

# The Study on Socio Economic Status of Sindhollu Nomadic Community in Karnataka (On the occasion of 75<sup>th</sup> Indian Independence day – Azadi ka Amritha Mahotsava)

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## INTRODUCTION

Indian Social system is adorned with various religions like Hindu, Muslim, Christian, Sikh, Buddhism, etc., it is a fact that all these religions have adopted and practicing various cultures of their own. For many years very few communities of higher order are there in the mainstream of the society. It was believed that those cultures are supreme in the changed scenario, various, scholars (thinkers) of anthropology, sociology and folkore have made intensive studies on the lower caste and communities and introduced them to the society.

Sindhollu community has spread in Twenty districts in Karnataka and is known for their innocence, cordial relationships and earn their daily through traditional begging, it has been pushed to the last in the caste hierarchical system. The Article ‘The study on socio-economic status of Sindhollu nomadic community in Karnataka is published in celebration of 75<sup>th</sup> Independence Day-Azadi ka Amritha Mahotsava’.

### Objectives of the study:

1. To study of the Socio Economical condition of the Nomadic Sindhollu Community
2. Studying the Nomadic Sindhollu Community problems and solutions.

## RESEARCH METHODS

Dates were obtained about Sindhollu Community of Karnataka by field work. Questionnaire, interview, observations, and sampling procedures were used for the collection of information, information has been collected from secondary sources Sindhollu Nomadic Text and published books and other sources.

## DISCUSSION

The Nomadic Tribal Communities in Karnataka have their own status. They are Distinguished from other Tribal Communities. They have their own traditional backgrounds and are found in Karnataka state.

Sindhollu is one of the major nomadic communities in Karnataka. They are scheduled caste. The people of Sindhollu tribal community roam from place to place by carrying an idol of God/goddess in the basket over their head and hence their community is called as nomad community. In Karnataka they are recognized with distinguished name like Benki Maramma, Buru Buracha, Durga Murgi, Jeeburi, Sunkalammanor, Koogammanoru, Benki Mariyaru, Pothya, Potharaja, Durugammanoru, and many more.

They are largely distributed in the Telangana area of Andhra Pradesh, their community is derived from their occupation that is Sindhatha of Chindata or Vedhibhagratham in 1909. Thurston writes about them that, Sindhollu (Drummers) are Madhigas who go about acting scenes from the Ramayana or Mahabharatha and the story of Ankamma. In Andhra Pradesh they are notified as Sindhollu, Chindholly. Their population according to 1981 census is 2383. Their houses are located where Madhigas live they mostly live in rural places.

Doddamani Lokaraja had undertaken his Ph.D. thesis on “*The Sociological Study of Sindhollu Community in Karnataka*”. According to this thesis the Sindhollu community had 20 districts with 3691 population, among them 1566 are women and 2125 are men according to 2001 census.

Doddamani Lokaraja had published a work in Tribal community known as “Sindhollu”. According to this work it contains 1421 families among them 3139 are men and 2581 totally the community contains 5726 population. This work was published by Govt. of Karnataka and Kannada Pusthaka Pradhikara Bengaluru.

They worship Eranagamma, Koogamma, Maramma, Sunkamma, Durugamma, Maragavva, Dyamavva, Palkamma, Galemma, Yallamma, Gali Durugamma, Kollapuradamma, Maleguddada Koogamma, Muthyallamma, Huligemma and etc., the Sindhollu are clans are Ravulol, Chinna Ravulol, Dyamanor, Pedda Dyamanor, Sindhyalol, Chindol, Ganti, Parasanol, Thumlol, Buttagalol, Shringeri, Gujjalor, yarragandlor, Enumalol, Shrungalol etc., Their food style is very simple they use Ragiball, Rotti, Chapatti, Fish, Chicken, Mutton, and some other things for their daily menu. Their mother tongue is Telugu. They also used a kind of coded language called Maragabhasha, besides Telugu they speak Kannada.

They are largely settled in Bidar, Kalburgi, Yadagiri, Ballari, Vijayanagara, Koppal, Haveri, Gadag, Dharwad, Belgavi, Vijyapura, Shivamogga, Chitradurga, Davanagere, Tumkuru, Mysuru, Bengaluru, Bengaluru Rural and Chamarajnaraga.

