribe:

Gondhali were living in Royal court since and before the rule of Shivaji. Their job was to make noise and by doing this they used to collect information of enemies. By using their art, they worked for the country. They used to sing ballad of brave people and by doing so they would motivate the soldiers on the battlefield. The original history of Gondhali is unknown. But to make noise is their famous work and they are part of Hindu religion. According to Russel and
Hiralal, Gondhali are born from illegal relations of Waghyta and Murali who were dedicated to the temple. But this origin is not approvable to mind. This origin is not applicable to those Gondhali, who are living in villages since centuries after centuries. Russel and Hiralal told further that there are two sub-tribes in Gondhali tribe. This sub-tribes are Kadamrai and Renurai. Beside this two major sub-tribes, there are many sub-tribes in them and they have several names.\(^{65}\)

Gondhali are found in Maharashtra, Madhya Pradesh and Andhra Pradesh. These tribesmen are found in Satara, Solapur, Tuljapur and Mahur. These tribesmen are also found in Vidarbha, particularly at such places where there are famous temple of gods. Gondhali are found in Morangana and Wai in Arvi tehsil of Wardha district. The Gondhali of this village used to beg for alms with Dandi in their hands. They were called Dandigan and they are recorded as Dandigan. The word Gondhali has derived from Gondhal in Maharashtra. Gondhal is religious programme which was celebrated under the name of goddess and Khandoba. In this programme the praise of god is sung and its description was given. If a girl is born in house, then this Gondhal was performed. At the time of its naming or before the marriage of girl, this type of Gondhal was performed. One who perform the art of Gondhali, is called Gondhali. But this tribe is known as ‘Maharashtra Bhataka Samaj’. They are called as ‘Aaiche Gondhali’ \(^{66}\).
3.9.1. Social Condition of Gondhali Tribe:

Gondhal is performed to remove the calamities from life, to achieve happiness and peace in home and to lead future life with joy and satisfaction. This programme is popular in each and every house. Therefore, Gondhali tribe is known to everybody. Yet, this tribe is known as beggar or Bhikshekari.

3.9.2. Origin of Gondhali tribe:

This tribe believes that they are born from Jamadagni and Renuka. They think that their native place is Mahur. They are worshipper of Renuka Mata and Tulja Bhavani. There is a legend connected with Renuka Mata. Parashuram killed Betasur, a demon and separated his head from the body. He come to his mother with the head and bows down. Since then this custom is prevalent in Gondhali tribe. This tribe is known as Bharadi Gondhali in Maharashtra. They think that, they are son or worshipper of Bhavani goddess. Bharadi Gondhali regards themselves as the wandering devotee of Mother Renuka.67

3.9.3. Sub-tribes:

Gondhali perform their art in religious programme. This is commercial group and other peoples from different tribes have entered it. Therefore, Russel and Hiralal told that their social sense is stronger than their commercial sense. They arrange their marriage within their tribes only.
Gondhali have many sub-tribes and all the tribe are endogamy. Some of them are Kadamrai, Renurai, Deshkar and Gangapar. Some of the sub-tribes are Brahman, Marathe, Mane, Kunabi, Khere Kunabi, Teli, Mahar, Mang and Vidur. Renurai is a nomadic group. Beside this, they have Devari or Devrai sub-tribe. Russel and Hiralal have mentioned one sub-tribe called Hijada. Gondhali have clans and these clans are in the form of surnames.

3.9.4. Surnames:

Gondhali have same surnames like Maratha. These are: Marathe, Dhumal, Ghatkar, Bhandare, Bekare, Kolhatkar, Jagtap, Palaskar, Maherkar, Tarate, Thite, Unhale, Shinde, Tipake, Supkar, Kadam, Ghotkar, Ikave, Nanawave, Waghmare, Sasane, Gurukul, Singhath, Kate, Bhande, Warade, Londhe, Jadhav, Chavan, Gaikwad and Avadhut. They don’t marry in same surnames. There is a social hierarchy regarding education and social condition in them.

