



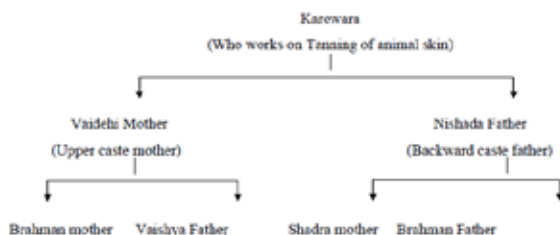
## Historical Back Ground of Samagar’s Community

**ANAND .M.  
KANAPET**

**RESEARCH SCHOLAR, DEPT.OF SOCIOLOGY KARNATAKA UNI-  
VERSITY DHARWAD**

**KEYWORDS**

Samagar’s community is one of the largest backward community of India, and they have been scattered all over the India. They are numerically superior in southern and Northern part of India. In different states of India, Samagar’s are called with various names. Samagars are also called as “Charmakaras”. The word “Charmakaras” is a Sanskrit word, this ‘charmakaras’ word consisting of two important words i.e., Charma and Kara. When we combine these two words, we get the meaning of the people who works on animal skin.



The above family tree hierarchy shows clearly that Samagar’s have the inter mixture of upper caste father and low caste mother or vice versa i.e. upper caste mother with low caste father. Whose amalgamations have been prohibited by the Hindu community and society for centuries? This mixture of inter-caste relationship and children who were born out of this restricted marriage were considered as sin.

As far as their ancientness is considered. The Samagar’s community presence used to be found not only in Ancient period, Vedic period, Brahman’s Smriti’s their reference also be found in great epic’s that is in Ramayan and Mahabharatas. In this period we can analyze that the great kings were using skin of animals on their thrones. So the Samagar’s presence can be sensed through the above said examples.

When we observe carefully or microscope view ancient Saints, Ruships, Hermits were utilizing the skins of Tiger, Deer as their bed spread for resting beds, infact this Saints, Ruship were using the optly that the utilization of skin was in practice references ‘Samagars Community’ were not a recent community but they are having a deep historical background.

Before the arrival Aryans, villages in the Indian society were divided into two regions or divisions. In this period in Indian villages, Tillers, owners of the land (land lords) were dwelling inside the village, at the same time laborers, workers were living at the outskirts of the villages.

Now a day’s these skin workers are considered as scheduled caste and they have religious and cultural legally not only in Karnataka but all over the India word famous saints like Shrimarulasiddaru and Shri Mallemahadeshwaralu born in the families of skin workers marulasidda was revolutionary person. He raises voice against the works which were doing under the name of religion. He used religion only as weapon and brought equality in society by this change in society the word

cast sum also washed out and all are considered as equal. Other revolutionary person Shri Mallemahadeshwaralu might be one among the three disciple of Basavanna’s theory who started teaching of theories from Uttar Pradesh. Now these two persons found as ritual gods of lingayata community saint Ravidas from North India found ritual qualities in man and shown them to the society this person also born in cobblers family. He was the pioneer of Bhakti movement and achieved more as saint Gurugrantha sahib the holy book of seek community starts with 13 hymns written by Ravidas and Meera Devi disciple of Shri Krishna got solutions from the same Ravidas.

In India most of the prominent people belong from samagar community. In our memory the loquacious man Doorways’ Maharishi is important. He belongs to skin workers family. He changed the society by his revolutionary activity. In one sense he was a main source of inspiration to the common people and also he has given birth hymn to the kunti such sacred works of Doorways show the greatness of skin workers families.

In 12<sup>th</sup> century there was caste revolution in Karnataka. In such revolution skin worker called Sharana Haralayya was the important person professionally he was skin worker but by passion he work good for society. He was daily of god and had good behavior and ritual thoughts and also he become famous by his world famous vachanas. He dedicated his vachanas for the welfare of society. We can also learn the thoughts of Sharana Haralayya.

Haralayya lived in his slum outside of the kalyana city. It was small family with wife kalyanamma son shilavanta. It was small hut. Making footwear was their occupation. They were leading satisfactory life by the very small income. They pre-dispose rituality but lack of support by gurus. They want to determine their life to spiritual god but they face lack of opportunity. Because Haralayya belongs to Shudra community. In that time society receiving high level service by Shudra’s but treated them as not human beings. They should not enter to temples not wander on normal roads suppose they may talk about god immediately they criticized by society. People believed that god want be satisfied by the work ship of such Shudra’s.

Some of the Shudras like Muktinatanna Choudayya starts going to Shudras slum and teaching them. In beginning Shudras had fear about Shudras they keep distance from them how they become intimate Shudras starts listening words of Sharanas by sitting very near to them concentrated on the Sharana marga Muktinathanna and Choudayya explains about Anubhava Mantapa which was established by Basavanna and they describe the work functions and nature of Anubhava Mantapa.

