



# Historical Perspective of Kuruba Community

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**ABSTRACT**

Social life is a combination of many factors such as environment, tradition, habits, and so forth which permeates through, individual, family, clan and community .In India kuruba community is one of the oldest existing communities. There are 4,635 communities spread all over India, [according to all India survey report] where Karnataka state has got around 250-350communities, nearly 80lakh population of people belonging to kuruba community is concentrated here [culture change in India. [By yogendra Singh, p-44] and kuruba people has great love towards kannada language, kuruba community is a mixture of vegetarians and non vegetarians while majority of them are non vegetarian as because their main occupation is sheep rearing as sheep is their means of consumption / livelihood

**KEYWORDS**

Origin and development

**Introduction**

Community means fellowship in the Greek language, Aristotle asserted that people came together in a community setting for enjoyment of mutual association, to fulfill basic needs and to find meaning in life The philosopher Thomas Hobbes saw community as a natural process of people coming together to maximize their self interest. Edward O Moe, points out that community is a system of systems, as it includes a great many different institutions and organizations and formal and informal sub –groups that grow up within them.

**Objectives of the study**

1. To trace the origin of kuruba community
2. To know the historical back ground of kuruba community in India

**Importance of the study**

This community has got good number of people and the socio economics status of the people has not changed even after decades and it's a small effort to glorify its role in history and to know how it is developed to this extent and who played important role to develop this

**Review of literature**

**Allama prabhu** president of Lingayath temple stated that

Kuruba hutavamunna kulavilla, gotra villam kuruban falkani basawanna. Meaning [“Before kurubas there were no gotras, gotras came with kurubas, basawanna; we are the descendants of kurubas”]

**Mr.Lewis Rice** calls the wild tribes as well as the shepherd’s kurubas, seems to overlook the fact that both terms are identical and refer to only the ethnological distinction.

**Reginald Edward Enthoven**, the British philosopher says Kurubas are none other than Ahirs of south

**G.oppert** in his book called Original Inhabitants of India, states kurubas separated each other and scattered among the Dravidian clans with whom they have dwelt and distance from one another, they still live, there is a hardly a province in the whole of Bharatavarsha which cannot produce remnants of this race.

**H.A.Stuart [Manul of Arcot district]** states that Kuruba com-

munity is derieved from the canarese root, kuru, sheep and it is contended that the particular kind of sheep called kori so called because it is the sheep of the kurubas

**Theory**

**Traditional theory:**

According to this theory members of different castes were born out of different parts of the body of the original man Brahma the creator of the universe. According to this theory Brahmins were born out of mouth, Kshatriya out of the hands, Vaishyas out of stomach or things while the Sudras out of feet. According to the different functions of the body these castes have to perform the function accordingly.

This theory receives a classical interpretation in the account of Manu. His accounts rest on this assumption that the self-existent created Brahman, Kshatriya, Vaishya and Sudra from his mouth, arms, thighs and feet. According to this theory, after these castes, different sub-castes were born as a result of different types of marriages permitted in ancient India. The sub-castes are the results of different systems of the marriages.

**Religious Theory of the Origin of the Caste System:**

According to this theory, the caste system has grown out of religious customs; traditions, sanskars etc. In ancient India, the king or the ruler was recognised as the representative of the god and religion. Since he was the representative of the religion, those who were connected with the religion were given higher position. Different people had to discharge different functions for the administration of the ruler. Those functions later on were responsible for origin and creation of different castes.

Supporters of this theory also put forward the view that caste system has grown out of the restriction on food habits taking food with different people and groups of people. Originally there was no restrictions on taking food or inter dining. People worship different gods and those who worship common god thought themselves to be the sons of common ancestors. Later on, worship of different gods to treat but with people who worship some other god. This laid foundation for the Caste System.

**Occupational Theory:**

This theory was originally pounded by Nesfield, who said that

occupation is the main base of the theory of the caste-system. Some of the occupations are considered superior while others are considered inferior and so, on the basis of the superiority and infirmity of these occupations, the followers of these occupations were considered superior and inferior.

