

Kanjarabhat women and their culture

Dr. Netravati S. Angadi
Professor,
K, L E Arts and Commerce College
Gadag

INTRODUCTION

The first people found in the world were the nomadic tribes, who are known as the Mooligas of the world. Looking at these tribals there are many types of nomads among them. They are the traditional pastoral nomadic tribes of nature, the traditional religious begging nomadic tribes, and the nomadic communities that have arisen in the wake of the contrasts of modernity. According to United Nations estimates, 20 percent of the world's population is nomadic. That means 10 percent of the total population in India can be said to be nomadic communities.

According to anthropologists only those from a pastoral background were known to belong to the nomadic community. But the British government in North India identified such nature-dependent and non-administrative communities as criminal tribes in 1871. The nature of the Indian nomadic semi-nomadic tribes began to pose more threats to their natural lives after the 16th century. The nomads and tribals started to rebel against the British rule, so the British enacted the Criminal Tribal Act 1871 to suppress the nomadic and tribal people. Also in 1911 and 1924 officially extended the Criminal Tribes Act in British India. According to this act it was common to arrest and prosecute nomadic tribes whenever required. This Act deprived the tribal people of their rights. It criminalized the behavior of people who grew up in the bosom of nature and lived by using nature's resources. Thus in the family of nomadic people, if any one person committed a mistake, the whole family would be declared as criminals. Also, all the members of the whole family were kept in prison by putting a wire fence. However, the British government was providing education and job training to all the people who were put in the wire fence and giving them jobs.

Over time this situation continued and even after India got independence on August 15, 1947, tribal tribes did not become independent. He still had to live in detention under the Criminal Code. But the Government of India in 1949-50 under the chairmanship of M. Ananthasayanam Iyengar, the Criminal Tribe.

The explanation given by this committee was that the wrongs done by the tribals should be confined to the individual. It declared that it is wrong to come to the conclusion that the whole community is guilty of the wrong done. Accordingly, it recommended that the Act be withdrawn considering that only a person should be punished for the wrong done by him. According to this Jawahar Lal Nehru revoked the Act on 31-8-1952 and decriminalized the tribal people since then the tribal communities started to be called Vimukta Tribes.

Kanjarabhat community is one of such tribal communities. Kanjarabhat community is located in different regions of India Kanjar Bhats are found in 11 districts in Karnataka and more Bhats live in urban areas, Bagalkote Bengaluru Belagavi Bijapur Davangere Dharwad Gadag Haveri, Karwar Kolar Mysore districts of Karnataka Kanjarabhat community is located in Karnataka Currently this article is about Kanjarabhat community and women of this community and in the modern world. Describes their status.

ORIGIN AND ETYMOLOGY OF THE KANJARABHAT RACE

To call the Kanjar Bata community by this name, they belonged to a clan that made iron swords and knives. Kanjara means iron sword knife, Bhat means low caste. The Kanjar Bata race is known by the names of Kanjar Bata, Bhat, Lolyara, Sansi, Mukhera, Karavana, Bantu, Chhara, Kazari, Jhanazhani, Bedakoota, Sainmal, Nata.

The Kanjarbot community originally hailed from Rajasthan and is said to have migrated from here onwards. Because when King Rana Pratap Singh lost the war, all his soldiers migrated to other parts of the country.

Kanjar Bhats are the ones who have been traveling from town to town, loading the things they need for their life on donkeys and horses, traveling from village to village and collecting grains like grains. They also migrate from town to town and have their people in towns like Karnataka, Rajasthan, Maharashtra, Gujarat, Punjab, Uttar Pradesh, Madras, Andhra Pradesh.

OBJECTIVES.

1. Knowledge of the social and cultural status of women in the KanjarBhat community.

2. To know how the KanjarBhat community is different from other community practices.

LANGUAGE OF KANJARBHAT COMMUNITY

This community has a language of its own which has no script. They speak a language similar to Lambani, Hindi, Konkani, and Marathi. Presently the language he speaks is similar to Hindi. Also, their language is known by a different name in each state. Karnataka is known as Kanjar Bhat language in Maharashtra. Chhara language in Gujarat is called Sansi dialect in Rajasthan and in North India it belongs to Indo-Aryan language and this language does not have script and therefore Kanjarabhat language is a mixed language.

KANJARBHAT'S EDUCATION

When we observe these people from the past, they used to migrate from one place to another because they were a nomadic people due to their lack of education. Therefore, it was difficult to stay in one place and give education and since they were living in poverty, education was a dream for them. But these people, who have come under the influence of modernity, are concerned about settling down in one place, and girls also get education to the extent that they can carry on life. Coming forward..

EMPLOYMENT OF KANJAR BHATA.

Government jobs are very rare for them as this caste is left behind in education, but for livelihood these people used to earn money by peddling in the past, but now the wage earner of this community is driving rickshaws, if they engage themselves in Goundi work, they are not just sitting at home, they are also going to laundry to wash dishes for housework, hotels. This community is also going to work in

KANJAR BHATT WOMEN'S CLOTHING DRESS UP

Kanjar Bhatt's style of women's clothing is attractive, wearing colorful skirt blouses and dawanis. Strings of large pearls and 20 to 30 glass bangles are worn around the neck, along with many jewels. Jewelery made of gold, silver and metals is worn no matter how heavy it is. In addition, they look similar to the women of Rajasthan by wearing a ring on their finger, a nose ring, a big jhumuki in their ear, a chain on their leg, and sometimes a gold borumalasa around their neck.

