

CHAPTER III

PEOPLE

*T*his chapter deals with a detailed study of population growth, socio-religious and cultural aspects; and the influence of modernism on these factors, which are essential for the overall understanding of a given region. With this background, the details of different castes and tribes, religion, population, sex ratio, languages, migration trend, customs and traditions like marriage, food habits, festivals, deities, jatras etc of Udupi district is given below. Hence, a overall view of the district given in the Gazetteer gains more importance.

Udupi is one of the coastal districts of Karnataka. It was a part of Dakshina Kannada district until 1997. Though Udupi is separated from Dakshina Kannada for administrative purpose, both these regions are similar in their social and cultural aspects. Some of the main caste and communities are proportionately same in both districts. Their rituals, customs, deities and worship pattern are almost the same. Therefore along with some aspects which are common to both Dakshina Kannada and Udupi districts, the details of communities, rituals and customs which are specially seen in Udupi district are briefly recorded here.

Population

According to the population figures of Census 2001, Udupi district comprising Udupi, Karkala and Kundapura taluks, has a total population of 11,12,243. The rural population of the district was 9,05,890 and the urban population was 2,06,353. The taluk-wise distribution of rural population presented in Table 3.1 reveals that Udupi taluk has a rural population of 3,76,579 which is the highest

among other taluks. Kundapura having rural population of 3,48,829 was in second position, and Karkala with a rural population of 1,80,482 was in the last place. In the same way, as per Census 2001, the female population of the district (5,90,012) was more than the male population (5,22,231). Compared to other taluks, Udupi taluk has the highest female population (2,78,204). With regard to urban area the male-female population of Karkala taluk is almost equal (Male 12,686 and Female 12,430) which is noteworthy.

Table 3.1: Taluk-wise Population Details, 2001

Taluk		Total	Male	Female
District total	Total	11,12,243	5,22,231	5,90,012
	Rural	9,05,890	4,21,056	4,84,834
	Urban	2,06,353	1,01,175	1,05,178
Kundapura	Total	3,77,420	1,74,455	2,12,965
	Rural	3,48,829	1,60,536	1,88,293
	Urban	28,591	13,919	14,672
Udupi	Total	5,29,225	2,51,021	2,78,204
	Rural	3,76,579	1,76,451	2,00,128
	Urban	1,52,646	74,570	78,076
Karkala	Total	2,05,598	96,755	1,08,843
	Rural	1,80,482	84,069	96,413
	Urban	25,116	12,686	12,430

Source: Census of India Report 2001 Page: 75-76

Institutional Household Population

The institutional population covers persons residing in institutions, providing boarding and lodging and similar facilities such as hostels, hotels, jails and lockups, *matas*, *ashrams*, hospitals etc. As per Census 2001, there were 252 rural institutional households and 195 urban institutional households (total 447) in Udupi district. The total institutional population was 12,567. Out of which 6,879 were men and 5,688 were women, thereby indicating that men were more than women. But women were more in urban area (3,570) than in rural area (2,118). This may be due to women residing in hostels for the purpose of education and job. When the literates ratio of institutional

householdss in urban area was observed, the number of women literates is slightly more than men literates which justify their number in urban area. The Scheduled castes and Scheduled tribes population is more in rural institutional households, than in urban institutional households. Similarly, it is noticed that more men depend on institutional households than women. Table 3.2 gives the District Institutional population details.

Table 3.2: Institutional Population

Level	Gender	Total	Rural	Urban
Institutional Families		447	252	195
Institutional Population	Total	12,567	5,474	7,093
	Male	6,879	3,356	3,523
	Female	5,688	2,118	3,570
0-6 Age group	Total	242	102	140
	Male	132	49	83
	Female	110	53	57
Scheduled Castes	Total	597	346	251
	Male	377	229	148
	Female	220	117	103
Scheduled Tribes	Total	625	406	219
	Male	382	295	87
	Female	243	111	132
Literates	Total	11,761	5,057	6,704
	Male	6,441	3,147	3,294
	Female	5,320	1,910	3,410

Source: Census of India report 2001, page no. 205

Houseless Families and Population

There are many people who have no houses to live. As the phrase itself indicates, houseless persons are those persons who at the time of enumeration were not found residing in houses. People without any house to live in were grouped under the category of houseless persons. They include the shelterless and those living in roadside Pavements, Public buildings, Open temples, bus/railway stations etc. Most of them are beggars, pavement-dwellers etc. According to the