In that mass Haralayya raised question towards sharanas as sir what are you telling all may true we born in low caste do we have authority to worship god Sharanas replied Che Che

who is low? Who are heights? Are you not human being? High caste people will born by womb of mother you also as same in such condition there is no high or low by the caste system god have equal love on individual god want love deity not a caste. No one is low by the birth that only Basavanna also told.

In 12<sup>th</sup> century sharanas of Kalyana started revolution of literature society economic moral and religious. By the result of all these there was a big battle. That is called as kalyana's blood gush revolution immolate of Bijjala revolution Sharana Haralaya Madhuvayya dedicated their soul for their theory revolution very suitable reason for this revolution is Sharana Haralaya and Kalyanamma prepared footwear's by their lap was the main reason.

It is amazing matter that the footwear prepared 800 years ago still we can see the footwear's today also yes still the footwear's are there in village called Bijahalli sedum taluk Kalburgi dist Karnataka state .There is the person called Shivasharanappa, Basappa, Solabannavar who belongs to lingayath community worships footwear by the determination. (S.B.Hosamani 2007 " kulake tilak samagar harallaya"

One day simple behaviors man Haralaya selling footwear's on the roadside of kalyana. The same time Basavanna came to the road both of them met each other. Haralaya thought to dedicate the gratitude to Basavanna so he wished as "Annavare Saranu" and joins the hands the reply of that Basavanna slips Sharanu twice as Sharanu Sharanarathi Shivasarana Haralaya Karunisali nanna mele and wishes with back bend Haralaya started feeling of burden of received twice Sharanu by Basavanna .He starts to think of force from this burden along the way he thinks of what to do? How to do? He become alert when his wife break his thinking kalyanamma was the wife of Haralaya Both of made for each other. She suggested her husband as "sir do not think about that will prepare awesome footwear for Basavanna. But that footwear's should not be normal we will use our laps skin for the sole of footwear's such footwear's which will prepared by sacred heart may decrease our sin or burden. Haralaya also agreed to this suggestion.

By remembering of Shiva and Basavanna in heart Haralaya starts preparing footwear's. Haralaya cut his right lap's skin and Kalyanamma cut her left lap's skin and use their art creativeness of work on preparing footwear's. Haralaya think that if Basavanna wear these footwear's we will be free from burden with lot of excrement covered the footwear's in skin cloth and remembers the name of Basavanna in heart Haralaya and Kalyanamma hushed towards Basavanna's big house. Basavanna observed the coming of Kalyanamma and Haralaya very far from the house. He came's out of the house with his wife to well come the couple with great honor he brings couple into the house. Haralaya shows the footwear which he brought and very kind words he requests Basavanna to accept and wear these. But Basavanna comes to know the specialty of those footwear and refuse to wear them expect wearing he kept the footwear's on his head and said these sacred footwear's are permitted to wear only our lord of meeting rivers not me. Haralaya feels scenario by hearing these words.

Haralaya wants to decrease his burden but now it is 10 times increase. He fell in worry with charmless face and heavy heart he returns to home. On the way of home he met cruel and rough hearted minister Madhuvayasa passionate the footwear's and ask about them. But Haralaya refuse to handover the sacred footwear's in that situation. Madhuvayasa ordered to servant to take that footwear's servant forcefully took footwear's and offered them to the master. He wears footwear's with great pleasure. Fraction of second there was a fire in the body of Madhuvayasa. He did not case for words of Haralaya and ignominy to sharanas it was offense so there is no way for him. The pain of fire increase day by day any medical offers or any suggestions did not work in his matter world famous doctors treatment also fails. But this inside fire decrease only by the water of black pot in the home of Haralaya.

Now he aware of high hood and power of Sharanas. He asked apology to Haralaya and become his disciple and the deity of Shiva and wears Linga. He follows the sharanas theory and he was ready to his beautiful daughter Lavanya to the son of Haralaya called shilavanta. Anubhava Mantapa also agreed to this marriage. The matters reached to king as complaint king orders as that are polluting caste system punish them. To follow the order of king. Haralaya and Madhuvayya ready to seduce their soul. For there was a big revolution in Karnataka and the king Bijjala become murdered sharanas are considered the direct reason for all of this. The main reason of kalyana's revolution is Kalyanamma and Haralaya cut their lap skin and made footwear's.

Today also in the Gulbarga dist sedum Taluk Bijjanahalli village the footwear's which were made by cobbler Haralaya are worship with Devine feelings and in the name of Haralaya the be slow of food also conducted.

