



## ***Dollu (Drum), Kambali (Woollen Blanket), Bhandara (Turmeric Powder): The Emblems of Kuruba Community***

### KEYWORDS

Dollu kambli and Bhandara

### Sanjay Gandhi

Research scholar Department of sociology, Karnatak University Dharwad

**ABSTRACT** *The spiritual leaders and elders who lived in harmony with people of all communities in the society have remarked that of all the creations on the earth, man is the crown of creation. Each animal has its own unique power and potentiality. For instance, elephant is known for its strength, peacock for dancing, cuckoo for melodious singing, lion for ferociousness, donkey for bearing trouble, and dog for its loyalty. Yet, as man is endowed with ability to think rationally he is the superior of all animals. The same view was expressed by well-known philosophers Socrates and Aristotle. They stated, "Albeit no man is perfect, man is a social and rational animal". Such a crown of creation, man has to live in harmony and happily in the society with the help of knowledge that he has acquired from friendship, past experience, way of thinking, profession, hobbies and the environment in which he lives.*

### Introduction

In the past, based on occupations, undertaken to earn livelihood, castes originated in the society. Further these castes gradually led to hierarchical order of them in the society, influenced one's thinking and way of life. When the practices of these castes were under control they acquired the form of religion, when they reached the extreme point got the form of superstitions and when they became matter of pride acquired the form of emblems. Thus these emblems of castes function as unwritten constitutional symptoms. Now, the caste-based occupations have disappeared as a result of changed tastes, advanced skills, necessity and economic development. Yet, people have propensity to regard and respect the emblems of their original castes. Every community has its own significance and unique quality in every field whether it might be in culture, style of living, dressing or in the way of behaving so in order to represent the uniqueness each community represents through its emblems like Brahmin represents through jennivara, muslims wear cap on their head and Christians have loket in their neck so likewise kuruba community has adopted dollu, kambli and bhandara as their symbols of their community emblems and these emblems function as a pride of the particular community as they represent the characteristic of that concerned community. Thus ***Dollu, Kambali*** and ***Bhandara*** are the emblems of Kuruba community which is one of the major communities in Karnataka State.

### Objectives of the study

- 1 To know the emergence of these emblems
- 2 To know the importance of their existence in the community life
- 3 Role of these emblems in religious life

### Importance of the study

Every community has a unique form to represent their community it may be in the form of physical appearance (Brahmin) through symbols (kurubas) and through dress code (Muslims) Now a day due to modernization and globalization people are neglecting religious rites and rituals, we just enjoy religious ceremonies as a bit of joy and leisure so it is important to know about the importance of our religious emblems and their role in our life so it is an attempt to reveal the importance for people

### Methodology

This article is based on primary and secondary source of data, adopted participant observation method and opted descriptive method for this article

**Dollu (Drum):** ***Dollu***, which is one of the emblems of Kuruba community, is made up of the skin of goats. It is a beating musical instrument normally used on auspicious occasions. As it resembles the strength of people and its sound signifies Lord Beerappa, the epitome of creator Shiva, is the clan deity of Kuruba community. The ***Dollu*** is supposed to be the Damaru which is found in the hands of Shiva. Kurubas do not keep this instrument at their homes. It is usually kept in the temple of Beerappa. This instrument is normally played while offering Bhandara veelya, in auspicious religious functions and gods' festivals. The man who carries Dollu with devotion, reverence and commitment and plays this instrument is assumed to be the epitome of Lord Beerappa. Therefore people wash his feet, offer worship and prostrate on his feet. This instrument is used on various occasions like festivals of village deity, clan deity, Dasara and Ugadi celebrations, mass festivals and non-controversial celebrations. It is never used in individuals' celebrations. but used in religious function as it signifies the community and it is said that because of the dollu sound many of diseases (B P) are cure able as people get their body terrifying to that sound and it is also the way of paying honor to god Beerappa who is the god of kuruba community as it is most loveable sound to the god. ***Dollu Kunitha*** (dance), is a major popular drum dance of Karnataka and Andhra Pradesh. Accompanied by singing, it provides spectacular variety and complexity of skills. Woven around the presiding deity of Beereshwara or Beeralingeswara, chiefly worshipped by the Kuruba Gowdas of Karnataka and Andhra Pradesh, also called Halumathasthas, it presents both entertainment and spiritual edification. The performers form a semi-circle and involve in extremely swift and supple movements. The beat is controlled and directed by a leader with cymbals who is positioned in the centre. Slow and fast rhythms alternate and group Share: weaves varied patterns. The costumes are simple. Upper part of the body is usually left bare while a black sheet-rug is tied on the lower body over the 'dhooti' or sarong Dollu dance has gone on uninterruptedly gen-