Census 2001, there were 649 houseless families in Udupi district. Out of which 406 houseless families were in rural areas and 243 houseless families were in urban areas. The total population was 2311. Men were much more (1,599) than women (712). Their total number was more in rural area (1,381) than in urban area (930). Children among 0-6 age group were more in houseless families. Their number was more in rural area (174) than in urban area (86). This trend was also seen in Scheduled castes, Scheduled tribes and Literate statistics. Table 3.3 indicates number of people who did not live in houses during 2001 Census. Urban-wise and Rural-wise details are given here.

Table 3.3: Houseless Families and Population

Particulars	Gender	Total	Rural	Urban
Total Houseless Families		649	406	243
Houseless Population	Total	2,311	1,381	930
	Male	1,599	930	669
	Female	712	451	261
0-6 Age group	Total	260	174	86
	Male	134	89	45
	Female	126	85	41
Scheduled Castes	Total	279	212	67
	Male	175	131	44
	Female	104	81	23
Scheduled Tribes	Total	231	144	87
	Male	145	90	55
	Female	86	54	32
Literates	Total	825	439	386
	Male	714	373	341
	Female	111	66	45

Source: Census of India report 2001, Page no. 221

Sex Ratio

The number of Females to one thousand Males is the Sex Ratio of any given population. The Sex Ratio to some extent depends upon the regional, social and economic system, religious beliefs, customs,

marital conditions, migration and death factors, and accordingly it differs from place to place. According to Census 2001, the number of females to 1000 Males was 1,130 in Udupi district. This sex ratio is higher than that of the State level (965), National level (933) and the neighboring Dakshina Kannada district's (1022) sex ratio, which is noteworthy. Among the age group of 0-6 years, the sex ratio in the national level was 927, and state level 946. Both these figures are less than the figures recorded (945 and 960) in the Census 1991. But as per Census 2001, the sex ratio of this group of Udupi district was 958. The Scheduled Castes (960) and Scheduled Tribes ratio (961) were also more than the state ratio. It is observed that Kundapura (1,054) and Udupi taluk's (1,047) urban sex ratio was almost the same. But the sex ratio of rural area of Kundapura was 1,173, which is much more. When compared to other places, the urban area of Karkala taluk has less sex ratio (980). Table 3.4 gives taluk-wise sex ratio of the district.

Table 3.4: Sex Ratio.

District Total	Total	1130
	Rural	1151
	Urban	1040
Kundapura	Total	1163
	Rural	1173
	Urban	1054
Udupi	Total	1108
	Rural	1134
	Urban	1047
Karkala	Total	1125
	Rural	1147
	Urban	980

Source: Udupi district Census Report 2001 Page no: 7-15

Population Growth

During 1981-1991, the state population growth was 21.1%. A decadal decrease of 17.5% was observed during 1991-2001. This growth trend was lesser than the National trend (21.5%). Compared

to state level population growth, Udupi district's decadal population growth during 1991-2001 was still less (7.1%), which is noticeable. When the decreasing order of the total population of all districts was considered, Dakshina Kannada district was in sixth place and Udupi district in 21st place. In the same manner when Institutional Population was considered, Dakshina Kannada district was in second place and Udupi in 18th place at the state level. Similarly, with regard to Houseless population, Dakshina Kannada district was in seventh place and Udupi district in 19th place. Regarding Scheduled Castes population, if Dakshina Kannada district was in 24th place Udupi district was in 26th place. Regarding Scheduled Tribes population, Dakshina Kannada was in 17th place and Udupi district in 22nd place at the state level.

Child Population

The total birth rate has decreased in the state. As per Census 2001, compared to total population of the State, 0-6 age group child population was 13.6%. But in 1991 it was 17%. The special feature to be noted here was the growth of scheduled castes (15.2%) and scheduled tribes (15.6%) population was higher than the state's total population. When compared with district's child population, the total birth rate has decreased in Udupi district also (10.3%). As per Census 2001, even in Scheduled Castes (12.2%) and Scheduled Tribes (11.4%) population, the birth rate has decreased.

