CHAPTER II

PLACE AND PEOPLE
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DHARWAD DISTRICT

Origin of Name Dharwad

Dharwad District was one of the parts of the former Bombay Province. The Kannada inscription of 1117 A.D. available in Durga temple of the city makes a mention of the name Dharwad. This was under the administrative unit of the then Kundur State (samsthan). According to epigraphic evidence, the Kundur administrative unit had Dharwad and many other villages. It seems Dharwad was the gateway for the collection of commercial toll for the transportation of commercial goods between malnad region and the plains.

The name Dharwad, might have come from Dwara-Dara (being an entry point), Vada-Bada- village i.e., between the regions.

Dharwad has been described as a town indicating its increasing prominence in those times. Kalattur inscription (Hubli Taluka) belonging to the same period describes that it formed a part of the Kampana of Dharwad. According to a pillar inscription belonging to the Vijayanagar period, Dharwad was an administrative centre. Dharwad having been situated on the main road, it is a link point between parts of southern and Northern Karnataka.

There is also an opinion that since Dharwad was a centre of weaving, it also had a name called Tantupura (Tantu meaning thread). Dharwad is situated in between plains (Belavala) and Hilly (Malnad)
regions and it is the route to go to malnad from plains. It was called Dwaravata, which changed to Dharwad and ultimately Dharwada. During British times, Dharwad became Dharwar, and later as Dharwad only (according to Karnataka government order dated 31st January 1977). Like many other districts of Karnataka, Dharwad district is named after its headquarters town.

**Description of Dharwad District**

According to the decision of the directors of the East India Company, Dharwad District was created in 1821 and was included in the Bombay Provinces. The then Dharwad district included not only the present district but also certain places of other districts like Belgaum (1836), Bijapur and Sholapur.

Even though Dharwad district was administrative unit under the Bombay presidency, many parts of the Maratha provinces and Savanur state were also included in the district.

Details of villages included under the district on August 1st 1949 were,

- Seventeen villages, and three towns from Jamakhandi state
- Fifteen villages and two towns from Senior Miraj
- Fourteen villages and one town from Junior Miraj
- Seventy two villages and 1 town from Sangli state
- Seven villages from Ramdurga state
- All villages from Savanur state
- Twelve villages from Hyderabad state
In 1962 Hubli and Dharwad towns were combined and regarded as a city corporation. In 1969, 36 villages of Haveri Taluka and 37 villages of Shiggaon Taluka were merged to form Savanur Taluka including Kabanur village.

The district of Dharwad is included in Belgaum revenue division, for the purposes of administration each taluka is divided into number of revenue circles comprising a certain number of villages.

**Location and Physical Aspects**

Dharwad is one of the districts situated in the western sector of the northern half of Karnataka state. The district encompasses an area of 4263 square kilometers lying between 15° 50’ North and the longitudinal meridians of 74° 43’ East and 76° East. The district is 110 kilometers in length from East to West and 126 kilometers from North to South. The district is bounded on the south by the district of Haveri, on the east by the district of Gadag and on the west by the district of Uttara Kannada. At present, Dharwad district consists of five talukas namely Dharwad, Hubli, Kundagol, Kalghatagi, Navalgund and Hubli-Dharwad Municipal Corporation.

This district which is inclined from west to east is divided into western hilly region and eastern plains. The narrow region between the two is the frontier area.

**Malnad**

This includes undulating and often parted western ghat region occupies approximately one third of the area of the district. The
malnad region or the Sahyadri region is about 30 kilometer wide in the western region of the district and includes areas of Dharwad and Kalghatgi. Among the hills of this region, Tegur hills are in the east of Alnavar and Kadur hills, Boodangudda are located between Dharwad and Kalghatgi. Boodanagudda is about 13 kilometers long and 1.6 kilometers wide and is spread in the north south direction.

**Frontier**

The frontier area between the malnad and the plains is about 32 kilometers wide. The western borders of this are Tegur, Tadasa and Koda. Eastern boundaries are Dharwad, Hubli and Kundgol.

**Plains**

The plains, also called 'Belavalanadu', lying to the east region of the frontier are made up of undulating terrain. Here among important hills are the Navalgund hills.

**Flora**

The main forest types in Dharwad district are moist deciduous forests, scrub and thorn forests.

- Moist deciduous forests are limited to the malnad regions. They cover the western fringe of the district where the rainfall is relatively heavy. These forests exhibit regional variation from dew forests to the poorer types. Teak is the main tree in these forests. Trees here grow to a height of between 9 to 12 meters. In moist deciduous
forests, Bamboo, grasses are plenty. Mango, jackfruit, tamarind, peepul, banyan trees grow very well in border areas.

❖ The scrub forest are met with in the northern and eastern most parts and after a dry landscape dotted with sporadic growth of thorny shrubs and rough greases. In these jungles acacia trees are prominent. Because of dry weather and poor soil quality trees and herbs grow sparsely. In sandy soil toddy palm and in gardens, Banana, Guava, sapota, mango, jackfruit, custard apple, lime, coconut grow usually.

❖ The thorn forest is typical of the dry black soil plains and the tree growth is relatively abundant along the banks of the lake and streams.

Fauna

The district has a very rich fauna especially in its western portion. Deciduous forests support large herbivorous animals like bison, elephant, deer etc. Small herbivorous bucks, which can withstand famine, are found in scrub jungle. In the mammals include four types of animals in the district, Bonnet monkey (macaca radiate), lion tailed monkey (macaca silenus), Hanuman langur (presbytis entellus), and loris (loris tordigradus). There are many carnivorous animals in this fauna like Tiger, leopard, wild cat, jungle cat, etc. Birds population in this district is varied and in dense. The birds like peacock, peafowl, black breasted herons, purple moore hen, pigeons, ovals, ducks, etc. are found in large number.
Climate

As the district is near the equator, it has a tropical climate. The climate of the district is characterized by general dryness except during monsoon season. The year may be divided into four seasons, viz., winter (December-February), summer (March to May), Southwest monsoon season (June to September), Northeast monsoon season (October to November).

Area and Population

The total geographical area of Dharwad district is 4263 square kilometers. Among the taluks, Navalgund with an area of 1080 square kilometers is the biggest. Other taluks are Dharwad (1032 square kilometers), Kalghatgi (682 square kilometers), Kundgol (648 square kilometers), Hubli (631 square kilometers) and Hubli-Dharwad Municipal Corporation (190 square kilometers).

The total population of the district according to the 2001 census is 16,04,253. Hubli-Dharwad Municipal Corporation had highest population of 786195. The population of other taluks are as follows: Dharwad (218961), Navalgund (176648), Kundgol (157053), Kalghatgi (137016) and Hubli (128380).
GADAG DISTRICT

Origin of Name Gadag

Gadag carved out of the erstwhile Dharwad district derives its name from Krutuka, Kratupur, Kardugu and later become Galadugu, Gadugu and ultimately Gadag. Gadag is one of the twenty nine districts of Karnataka state. District was created in 1997.

Description of Gadag District

In 1997, Dharwad district was divided into two parts and two districts of Dharwad and Gadag were created. According to the great epic of Ramayana Lakkundi of Gadag district was created by lord Rama and occupied a prominent place as Mahagrama.

Historically the district has a prominence place because it was ruled by great kings like Chalukya's of Badami, Rashtrakutas, Kalyana Chalukyas, Kalachuris and Vijayanagar kingdom. According to 1412 inscription in Lakshmeshwara, Lakshmeshwara was the capital for many rulers like Bahamani Sultans, Adilshahis of Bijapur, Mughals and Nawabs. The district is famous for its inscriptions and monuments which indicate its historic past. The temple of Veera Narayana and Trikuteshwar are places of religion and historic importance (11th – 12th centuries).