Consanguineous marriages are permitted. They prefer to marry with the mother’s, brother’s daughter. Either spouse can seek divorce. After divorce the children stay with their father. Women have the role in all activities. Pre-delivery rituals are observed. The birth pollution is observed after three days of the birth. The tonsure ceremony is performed on 21<sup>st</sup> day. No upper caste people participate in the Sindhollu ceremonies. The dead are buried and death soothaka is observed for 5 days.

The tribal people of Sindhollu Community generally lead their life on religious basis. They go to different cities, villages for religious alms. Potharaja belongs to Sindhollu Community taken a rope and beat himself on his body. His wife sings a religious song “Bala Belu” holding a goddess statue on her head. Then Potharaja shears his blood and asks alms. His wife receives money, clothes, and other food items from the people. In some other areas Potharaja holds a sharp Iron rod on his throat.

Likely Sindhollu Community people have their own religious ritual of collecting alms and live as innocent people in Karnataka. But the fact is they are yet living below poverty line. Now a days the children belonging to this community going to school but very less in number they have not yet obtained tribal community certificate. Therefore many number of children drop out from school.

This Nomadic Communities thus Continue to Maintain their Legacy. Besides their Art they Sell Needles, Girls and boys work as agriculture labours, construction workers etc., Pins, Rags, Plastic Coats, Balloons, Dresses and Vanity Bags. Perfumery oil and Poultry Rearing Pigs and Fisheries, Repair of Plastic buckets. No matter how hard it may be, innocent beings, who live on their own, still believe that their careers are insignificant and that they are humiliated if they are rejected. Their lives are covered by religion, as long as There are religious traditions, they can live.

The above Communities live in tents, Gudigundaras, School Grounds, Railway stations, Bus stands, Temples, Ruined Theaters, Sanctuaries, Slum areas as their shelter. The situation of making living as they would cook in the front, keeping the usual things for life by the chimney lamp at night lives in the middle of the darkness, When the water comes to the tent - even during the rainy season - when the water is forced out of the Tray. It is a tragedy that nomadic communities in Karnataka are living in a tent is pathetic.

The Epidemic of this century Covid-19 and at present has caused a lot of problems for nomadic community. It is painful to facing poverty and hunger for the rest of their lives. Therefore, I request them to provide basic facilities to the Sindhollu community in Karnataka as follows:

**Problems of Sindhollu Nomadic Community :**

- (1) The Nomadic Tribe Community of Sindhollus’ their condition is pathetic and desperately in need of shelter.
- (2) The people are called by different names for Sindhollu as Durgamurgi, Benki maramma, Jeeburi Pochamma, Sunkalammanor, Buruburacha, Bura Marrier, Potaraja, Potya, Poojari and so on. This Community of The 97 order of scheduled caste list. Already scheduled caste certificates have been obtained in Bellary, Koppala, Raichur, Davanagere (Jagalur), Bidar, Belgaum districts. Whereas other district haven’t issued it.
- (3) The ultimate ration card is to be given to each of these Karnataka Sindhollu nomadic community families who are feeding on alms.
- (4) Provision of pension of old age widow pension disabled and artist should be given by Kannada and culture department.
- (5) Establishment of Anganwadi schools for their children as Sindhollu Nomadic Community live in remote areas from towns and rural areas.
- (6) The Children of the nomadic Sindhollu community to be allowed Re -enter school.

- (7) There is no electricity facility providing electricity to every huts and providing street lighting to them.
- (8) Providing land for agriculture.
- (9) Banks need to provide credit facilities to the nomadic Sindhollu nomadic community of Karnataka , for making crafts.
- (10) Drinking water, Community Housing and Government Hospitals Should Be Provided in areas where Sindhollu Nomadic Community live on B.P.L grounds.
- (11) To encourage families interested in agriculture by providing them with many items from the department of agriculture and encouraging animal husbandry.
- (12) This Sindhollu nomadic youths should be trained on 'Koushalya programme'.
- (13) Providing facilities for the welfare of Sindhollu nomadic community of Karnataka under government, Welfare, Revenue, Labour Welfare and Various Departments.

### CONCLUSION

For Sindhollu communitys' life is struggle. Struggle is life. They still continue with their religions' and traditional beggary and dedicate their whole life for a meal per day. Government has failed to provide basic amenities for this community. At least now onwards government has to pen its eyes and provide basic necessities to these neglected communities and give them a chance to join the mainstream.

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### Photographs of Nomadic Sindhollu Community