Disabled

Blind (visually impaired), Deaf, Dumb, Physically Handicapped, Mentally Retarded, and people with mental disorder are considered as disabled. Some are born disabled; others become disabled accidentally or due to medical reasons. Though in appearance they are disabled, they are capable of executing their abilities in different ways, beyond their physical/mental handicap. Hence they are recognized as physically challenged persons or special children. The census of disabled persons is carried out separately. But in most of the cases, disabled persons belong to beggar's community may not be available in the households during enumeration; hence the actual number of disabled persons is not available.

As per Census 2001, there were 38,000 disabled persons in the district. Among them, while blind persons were more (6,742), lame

persons (those who are unable to walk properly) were in the second place (4,236) followed by Mentally retarded in third place (3,057). Numerically disabled men (8,987) were more than that of disabled women (8,063). Disabled persons were much more in rural areas (14, 777) than in urban areas (2,273). Physically Challenged Persons details is given in Table 3.5.

Table 3.5: Physically Challenged Persons in the district

Type	Gender	Total	Rural	Urban
Hearing	Total	809	701	108
	Male	369	315	54
	Female	440	386	54
Physical	Total	4236	3612	624
	Male	2594	2211	383
	Female	1642	1401	241
Mental	Total	3057	2514	543
	Male	1665	1369	296
	Female	1392	1145	247

Source: Census of India Report 2001- CD form

Age Group and Marital Status

As per the statistics of Census 2001, the marital status of different age groups of Udupi district has exhibited some special features. In all age groups, women were more than men. The number of married women (2, 54,450) was more than the married men (2,12,255). But in unmarried category, men (3,02,262) exceeded women (2,70,807) numerically. What is special here is, widows (63,372) outnumbered widowers (7,300). Similarly, in divorcees or legally separated groups also, women were more (1,383) than men (414). In the age group of 10-14, the widowers were 15 and widows were 78. In the age group of 80 and above widows were more in number. But in this age group, the number of unmarried men and women were almost equal. Same trend is observed in Scheduled Castes and Scheduled Tribes also. As per the statistics, it is noted that women had prolonged life than men in the district. Population details of Udupi district (2001): Age-wise and Marital Status is given in tables 3.6, 3.7. & 3.8.

Table 3.6: Age Group and marital Status (All Categories)

Age Group	Total Population		Unmarried		Married				Divorced/Seperated	
	Male	Female	Male	Female	Male	Female	Widower	Widow	Male	Female
All Age Groups	522231	590012	302262	270807	212255	254450	7300	63372	414	1383
0-9	87699	84274	87699	84274	0	0	0	0	0	0
10-14	60490	59607	60301	59124	169	396	15	78	5	9
15-19	57121	68784	56790	66279	316	2448	9	44	6	13
20-24	49292	62269	46934	42811	2336	19254	11	168	11	36
25-29	41410	50970	30528	12094	10816	38258	45	522	21	96
30-34	35557	40243	12205	2525	23246	36579	79	989	27	150
35-39	34689	42638	3659	1078	30872	39525	119	1818	39	217
40-44	30304	33848	1250	592	28824	30360	177	2677	53	219
45-49	30641	33182	754	480	29550	28316	281	4160	56	226
50-54	24500	26545	514	378	23456	20266	479	5761	51	140
55-59	18494	21311	339	219	17583	14948	535	6050	37	94
60-64	17530	20616	348	230	16276	10972	873	9326	33	88
65-69	13366	17271	246	172	12104	7206	991	9854	25	39
70-74	10060	13074	253	193	8547	3450	1238	9401	22	30
75-79	5592	7285	154	95	4535	1528	890	5648	13	14
80+	5294	7929	135	137	3587	911	1557	6869	15	12
Undisclosed Age group	192	166	153	126	38	33	1	7	0	0
Below 18	181700	182532	181350	181316	322	1100	20	105	8	11
Below 21	218652	229995	217763	224050	850	5767	26	154	13	24

