2. Review of Literature
REVIEW OF LITERATURE

Comprehensive and exhaustive literature on the 'Siddis' who belong to the African Negro race has been scanty, sparse and not sufficiently adequate.

1. Choudhury D R (1957) was the first person to study Somatometric measurements on 100 adult male Siddis (Christinas 40, Muslims 38, Hindus 22) from Haliyal and Yellapur talukas of North Kanara district. The author took 25 somatometric measurements and calculated 23 somatometric indices. He says that it is difficult to arrive at any conclusion solely based on the measurements of 100 Siddis as to the exact racial origin of the Negroid Siddis of North Kanara.

2. Bhattacharya D.K. (1970) highlights but briefly, on the presence of the Negroes and their sociological aspects, mainly of those who settled in Gujarat. It is interesting to note that a dance performed by Siddis called ‘dhamal’ has retained undoubtedly African elements in it. During their ritualistic dance, these Siddis sing about their forefathers who according to them came from the ‘high seas’ and they propitiate their ancestors.

3. A classic monumental work on the sociological aspects of the Siddhis of North Karnataka has been published by Palakshappa T.C. (1976). He has made an indepth study on their settlements, their family structure, their marriage and children, their Kinship, their daily routine life, of their religion, language, and also their economic and political organisation. The study includes the working of the Siddi community and its assimilation and absorption into the 3 religions,
has also been clearly unfolded. Inspite of all these they are even now identified as a separate racial group.

4. Unesco (1978) organised a meeting of experts at Haiti, where papers and reports were presented on “The African slave trade from the fifteenth to the nineteenth century”. Discussions took place on the scale of slave trade in order to establish statistics about the population uprooted from Africa, effects of slave trade in Africa and also of the receiving countries on their social, political and economic development, ideological position in relation to religious and philosophical aspect; it also mentioned the abolition of slave trade particularly in Indian Ocean and there after the new line of research for exchange of information, researchers and teachers.

5. Rev Lobo Cyprian Henry S.J. (1984) studied the “Siddis in Karnataka” on their sociological aspect, particularly laying stress on their literacy, occupation family kinship, religion and rituals marriage, funeral ceremonies. The main objective of his work was to make us aware of the Siddis in Karnataka as a distinct group with an ethnic identity who led a sub-human standard of living. Hence he submitted his report to all the elected representatives of people as also the heads of Governments recommending to include the Siddis in the category of scheduled tribes.

6. Shirodkar P.P. (1985) has discussed “Slavery in Coastal India - with special reference to Goa, Daman and Diu”. In his work he has traced the roots of Slavery which dates back to the wars of the aborigins and tribals and brings out the fact that even during the time of the Lord Buddha, barter of slaves was not uncommon. Later the Romans after conquests derived benefits for their empire by slaves, so much so that at one stage they exceeded the citizens of Italy which triggered slave
rebellions. Shirodkar has described the trade ties from the 3rd century AD with the Arabs and then from 15th Century with the Portuguese who increased slave trade and operated from East Coast of Africa particularly Mozambique to the West Coast of India; that is with Goa as their headquarters. By an order of the Portuguese Monarch in 1758 slavery of the Chinese was abolished in Daman and that paved way for the gradual abolition of slave traffic. Even then slavery did exist in some form or the other till 19th century and was finally abolished in the year 1869 throughout the territory of the Portuguese monarchy.

7. "Morphogenetic study of the Siddhis of Karnataka" was undertaken done by Pavate P.P. (1985), to gather information on the anthropometrics, dermatoglyphics and blood groups from the three endogamous groups of Siddis. He has noted therein that there is no difference in the distribution of ABO and d genes, in all the 3 groups. With regard to dermatoglyphics the Christian Siddis differ from the Hindu Siddis; and in their turn the Muslim Siddis differ from Hindu Siddis in a-b ridge count. Thus he accepts the 3 groups of Siddis as descendants of the same ancestral population. He further states that the differences between and among them in somatometric characters may be due to micro evolutionary changes for adaptation to the same environment which may have occurred in a variety of ways.

8. Vijayakumar M., Malhotra K.C. et al (1987) have published their work titled ; "Genetic studies among the Siddis of Karnataka, India: A migrant population from Africa". Blood samples from 237 Siddis was compared with samples collected from 140 Havig Brahmins and also 27 local Muslims and further pooled samples of Ethiopia. The researchers studied for the following serological and biochemical markers like Blood group antigens, Isozymes, Serum proteins and
haemoglobin variants. Their study observed that the genetic pattern of the Siddis is much more similar to that of the Ethiopians than to the Havig Brahmins or Muslims; this is due to the genetic isolation of the Siddis though some gene flow from the Indian side cannot be completely ruled out. This establishes their ancestry firmly.