The following points are made conform that the footwear's of Bijjanahalli are made by Haralaya.

The people of Bijjanahalli are worshipping the footwear's as they are prepared by Haralaya from the very long years and they are conducting bestow of food for public

If the footwear's belongs to any swami they would made by wood or silver, But the footwear's of Bijjanahalli are made by skin rather than any wood or silver so we can say the footwear's are made by Haralaya.

From the very long back as we see no one worship the footwear's made by skin. If worship they made by silver or wood. But these footwear's are made y skin no one wear them. We can confirm by seeing that footwear's made but not used.

The footwear's are worship by Vibuthi so the footwear's destroyed a bit. The parts of footwear's made by silver skin and some of the decorative materials and made by creativeness of the maker. In front part and in back side kneels are there. Such awesome footwear's can prepare only in the hands of expert. The main occupation of Haralaya was to make ready of footwear's so these footwear's also made by Haralaya.

In Ramayana there was a reference of footwear's of Ramachandra expect Ramachandra only we can see the reference of Kalyana's Shivasharanas footwear's in history.

### Samagar's Community in India'

The people of Samagar's community have different names in different parts of India. In the sense, these people have carried different names both in Northern and Southern parts of India. According to Croock, a community study expert views that, in Chammar's community there are 16 sub-castes and were divided into 1156 groups within them.

### Uttar Pradesh:

Uttar Pradesh is the largest state of India and at the same time it is most populous state of India. In Uttar Pradesh Samagar's are called 'RaiDas'. In this region, we can find 9 groups within the Samagar's community. Antharvedi, Kuril, Bokariya, Dhavara, Dhuriya, Jaiswara, Jatiya, Naraschila and Rangiya are the important different groups which belongs to Samagar's community. (Yadav C.P 2000, Encyclopedia of schedule caste and Scheduled tribes).

In Uttar Pradesh Samagar's community people are the worshippers of Hindu religion. They have their own 'Kula Devata' and other goddess, they worship regularly. At the same time, they took assistance from the Brahmin Purohiths to conduct rituals at all the ceremonies of their life.

Infract the Chammar's of 'Madhopur' village considers and calls them as 'Kshtriya community' people and they identifies themselves with the lower status Kshtriyas.

### Samagar's in Bihar:

In Bihar Samagar's are called as Charmakara's Harihar and Ravidasa. Further in Bihar Samagar's community we can notice that there are three sub-groups. They are Gorla, Nagahia and Jaiswara. They belong to 'Kashyap' gotras. This community group have short indirect names such as Rama, Dasa, Routa etc. The main occupation of these sub-groups are to perform marriage functions, and earliest the family trees of other community. In this region, Samagar's believes in Hindu community and practice of Sati system. This traditional work used to be carried out by the religious leaders or priests of their community.

### Samagar's in Chandighada (Chandigarh):

In Punjab's Chandigarh Samagar's are called as Jothiya Chimar's, Reghara, Raigara, Ramadesi, Ravi Desi etc. This Ramadesi's converted into Sikh's community, and proclaimed themselves as upper community. Due to this the superiority feeling of Samagar's in Chandigarh never includes marital relationships with other sub-groups. But rest of the sub-groups have marital bond within their. But while following marital relationship, this Samagar's concentration on Sagotra-Exogomy marriages. Karanwala, Nagawala, Chuvana, Simara, Rali, Bangada, Sidara, Simri, Bahumaria, Eriwala and Jangela are the Sagotras found in Punjab.

### Dadra & Nageshavehi:

Dadra and Nageshavehi are the union territories. The Samagar's of this regions consider themselves as religion priest's Ravidas's hereditary. According to their occupations and regions Samagar's in this place are sub-divided into fifty groups. Rathod, Banjara, Dhuliya, Rangeri, & Machi's are the important sub-groups of the community. Here in this region they practice Hinduism and worship their family deity in a religious-pious manner. During their marriage ceremonies Samagar's invites Brahmanas to perform the rituals.

### Samagara's in Gujarat:

In Gujarat Samagara's used to be called as Chammar's Bambi etc. They used to found in almost all the districts of Gujarats. Vaghala, Chavadra, Paramara, Sangala and Makavana are the few sub-groups we can find in Gujarat. Here in Gujarat Samagar's propound and follow Hindu region and worships Hindu goda and goddess. In order to perform religious ceremonies they have their own priest from their community.

### Samagar's in Himachal Pradesh:

In Himachal Pradesh Samagars are called as Ravidas, Ramadas, Arya, Mochi etc. Here Samagars consider them as the lineage members of their ancestral chano. Ancient Stories reveals that the ancestral guru chano tanned the skin of the deed cow, this enraged his brother of chano and he was deported from his caste and community.