Jumma Masjid focuses on Hindu-Muslim trust and there are two main Jain temples dedicated to Parshvanatha Thirthanakars and Mahaveera. The Gadag district is also famous for its great personalities
like Naranappa popularly known as Kumaravyasa born in the nearby village of Koliwada. He is one of the most famous poets and author of Karnataka Bharatha Kathamanjari (classic Mahabharata in Kannada).

Ganayogi Panchakshari Gawai, Hindustani singer Pandit Bhimsen Joshi and Huilagola Narayana Rao (unification of Karnataka) are the great personalities from Gadag.

**Location and Physical Aspects**

Gadag is one of the districts situated in the western sector of the northern half of Karnataka state. The district came into existence on 24.8.1997 when it was split from Dharwad district. The district encompasses an area of 4656 square kilometers laying between ‘75° 05’ to ‘75° 56’ east longitudes and ‘14° 57’ to ‘15° 52’ north latitudes. The district is bounded on the north by Bagalkot District, on the east by Koppal district, on the southeast by Bellary District, on the southwest by Haveri district, on the west by Dharwad District and on the northwest by Belgaum District. At present Gadag District consists of five talukas namely Gadag-Betageri, Ron, Shirhatti, Nargund and Mundargi.

The district is situated on northern plains. The plain is also called as Belavalanadu. Among the hills of this region, Gajendragad hills, Navalgund hills and Kappata hills are the main hills. Kappata Hills is about 48 kilometers long and 16 kilometers wide and is spread in the south east direction of Gadag city. It is known for the Gold mines.
Flora

The Gadag district consists of 32,620 hectares of shrub forest with sporadic growth of thorny shrubs and rough grasses. In these jungles acacia trees are prominent. In sandy soil Banana, Guava, Sapota, jack fruit, custard apple, lime and coconut grow usually. The thorn forest grows relatively abundant along the banks of the lakes and streams.

Fauna

The district has very rich fauna because of scrub forest. The animals like deer, monkey, bear and fox etc. and birds like kingfisher, peacock, woodpecker, herons, eagle and pegions are found in large number.

Climate

As the district is near the equator, it has a tropical climate. After the month of February the temperature increases rapidly. In the month of April the temperature will be 37-38 degree. The year may be divided into four seasons viz., winter (December-February), summer (March to May), Southwest Monsoon (June to September) and Northeast Monsoon (October to November).

Area and Population

The total geographical area of Gadag district is 4656 square kilometers. Among the talukas, Ron taluk with an area of 1295.09 square kilometers is the biggest. Other talukas are Gadag-Betageri
(1097.53 square kilometers), Shirhatti (949-34 square kilometers), Mundargi (885.50 square kilometers and Nargund (435.67 square kilometers). The total population of the district according to 2001 census of India is 9,71,835. Gadag–Betageri had highest population of 332,011. The population of other talukas are as follows: Ron (2,47,645), Shirhatti (1,83,191), Mundargi (1,16,309) and Nargund (92,679).

PEOPLE

Origin of the Word Kanjarbhat

In Rajasthani local language, “Kanjarbhat” is a combination of two words. Kanjar which means “Iron knife, sword”. Bhat means a low caste. Kanjarbhat literally means a low caste community which prepares iron knife and swords. According to Kittle dictionary Kanjar means ‘Silence’. (Kittle 1993-335) and Bhat means, colour, coolie, or rent (Kittle 1968) and for the word ‘Sansi’. Kittle provides the meaning ‘adventurous’ (Kittle 1550). Probably this community in olden days seemed to manufacture knifes and swords for the protection of the states and even they used to manufacture protection shields, this may be the reason for calling the community the “Kanjarbhat”. The historians have established and proved the fact that the male community members of this section used to prepare arms and ammunitions for Rajasthani soldiers. Therefore the ‘sansis’ of Rajasthan are also called “Kanjarbhat”. Even today they are found more in number in Amritsar district Punjab. Gusaim the famous
linguist has recorded the fact that the mother tongue of these people is ‘Farsi’, which means a ‘maragu’ language.

**Language**

Kanjarbhat have their own language but it has no script. Their language is a mixture of Lambani, Konkani, Hindi and Marathi people.

**Historical Background of Kanjarbhat**

No community has got a solid proof or ground for its origin. There is no specific information or literature available regarding this community. I have here made an attempt to provide information based on the available source.

On the basis of the community elders and ancestors, description of tradition – culture, thinking, life-style, food habits and language, it is decided that their origin is Rajasthan. The adventurous community of Rajasthan is ‘Sansis’. They were employed by the Rajasthan Rajput kings as soldiers. Right from the beginning they were warriors, adventure loving and strong. They were recognized by these special features of them. Besides this, they were involved in theft and burglary. The word ‘Sansi’ might have originated because of their adventurous attitude; this is the opinion of many of the elders of this community.

**Origin and Distribution of Kanjarbhat**

A majority of ‘Sansi’ community people are living in the surrounding areas of Amritsar in the Punjab State. King Sainsmal was a descendent of Sansi community. ‘Sansi’ kingdom was founded by the
two brothers Sainsmal and Kiratu. King Sainsmal was very much liked by the people of his kingdom. The aerodrome of Punjab is named after him as “Sansi Airport”.

When we observe the life-style, dress-pattern, tradition-culture, food-habits of the “Kanjarbhats” we come to the conclusion that without doubt these people have migrated from Rajasthan. Rajput king Maharana Pratap Singh was ruling over Mevad’s Udaipur in those days. He had under his control Rajasthan and some parts of Delhi. The kings of this kingdom looked after their people very well. In the army of these kings Sansi community people were employed as soldiers, even the brave Rajputs were also soldiers. During that period only the rule of Moughals had started. During 1534 A.D. Moughal King Akbar Badshah (declared war) attacked Udaipur. The ‘Moughal soldiers’ were so strong that Maharana Pratap Singh’s army lost the battle and the king along with some soldiers found refuge in ‘Haladi Ghat’ forests and was wandering. Then Akbar Badshah sent a message that if he surrendered he would return Rana Pratap Singh’s kingdom to him. The brave warrior rejected the offer and told that till his last breath he would fight and get back his kingdom but he will not surrender. The brave ‘Sansi soldiers’ were also there with the king. For many a day they could not get food and water they literally starved, they used to eat edible parts of the available roots and herbs. Afterwards they started hunting and used to eat roasted meat. Along with the king the soldiers also suffered a lot. They formed a group of 4-5 and started looting people during night. The Moughal king started troubling the followers
of Maharana Pratap Singh. Ultimately Maharana Pratap Singh could not capture his kingdom. The Rajput could not withstand the difficulties and started to leave the forest and scattered to different parts of the nation by packing their materials and other belongings on horses and asses. They looted people, sometimes used to get alms, started leading life according to the prevailing conditions and atmosphere. In order to lead life they prepared country arrack, sold, drank and found a sort of work.

**Distribution Status**

In India, these people are mainly found in Maharasthra, Delhi, Rajasthan, Uttar Pradesh, Punjab, Haryana, Bihar, Gujarat, West-Bengal, M.P. Tripura, Himachal Pradesh, Orissa, Jammu-Kashmir, Andhra-Pradesh, Andaman Nicobar, and in Karnataka state. “Kanjarbhabts” are wandering tribe, to lead life they travel to different villages and hilly places. Although 60 years have passed after independence majority of the people of this community do not have houses of their own. If we see the condition of these people who are in Karnataka, their condition is worst and only God has to protect them. As these people are a wandering tribe, it is very difficult to calculate the population of this community. The “Kanjarbhabts” of Karnataka migrate temporarily to the neighboring states of Maharashtra and Andhra and come back. In this way we can find a number of migrating nomads like families. People of this community are found only in Eleven (11) districts of Karnataka. It is observed that these people are staying in the cities rather than in villages. They are staying in the districts of
Bagalkot, Bangalore, Belgaum, Bijapur, Davangere, Dharwad, Gadag, Haveri, Karwar, Kolar and Mysore in Karnataka. Now they are semi-nomads, earlier they were nomads.