9. De Souza T.R. (1987) in his paper titled; “The Afro-Asian Church in the Portuguese Estado da India”, says that there prevailed a long standing tradition of open and peaceful commercial relationship between East Africa and India even in Pre Portuguese Afro Asian contacts. He discusses the African slave trade with India and opined that the Ethiopian slaves continued to flow into India as late as 18th century, which must have exerted their biological and sociological effect on Indian culture as well. He describes the important and significant positions the diocese of Goa held because the whole of East from Cape of Good Hope till China in 16th Century, came under its purview.

10. Kohli Vandana (1990) has contributed to “Africans in India” in Monograph No.1 titled: ‘Creating A Paradigm and Research Agenda For Comparative Studies of the Worldwide Dispersion of African Peoples’ Proceedings of the International Advisory Committee of the African Diaspora Research Project (Nov 1988) edited by Ruth S. Hamilton from Michigan State University. In a nutshell she has highlighted the African diaspora in different parts of India - that is Gujarat, Karnataka and Andhra Pradesh. In Hyderabad the Siddis are not racially distinct, whereas in Karnataka and Gujarat the Siddis have a distinct self identity reflecting their common heritage.

11. Hemashettar B.M. et al (1991) have studied the “Prevalence of Intestinal Parasites in Siddi community of Uttara Kannada District of
Karnataka state". The authors have been led to this conclusion after having examined 184 stool samples: they report that, of these, 86.4% were found to be infested with one or more intestinal parasites. Ascaris lumbricoides (62.9%) and Ankylostoma duodenale were the commonest parasites encountered in the samples studied.

11. When one sees an African Negro in the Western Ghat, many questions crop up like - who are these people? How did they come from their Motherland Africa? And who brought them here? Jeanette Pinto (1992) has given a very readable and interesting narration about "Slavery in Portuguese India (1510-1842)" since the day the Portuguese acquired Goa till slavery was legally abolished. She deals with slave traffic and the treatment meted to them by the Portuguese and the British. She has ably brought out the invisible human personality of the master and the slave and their sensitive interaction. Finally curtains on Slavery was drawn on this drama of slave trade when the reigning monarch of Portugal and Britain signed the Anglo Portuguese Pact in 1842 abolishing and prohibiting slavery in all over their dominions.

12. Hiremath R.S. (1993) has studied the "Life, living and language among Siddis of North Kanara". In his work the author has given a comprehensive portrayal of all the Siddis (covering the three religious groups) regarding several facets of their socio-economic conditions their accommodation, their religious and family life, their kinship, their literacy..... and their languages. It is clear that the original spoken modes of communication and culture of the Siddis have undergone considerable changes. The Siddis who were brought as slaves, away from their home were compelled to live in their masters' house and thus they had to learn compulsorily language of their master to whomsoever they were sold. Thus ultimately the Siddis'
original language and culture had to be supplanted. And these emigrant Siddis adapted the language quickly (though foreign to them) and understood the meaning of the words of their new mode of communication surprisingly within a short span of time.

13. Hemashettar B.M. et al (1993) have been successful in isolating an exotic fungus “Trichophyton yaoundei” in India from a six years old Siddi boy who had white scaly lesions of various sizes, distributed all over the scalp. Such fungal infection are geographically confined predominantly to the Negroes of certain African countries like Mozambique, Cameroon, Zaire, Zimbabwe and South Africa. This is a significant pointer because this Siddi boy had never left the confines of Uttara Kannada district at any time, nor had he come in contact with someone thus affected or even known to have visited Africa; and yet he still possessed this rare fungal infection which is endemic only in Africa among the Negroes.

14. “Africans in India- From slavery to Royalty” is a valuable indepth study done by Chauhan R.R.S. (1995). He has tried to unravel the enigmatic past of the Siddi Community of African origin in India through the ages. He has also discussed the ancient African links with India, the rise of Siddis from Slavery to Royalty (1626-1680), their Hey days (1680-1720), then their decline (1720-1740) and about Janjira-the Gibraltar of Siddis, also known as Habshan or Habsan' meaning Abyssinian or African.