Junjuhe, Brains, Jorogal, Bhatti, Bilapuja Batti, Lalube, Darocha, Heera, Kaihala, Gumre, Sattalu, Satpala are the sub-groups we find in 'Himachal Pradesh'. Here the Samagars have their own religious priest among themselves and they considered themselves as Hindu's, Sikhs are themselves.

### Samagar's in Karnataka:

According to Einthoven (1992) Samagar's are called as 'Chamagar's' in coastal Karnataka, rest of the districts they are called as Samagar's. Traditional stories quoted that Samagar's belongs to the lineage of Haralaya, great worshipper of lord Shiva. Another traditional theory/story narrates that Samagar's belongs to the lineage of saint Markandeya. In Karnataka normally Samagar's speak Indo-Aryan, Marathi, Kannada language. Traditionally Samagar's mon-vegetarian eats Wheat, Jawar, Rice, Dal etc. Males in the Samagar community consumers alcoholic, eats beetle leaves, Beetle Nuts, smokes cigarrates, Beedis etc.

Samagar's in Karnataka we can find two groups. Ahiverya, Athinikar, Banne, Borade, Basle, Ramke, Jadava, and Jeer are the sir names they carry in their names.

Traditional occupation of Samagar's in Karnataka is tanning of animal skins. Most of the family members in the Samagar's community makes shoes and sandels. In order words Samagar specialized in 'Kolhapur Chappals', apart from this they manufacture horse beating sticks and control ropes. At the same time they are working as skilled articians. According to 1981 census report there are 34.58% Samagar's are employed, involved in traditional occupation of sandal making. In this employee statistics 50.44% are males and 18.19% are women workers.

In 1996-97, Karnataka skin Tanning Industrial Development Corportation in order to the Samagar community invested 170.01 lakh rupees to purchase. Raw skin materials setting of sandle designing creator, Management, administrative Government has spent.

### Conclusion

All samagars have been gradually shifting from their traditional leather work to other occupation such as towards labors etc. In the study area, many young samagars have left the leatherwork. Very few of old generation have been practiced this work. After old generation, the new generation (all younger) people are engaged in other works such as agriculture, labor, service in other part of the country, house servant etc. samagar people, who are engaged in leatherwork, are not taking it as the main occupation. They can't survive only by this work. It is necessary to change their traditional occupation.

At different times upper caste people had handed against of leaving the traditional work of samagar. How ever they are leaving their traditional work day by day. Although they were academic illiterate however the were awarded. They did not go to play drum in Dasain also. Now the percentage vegetarian is increasing in this community highly. Due to this, the saving rate is also increasing.

### REFERENCES

1. Government of Karnataka at a glance, Bangalore 2009-10.
2. "Hand book of Karnataka tourism" retrieved on 2009.
3. "Baglkot district at a glance" District statistical office, Baglkot 2008-09
4. Government of Karnataka "Drinking water, electricity and toilets based on Human development in Karnataka 1999.
5. "Karnataka at a glance" Director of Economics and statistics, Bangalore 1990-91to 2003-04.
6. Tourism Department of Bagalkot.
7. <http://www.Bagalkot.com>.
8. <http://www.Bagalkot.district.com>.
9. <http://www.ProfileofBagalkot.com>.
10. Bailey, F.G. 1963. 'Closed Social Stratification in India', European Journal of Sociology, 4 (1): 107-24.
11. 2. Beteille, Andre. 1966. Caste, Class and Power: Changing Patterns of Stratification in a Tanjore Village. Bombay;
12. 3. Oxford University Press. 1972. 'Pollution and Poverty', in J.M. Mahar (ed.), Untouchables in Contemporary India, pp. 411-20.
13. Cohn, S. Bernard. 1968. 'Notes on the History of the Study of Indian Society and Culture', in Milton Singer and B.S. Cohn (eds.), Structure and Change in Indian Society, pp. 3-28. Chicago: Aldine Publishing Co.
14. D'Souza, Victor S. 1977. 'Does Urbanism Desegregate Scheduled Castes?'. Contributions to Indian Sociology. 11(1): 219-43.
15. Dumont, Louis. 1972. Homo Hierarchicus. London: Paladin.
16. Festinger, Leon. 1962. Theory of Cognitive Dissonance. California: Stanford Univeisity Press.
17. Ghurye, G.S. 1969. Caste and Race in India. Bombay; Popular Prakashan (5th edition).
18. Halappa, G.S. 1964. History of the Freedom Movement in Kamataka. Vol. II. Govt, of Mysore Publication.