In olden days these people used to stay in forests, but now-a-days they stay at the outskirts of the villages. In cities they stay collectively in some spacious places remaining apart from the other communities of the city. Their staying places are called “Peda”. These people still live and lead life like the tribals with least response to the outside new modern world. These nomads never stay in the midst of village or city dwellers. The other community people look down upon this community and this is the main reason for their staying away from the rest of the communities. Now-a-days “Kanjarbhat” community is trying to adjust itself to the outside world. Some of the families are serious about the type of the profession to be chosen and about how to improve their socio-economic status, in this modern world.

The “Kanjarbhat”s of Karnataka travel everywhere. They keep their belongings on the horses, asses and without caring for the environmental changes travel with their families and take with them their pets and sheep. The government and the researchers have not paid their attention to this community. That is why the government is not having any information regarding customs, traditions and problems of this community.

**Synonyms Words of Kanjarbhat**

These people are scattered throughout India and in different regions they are called by different names. In Karnataka, they are
known by the name 'Bhat' and 'Lolyar'. They are known by different names in different states and they are as follows:

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<th>State / Union Territory</th>
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<td>Andhra Pradesh</td>
<td>Nat, Sansi</td>
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<td>Bihar</td>
<td>Bediya, Kanjar, Nat</td>
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<td>Chattisgad</td>
<td>Kanjar, Nat, Sansi</td>
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<td>Bhantu, Bediye, Dhavle, Kanjar, Kapadiya, Nat, Sansi, Sansiya</td>
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SOCIAL ORGANISATION OF KANJARBHAT

Marriage

Marriage is one of the important events in a man's life. Social organization among nomadic community is totally different and special. Usually the nomads in order to maintain the purity of their community always form clans. In “Kanjarbhat” also we can find clan system.

In “Kanjarbhat” community before the marriage alliance takes place they usually enquire and stick to their particular clans. The two major clans of this community are ‘Maalha’ and ‘Biddu’. The two clans combined together are called ‘Saisamal’. In Maalha there are nine castes or clans and the clan members of this community are brothers. Marriage alliance cannot take place in their same clan. By chance, if the alliance takes place then it does not get the approval of the community. This kind of alliance is considered a sin. Even in “Biddu” community there are nine clans and the clan members are considered as brothers/relatives. In their clan also marriage alliance cannot take place. If somebody develops illegal relationship or marriage alliance then the community does not approve this relationship. These kinds of relations are considered sinful relations. “Maalha” clan and “Biddu” clan form marriage alliance for the continuation of their races. In “Kanjarbhat” community we can find different clans and they are listed below.
These are the main clans of “Kanjarbhat” community and the same system exists throughout India.

**Selection Process**

The Government of India has fixed the marriage age as 21 years for boys and 18 years for girls. “Kanjarbhats” being nomads in order to lessen their burden marry off their children soon. Girls, as soon as they attain puberty stage i.e., when they are 14-15 years old, they are married off. This system is still prevalent. These people being ignorant of the future of their children at a small age itself marry off their children. “Kanjarbhats” do not get married with the daughters of their sisters. Before going for alliance they look into the clans. Only Maalha and Biddu can develop the relations. Odd clans come forward for the marriage. Maalhas marry the girls of Biddu clan. If somebody marries from the same clan and children are born out of their union then they are excommunicated from the society. Those who do this, inorder to get
re-entry in the community must pay heavy fines to the clan/community leaders and should perform the rituals and only then they are accepted as community members.

Betrothal Ceremony

The marriages arranged out-side the purview of engagement are not approved among the “Kanjarbhat”. Whether male or female before going for the marriage always look for the clans. A few of them either love the girl or boy or let it know to their respective parents before marriage. When this is the case then the members of the boy’s clan meet the community people and go to the girl's house. A few of them go to different places to search for a suitable girl. When the boy’s family members agree for the alliance then they make it known to the parents of the girl and a new relation starts; prior to this all the community members along with the family members of the boy go to the girl’s house to decide for the new alliance. To fix up the alliance both the parties join their hands and each one of them pay Rupees fifty to the elderly persons (Panchaas) of the community. All assemble in the house of the girl. The family members of the boys either from their house or from the houses of their brothers come to the house of the girl by beating ‘dholak’ which is followed by dance and singing. When all assemble at the house of the girl, elders or panchas ask them (to the boy’s family members) why they have invited them? Then the leader from the boy's side comes forward and declares that they have liked their girl and if they also agree then they sit for further discussions. Then elders in turn ask the members to sit to discuss for their
respective clans and the engagement process begins. According to the rules of the community the engagements take place in the presence of both the families. In olden days the elderly people 'panchaas' used to take Rupees Two as Panchayat charges. Now they charge Rupees Fifty to both the families and proceed for further discussions. First they pay the amount for the girl. Some 2-3 years ago they had fixed Rs.1200.00, for a girl which is still followed. During the time of marriage they (boy's family) have to pay Rs.525.00 for the girl as a token of respect for getting the suitable girl. To the Mother-in-law the boy's family members have to present seven sarees. Bride's sisters elder and younger get bangles as a token of love and respect. Expenses of the marriage are borne by both the families equally i.e., 50:50. When the engagement is over then the elders declare that today you are engaged. Warning is given to both the parties by the elders and then the engagement process begins. If the girl's family members break the engagement then they have to pay a fine of Rs.500.00 to the community people i.e., to the 'panchaas'. In the same way if the boy's family members break the engagement they too have to pay the above said amount.

The members of the boy's family give present to the would-be bride a new saree and green bangles. Then they make the boy and the girl to sit on wooden planks and ask the boy, would be groom, to apply vermillion on the forehead of the girl. Married women (except widows) distribute sugar to all. The engagement ceremony is followed by dance and singing.
In this community the marriage has to take place in the presence of community elders then only it is recognized marriage or else not. The community leaders according to their traditions and customs perform the marriage ceremony. If the youngsters get married in Registrar's office or in temples without getting the consent of the elders then the marriage is not approved. The marriage ceremony which takes place in the presence of the community is the only real marriage.

**Marriage Ceremony**

**Mehandi**

One day prior to the marriage i.e., on the previous day of the marriage, Mehandi programme takes place. In olden days this was not there; recently this has been started. The programme is conducted during night. On that day dance and singing is common and the bride- and the bride-groom are made to sit on the wooden planks. The bride's sisters tease the groom and take money from him and then apply Mehandi on his palms. During this ceremony the family members of both sides along with the elderly persons of the community are present.

**Marriage**

The marriage takes place in the household of the bride. A big pendal is raised in front of the girl's house. A small pendal is raised in front of the boy's house. During the time of installing or raising the pendal-social and religious ceremonies are performed by the clan guru (Goddivaan). He is paid one rupee twenty five paisa and is asked to dig a small pit to raise the pendal's wooden pole. On that day usually there
will be great pomp followed by great enjoyment. Everybody engages himself/herself in one or the other work. First of all they perform pooja to their clan God. In the household of the groom all the married women and clan members apply turmeric paste and bathe him. And then ask the groom to wear new clothes and the coat, on his head they keep the turban (Pagadi). Women sing marriage ceremony songs and do make-up to the bride groom. Betel leaf and turmeric root (dried) are tied on to the hands of mother-in-law and sister-in-law. And they give them one rupee twenty five paisa. On the eyes eye-salve (kaadige) is applied and on the forehead vermillion tilak. In this way the groom dresses and prepares and then afterwards either the elder or younger uncle by lifting the groom on his shoulders bring to the marriage shamiyana and make him to sit on the wooden plank. The uncle is also given one rupee twenty five paisa as a token of love and respect. After this, the elderly people of the community come and sit in front of the groom. The elders are given betel leaf, areca nut, tobacco and money. The seven sarees which the groom has to present to his mother-in-law are also brought and kept beside the groom.