CUSTOMS OF KANJARA BHAT WOMEN ON THE OCCASION OF MARRIAGE

In the Kanjar Bhat community, marriage is done by looking at Bedagu, Kula and Balis. Usually in this community the consent of both the girl and the man is taken in the presence of the elders and after both agree the marriage proposal goes ahead. This Marriage is done in front of the woman's house in the community. As per the tradition, the elders wear a green bangle on the bride and apply turmeric and decorate the girl as a bride. The bride's elder brother's wife ties a bracelet of turmeric root. They are paid one rupee 25 paise as a gift for carrying a virgin.

There is no dowry system in this community but the bridegroom has to pay 525 to the bride. This is a system that has been carried on from the ancestors and it has continued in the present time. In this community, monogamous marriage is given high priority. But second marriage is not given high priority in this community. There will be a second marriage. Also, if an inter-caste marriage is to take place, first of all they have to make a member of another caste a member of their community and pay a fine of Rs.1250 and then marry. Thus in the Kanjar Bhat community the dispute rules can be made as agreed upon by the community.

POPULAR HOBBIES OF KANJAR BHATT WOMEN

Kanjarbat community being one of the tribal community is known for popular hobbies, although this community is not mainstreamed they have developed their own art in any of their cultural events. Art dance music is a hobby that comes in his blood. Both men and women give importance to dance and music among the Panjar Bats. In any cultural event, Udha (wedding, festival) three men take a collective step to the music of two instruments. They wear costumes according to the festival. Women are adept at putting in between housework and embroidery with threads is their favorite art.

These are the songs sung by Kanjar Bats on special occasions

A song sung at a wedding

Mandaveke neiche doolha baita

Dulhani Ki As Kara Raha

Mandaveke Neeche Dulhe Baiti

Dulhe ki as kar rahi

CO-ORDINATOR
IQAC

K.L.E.S Arts & Commerce College
GADAG

The meaning of this song is that the bridegroom is bathed with turmeric and the bride should admire her husband as soon as she sees the glow of turmeric.

A song sung during Holi festival

Shriya Ramana Lachumana Doe bairey Shri Ramaya

Sri Rama's lachmana doye bayere Sri Rama's

Ram and Lakshmana give mouth

Bathu Re Saath Milire Jodi Re Sriya Ramana

Kara mi lenge dono bai along the shoulders

Bathu Se Bath Milire Jodi Reya Ramana

Meaning: It is a song about the brothers Rama and Lakshmana in the Ramayana and tells us what kind of burden the two bear shoulder to shoulder with love without giving up on each other.

In this way, in every cultural activity, they celebrate their festival in their own style through one song. Despite all this art, passion and skill, they are like a leaf hidden in the outside world without identifying themselves. But in recent times the influence of modernity on them cannot be mistaken. Likewise, due to the influence of modern education, the influence of industrialization, and the influence of globalization, they are also moving towards change as everyone changes.

KANJAR BHAT IMPACT OF MODERNITY ON WOMEN

Once they lived as nomads, today they are flowing like flowing water. In the past, they used to wander around the villages and perform arts and crafts. Today, they are living in one place and building houses. Those who were illiterate are giving importance to education today, among them many youths are doing not only primary secondary education but also higher education, not only young men but also young women are giving importance to education, they also speak Kannada, English, Hindi languages along with love of their own language, besides saving their culture tradition There has been a change in style, dress, food, speech, behaviour, all these are the influence of modernity on this community. Not only sustaining themselves in cultural tradition, women are living by their own labour. Today they are living freely without doing any criminal activities like they used to do in the

My
CO-ORDINATOR

IQAC

KLES Arts & Commerce College
GADAG

past like alcoholism, immoral relationship, child marriage, violence against women, none of which is seen today, this community has also changed due to the changed situation. The main reason for this is modernity. However, this community needs to get some more facilities, viz

1. Separate schools and residential houses should be provided for them for educational facilities.
2. Special facilities should be provided for girls and their minds should flow towards education.
3. Women need to get the benefits of Rojagara scheme.
4. In politics, especially women need to get status.
5. Career, skill, talent should be identified and their art should be developed.
6. Need help in getting government jobs.

When such facilities are available to the Kanjar Bhat community, there is no doubt that they too will enter the mainstream of society.

Reference books

- Professor KM Meitri Substantial Adivasis, Kannada University, Hampi
- J. V Bagade Kanjarbat, Kannada Book Authority, Bangalore
- Dr. A. S. Prabhakar, Dr. Kuo C. Umesh Tribal and Nomadic Communities Karnataka Sahitya Academy Bangalore.


CO-ORDINATOR
IQAC
T.E.S Arts & Commerce College
GADAG


PRINCIPAL
M.G. Society's
Arts & Commerce College
GADAG-BETGERI-582101