3.9.5. Dress Code:

Gondhali wear the same dress like other people in Maharashtra. They wear baggy robe with a turban on head. They wear a garland of cowries around their forehead. They hung the photo of goddess around their neck. Their hanging robes reach to their necks. They have trumpet, cymbal and other instrument in their hands. Such is their dress.

3.9.6. God-Goddess:

Gondhali are Hindus and they are devotees of Khandoba. They keep vows of nine days in June and December. They perform their
art of Gondhal in the temple of Saptshruangi at Nashik, Bhavani at Tuljapur, Mahalaxmi at Kolhapur etc. Festivals such as Ganesh Chaturthi, Dasara, Diwali and Holi are celebrated. Gondhali are devotee of goddess. They give importance to Dasara. On the night of Dasara, their religious head perform the worship of their goddess.

3.9.7. Marriage System:

In Gondhali tribe too, we have exogamy and endogamy marriage system. A groom can marry a bride who is approved by his elder relatives. At the time of arranging marriage, clans and families are taken into consideration. In Bharadi Gondhali tribe, we have such surnames as Sawant, Shinde and Chavan. They marry within same surnames. Their main clans are Rode, Kadam, Binwade, Shinde, Chavan and Renke. They are given respect. There is no marriage in same surnames. Marriages are performed as per the Hindu rituals and ceremonies. They have monogamy marriage system. They can marry the daughter of paternal aunt. If a wife is unable to produce a child or if she is dead, man can marry second time. A husband can marry with the sister of his wife. But he can’t marry elder sister of his wife. They can take divorce but there are very few cases like that. A widow or divorcee can marry second time. The inability to produce child, no good relations between husband and wife and ill-treatment by one to another, are some of the reasons for divorce. This tribe is also accepting a change in marriage system with the changing time.
3.9.8. **Jatpanchayat:**

Gondhali tribe has Jatpanchayat like other nomadic tribes. This Jatpanchayat is called ‘Yavar’. The word ‘yavar’ mean to make adjustment or to finish the matter. The *Patil* is the head of Jatpanchayat, who comes to that designation by family tradition or heredity but now he is elected by majority of votes by peoples. The justice is given by arranging Jatpanchayat. All the matters regarding quarrels, illegal relations, insult and dignity are solved by the rules and customs of tribes. A fine of twelve rupees is inflicted on a man as a fierce punishment. This fine is regarded as the most insulting in the community. The Jatpanchayat has the right to ostracize a man or to give him a severe fine. But today with the change of time, Jatpanchayat and old customs too are changing gradually. The educational level is increasing in Gondhali tribe. Therefore, old customs are getting disappeared. The value and importance of Jatpanchayat is gradually becoming less because of Grampanchayat.  

68

3.9.9. **Economic Condition of Gondhali Tribe:**

Gondhali tribe is a different tribe that wears queer dress and makes Gondhal before the goddess. This tribe worship different goddess for the well-being and peaceful life of all people. But today this tribe is begging for living. This tribe is the devotee of goddess. Therefore, it is not regarded as untouchable. The Hindus considers them reverend except Brahmins. Yet, this tribe is nomadic and beggar. This tribe performs the arts of Gondhal at the place of marriage ceremony and makes their living by this way. Sometimes
this tribe subsists on the *Bhandara* which is given at the temple. They get some *Bidari* after performing their art of Gondhal. But this *Bidari* is not sufficient for them to subsist. They sing a religious song in praise of goddess to earn their living. Today in cities doors are closed for them to beg alms. They are facing problems of starvation today. No god is satisfied with their work and nobody helps them to lead a stable life. This tribe was exerting a strong influence on the mind of Marathi people. This tradition is still prevalent in Maharashtra.\(^6^9\)

Education and technology brought a change in their traditions and customs. Their marriages are performed within two or three hours. As a result, their art of Gondhal has ended. As a worshipper of goddess, they have stopped to beg. This is outdated fashion now. This tribe needs another alternative of employment to make their livelihood. This tribe has no capital and skill to develop the new business. These people borrow the aluminum and German still pots and sell them door to door for their living. They subsist on it by selling them. There is a material prosperity and technology has developed to great extent. Plastic pots are available on large scale and these pots are cheap. To sell them was their business but now this business is stopped. They are facing the problem of living now-a-days.\(^7^0\)

This tribe is far away from the political, economic and social facilities. Because they have no social organization and there is a lack of education in this tribe. In recent time, a number of people are migrating to cities because they are getting awakened due to social
organization. They are taking education in cities due to this social awakening. Though they have no political support, they are leading their life by doing various jobs.