Source: Census of India Report 2001- CD form

Table 3.7: Age group And Marital Status: Scheduled Castes

Age Group	Total Population		Unmarried		Married				Divorced/ Seperated	
	Male	Female	Male	Female	Male	Female	Widower	Widow	Male	Female
All Age Groups	33345	34344	20756	17597	12081	13386	475	3260	33	101
0-9	5975	5805	5975	5805	0	0	0	0	0	0
10-14	3987	3942	3975	3917	11	23	1	2	0	0
15-19	3901	4312	3881	4091	20	217	0	4	0	0
20-24	3598	3794	3337	2375	258	1401	2	18	1	0
25-29	3173	3338	2096	935	1071	2348	3	48	3	7
30-34	2368	2259	828	250	1533	1917	5	76	2	16
35-39	2370	2563	366	198	1992	2294	10	144	2	27
40-44	1836	1771	107	41	1708	1530	15	183	6	17
45-49	1801	1741	63	24	1709	1398	27	305	2	14
50-54	1344	1305	35	14	1245	901	62	385	2	5
55-59	907	896	15	7	845	581	41	301	6	7
60-64	813	960	25	9	717	409	69	538	2	4
65-69	531	671	18	5	449	195	61	468	3	3
70-74	382	532	11	5	298	104	72	422	1	1
75-79	182	219	11	8	120	39	49	172	2	0
80+	166	226	4	5	103	27	58	194	1	0
Undisclosed Age group	11	10	9	8	2	2	0	0	0	0
Below 18	12235	12135	12219	12061	15	69	1	5	0	0
Below 21	14898	15153	14827	14640	70	504	1	9	0	0

Source: Census of India Report 2001- CD form

Table 3.8: Age group And Marital Status: Scheduled Tribes

Age Group	Total Population		Unmarried		Married				Divorced/ Seperated	
	Male	Female	Male	Female	Male	Female	Widower	Widow	Male	Female
All Age Groups	20572	21041	12100	10389	8139	8822	307	1741	26	89
0-9	3836	3707	3836	3707	0	0	0	0	0	0
10-14	2417	2307	2409	2291	8	15	0	1	0	0
15-19	2261	2642	2252	2499	9	143	0	0	0	0
20-24	2037	2231	1888	1344	148	875	1	11	0	1
25-29	1791	1974	1115	357	672	1577	2	28	2	12
30-34	1482	1386	377	79	1100	1258	3	39	2	10
35-39	1395	1520	117	44	1270	1395	5	64	3	17
40-44	1160	1112	39	18	1099	977	19	102	3	15
45-49	1179	1075	29	12	1132	893	10	153	8	17
50-54	822	827	13	6	781	614	27	202	1	5
55-59	623	626	4	3	599	441	18	174	2	8
60-64	557	538	8	8	512	251	34	277	3	2
65-69	386	434	6	5	334	210	44	218	2	1
70-74	302	342	3	3	235	98	64	240	0	1
75-79	164	153	2	6	110	27	46	120	0	0
80+	5294	7929	135	137	3587	911	1557	6869	15	12
Undisclosed Age group	2	8	0	5	2	2	0	1	0	0
Below 18	7563	7500	7552	7439	11	60	0	1	0	0
Below 21	9106	9324	9066	8999	40	322	0	3	0	0

Source: Census of India Report 2001- CD form

Scheduled Castes

As per Census 2001, the Scheduled Castes population was 67,689, which formed 6.1% of the total population of the district. This number was lightly less than that of Dakshina Kannada district's Scheduled Castes population (6.9%); and much less than that of the state population (16.2%). In rural areas Scheduled Castes population was 56,410, which was much higher than that of the urban area's Scheduled Castes population (11,279). With regard to Sex ratio, women (34,344) were more than men (33,345). Taluk-wise, Udupi has more Scheduled Castes population (1,043) than other two taluks' Scheduled Castes population.

Scheduled Tribes

'Scheduled Tribes' means such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 of the Constitution of India to be Scheduled Tribes for the purposes of the Constitution of India. As per Census 2001, the Scheduled Tribes population of Udupi district was 41,613, i.e., 3.7% of the total population. This is lower than that of the state (which was 6.6%). Out of the total Scheduled Tribes population, 35,862 were from rural areas and 5,751 were from urban areas, which indicate that Scheduled Tribes population is more in rural areas than in urban areas. When compared with Scheduled Tribes population across the taluks - Udupi taluk has highest Scheduled Tribes population (20,117). Similarly Scheduled Tribes women population has also risen. Table 3.9 presents the age-wise and gender-wise population of Scheduled Castes and Scheduled Tribes in rural and in urban areas of the district.