On the other side the bride is adored by jewels and other materials and is presented green bangles to wear on. The elderly married women (not widows) apply turmeric paste and bathe her. Although the bride is having wonderful dreams about the married life, she is a bit afraid as she has to enter a new house hold. As soon as the marriage is solemnized she has to go and settle in her in-laws house. The bride is adored by toe rings, golden beaded chain, earrings, and
anklets. Brides sister-in-law ties to her hand leaf smeared with turmeric paste. She is also given one rupee twenty-five paisa as a token of love and respect. The decorated beads (Baasinga) are tied to her forehead. When all the ornaments and other materials are given to them she is lifted onto the shoulders by her elder or younger uncle and she is brought into the house. Uncle also gets one rupee twenty five paisa as a token of love and respect. Then the marriage customs follow.

The “Kanjarbhat” don’t invite the Brahmins or Bhattas to carry over/conduct the marriage ceremony. The elderly people of the community perform all the ceremonies connected with marriage. The groom is brought to the house of the girl from his house with great pomp and procession; in the procession singing and dancing are common. Along with the groom his sister comes holding the ‘aarati’ plate in her hand. They perform ‘aarati’ at least six times till they reach the house of the bride. In the Shamiyana two wooden planks are kept and the groom is made to stand on one. Then the bride is brought to the shamiyana. He is also made to stand on the wooden plank, and then the elderly people of the community chant mantras and the boy ties ‘Taali’ the auspicious black beads chain around the neck of the bride. After this, the couple is made to sit in the centre of the community people and the tax for getting the girl Rs.525.00 is given by the groom’s father. The parents of the couple sit among the members of the community along with their community guru. In this community without doing arrack ‘naivedhyam’ (offering) marriages cannot be solemnized. The elderly people keep aside Rs.7.00 for arrack, Rs.7.00
for paying to community guru and Rs.7.00 for the motherland. In this way everything takes place only in the presence of elderly people of the community. To the groom, bride’s mother presents a garland of dried coconuts and the groom on her puts 7 sarees. Both the family members give Rs.500.00 to the community leader. The community leaders after getting Rs.7.00 from both the side brings arrack in bottles.

Then the arrack is presented to the Gods in 4 different cups along with the family members. While pouring arrack they chant the names of Gods. The arrack is poured drop wise. This is one of the main important events in this community. They think that after presenting arrack only the marriage becomes a recognizable one and the elders declare, “from today onwards you are life partners”. After this the guests and the other invitees along with the members of the family and community people take lunch.

**First Night**

The day after the marriage is meant for first-night and it usually takes place in a small tent or a make shift tent of tarpaulin. The sisters of the bride give sweets to the bride and groom. Then they leave the couple in hut and go away. On the bed usually a white cloth is spread. There should be some drops of blood on the cloth to prove the union of the couples. If there are blood stains it is an indication that the bride is chaste. The elderly women of the community go through the bed sheet and examine it properly. On the next day all the people of the community assemble and ask the newly wedded couple about their last
night's union, especially to the husband. They ask him if he had the union with his wife and how could he catch hold of her, and ask him to tell only the truth and not to lie. If his wife is chaste then they announce three times before the panchaas. Then the community people announce that the bride is a chaste girl. Then the elders warn the husband not to look upon her with suspicion and ask him to give her love, food, house, etc., otherwise he will be held responsible for ill treating her and will be called sinner.

After the first night's union if the blood stains are not seen then the elderly woman on the very next day asks many questions to the bride, if she had any illegal relations before the marriage. If she doesn't answer then they leave the couple for three days. Even after three days if they don't come across the blood stain then they ask the husband if he had a union with her or not and how did he try to catch hold of her and warn him not to lie. Then he tells the truth. The husband jumps to the conclusion that the girl had illicit relation prior to the marriage and declares three times that she is not chaste. After this the community people ask various questions to the girl and make her to tell the truth only. If she had illicit relation prior to the marriage and if she agrees to this fact, the elders discuss this matter with the husband's family members. A few of them go away with the girl if illicit relation is known to them; and a few, there only get divorce and walk away with the girl. For the crime committed by the girl parents are shamefaced and pay heavy fine. If the boy agrees to lead life with the girl then the elders warn him not to trouble her. The elders declare that the girl is not
chaste and send her with her husband. Afterwards she leads her life with her husband.

**Types of Marriage**

**Monogamy**

Monogamy system is strictly followed in the “Kanjarbhat” community in case of men and women. If a married man aspires to go in for the second marriage he has to take the consent of his wife. If his first wife does not agree for the new alliance the community elders also deny the permission. In this community so far a woman having two husbands is not seen. Monogamy is strictly followed in this community. It is considered as an ideal of marriage.

**Inter-Caste Marriage**

There is provision for inter-caste marriage in this community. If any member of this community marries a woman outside his community, then the community leaders complete all the rituals and take Rs.1250.00 as fine. Then they look in for the boy’s clan and the girl is made to sit on the lap of a person and is introduced as his daughter and all the rituals are completed afterwards, and the girl is given all status of the community. To give the caste status the elders bring four rupees arrack and in that arrack a silver is put and pooja is performed to God. If a woman of this community develops any illicit relationship then the community does not provide her any status. If any work or problem arises then the community members take fine and do the work.
Widow Remarriage

In “Kanjarbhat” community widows can remarry. If a girl becomes widow at young age then her parents and father-in-law, taking the consent of her mother-in-law arrange for the re-marriage. If she is having any children by her first marriage then her husband may take care of her children or may not. If he does not agree to look after the children then they are sent to the first husbands (deceased) house. Usually the deceased husband’s brother marries the widow. And the deceased brother’s race continues in the family only.

Dowry

In “Kanjarbhat” community giving dowry is not allowed. Even if the groom is rich, well-educated, he may be in a good job, or politician, he never expects dowry. Dowry system is not found in this community. The boy who wants to get married has to pay the bride Rs.525/- as a token of tax to get the girl. This system is prevalent since time immemorial.

Divorce

Divorce is found in each and every community. In “Kanjarbhat” community, if husband and wife are not in harmony, if they don’t beget children, if the husband does not give his wages to the family, if husband or wife develop any illegal relationship, or if the husband manhandles his wife, or if the husband in a drunken state beats his wife, or drives away his wife and for various kinds of reasons, the divorce takes place.
The community leaders possess the power of giving consent for the divorce. If somebody gets divorce through court or any other agency then the community does not approve divorce. The community leaders ask the couple to present themselves before the community and ask the reason for getting divorce. If the reasons are found genuine then the elders take Rs.1250.00 for granting divorce. If the reasons are not found satisfactory, the consent of their parents is taken and the community leaders give permission for divorce. If the divorced couple after getting divorce wants to get reunited then they have to pay Rs.1250.00 to the community and start leading the life afresh. When this is done four rupee arrack is brought as “naivedyam” to God and then is distributed to the elders.

For granting divorce the elders of the community place a small wooden stick (thin log) and give axe to the husband and ask him to cut it into two pieces, this is the way of granting divorce. If the couple wants to get reunited then the elders from both take two rupee and bring jaggery and the husband is asked to sit in the centre and the two broken halves of the wood are cemented by Jaggery paste. Then four rupee arrack is brought to do ‘naivedhyam’ to the god. In this way the couple can get reunited.

