The results of the present investigation point towards a total and comprehensive understanding of the life of 'Chapparband', an Ex-criminal Tribe inhabiting different villages and towns of Bijapur and Dharwad districts of Karnataka State.

The 'Chapparband' are a small endogamous community subscribing to Islamic faith whose origin is obscure. Some scholars opine that they originally belong to Punjab and areas around Delhi, while others believe that they are immigrants from Gujarat who came to Bijapur district in search of work during Adilshahi Rule whereas still others are of the opinion that 'Chapparband' whose name along with their physical characteristics confirms the tradition that they came to south as 'hangers on' and 'hut builders' to Mohammedan armies. Under these conflicting circumstances with regard to the origin and migration of 'Chapparband', the final opinion will be reserved till the discussion on the comparison of the ABO blood group, gene frequencies of the 'Chapparband' with those of the tribal populations of different regions of India is done.

It is said that, a couple of centuries ago, when wars ceased the 'Chapparband' who were hut makers in the
Moghul Army lost their jobs, became restless and began to wander over the country first as peddlers, then as mendicants and lastly as the most confirmed makers and utterers of counterfeit coins. Because of their nefarious activity, the British Government declared them as 'Criminal Tribe' under the provisions of the Criminal Tribes Act, 1897 and confined them to settlements established in Bijapur and Dharwad districts. Perhaps 'Chapparband' were the first criminal tribe to be interned in Settlements, under the Criminal Tribes Act in the Bombay Province.

The 'Chapparband' are divided into two endogamous subgroups known as 'Baraganda' and 'Cheganda'. The 'Baraganda' are also known as 'Badebhai', while the 'Cheganda are known as 'Nannebhai'. It is said that originally there was only one group of 'Chapparband'. In their professional endeavour when they went for circulation of the counterfeit coins in the villages, they used to bring destitute boys and girls for their help. Such boys were trained in their profession and girls were made to work in the houses. When both grew up, marriages were arranged between them, such couple and their offspring came to be known as 'Cheganda'.

In spite of all the interminglings, these two groups have maintained their strict endogamy in their marriage alliance even today. The maintainance of endogamy over centuries has resulted in significant genetic distance between these two populations in terms of different genetic parameters.
One of the most important and peculiar feature of the socio-cultural life of 'Chapparband' is their language, it is believed that the 'Chapparband' moved along with the Moghul Army to different places by making huts to the soldiers. When the war ceased, they became restless and started making counterfeit coins and during the process of passing the coins, developed the slang of their own by mixing different words of Hindustani, Gujarathi, Marathi, Kannada, and Urdu. This slang of 'Chapparband' in due course of time was spoken by the majority of 'Chapparband' and it came to be known as 'Chapparbandi' language. The 'Chapparbandi' language today is a mixture of all the above mentioned languages which is clear from the list of words enclosed. Thus the linguistic evidence also clearly points out towards the North Indian origin of 'Chapparband' and their migration to South India through different states.

As regards marriage alliance, it is interesting to observe that though the 'Chapparband' follow both the local Hindu and Muslim pattern in establishing alliance with mother's brother's daughter, father's sister's daughter, mother's sister's daughter and father's brother's daughter, they differ from them in tabooing marriage with one's own sister's daughter which is a distinguishing feature of North Indian marriage alliance system.
The two groups of 'Chapparband' have both nuclear and extended families. Authority in the family rests with the father. Descent is traced through the male line. Whole property is inherited equally among sons. Daughters have no claim over property. Each family belongs to an exogamous patrilineal group carrying a name whose origin is not known. More than 35 groups are found in both the sects of 'Chapparband'. Marriage among the members of the same clan is avoided.

It is believed that the 'Chapparband' who were originally Hindus embraced Islam during 16th and 17th centuries and they are 'Sunnis' of Hanafi School. Therefore, we find a peculiar amalgamation of the both Hindu and Muslim religious beliefs and practices among the 'Chapparband'.

Like other Muslims, they offer prayer five times a day in the mosque, believe in the mystic powers of 'Fakir' and 'Pir', and avail the services of three religious specialists known as 'Khazi', 'Khatib' and 'Mulla'. The 'Chapparband' celebrate important Muslim festivals such as 'Moharrum', 'Id-ul-Fitr' (Ramjan), 'Id-ul-dua' (Bakrid), and Hindu festivals like 'Naga Panchami' Yellamavashye', 'Dasara', and so on.

The demographic structure of 'Chapparband' population has been clearly depicted in terms of the age distribution, sex ratio, fertility and mortality rates.
With regard to the age distribution, both the groups of 'Chapparband' seem to be quite young with more than 75 per cent of the population to be less than 40 years of age. Both the groups of 'Chapparband' exhibit difference in sex ratio with 'Cheganda' showing more number of females to males which deviates from the normal sex ratio observed in general population. With regard to fertility and mortality rates there is hardly any difference between the two groups of 'Chapparband'. Both these groups also exhibit a moderate rate of population expansion.

The dermatoglyphic procedures which have been used in the present investigation enable us in discerning the biological distance between the two groups of 'Chapparband'.

With regard to the distribution of main pattern types in both the sexes, the two groups of 'Chapparband' show significant variation with the 'Baraganda' males and females exhibiting higher frequency of whorls than loops, and 'Cheganda' males and females showing higher frequency of loops than whorls. The 'Cheganda' females exhibit the highest frequency of arches, whereas the 'Baraganda' males the lowest.

A curious finding of the present investigation is that the 'Baraganda Chapparband' (males and females)
significantly differ from 'Cheganda Chapparband' (males and females) in almost all the dermatoglyphic determinants. The Chi-square values for the digital pattern types, 'C' line and 't' values for total ridge counts, pattern intensity index, a-b ridge count and angle atd show significant differences between these two groups.