Table 3.9: Scheduled Castes, Scheduled Tribes Population (2001)

Unit	Scheduled Castes			Scheduled Tribes			
	Gender	Total	Rural	Urban	Total	Rural	Urban
Total Families		12,970	10,881	2,089	8,256	7,064	1,192
Population	Total	67,689	56,410	11,279	41,613	35,862	5,751
	Male	33,345	27,759	5,586	20,572	17,757	2,815
	Female	34,344	28,651	5,693	21,041	18,105	2,936
0-6 Age Group	Total	7,884	6,780	1,104	5,116	4,493	623
	Male	3,961	3,421	540	2,617	2,303	314
	Female	3,923	3,359	564	2,499	2,190	309
Literates	Total	41,942	33,897	8,045	25,411	21,346	4,065
	Male	22,836	18,480	4,356	13,771	11,644	2,127
	Female	19,106	15,417	3,689	11,640	9,702	1,938

Source: Indian Population Report 2001, Page: 303-451

Literacy

As per Census definition, persons who are able to read and write are considered as literates. It does not require any formal education or formal literacy attainment. Children in the age group 0-6 years are considered as illiterates. As per Census 2001, Udupi district's total literacy rate was 82.5%. Out of which 4,09,135 were men and 4,01,449 were women. These figures were higher than the state figures (81.2%). (For more information see 'Education' chapter).

Social and Religious Life

As in Dakshina Kannada district, there is a commendable tradition of inter-sectarian and inter-religious harmony in Udupi district. The regional specific rituals like *Nagaradhana*, *Bhootaradhana* etc are also found here. The Muslims, who visited this place for trade and commerce, have settled permanently, thus forming the *Byari samaj* (Traders society). The Missionaries who came from foreign countries, and Konkani Christians who migrated from Goa have made excellent achievements in the field of education. The Haveeks, the Gauda Saraswats, the Chitpawans who belong to North Ahicchatra or Ratnagiri region of Maharashtra are responsible for cultural diversities of this region. Several communities of soldiers and agriculturists of Keladi and Vijaynagar regions have become one among the locals and are responsible for the social and cultural identity of the district. Many religious personalities and Social Reformers have enriched the district by their saintliness, devotion, social service and scholarship. They have influenced a vast population in this district. With this background of internal and external relationships, the social, cultural and religious life of Udupi district can be studied in detail. The brief introduction of socio-cultural aspects, the social system of various communities, the customs and rituals followed from birth to death, festivals, deities, castes, religions etc of Udupi district is given below.

Family System and Kinship

A special feature of Tulunadu is matrilineal family system. But in some communities the patrilineal family system is also there. The Kudubis have a peculiar custom of leading a joint family life with utmost reverence to an elder who lays down certain percepts and practices. This is relevant in their customs and marriage system. The *Aliyasantana* or *Aliya Kattu* prevalent in the matrilineal family system of this district means inheritance in which descent is traced in the

female line. Here, the woman has traditional rights over her parent's property. She has the approval to go to her parent's house whenever she desires. But among Kudubi's, after marriage a woman will forsake all relations with her parent's house. In this community before the marriage begins, certain traditional ceremonies are held at the doorstep which symbolizes her breakup with her parent's house. She will put off the lighted lamp that is placed near the front door. Once she crosses the door, she is never allowed to light the lamp again in the future. Normally in other communities, the first delivery of the pregnant woman will be in her mother's house. Kudubis don't follow this custom. If any *sutaka* (ritual impurity) occurs in her parents' house, it will not affect her. Even if death happens during her visit to her parent's house, she has to return to her in-laws house immediately. In olden days Marriage proposals were accepted among family members. Boy's mother used to visit girl's house for fixing the marriage. Now mothers are not allowed to visit even their daughter's house. The main ceremony of the marriage, *Dhare* where the milk is poured on to the tied hands of the couple by parents, is not held among Kudubis.