Balkrishna Renke was the chairman of National commission for De-notified, Nomadic and Semi-nomadic tribes. He is Gondhali by caste. He has gone through the problems and hardships of nomadic tribes. Therefore, he suggested some 76 recommendation to central government. Haribhau Rathod, Prof. Mahadev Deshmukh, Bhimrao Chavan, Bharat Vitkar, Dr. Laxman Deglurkar, Totaram Jadhav, Amin Jamgaonkar, etc. are trying to get that commission accepted. But some old tribesmen are trying to get it rejected. As a result of it, a number of nomadic are still away from the government facilities.

With the change of time, there is a change in their art of Gondhal. This art is going to disappear from the tribe. They never follow the material prosperity. Many of them left their traditional occupation and are doing any work for their livelihood. Once upon a time, this tribe was doing the work of spy. It was using code language to detect the information form enemy camps. Today this tribe is taking education but they are unemployed and are wandering here and there in search of job. They are caught in bad situation and due to constant wandering; they are not settled at one place. They wander in groups and beg for living. Therefore, there is no question of their settlement. They have no village, no settlement and no land to cultivate.
Now their business of Gondhal is not in vogue. They have entered another business. They are doing business, and some of them are cultivating lands. Some are in job. Some Gondhali are in high officials in government job. But even today some Gondhali are not accepting new change. They have no mentality to come out of their traditional framework. They could not free themselves from the superstition and the influence of gods. Therefore, their level of progress is very low regarding other tribes.

3.10. Dhangar Tribe:

Dhangar are found in Nagpur, Chandrapur, Yaotmal and Wardha district of Maharashtra. This tribe is scattered in some of the district of Marathwada. They are seen all over the country. There are two types of Dhangar. One is Khutekar and other is Hatkar. This tribe is found in Parabhani, Beed, Nanded in Marathwada. In Vidarbha, this tribe is found in Akola and Yaotmal. Pusad is a taluka in Yaotmal where Dhangars are in majority. Hatkar is also its sub-caste. There is no origin of this tribe. Those who were admitted in Shivaji’s army, were called Hatkar. Berar gazetteer says that Berar Hatkars are Banagi Dhangars who are shepherds with spears. They worked in Shivaji’s army. Therefore, they are regarded great than other Dhangars. They think that they are Kshtriya. They plough the lands and are regarded superior than Kunabis. Gawali Hatkar stopped to keep sheep and now they have business of milk. They keep cows and buffalos. Dhangar is a tribe, which keep cows, sheep and buffalos. To keep sheep and to make blanket from its wool is their traditional job.72
3.10.1. Origin of Dhangar Tribe:

Sanskrit has the word ‘Dhang’, that means hill or mountain. Those who live on hills are Dhangars. This is the origin of this tribe. Kannad language has the word ‘Dan’ that means cattle. The word cattle includes sheep, goat, cow and buffalo. Kannad language has another word ‘Gar’ or ‘Kar’ that means keeper. From Dangar came the word Dhangar. Some brave people were living in forest with their sheep, cow and other cattle. They were known as Dhangars.\(^{73}\)

In India, Dhangars are found in different states. Dhangar is known by different names in different states. They are known as Dhangar, Kuba, Kuruwar, Gaddiya, Gadadi, Hatkar or Dhangad in Maharashtra. Though these names are different, in English we have only one word and that is shepherd. The Dhangar tribe is scattered all over the Maharashtra. Their total number in Maharashtra is 80 lakhs.