As a result of this, caste-system was born. He has, in support of this theory that ancient Indian Brahmins alone do not come as Purohites. Kshatriyas also take to this task. All those who carried out functions of the Purohites were considered superior. As a result of the complications of the religion customs and traditions, Purohites had to take to specializations. Thus all those, who knew this specialised tasks were considered Brahmins and superior to others.

As the time is past, they organise themselves into a group and called themselves Brahmins. Similarly follows of other occupations also organised them into a group or a class and so the system of Caste or Caste System developed. Nesfield recognised functions as slow basis of Caste System.

#### **Evolutionary Theory:**

According to this theory, the caste system like other social institution has originated as a result of the process of the evolution. Originally the people were engaged in different occupations and they had their own organisational set up. Men of one occupation could take to another occupation. Later soon with this mortality was stopped and these occupational groups become closed groups. The Caste System came into being.

Denzil Ibtson has further pointed out that originally man laid a nomadic life. Latter on agriculture and there after the industry came into being. This group about the development of the economic life and the rural in order to purpose his economic policy had to divide the society into the various groups based on occupation. These groups on order to maintain their prestige and status, clashed with one another.

As a result of these structural, the class of the Purohites become vitreous and they not only established their supremacy but also established the practice of the endogamy other groups also followed sent and so different castes came into being.

#### **Racial Theory of the Origin of the Caste System:**

It was Sir Herbert Rosely who for the first time in his book. The people of India "propounded this theory, in which he has recognised the importance of the racial element. He has said that two factors a) Racial deficiencies and b) Endogamous marriage have been responsible for the development of the Caste System.

Different castes were born out of the mixture of these groups anti classes. As a result of the struggle of different racial groups endogamous groups were born. They tried to maintain their racial and cultural purity and also maintain their unity. As a result of this, divine occupations were fixed for these different classes and later on the caste system developed.

#### **Cultural Integration Theory:**

According to this theory Caste System is the result of the mingling and interaction process of mingling of the cultural characteristics. This theory was propounded by Professor S.C.Rai who said that every race his own characteristics. In this respect he pointed out that Indo-Aryans had the characteristics. In this respect he pointed out that Indo Aryans had the characteristics of born system and the concept of curve while Dravidians had the born system and the pre-Dravidians had the characteristics of the concepts of the self.

All these characteristics got influenced as a result of coming together of these races and some institution of caste system developed.

#### **Origin of community**

The origin of the world and our earth in particular was made out of unorganized matters or chaos, in some far distant part.

According to the Egyptian legend of creation at the beginning of the world there was a waste of water called "NU" and it was the abode of the great father ..... He gave being unto the sun god... Ra [who] was greater than "NU" from whom he arose.

According to the Babylonian legend traces creation to the slaying of the female dragon Tiamat [the sea] by Bel-Merodach, who covered the heavens with one part of Tiamat's body and fashioned the earth with the other half then he sets the moon and stars in the sky and afterwards created Man

A social unit in a food gathering stage must have been what sociologist has called as clan where several clans form a sect and several sects formed a community. Where in this stage man used to gather a food and could not grow his own, within a clan there may be some customary division of labour between male and female, some accidental and informal division between those led to communal works. In this stage there was no possession of territory or wealth .they roamed would have been delimited by experience enshrined in appropriate prohibitions as there was exigencies of an increasing population or depleted food supply would have forced to disregard such customary limitations on movement this led to the improvement of quality and variety of artifacts, where tools making was a function of the whole clan.

As hunters men had been studying the habits of animals like goat, sheep, cow, pig have keep mental free and started multiply of them as they[animals] became the permanent source of food supply like this kuruba community started from early times.