Family

Most of the families are nuclear families in this tribe. Joint families are very rare. It normally consists of husband, wife and
unmarried children. In a few cases an old father and mother form the members of the family.

**Status of Women**

Women don’t have any kind of freedom. Woman performs her duty as a wife, sister, and daughter. She always keeps the respect and position of both the families high. Her calm nature is responsible for the development of the family. She performs her duty as a daughter where she is born, becomes a life partner of her husband, loves her children and makes them good citizens. Woman’s position is important in the family structure. She has to live in harmony with in-laws and relatives. Newly married women have to fulfill all the demands and aspirations of the family members then only her position as married woman soars high. “Kanjarbhat” women share all the qualities of women. They know their position and duty in the family, and lead a peaceful life. Women of this community are not educated. They don’t have the environment to mix up with the other community women. They know only to do their household work. Up till now there is not a single graduate woman in this community. The women are not sent to do any kind of work (job) that is why they have not given importance to education. If there is major function in the family they sit together and discuss. If they pose any problem and demand and if it is genuine then they consent, otherwise not. As women are not educated they don’t bother about the education of their children. Women don’t have a place of their own in this society. Married girl comes to the house of her husband and she loses the freedom which she enjoyed while staying
with her parents. She has to follow the order of her husband and in-laws. She has to love everybody and lead life. After marriage woman has to follow rules and regulation of the husbands’ household and to lead life in harmony.

The traditions and customs of this community are usually followed by all. They don’t have separate genealogy rules. Everybody follows the rules of the community. They believe in their community God. Every member of the community performs pooja to their community God. Once in a year special pooja is performed. On that day everybody invites the elders of the community and perform pooja.

If somebody falls ill or disturbed by so called witches, or if somebody has done anything wrong, things like black magic etc., they keep the demand before their community God and think that they might have done something wrong and the God is troubling them, and then enquire their family members. In the traditional way they perform pooja to their community God and ask for forgiveness, and entreat God to cure the unhealthy/sick person. “Kanjarbhat” with great devotion perform pooja to their community God. Each clan has got different God and the ways of performing of pooja also differ.

**Religious Ceremonies**

“Kanjarbhat” believe in God. For various reasons and for various purposes they perform pooja to different Gods. During the time of trouble they perform pooja to their clan God and place their demands before the God and Goddesses. For every sickness, happiness and
troubles they have nominated a God. They have their home God, clan
God and town God. They create different Gods and even perform pooja
to the rocks, trees, etc. They see God in these things also. The people of
this community perform pooja to their clan Gods and Goddesses besides performing pooja to Kaalidevi, Ramdevji, Hanuman, Nathya,
Bhojya, Gugga, Durgamata, Sirsi Marikambe, Lord Sri Krishna, Vittal
and Shiva. To their clan Gods they give the sacrifice of animals. In
order to see their various demands fulfilled they perform pooja to many
Gods. They perform the pooja to the Gods and Goddesses in whom they
believe, with whole-hearted devotion.

**Pooja of Kaalikadevi**

At the time of 'Holi' i.e., in the month of March they celebrate the
festival of Kaalikadevi with full zest and vigour. They perform this pooja
only once in a year. On the day of festival the head of the family goes on
fasting. In the veranda of the house they construct a shamiyana and
smear the floor with cattle dung. The shamiyana and the door are
decorated. On one side of the shamiyana they place the idol of
Kaalikadevi and a photo of hers. In front of the idol they keep sweets,
fruits and a bottle of arrack. They decorate everything with flowers.

Then they bring the sacrificial goat to the pooja place, and make it to
stand in the centre of the shamiyana, smear its forehead with
vermillion, put a garland around its neck make it to eat lemon. They
pour a jug of water on its body, and when it fully shakes its body they
make it to fall on the ground and cut its neck with a sharp knife, collect
its blood in a bowl and keep near the pooja place. They remove the skin
of the animal, separate head and its body parts and in the mouth of the animal they put one leg and the rest three legs around its neck and then perform the pooja. They offer to the Goddess baked rice and mutton curry. On this occasion they sing songs in praise of Goddess, while singing they play dholak and beat the copper/tin plates. In their households if somebody acts as if the Goddess has entered his body then he is given iron chain, and the person beats himself with the iron chain. If somebody had told any lies then they are made to agree with their faults and are beaten by the chain. Afterwards they pour ghee along with rice in the holy fire. Till the fire is lit, they go on pouring lots of ghee. Then they think that the purpose is fulfilled. They distribute arrack as prasadam and remember their forefathers and offer a cupful of arrack and blood to the person who has done fasting. The person who has done fasting then takes rice and breaks his fast. When all the ceremonies are over then everyone takes food. The head and legs of the goat are backed and consumed by the family members only. In this way they perform the pooja of Goddess Kaalikadevi. Kaalikadevi's main place of worship is Gujarat's Pavagad and West-Bengal's Kolkota.

**Pooja of Shri Ramdevji**

"Kanjarbhat" perform pooja to Sri Ramdevji. This God is the clan God of a few. The temple of Sri Ramdevji is in Rajasthan's Ranchod. Fifteen days prior to the commencement of Holi the pooja ceremony is performed. For this pooja full moon-light is required. The elderly person of the family who performs this pooja usually does fasting on that day. For the pooja, they bring wheat flour, jaggery, vermillion, incense sticks
and sweets from market. A make-shift shamiyana is prepared on the veranda and the floor is smeared with cattle dung and 'gomutra', a silver idol is kept and decorated. Then the women of the household along with other women of the community prepare jiggery payasam in a bowl. Twenty one wheat rotis (chapattis) are taken, cut into pieces and are mixed with jaggery and ghee and a sort of mixture is prepared, and they make one small and big laadu from the mixture and keep for pooja. Afterwards the head of the family takes wheat roti (chapatti) and a mixture of jaggery and ghee and starts the pooja. Hot cinders are brought and placed on the floor and on it the head of the family pours ghee and announces the names of ancestors along with Gods and Goddesses. If the fire is lit then they think that their prayer has reached God and feel happy. Then the elderly person who was fasting distributes the prasadam to the men who had assembled there and then gives to their clan guru (Goddivaan) and lastly breaks his fast by consuming prasadam. The small laadu is consumed by the head of the family. The prasadam is not distributed among women folk. When taking lunch they consume wheat roti (Chapatti) with Jaggery and payasam. In this way they perform the pooja of Sriramdevji.

Shri Krishna’s Temple

“Kanjarbhatas” are the people who have fallen prey to bad-habits. Many become disciples because of the influence of able Sadguru i.e., Dhondopanth Maharaja of Sholapur. The “Kanjarbhatas” of Karnataka have become disciples because of the influence of Sadguru Shivarao Maharaja and Shivlalswami Maharaj. When the “Kanjarbhatas” settled
in Hubli during 1978 Sri Krishna Temple came into existence. The birth anniversary of Sri Krishna, Rama and Tulsi marriage function, Ganesh Chaturthi celebrations are started in the temple. Every year in this temple, Bhajans and Aarati take place continuously.

**Shri Yogeshwar Krishna Temple**

This temple was constructed in Gadag-Betageri when the “Kanjarbhat” settled in the Gandhinagar area during 1986. By taking the blessings of Shri Samartha Sadguru Shivram Maharaja the temple was started during 1986. Shri Vishwesha Tirtha Swamiji of Udupi was the chief guest who installed the idol of Lord Shrikrishna. Every day in this temple Aarati and Bhajans take place. Here Krishna Jayanti, Ramanavami, Ganesh Chaturthi, Tulsi marriage ceremony and Shravana month’s programmes take place. In Uttar Kannada districts, there is Shri Krishna temple in Dandeli where Aarati and Bhajans take place every day.