3.10.2. Social Condition of Dhangar Tribe:

3.10.3. Clan and Surname:

The Dhangar tribe has 11 clans. They are Parihar, Solanki, Tambar, Parmar, Shengar, Kadam, Rathod, Chavan, Yadav, Kachawah, Gahlok. The twelve clans are known as other clans. These clans are born from illegal relations or inter-caste marriage. They don’t marry in same surnames or clans.

Dhangars have some type such as Maratha Dhangar, Zade, Khutekar, Phutekar, Warhade, Ladsi, Kurmar, Hatkar, Holkar, Golkar, Kathewadi and Marathi Gawali Dhangar. Some scholars
gave twelve and half sub-tribe of Dhangars Among them are 1) Hatkar 2) Khutekar 3) Hati Kakane 4) Sangar 5) Shengar 6) Aher 7) Solar 8) Pardeshi 9) Khillari 10) Bangar 11) Telkar 12) Dange and half tribe is Pinjari (Muslim Dhangar). Ethnovan gave 23 sub-tribes and 118 surnames of Dhangars.⁷⁴

The government of Maharashtra included Dhangars into NT-C from OBC on 17 January 1990 for their social progress. The wandering Dhangars are those who keep sheep in different parts of Maharashtra. 102 surnames of Dhangars and 11 surnames of Pardeshi Dhangars are discovered in Marathwada. The reference of sub-tribe in Dhangar is mentioned in government order. The government approved 21 sub-tribes are recorded.⁷⁵

Dhangars with their sub-tribes are scattered all over the Maharashtra. Though they are settled in different villages, get their wandering tendency has not stopped. Racially they are Dravidas. They are not fully assimilated into Maharashtrian culture. Their culture is not handed over to others but it is preserved centuries after centuries by the people.

The proportion of education in Dhangar tribe is very low. That’s why even today there is a system of child-marriage in Dhangar tribes. They are under the strong influence of social tradition and customs. This tribe has not participated in the social and cultural process. Dhangars are even today tribal. It is necessary to understand social, cultural, religious separatism of Dhangars. Their social life, standard of living, traditions and customs, fatalism,
marriage ceremonies and social organization etc. are necessary to understand.

The Dhangars in Maharashtra are divided into many groups. There is a feeling of high and low in these sub-tribes. In social hierarchy, Dhangars are at the bottom. This is because of their social, economic and cultural condition and low standard of living. This is the tribe which lives on the hills, quite away from urban society. They come into close contact with urban areas only at sometimes.

Dhangars are religious-minded. They believe in Khandoba as their deity. They worship all the gods of Hindu religion. They believe in ‘Peer’ of Muslim community.

3.10.4. Marriage Ceremony:

Dhangars performs their marriage according to the rituals and ceremonies of Hindu religion. They can marry with the daughters of maternal uncle and paternal aunt. All the ceremonies such as worship, marriage ceremony, yajna, saptapadi and seeing the face of bride, are performed.

3.10.5. Jatpanchayat:

Dhangars have traditional Jatpanchayat and its chief is called ‘Chaudhari’ who comes to that designation by the right of heredity. This Jatpanchayat give the punishment to those who don’t follow the rules of tribes. It is the duty of Jatpanchayat to solve the quarrels of tribe, to perform marriage ceremonies, and to arrange for divorce. It
can give punishment for illegal affairs. This Jatpanchayat can ostracize man from his tribe. Today the influence of Jatpanchayat is disappearing and these tribesmen believe in court process and these tribesmen believe in court process.\

Dhangar tribe has the feelings that they are deprived of their rights. This tribe is far behind regarding educational, economic, political, social and cultural progress. The feelings of deprivation motivate them to build an organization for them. They try to finish their deprivation by establishing so many organizations for their uplifting and well-being. The concept of fatalism and religious feelings brings hurdles in the war of deprived men. Until the feeling of deprivation is strong, no one build such caste-based organization.

3.10.6. Economic Condition of Dhangar Tribe:

The Dhangar tribe lives in hills. Therefore, his standard of living is hateful. He has been living in hilly area since centuries after centuries. Therefore, these tribes are backward in compare to other tribes. The Dhangars are divided into several parts. They have land only for name but their main livelihood is depending on grazing the sheep. They live at the cracks of hills, in forests and at the bottom of mountains. They are divided into parts as per their standard of living.