eration after generation with renewed vigour and raciness of performance. Hardly any religious performance of a ritualistic ceremony or any village festival can ever take place without this dance, especially in North [Karnataka](#). On all these occasions, the Dollu dance becomes the very centre of activity around which other important things get built up. Since this dance demands strength, muscle power and the spirit of endurance, only well-built sturdy persons of enough stamina alone can take to it.

#### **Kambli (Woollen Blanket):**

**Kambli** is fabricated from sheep's woollen. This is also one of the emblems of Kuruba community. Though people belonging Hindu religion use it on their socio- religious, cultural, and marriage like auspicious occasions, only Kurubas and shepherds specially use it. This **Kambli** is very much necessary to shepherds to protect them from cold and rain while they are grazing sheep in the fields, plains, and forest and sleeping as well. The **Kambli** keeps warm the body of the person who covers it even when it is drizzling. The **Kambli** does not become wet and cold like cloth even if the rain water flows over it. Its significance is so great that it is compulsorily used on auspicious occasions like marriage and to cover over the **altar** of religious saints and teachers. On such events the sacredness and purity of clothes is still greater. Common people as well as religious persons give much importance to the purity of clothes during auspicious occasions. It is believed that if the cloth which is worn on such occasions is of cotton it will have purity only for twenty four hours and if it is of silk, which is used by rich and worshippers in temple, it will have purity for sixteen days. On the seventeenth day that cloth is to be washed and made pure again, where as **Kambli** made up of sheep woollen is supposed to have purity for ever even if it is very old, used much and torn. So much is the purity of **Kambli** that is why all categories of people including common people, saints and religious leaders respect it and use it on auspicious occasions like marriages, festivals and special worship

#### **Bhandara (Turmeric Powder):**

The word '**Bhandara**' and thing itself is very sacred for Kuruba community. This is the epitome of truth, sacredness and devotion. This is one of the emblems of Kuruba community. **Bhandara** is made up of processed turmeric powder which is used in preparing dishes. Kurubas have lot of reverence for this **Bhandara**. The meaning of the word '**Bhandara**' is treasury. Kuruba community people, devotees and gurus smear it reverentially every day on their forehead as Shaivas smear **Vibhuti** on their forehead. It has been an established custom in Kuruba community to offer **Bhandara** when Veelya is offered, players of Dollu are invited and gurus are invited for any auspicious events and religious functions. Those who get the **Bhandara** Veelya will carry out the accepted works even at the cost of their lives rather than failing in keeping promises. Such is the reverence for **Bhandara**! Moreover in and around Ballary and in the Rayara region **Bhandara** is used as a mark of commitment. Kurubas use it village panchayats. There are sev-

eral precedents that judges found out the truth and gave judgements using this **Bhandara**. Hence, this **Bhandara** is an embodiment of justice, religion, value and truth for Kuruba community people.

#### **Conclusion**

Since from our past times symbols in the community plays a significant role in representing their religion in this competition world and now it is our time to act to secure these symbols at least by knowing their role and importance in our life

#### **REFERENCE**

1. Reginald Edward Enthoven, The tribes and castes of Bombay, volume 1, page 19 2. DR.Halikeri . Hallumatha vyaasanga : Kurubara kale Acharnane Sampradayagalu , prasaranga kannada university press Hampi 2014 3. Dollukunita .Jaanapada Loka Retrieved Sept 9 2013 4. Dollukunita The Past Present and Future Retrieved Sept 9 2013 5. Oriental Historical manuscripts in Tamil Language, volume 2 page 140 6. Vijayashree Ittannanavar . Kambli Samskrutika Adhayana Vikasa Prakashana 2014 7. Mackenzie collection: a descriptive catalogue of the oriental manuscripts and other articles of south India, surver general of India, volume 1 page cxi3