**Shri Krishna Janmasthami**

Every year during the month of Shravana i.e., on the day of Ashthami they celebrate Shri Krishna Janmasthami (Birth Day of Lord Shri Krishna). On that day everyone does fasting. On that day, in the morning they perform Dhwaja pooja. Violin and cymbals pooja is performed. For two days the violin is not placed on the ground. Then abhishekan is done to Krishna’s idol followed by Bhajans. The idol is covered with the clothes. On that night the God’s idol is decorated with jewels, recreations are held followed by pravachana. On that day
exactly at 12:00 at night the Janmasthami is celebrated. Then the clothes are taken out and lullabies are sung to indicate the birth of Shri Krishna. Then everybody takes prasadam and breaks their fast. On the next day, all the devotees collectively go to the temple singing bhajans and come to the place where the curds-pot is tied. The place beneath the tied curds-pot is made wet, and the youths of the community try to break that curd-pot. The people who watch this event throw coloured water on the youths. When the event is over all the youths go to the temple with complete devotion pray to God, go around the temple and distribute prasadam. In this way, the “Kanjarbhat”s celebrate Shri Krishna Janmasthami.

**Holi Festival**

Holi the festival of colours is celebrated throughout India. This festival is celebrated by these people in their own way. This is one of the important festivals of “Kanjarbhat”. During this period only they perform pooja to their clan Gods also. Men and women together celebrate this festival. The special feature of this festival is dance and song. That is why prior to this festival the people of this community practice singing and dancing.

On the day of Holi festival they plant a castor tree in the veranda. Around the tree they place wood, dried cattle dung cake, decorate the tree with flowers and hang a coconut to the tree. On that day everybody wears new clothes. The special sweet ‘Holige’ is prepared on that day. Women, children all consume arrack and sing sex related...
songs and dance together. They prepare for ‘Kaamdahana’. Women, men and children circumambulate the castor tree by holding each other’s hands, sing vulgar songs, remember their elders and scream loudly beating their mouths. Without any discrimination the “Kanjarbhats” participate in this festival. Exactly at 12:00 at night the holi fire is lit. After a few minutes of lighting the fire they take out the castor tree, take seven rounds to the lit fire and throw it in the fire. Women bring water from their houses and extinguish the fire of castor tree. In a jovial mood by singing and dancing they celebrate this festival. On the next day they play with colours. On each other men and women throw coloured water and water mixed with dung. During this occasion also they drink arrack. In this way all of them celebrate the Holi festival collectively.

Dasara

This festival is celebrated for nine days. It is also called ‘Navaratri’. With devotion they sing, dance and play ‘kolata’ which is called ‘Dandiya’. On the ninth day a goat is sacrificed and the pooja for the clan Gods and Goddesses takes place. After sacrificing the goat they pray to Goddesses to bless with health and wealth and to protect them in their days of difficulties. On the day of ‘Dashami’ (10th day) they bring the leaves of a tree called ‘Banni’ distribute it to the elders and seek their blessings. In this way Navaratri and Vijayadashami are celebrated with great pomp.
Shri Samartha Sadguru Shivalal Swami

This swamiji was born in Sholapur in the year 1925. When he was a child he used to sing devotional songs. He did not go to the school regularly, after completing 6th standard of education he left the school. When the parents arranged for the marriage, he did not accept their proposal; instead he went to the Himalayas. There he came in contact with the seers and saints and learnt Sanskrit. After doing penance for 3-4 years he came back to Sholapur, and then his parents arranged for his marriage. After becoming a householder he became the disciple of Samartha Sadguru Bhosekar Maharaja. Every day started doing Bhajans, pravachana and Keertana. He belongs to Inchagiri tradition (ism). Every year this inchagiri-ism people by walk go to Pandarpur during the Magha period. He taught the “Kanjarbhat” to abstain from arrack, eating meat and urged to stop illicit relationship with other women. Many became his disciples and gave away bad habits. Many are leading a Good, happy contented life because of his teachings. He is responsible for the establishment of Shri Krishna temple in Karnataka, Maharashtra and Andhra Pradesh, for the “Kanjarbhat”. Because of him, “Kanjarbhat” are trodding on the path of religion. Many have given up bad habits, have become real devotees and are everyday doing bhajans and pooja everyday. By observing the devotional attitude of Shivalal, the Shri Samartha Sadguru Dhondopanth Maharaja bestowed upon him the title ‘Swami’. Shivalal Swami throughout the year i.e., 12 months goes to different places and conducts religious functions. Now he is 82 years old and is residing at
Sholapur. He always thinks about the welfare of the people and propagates Hindu religion. He has completely devoted his time for penance and bhajans. “Kanjarbhats” are nomads and this guru has brought a complete change in the lives of these people. He has completely devoted his life to the service of God. He is the guide and religious head of the “Kanjarbhats”. With devotion he is doing the social service.

**Shri Samartha Sadguru Shivram Maharaja**

He was born in a poor Hindu community of “Kanjarbhats” in Sholapur in 1910. At an early age, he started singing devotional songs and bhajans and learnt to play Harmonium. At an early age only he became a disciple of Shri Sadguru Samarth Dhodopanth Maharaja. He used to visit the dwellings of “Kanjarbhats” and used to sing Bhajans. He taught to abstain from bad habits. He was a householder but did the work of God i.e., serve the society, paid least attention to his family but devoted more time for the up-liftment of the “Kanjarbhats”. Many became his disciples. He turned the people towards Bhakti and gave importance to religious activities. In Sholapur and the rest of places established Shri Krishna Temple and taught his disciples to trod on the path of religion. He has thousands of disciples. He has developed religious tastes among the disciples and is propagating Hindu religion. He has taught the “Kanjarbhats” devotion, and dhyana. “Kanjarbhats” are nomads who used to wander on asses and horses. Now he is 97 years old and every day spends his time in the service of God. “Kanjarbhats” have accepted him as their religious head.
Thus, above are the main religious ceremonies practiced among the “Kanjarbhat”.

**Food Habits**

Basically “Kanjarbhat” are non-vegetarians, they usually move from one place to another. They use herbs and roots for their food which are available in the forests. They hunt birds, animals and watery creatures also. Though they are non-vegetarians they don’t consume/eat flesh (meat of all animals). They eat the flesh of cow, sheep, goat, deer, rabbit, pig, hen and fish.

They consume the food grains which are available in the place they have settled. They usually consume jowar, wheat, bajra, rice, vegetables and pulses. They eat bread (roti-made of jowar flour) and consume more rice. Along with this they very much like meat, wheat roti (bread) which is mixed and cooked with jaggery. They like meat very much and wheat bread baked together. They call this food ‘Khoda’. In addition to this, they like the mixture of meat, rawa and spices cooked together like soup. This type of food is called ‘Daliya’. They fry wheat flour with ghee and mix in it, cardamom, sugar, clove and other items, which is a special dish for them. It is very nutritious and called as ‘Saanda’.

They prepare a sweet dish called ‘Karadantu’ by mixing wheat flour with jaggery, cardamom, dried coconut pieces and poppy seeds. This does not spoil or become stale; it can be kept for months together.
These people call it ‘Hukadi’. They prepare soup by mixing wheat flour and jaggery and drink it.

As they are nomads they regularly don’t get meat to eat. That is why they preserve raw meat and this raw meat is smeared with salt and chilly powder, dry it and they keep these pieces for 15 days and then use it. They bake this, along with curry and rice and consume it. In the mixer stone they pound it and prepare chatni or they consume it by baking on the fire. These types of eatables are used when they drink toddy and alcohol. This community uses meat and chilly (spicy) items more. Ghee and milk consumption is very less. Green chilly and groundnut chutney is used along with food. Women of this community are adept in preparing non-vegetarian items.