The Dhangars have adopted barren lands to cultivate. They keep the herds of different animals. Though they have separate occupation, they still have not self-reliant economy. They collect the various items from the forest and by selling it they subsist on its money. They are keeping cattle since ages and their main source of
living is to graze the sheep. But today they are worried about the vast cutting of forest and the dividing of farm in pieces.

3.10.7. Standard of Living:

The consuming ability is depending on the economic capacity and readiness of spending money. The measurement of standard of living is depended on the concept of consumption. The necessary objects have an important place in the living of common masses. The middle class have need of important objects and upper class needs only comfortable objects. Every family try to keep its standard of living, cultural values are also accepted by these tribes. There are some social obligations and duties which are followed.

These tribes cannot consume comfortable objects because of their economic problems. The dress code of Dhangar tribes is very low. The Dhangar tribe wears turban hats and triangular dhoti. The dress code of women is also low. Their food is also very bad. They eat Dal, Jwar and Millet every day. Their houses are made from stones and they put steel sheet on their house as a roof. But direct observation reveals their houses very bad, rarely made from cement-concrete.

3.10.8. Structure of Occupation:

The animals were important factors in agriculture because they provided muck, foods and clothes, raw material for musical instrument. The goat was regarded as the bank of poor people. To keep sheep and goats rather than agriculture was regarded more
important by one class and it was called as Dhangar. There was much profit in this occupation. Therefore, it became traditional occupation of Dhangars. As a result, this tribe wandered all over the state. Most of the Dhangar keeps sheep and they weave the blanket. They keep sheep and goat and sell them to butcher. They do the business of milk which is taken from goats. The wandering Dhangars compels the sheep to sit in the land of farmer for the muck and they take the money from farmers for this work. The Dhangar always keep a big stick and a dog. The dog always protects the sheep. Sometimes, they hunt the rabbits with the help of dogs.

Some of the sub-tribe of Dhangars makes the job of weaving blankets and some others do the farming. Some are famous for their military tendency. Some sub-tribes wander with their herd of sheep. Hatkar sub-tribe does the farming as well as keep cattle.

**Occupational classification of Dhangar sub-tribe**

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Occupation</th>
<th>Included sub-tribes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Shepherd</td>
<td>Ahir, Gadhari, Nikhar, Halmat Hande, Hatkar, Hattikankan, Kurmar, Latase, Mendhe, Telantri, Khillari, Agnikankan, Warhade, Zade</td>
</tr>
<tr>
<td>2</td>
<td>To keep buffalo to do the work of porter</td>
<td>Dange</td>
</tr>
<tr>
<td>3</td>
<td>To weave the blanket</td>
<td>Kanake, Khutekar, Sangar</td>
</tr>
<tr>
<td>4</td>
<td>To sell the mutton</td>
<td>Khatik Dhangars</td>
</tr>
<tr>
<td>5</td>
<td>To do the agriculture</td>
<td>Shengar, Zende, Hatkar, Khutekar</td>
</tr>
</tbody>
</table>
In modern period the occupation of sheep-keeping is not safe. Therefore, this occupation is not so expanded. The uses of sheep and goats are very small due to industrial revolution. Now the meadows for animals are not available and all the hills are reserved under the name of forest conservation. There is a squalor and pestilence due to imbalance in environment. There is no prestige for commerce. There is no guarantee of price for products. Due to this reasons the occupations are ending. Today Dhangars are making mentality to accept new occupation with modern style. The numbers of those Dhangar is very low who go to other villages for starting new business.77

3.10.9. Joint business:

The economic sources of living are slowly disappearing due to whimsical nature and losing business. The Dhangar tribe is very anxious due to increasing population and its bad effect on farm and income. That’s why he is attracted at joint occupation. Making blankets and setting it is their main business now-a-days. This business is found in Gangakhed. Ukhani is the main centre for this. Due to co-operative organization they purchase the raw material and sell it as ready-made goods. Such businesses are created from traditional occupation. Beside this, Dhangar tribe does other jobs for their living.