Man started developing through the stages of development and led to the rise of civilizations

The first civilization was appeared in the west, the Thar Desert and Himalayas in the east, The Eurasia tic mountain spine, The Caucasus, The Elburz and The Hindukush in the north and Tropic of cancer in the south

From this Mediterranean islands and Greece of about 2000BC and china about 1300BC was formed

#### **Community in India**

The history of Indian society and social order is as rich as the fabric it encompasses and diversity it displaces before the advent of Aryans the territories of India were inhabited by people of numerous racer living in different stages of culture. When Aryans came to India some of the indigenous races were living in fortified cities and have achieved civilization, the racial war between Aryan and non- Aryan tribes stressed the need for fortifying tribal settlements

At the time of the Buddha i.e., in the 6<sup>th</sup> century B.C society comprised widely different levels of culture and economic life ranging from abnormal tribes to wealthy merchants of cities

During the 4<sup>th</sup> century B.C Megasthenes observed the existence of seven castes – Brahmins or philosopher, cultivators of land, herdsmen and hunters, artisans and traders, soldiers, spies and councilors at first these were actually vocational groups, not castes based on hereditary but later on birth became more apparent

In 5<sup>th</sup> century A.D Fa-hein testified to the prosperous condition of India people were happy with the living condition. Their movement were not restricted and spent their wealth liberally a benevolent institutions like school, temples, hospitals

Hiuen Tsang who came to India in 7<sup>th</sup> century A.D and dealt with detailed account of life of the people. The people were war like and audacious, and ferocious as they were kind

In 11<sup>th</sup> century A.D When Alberuni visited India, he observed that the Indians treated foreigners with scorn.

### History of kuruba community

The traces of kuruba community can be drawn from a Neolithic age, where economy/ means of man began to produce food by means of cultivation of domestic animals like cow, sheep, and goat. Before the Tamil Sangam of South India was inhabited by megalith- builders. It is said that kurubas are descended from Megalith- builders so it is said to be oldest existing community of the world the existence of kuruba community can be traced from Mahabharata times as well.

Kurubas ruled entire South India for nearly 325 years and reached its zenith of prosperity between 13-15 century. it is believed that Chandra Gupta Maurya belongs to kuruba community who was a founder of Maurya dynasty which is known to be first dynasty of India Hakka-Bukka founder of Vijayanagara empire also belongs to kuruba community

During the British rule Holkar and Sangolli Rayanna played prominent role against British

The Great Maharaja Yashwant Rao Holkar was the first freedom fighter built an army in 1803 to fight against British where majority of them were kurubas

Kuruba community people took part in the revolt of 1857 and many were hanged to death in Berar [M.P]

It is known from the fact that British were afraid of kurubas British made a law banning of purchase of land by kurubas stating that kurubas were not kunbis [Agriculturist]

### Kuruba community in present Era

India consists of 35 states and an union territories among them 27 states consists of kuruba community

Whose primary occupation was sheep rearing which was not an income oriented job so these people are not economically strong enough and considered as backward caste

Majority of kuruba people are concentrated in states of Karnataka, Andhra Pradesh, Tamil Nadu and Maharashtra Revana siddheshwara is the founder of this kuruba community and mailaralingeshwara is prominent deity of this community kuruba community is called with different names in different places

In Karnataka kuruba community called as Jenu kuruba, Halumatha kuruba, Hunne kuruba, Gorava, Gonda, Gudari, and Kuruva

In Andhra Pradesh it is called as Kuruma, kuruba, Hegde, Kuruman, Bukka

In Maharashtra Dhangar, Hatkar, Telwar lingayath

In Tamil Nadu Kurumas, kurumba, Goundar, kurumba Idaiyar etc

Due to the impact of Industrial revolution and the French revolution the people of kuruba community led to the development as just like other community did

Today we find societies are organized for purpose of maintaining themselves and increasing their prosperity and power, ideas and beliefs given by the religion has no longer maintain its holds on people Life is built out of skill organization and belief , skill possessed by individual is indispensable for maintenance of standard of life

### Conclusion

In the past Kurubas 13-15 centuries back they worked with Chandra Gupta Mourya, the famous Hakka-Bukka founder of Vijayanagara Empire belongs to this [kuruba] community.after independence kurubas dispersed in the different district and talukas of Karnataka because of their livelihood and agriculture settlements it is observed that past two decades onwards kuruba community organized themselves in district level, taluk and village level and creating awareness towards education and political. Today they have to make use of education and observed in a different field in Karnataka and in India

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