The statistically significant Mahalanobi's $D^2$ values for different dermatoglyphic determinants indicate that there is a significant biological and genetic difference between the two groups of 'Chapparband'.

Apart from the dermatoglyphic procedures, the blood group frequencies which have been used in the present investigation not only help us in establishing the biological distance between the two groups of 'Chapparband', but also throw some light on the origin and migration of 'Chapparband'.

With regard to the distribution of ABO and Rh blood group gene frequencies in the two groups of 'Chapparband', it is observed that the 'Baraganda' males show the lowest frequency of gene A (2.59) whereas the 'Baraganda' females exhibit the highest frequency of gene B (46.02). In 'Baraganda' female the 'd' gene is absent whereas the 'Cheganda' males exhibit highest frequency of 'd'gene (8.66).
An interesting feature about the sexual variation is that Chi-Square values show statistically significant differences between 'Baraganda' males and 'cheqanda' males and 'Baraganda' females and 'Cheganda' females. Whereas, the sexual difference between the males and females of 'Baraganda' and 'Cheganda' 'Chapparband' is insignificant. It is also clear that the two groups of 'Chapparband' significantly vary among themselves with regard to A B O blood groups ($\chi^2 = 104.23$) but with regard to Rh blood groups, the variation between the two groups of 'Chapparband' is statistically insignificant ($\chi^2 = 0.3929$).

It is extremely important to note here that the results of the present investigation regarding the distribution of A and B genes among the two groups of 'Chapparband' support and to a great extent confirm the opinions of different scholars regarding the origin and migration of 'Baraganda Chapparband' and the origin of 'Cheganda Chapparband'. Wherein it is said that the 'Baraganda' who are considered to be the original 'Chapparband' have migrated from Northern India and the 'Cheganda' originated from the adoption of the members of local population.

It has been observed by Mourant (1976) that the people of South India belonging to Dravidian linguistic families are characterised by high frequency of 'A' gene as compared to the people of North India, who have high frequency of 'B' gene. The results of the present study, wherein the 'Baraganda Chapparband' show high frequency of 'B' gene (Males 34.32 and Females 46.02) and 'Cheganda Chapparband' present high frequency of 'A' gene (Males 25.84, Female 21.64) are not only in conformity with Mourant's (1976) observations but also
support the view that the 'Baraganda Chapparband' are migrated from North India and 'Cheganda Chapparband' originated from the South Indian local populations.

The frequency of B gene exhibited by 'Baraganda Chapparband' male (34.32 per cent) though fairly high compared to other populations of the country more or less equals the frequencies among a few tribal populations from U.P., M.P. and Maharashtra.

The frequencies of gene A and gene B exhibited by 'Cheganda Chapparband' are almost same as that of many populations of subcastes of Lingayats namely, Banajiga, Ganiga, Shettar, etc., who have been inhabiting Northern Karnataka districts, where the 'Baraganda Chapparband' lived and carried out their profession of manufacture of counterfeit coins and adopted the boys and girls from the local population who became the originators of present day 'Cheganda' populations.

It is interesting to note that both the groups of 'Chapparband' exhibit the lowest frequency of 'd' gene which is not found in any population throughout India except the Pachchima Tharus of U.P. (Srivastava, 1965), Hindus of Bombay (Khanolkar and Sanghvi, 1945) and a few populations from Karnataka Kuruba, Valmikis, etc.

When we glance at the history of criminality of 'Chapparband', it is clear from the account of various scholars that in the quest to earn livelihood they wandered over the country first as peddlers, then as mendicants, and lastly as makers of counterfeit coins. As peddlers and mendicants, 'Chapparband' were unsuccessful but as counterfeiters they were quite successful. They took up to criminality when other professions did not yield enough returns. As a result counterfeiting of
coins for these people was the main source of income (Daly, 1916:62).

Like other members of society today, 'Chapparband' in general are leading a law abiding life. The educated 'Chapparband' are engaged in different government and non-governmental institutions. The educated unemployed youth are trying their best to get one or the other employment. The uneducated one's are engaged in labour work. The skilled workers such as masons, carpenters, bar-benders and so on are all engaged in their jobs. 'Chapparband' are one with the mainstream now. They hate crime and criminality like other law abiding members of society.

The 'Chapparband' in general are fully aware of the rehabilitative measures taken for the upliftment of their community since the pre-independence period. They remember with reverence Mr. O.H.B. Starte, whom they call 'Thatsaheb'. The elderly leaders of the community expressed that it is the 'Thatsaheb' who provided them the lands, houses, jobs in the mills, and so on. The 'Chapparband' are fully aware of the reservation policy of the Central and the State Governments and the category in which their community is included. The educated mass and the leaders of the community in general criticised the different Backward Class Commissions for having unnecessarily creating another class of 'Chapparband' namely 'Chapparbanda' which does not exist. The leaders say that the government has not taken any action in this regard even though it is brought to the notice of the officers concerned from time to time.
The 'Chapparband' claim that, the Denotified Tribes such as 'Banjaras', 'Koravas', 'Bamptas' and others have been included in the SC/ST categories. Since, 'Chapparband' tribe is also a 'Denotified Tribe' and it has also faced the same hardships as that of the above mentioned tribes, hence, they stress on inclusion of their community in the ST category.

Thus, the present study on the 'Chapparband' of Bijapur and Dharwad districts has incorporated in itself the socio-cultural life, biological structure, criminality and rehabilitation provided us an in-depth and comprehensive understanding of the total life of the 'Chapparband'.