Some Dhangars cultivates land as they were rewarded it before. Some others do business and have entered another job. Some do the work of labours in clothing and sugar mills. Many are in
government jobs. Some are professors, doctors, engineers, advocates and administrator but their population is very small.\textsuperscript{78}

3.11.1. Vanjari tribe:

This tribe is found all over the country. It has different names in different states. Their other names are Banjara, Bantari, Brinjari, Laman, Lambadi, Lamani, Sukalir and Wanjari. Their population is found in Orissa, Bihar, Central Province, Berar, Madras, Punjab, United Province, Hyderabad state, Kashmir Valley, Mysore and Rajputana. They have different sub-tribes. These tribes are Charan, Gawar, Mathur, Lad, Khandane, Lamache, Mahuran, Bhusare Asantkar and Raojin.\textsuperscript{79}

Some farmers from Banjara say that they are Vanjari and they have no relations with Banjara. Banjara are regarded as criminals. Therefore, Vanjari might have cancelled their relations. Vanjari thinks that they are Kunabi. If Vanjari are not wandering people and are not de-notified as per the government rules, then they are not considered as separate. Vanjari are recorded as separate tribe regarding their customs, rituals, religious concept, dialect and gods.\textsuperscript{80}

3.11.2. Social condition of Vanjari tribe:

Vanjari is settled on large scale in Maharashtra. Vanjari people migrate from one place to another to cut the sugarcanes. But they come back to home when their season is over. They came in close contact with urban educated people. As a result of it, there is change in their social and economic life. Today there are taking higher education. They are seen in politics as well as in different business.
They are struggling for their social progress. This struggle has benefitted them.81

3.11.3. Marriage System:

Their marriage ceremony is performed as per the rules and culture of Hindu religion. They don’t marry in same surnames and clans. They don’t marry the daughter of their paternal aunt. The girls are married in eighteen to twenty three and boys are married in twenty four to twenty seven. The child marriage is not done now. This system is totally stopped due to social awakening.

There is a system of re-marriage in Vanjari tribe. Widows and widower are married second time. The educated people perform the ‘Upanayan Sanskar’. Some people wear the ‘sacred thread’ (Janave) during marriage ceremony. Most of the people do not wear the sacred thread (Janave).

In olden days there was no dowry system. This system has started now in this tribe. The motive behind this is to give their daughter to a wealthy and good family so that their daughter will be happy there. The educated people from this tribe should think over this system.82

3.11.4. God and Goddess:

Most of the people from Vanjari are simple, pious, god-fearing and fatalist. They worship the gods and goddess. They believe in saints and Mahatma. Vanjari people celebrate all the festivals, and follow all the customs and traditions of Hindu religion. They involve
in the religious functions such as Gondhal and Jagran. These people participate in the fairs and give great importance to such fairs. They go to the fairs of local gods as well as other gods of Hindu religions with great respects and full of love for them. Vanjari tribe was economically, educationally, politically, socially and culturally backward. As a result of it, there grow a feeling of deprivation in this tribe. Out of that feeling, they built a social organization and struggled for economic, social and educational progress.  

3.11.5. Jatpanchayat:

The Jatpanchayat is not so influential in this tribe due to the growth of educational level in this tribe. The people from this tribe go to court for justice. They believe in the judgment of court only. The system of Jatpanchayat is almost vanished from this tribe.

3.11.6. The Economic Condition of Vanjari Tribe:

The original home of Vanjari is Rajasthan and Gujarat. This tribe settled on large scale in Maharashtra because of Catastrophe of nature. This tribe is found in hilly areas as well as on the banks of rivers. This tribe used to transport grains, army materials and other necessary things from one part to another. But due to change in transportation during British rules, the trade of Vanjari tribe came to close. They faced unemployment and the problem of living rose before them. As a way out for it, they migrated with their cattle and settled at hills. The cattle were free to graze on the hills. Vanjari started to hunt the wild animals, collect woods for fire and collect the gum. This tribe began to do menial works and also began to
cultivate the land. These tribesmen settled permanent in these hilly areas. Beside agriculture, they started to keep animals, collect milk from cattle and cut the sugarcane. This tribe lives in rural areas even today. A number of people from this tribe live in poverty even today.  