Beverages

As “Kanjarbhat”s wander in the forests they get tired when they come back to their settlements they get together and sometimes individually drink alcohol. On special occasions like marriage, festivals and other occasions they drink alcohol and during other times they drink individually in their house-holds. While drinking they like to eat meat and other items. The same alcoholic drinks are not used by these people. They like and consume variety of drinks. Alcohol and other drinks are usually consumed by all i.e., men, women and children.

They prepare country liquor by using jaggery, barks of a tree and chemical (Navsagar). Mix all these in a barrel with water and leave for two days. After that they use the distillation process method and boil

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the chemical and prepare liquor. They consume the liquor prepared by themselves and for sale purposes.

**Bhang**

Bhang is prepared by mixing opium and poppy seeds. They drink this soup mixture during the festival of Holi. In the intoxication state they dance, sing and perform a variety of cultural programmes. They take out a sort of liquid which is toddy from a tree called ichalamara. This liquid is usually sweet in the morning. It is also called 'Neera'. As it gets exposed to sunlight it becomes sour and toddy is prepared naturally. They drink the toddy daily.

In these days they drink variety of drinks of different countries. They drink beer, brandy, whisky etc. The luxurious drinks usually consumed by rich people and Poor people are not able to take these drinks daily. Usually they go for country liquor. They also drink milk, curds, butter milk, lemon sugar shake, tea, etc.

**Dress Pattern**

These people have got a special place in the custom and tradition for the dresses. This helps to recognize the people easily. By the dress pattern we can make certain that they are romantic people.

The dress worn by this community woman reminds us of the Rajasthani women. The colourful dress worn by these people gives a natural and wonderful look to their personality. The women of this community give much importance to colourful dresses. They wear red, blue and yellow coloured dresses. Women wear 5-6 meter frock and long armed blouses and an ‘odni’ clothe.
Women love beauty, they wear ornaments, which gives beautiful look to their personality. They wear ornaments made up of silver, gold and other metals. They don’t hesitate to wear heavy ornaments also. They wear rings, bangles, and adore the neck with necklace type of ornament which weighs up to 20-30 tola (gms) made up of silver. They wear ornaments like nose stud, ear rings, anklets, bugadi, kalgadaga, bormala, golden tike, necklace made up with silver coins and wear a silver belt around their waist.

Men usually wear dhoti, shirt and wrap coloured turban on their head. Some wear jackets, adore ears with golden rings, and on their forearms wear silver or iron bangles and on the waist wear silver thread.

**Folk Doctor**

The tribals have their own method of curing the diseases. They prepare the medicine by using the locally available herbs, roots and leaves in the forest. On the basis of their experience and capacity they bring into action the use of homemade medicines. “Kanjarbhat” move from one place to another and they lead nomadic life and have developed community medicine system. In the following paragraphs a description of the methods used by them to cure the diseases has been explained in detail.

**Sore Eyes**

For sore eyes, they cut the lemon into two pieces tie it in a white cloth and continuously for 3-4 days press it on the sore-eyes. Women’s
breast milk is used as medicinal drops and use it twice a day. The juice of the betel nut and leaf chewed along with tobacco is used as drops for sore eyes. The wet turmeric powder is tied in a white cloth and is tied on to the eyes. These methods are used for curing sore eyes.

**Stomach Ailment**

Cumin seeds, lemon and salt are heated together and consumed. A white cloth is rolled like a ring and is kept on the part of the stomach and the person suffering is made to lie upside down. A cup of water is taken or an empty cup is put on the aching part and if pressed gently the pain recedes. Sometimes the hard fleshy part gets displaced from the stomach and the pain recedes. When this happens they take a string and from one breast up to the naval they measure, this is done from both the sides (breast part), if they come to know the difference in the measure they jump to the conclusion that the hard fleshy part (gantu) has got displaced. Then a long piece of cloth is taken and is tied tightly around the stomach. When this has been done the stomach pain recedes.

**Head Ache**

When someone suffers from head ache the lime paste is applied on the right and left eye brow parts. Cloth piece is tied tightly around the head; sandal paste is applied on the forehead. The leaves of a tree called “Araligida” which is pointed at one end are rolled and thrust in the nose and beaten gently so that impure blood runs out, when this is done head ache comes under control. Besides this, ginger juice is
poured in the nose to control head ache. This is how they treat head ache patients.

**Cough**

For treating cough, ginger juice is mixed with sugar and boiled and is consumed. For kids suffering from cough the leaves of a tree (satap tree) are grinded along with breast milk and juice is prepared and given to the children. The peeled garlic pieces are tied around the kid’s neck to bring down cough. Before going to bed if boiled egg is taken without drinking water cough comes down. When kids suffer from dry cough, this community people in a white paper write down the names of 100 towns e.g. Phandarpur, Kohlapur, Sholhapur, etc. then the paper is folded, tied with a black string, kept before the gods, burn benzoine and tie it around the kid’s neck. Some even serve arrack to kids to bring down cough.

**Cold**

On the burning cinders, jowar flour is thrown and the person suffering is made to take/consume the smoke by covering his face by a bed-sheet. If done like this cold comes under control. For kids gently heated castor leafs smeared with coconut oil are tied to the forehead. Turmeric powder mixed with mother’s milk works effectively. Some even give arrack to the kids to get relief from the cold.

**Mumps**

Lime and jaggery are mixed and smeared on both the cheeks and the person suffering is made to sit in the sun light, to get exposure to
sunlight. Monkeys are given fruits and the left overs of those fruits are
given to the persons suffering. They believe that if done like this the
swelling comes down and the person will be alright.

Wound

On the wounded part self-urination gives the desired effect. If
the head is injured ash of the clothes is applied on the affected area or
lime mixed with coconut oil and turmeric powder is applied.

Jaundice

Fried oily eatables are not given to a person suffering from
jaundice. He is given saltless, tasteless food. On the arms a creeper’s
veins (tumbare balli) are tied. As it goes on drying the Jaundice also
comes down. The person suffering is given wheat, jaggery and
sugarcane to eat. For eight days he has to eat saltless, chilly-less food.
If this method is practiced jaundice can be cured.

Eczema

When itching starts on the parts of the body, onion and jowar
flour are mixed together and applied on the body. The person suffering
is asked to sleep drawing blanket upon him (Kambali) for half an hour
and is made to take cold water bath.

Folk Beliefs

Man’s life is a combination of strange things. He has shaped his
life on beliefs and it is much dependent on his style of work,
imagination and thinking capacity. The beliefs vary according to his
whims and fancies. His beliefs are the outcomes of his basic knowledge which he possesses. "Kanjarbhatt" have their own beliefs. Some of them are:

❖ While going for any auspicious work if a cat crosses, then they think that it is a bad omen.

❖ If the crow sits on somebody's head it is also a bad omen.

❖ If somebody sneezes only once or if any empty vessel carrying person comes on the way (pot used to collect water) it is a bad omen.

❖ During the rainy season if father-in-law and son-in-law assemble in the same place lighting strikes them.

❖ Early morning dreams always come true.

❖ Traveling on new-moon day is prohibited.

❖ Something worse will happen if the clan God is not worshipped properly.

❖ Some bad news (death) is awaiting if the crow flies either from the top of the roof or sitting on the branch of a tree.

❖ Pigs entry into the house is a bad omen.

❖ Husband and wife may quarrel if the latch of house is banged or made sound of.

❖ One should not sweep after lightening the lamp.

❖ If somebody dies in a dream it is a good sign and the person's life span increases.
❖ If a pregnant woman does some work during eclipse handicap children are bound to be born.

❖ During the discussion time clicking of lizard is considered good omen.

❖ On Full Moon day and New Moon day ghosts wander. During night one should not sleep under a neem tree or banyan tree, because ghosts reside in these trees.

