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Culture of Kinnari Jogi's within tribal culture

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Abstract

A man attains his total identity only through the culture, which he/she inhabited during his/her life time. According to sociologists: Culture made man to live with another as an human being and this culture dates back to so many years, right from the origin of man.

Though we had so many definitions for 'culture' from different intellectuals, yet the term 'culture' cannot be define with a specific definition. Some people thinks that 'culture' is a way of life of a certain community. According to Shivamurthy Shastri, 'the value, customs, beliefs which is continued since hundred years is considered as culture'. But if we try to understand or define 'culture' in simple terms, than we say culture is a way of beliefs, tradition, customs, rules and regulations adopted by man through his entire life.

If we traced the history of human culture which shows how human beings transformed themselves from community culture, culture of village, later urban culture.

Keywords: Kinnari Jogi's, Tribal culture

1. Introduction

As human being developed and became modern he left his/her previous culture and adopted urban culture. But among all these only tribal communities, inspite of the modernism they maintain their identity and culture. Among tribal people some left forest and came to settle in cities and some still now they are living in forests. Baragura Ramachandra called it as sub-culture. If we look at tribal culture, it maintains its own identity and uniqueness and each tribal culture had its own cultural traditions and customs.

Like any other tribal community Kinnarijogi tribal community is existed in the state of Karnataka. This Kinnarijogi tribal community is also like any other tribal community had its own unique language, culture, literature, dress etc.

Within Jogi communities there are varieties like for example – Shiva Jogi, Manegara Jogi, Baligara Jogi etc.

1.2 Culture of Kinnari Jogi's Within Tribal Culture

There is a mythical background for the origin of these Jogis. Once the Arjuna one of the hero of Mahabharata dressed himself in the dress of Jogi make his mother happy, from their onwards it is considered that this tradition continues.

Kinnaras are one of the exotic tribes of Ancient India mentioned along with Devas (including Rudras, Maruts, Vasus and Adityas), Asuras (including Daityas, Danavas and Kalakeyas), Pisachas, Gandharvas, Kimpurushas, Vanaras, Suparnas, Rakshasas, Bhutas and Yakshas. They along with others, were inhabitants of the Himalaya mountains. The people of the Gangetic Plain looked upon them with wonder and considered them as super-human.

In particular, the word Kinnara (literally means "what human?" in Sanskrit) is related to the word Kimpurusha (meaning "what man?" i.e. hermaphrodite, half man-half woman). Legends have it that the original Kinnaras were the troops of Ila, the unfortunate King who was transformed into a woman by means of a curse. Later he/she became a wife of the divine hermit and god of the planet Mercury, Budha, while his former soldiers were turned into kinnara by the hermit Budha.

Kinnaras were mysteriously linked with horses. Puranas mention them as horse-headed beings. Puranas mention about an Asura with a horse head, who was known as Hayagreeva (which in Sanskrit means the horse headed one; Haya = horse and greeva = head) This Asura was killed by an incarnation of Lord Vishnu, who took the similar form of

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a horse-headed human figure. The epic Mahabharata mentions Kinnaras, not as horse-headed beings but as beings who were half-man and half-horse i.e. like a Centaur. Mahabharata and the Puranas describe regions north to Himalayas as the abode of Kinnaras. Another reference in the epic considers them as a sub-group of Gandharvas.

In Buddhist mythology and Hindu mythology, a kinnara is a paradigmatic lover, a celestial musician, half-human and half-horse (India) or half-bird (south-east Asia). Their character is clarified in the Adi parva of the Mahabharata, where they say:

We are everlasting lover and beloved. We never separate. We are eternally husband and wife; never do we become mother and father. No offspring is seen in our lap. We are lover and beloved ever-embracing. In between us we do not permit any third creature demanding affection. Our life is a life of perpetual pleasure ^[1].

They are also featured in a number of Buddhist texts, including the Lotus Sutra. An ancient Indian string instrument is known as the Kinnari Veena.

In Southeast Asian mythology, Kinnaris, the female counterpart of Kinnaras, are depicted as half-bird, half-woman creatures. One of the many creatures that inhabit the mythical Himavanta. Kinnaris have the head, torso, and arms of a woman and the wings, tail and feet of a swan. She is renowned for her dance, song and poetry, and is a traditional symbol of feminine beauty, grace and accomplishment.

The status of women in Kinnarijogi is somewhat different when compare to any other community or tribe of India, where they allow marriage even for widow and they gave lot of freedom to women in their customs. Even the tribal custom for a dead man is also different in Jogi tribal community.

The main festival of Jogi community is 'Festival of Amma', where they gave importance to mother i.e., mother nature, which they believes that she can protect home when they are outside home for collecting Alam's in this festival women played a major role.

Though Jogi's are living in post independent period, where on the one side they accept the Indian administration yet to some extent they still practice their own administration system in some individual matters.

Among Kinnari jogi's the literature is not in written form but only through speech (folk forms). Most of the literature concern o social or mythical history is there in folk (speech) form.

In the context of globalization the culture of Kinnarijogi's is changing very fastly and they are trying very hard to retain or maintain their unique culture. Because of so many reasons their profession is in the danger hands.

1.3 Conclusion

Totally their socio-economic condition is not good, yet through their culture they gave lot of contribution to sub-culture and maintain its uniqueness from other tribal communities. If government organization and non-government organization come forward to protect their art and literature, then they can transfer their culture to their next generation.

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