In hilly area, there is no facility transportation. Vanjari lives in such areas. In Beed district, a number of Vanjari are found in Chousala, Kaij, Kada, Ambajogai, Sepwadi, Ashti, Georai and Majalgaon.

The localities of Vanjari tribes are found in Hingoli and Parbhani district at places such as Aundha Nagnath, Gangakhed and Jintur. They are found in Pathardi and Pandharipul in Ahmednagar district. Their work is to cultivate land and serve as labour. They keep cattle and do the menial works to earn their bread and butter. There is no permanent employment in villages. There is no alternative of earn the living. They have no sources of incoming. After the Dasara and Diwali, they go to cut the sugarcane with their families along with bullock-carts. They go to sugar factories through the broker. They are caught in the debt of broker all over the year. They take the debt from the broker. To return it to broker, they live at the place of sugar factories and by working hard they return the money to broker. They are not stable at one place. That’s why most of the people cannot educate their children. When the Vanjari parents go for cutting the sugar-cane, their small children are at home. There remains nobody to cook after them. They carry their small children with them. As a result of it, these small children
cannot educate. Even today Vanjari people are not much educated. The hostels for these tribes are established now in Ambajogai and Aurangabad. But such type of facilities is not seen in rural areas even today.  

Some Vanjari are settled but most of them are wandering even today for their living here and there. To stop this bad condition of Vanjari tribe, there is need to bring urban facilities and employment in hilly areas where they are staying since ages.

There is a social and economic progress in some Vanjari who stays at cities. They are making progress in all fields of life. Today this tribe is marching in politics and other business. They are fighting for total change. Some of the Vanjari are making successful progress.

Shrimati Sunita Gite is the first Vanjari lady in the country who went to abroad for the course of beauty parlour. Today she has set up her own training centre in the Aurangabad city. A number of girls took training at this centre and are successful in their life. Their work is very appreciable for other peoples. They achieved a high place in business world. A number of Vanjari ladies have participated in different activities and they have earned a great fame for their society.

Though the winds of progress are blowing in Vanjari tribe, a number of Vanjari are still facing unemployment and poverty. Beed district is known all over the Maharashtra for the sugarcane cutting labours. The government tastes the sugar but Vanjari are in loss. They are not getting the benefit. Though Vanjari tribe is poor, they
never beg for alms on the street. They are self respected people. They make hard work, and earn their living. They live with respect. This tendency in them is very admirable. Therefore, this tribe is on the way of progress.86

Summary:

The social and economic study of selected De-notified and nomadic tribes has been done in this chapter. These tribes are even today treated as low by other communities. They are not given permission to do separate occupation in Gaongada. Their traditional jobs are stopped due to modern technology. Those who were making entertainment for other people, are not respected today and they have no importance. Because today we have modern tools for amusement and entertain ourselves. Today’s life has become very hectic and people have no time. Therefore, their art is not seen by the civil men. They have no alternative except begging. Some tribes are well settled because they accepted the work of agriculture and keep the cattle. But those who have no land and cattle are leading a very miserable life.
References:


4) Ibid., Page No. 117-118.


8) Renake Balkrishna (Chairman, National Commission for De-notified, Nomadic and Semi-nomadic tribes) Researcher’s Long Interview with Balkrishna Renke, Dated 20/03/2013.


27) Renake Balkrishna (Chairman, National Commission for De-notified, Nomadic and Semi-nomadic tribes) Researcher’s Interview with Balkrishna Renke, Dated 20/03/2013.


30) Interviews with Balkrishna Renke, 20/03/2013


55) Ibid., Page No. 48


59) Ibid., Page No. 132.


64) Ibid., Page No. 135.


66) Ibid., Page no. 145.


79) Maharashtriya Dnyankosh, Page No. 4.


81) Thorve Uddhav (2006), ‘Vanjari Samaj: Kal, Aaj ani Udya, Research article, Nate Samajashi, (Editor- Phad N. G.), Dasara Special, Pune.