❖ If somebody commits suicide, or is murdered, or dies in an accident they are bound to become ghosts.

❖ If the wind blows fast during afternoon it is considered as ghostly wind.

❖ If the post funeral ceremonies are not performed properly, departed person's soul does not rest in peace and they start troubling the family members.

**Occupation**

The economic status of “Kanjarbhats” is very worse. Basically they are nomads; they move from one place to another and lead their life. They sometimes beg, prepare arrack, work as coolies, drive auto rickshaws and collect scraps. They are employed in various unorganized activities or work.

**Beggary**

These people move from one place to another place especially in villages, they collect food grains and lead their life. During the
harvesting season they visit the fields and collect food grains. On other occasions they collect food grains from farmers. Throughout the year they engage themselves in this activity and keep sufficient food grains for them, and by selling the excessive food grains they purchase other essential things for leading their life. British government had given identity cards to these people to wander. For begging they go collectively i.e., men, women and children together. The income which they get by begging does not suffice them to lead a contented life.

**Preparation of Arrack**

These people usually wander from one village to another and to overcome the tiredness they prepare the arrack. They prepare arrack in the villages. The villagers who saw this habit of these people started to mingle with these people and took to drinking. The demand for the arrack was more and these people started the preparation of arrack. The other community people started drinking as it was available cheaply. In order to get more profit they started mixing water with arrack. Later on, this came to be known as country liquor. This became a source of their livelihood and later on their main occupation. They get more income by this business. The government did not give much scope for this business and tried to close down this. But these people still do this business for their livelihood unlawfully.
Coolie

These people do not possess any piece of land and for their livelihood they work as masons, painters, labourers and small works of other types both at rural and urban places.

Auto Rickshaw Drivers

On hire basis they run the rickshaws in Gadag, Hubli and Bijapur towns. They are not capable of purchasing the rickshaws on their own. In Bijapur they run cycle rickshaws.

Collection of Scraps

Riding on bicycles they go to nearby villages and collect scrap. They collect plastic bags, glass, empty bottles, iron, iron sheets, hair etc. and in turn sell them in cities. They lead a simple life by selling these items. Very few members that are countable in number are in government jobs. They don't have house of their own. Their economic status is very poor as they don't have proper employment, a house to live in; they are landless, when this is their state how can their economic status be improved? They are leading their life in utter poverty.

Ownership of the Land

"Kanjarbhat" community has no lands for tilling, they are homeless and they don't have proper employment. Their economic enhancement is just a dream i.e. in a very critical condition. The members of this community even don't possess a gunta of land. As they
don't have any piece of land they don't possess any knowledge about agriculture. They can be easily trapped by offering money, and many people employ them in activities not known to them. The members of this community are very strong and are capable of doing any work. They do daring activities and land in trouble. They don't mix up with other community people and environment; lead nomadic life without coming out of their community environment. In this community still we find illiteracy, uncivilized nature and superstitious beliefs. During the time of elections the politicians use them as vote banks and afterwards they are totally neglected. It is a regrettable fact that these community people are not getting the benefit as the other backward communities get and it needs an urgent attention.

**Food Grains Collection**

Their economic status is measured by the food grains they collect. They keep sufficient food grains they require and the rest they sell off and lead life. By selling food grains they purchase other required materials. By working as coolies they collect food grains and are leading life in utter poverty.

**Present Status of Kanjarbhat**

"Kanjarbhat" are nomads, but now, they have started settling in one place. Although it seems that they have settled in one place, it is not so; still they have retained their nomadic nature. Now they are considered semi-nomads. In olden days they used to have their temporary settlements near the jungles and on the outskirts of the
towns and villages, but now-a-days they are residing on the outskirts of the towns and villages by constructing thatched houses and tiled houses.

Though living in the modern period just a few of them have become literates. A few have got place in the hockey team. Hockey is a modern sport. Young men are wearing modern dresses like pant, shirt and women have bid-adieu to skirt and are wearing saree and salwar-kameez. Now-a-days they are more work oriented and have said good bye to begging. They are sending their children to the schools and are bent upon giving good education to their kids. Now they are more conscious on importance of education.

Now they are completely changed people. Earlier they used to spend their valuable time in drinking. In the present time they are slowly trying to adapt themselves to the modern times. Though we find a change in these people still their progress is not up to the mark and is pushed back to the poor status. In olden days they used to prepare ornaments for the soldiers and led an honourable life but now-a-days they have been neglected. In the globalised world with the domination of the third world countries, the statuses of these people is unimaginable and are bound to suffer like anything.

The total population of the Kanjarbhat in Karnataka (Lawrence D'Souza) is 16061. Dharwad district had highest population of 4816. The population of other districts are as fallows; Gadag (2484), Bijapur (2280), Belagavi (1744), Uttar-Kannada (1194), Bagalkot (1271),
Davangeri (680), Bengalore (572), Kollar (470), Haveri (320) and Mysore (230).

The detailed conditions of the Kanjarbhat are portrayed as follows;

**Economic Status**

“Kanjarbhat” who are nomads are educationally and economically very backward. This is one of the reasons that they are not getting jobs. Still they are not ready to give up their profession of begging and are least bothered about the future of their children. It is a sort of bane for these people. Their economic status cannot be improved unless the Central or State Government does something. Still we can find these people staying at the outskirts of the villages.

**Education Status**

The 91%, of the community people are illiterate. Only 38 people are educated up to S.S.L.C. and this shows their backward status in education. Only 12 people are graduates. But now-a-days the percentage of school going children has increased a bit. If we take the ratio of higher education it is not so worth noting. In the case of women it is still worse.

The percentage of the children of “Kanjarbhat” population staying in Karnataka is 10.99%. The children’s age varies from 0-4. Apart from the children who are eligible to get education are 89.01%. But according to 2007 survey the literates among this community account only for 24.25%. Compared to men, women’s literacy rate is very worse.
The survey has highlighted the fact. In case of Karnataka population the literacy rate according to 2001 census is 65.04% whereas, illiteracy rate among the “Kanjarbhat”s is 75.75%.

In recent times the children of this community are going to schools and their percentage is slowly increasing. When we take the facts and figures of primary and high school going children it is the women who are in the front. But post high school studies reveal that it is the women who are lagging behind. The education which they get till high school is mere waste for the women of this community. 91% of illiteracy is found here only.

**Political Status**

As “Kanjarbhat”s are nomads they keep on moving from one place to another either in search of work or begging. This is one of the main reasons that these people have not exercised their voting power. We don’t find the names of these people in the voter’s list. If we go by the rule we find 851 people especially youngsters who are in the age group of 17 are eligible to vote after one year. 1150 voters are in the age group of 18, but their names are not found in the voter’s list. Only we find 431 people eligible to vote. A majority of them have remained outside the purview of voter’s list. They are a sort of minority people; they are scattered throughout the state. There is not a single evidence to show that these people have got political status till now.

**Possible Solutions**

These people should be provided shelter to settle down permanently at one permanent place. If they settle down in a permanent
place it would be possible for them to educate their children in a proper way. The government should provide aid for their educational developments; their children should be given hostel facilities. Getting education enables them to get proper employment opportunities. For these nomads agricultural lands should be provided, so that they can lead their life in a comfortable way. They should be kept away from the slum areas and should be provided water, shelter and electricity facilities, public toilet facilities and community houses. Crèche should be opened in their settlements. Kannada and Cultural Department should give prominence to their songs, dance and culture and provide them necessary training in building their cultural contribution to the world. In this community there are good sportsmen who can be trained properly, and they should be given facilities. These people are socially, economically, politically, and educationally backward. The State and Central Government should devise some progressive innovative plans for the rehabilitation and development of the "Kanjarbhat".