System of *Aliya Kattu*

Aliya Kattu or 'Matrilineal system' is one among the several special features of Tulunadu. This system is also called as *mooliya paddhati* or the original custom. Though the *Makkala Santana kattu* or the general system of inheritance through male children line is vastly found in Karnataka, the coastal region exhibits this special feature of inheritance through female line which is exceptional. Among the various castes, with the exception of Gowda, Vishwakarma, Brahmana, Myala etc., almost 75% of the total castes like Jains, Bunts, Nadava, Billava, Mugeru, Agasa, Moyili, Kulal, Sappalya etc have accepted Matrilineal family system. In olden times this system of inheritance had the acceptance of law. In this system the property of a family descends in the female line. All properties and rights of the family will go from mother to daughter instead of father to son. Here the son enjoys the family properties as long as he is alive (male member having only a life time right in the property). After his death the land property will not be inherited by his children, but his sister or her children will have total rights on it. What is to be noted here is after his death; even his wife will have no rights over the property. Instead she has to go back to her maternal house along with her children. In her maternal house, she and her children will have the right over

the maternal property. A woman is independent as far as the property right is concerned, in the sense she is equal to a man. After marriage she is free to visit her maternal house as and when she desires. A man can pass on his own property to his wife and children only by making the will. If the will is not made, his property will go to his sister's children.

..... *Aliyasantana* system came into light for the first time during 1843 when a case was filed in Madras high court. It had 14 *Kattu* (customs) and 16 *kattales* (laws) which was applicable to persons governed by the *Aliyasantana* law of inheritance. A legend ascribes the origin of this system of inheritance through the female line to a ruler called Bhutalapandya of 77 A.D (but there is no historical evidence regarding this ruler). Manjeshwar Govinda Pai considers this as very old system, prevalent during Pre Christ era. According to Dr. B.A. Saletore, this was prevalent even before 12th century. According to another opinion, until the middle of the 13th century, no records found regarding the existence of matrilineal system in this region. Some of the rulers of Jain Dynasty might have followed this system, and later adopted by others. An inscription from Kantavar of Karkala taluk give evidence that during 15th and 16 century sixteen *kattales* (laws) were in force. (*Kannada Vishaya Vishwakosha*, p.37).

In Kerala's *Marumakkattayam* law, the woman is the principal figure in whom the property is vested. While in *Aliya Kattu* law, the elder brother of the woman becomes the head of the family and the property is inherited by his sister's son. According to the customary *Aliyasantana* law, there was no right for partition of the property except by common consent of adult members (aged above 18 years) and even then, a male member had only a life estate in the property. But after independence (1949) with the relevant provisions of the Hindu Succession Act 1956, the right of the male member of an *Aliyasanatana* family to bequeath his interests to his wife and children after his demise has been recognized. Even though the inheritance through female line is completely abolished, the various social, religious, and cultural customs peculiar to this system continue to be observed by several communities of Tulu Nadu. In *Aliya Kattu* system, birth and death *sutaka* doesn't apply in equal terms to husband and wife. That means, if *sutaka* happens in maternal house, it has the effect on wife and children and not the husband. Similarly husband or in law's *sutaka* will not affect the wife or children.

Bali

Bali or Bari, is the term used equivalent to 'gotras' for marriage relations in Tulunadu. As sagotra marriages are traditionally not permitted in patrilineal family system, in matrilineal family system members of the same *bali* cannot intermarry. According to the *Aliya Kattu* law, the *balis* are matrilineal. So, the children belong to their mother's *bali*. Hence, boy and girl from the same *bali* are considered as brother and sister, i.e., they belong to same family.

Internal Administration within the Caste

During pre independence period, all caste communities had their own internal administrative system. The head of the Sect (*Gurikar* of that region or one who belongs to *Guttu*) used to be the head of that community too. He would take the responsibility of almost all religious and social aspects of the people of that community. This administrative post came through inheritance. His word would be the final one. There were other posts also for giving assistance in the administrative matters. Among Kudubi's the Caste Panchayat is called as *Vodo (Koodukattu)* and the head of the Sect is called as *Buddoontagar*. His assistants are *Raybari* and *Gadya*. Among Ranes, anybody from the caste can become member of Caste Panchayat by paying fixed amount. Here the head of the caste is named as *Jati Gowda* or *Gurikar*. Even though his word is final, while giving the judgment he will consult *Vattinagowda* and other members. *Vattinagowda* who is bound by the duty of giving proper suggestions will act as link between caste members and *Gurikar*. The next position in the administrative system is that of the *Birani*, the messenger. He conveys the news about the meetings. Now a days, this system of administration by the Caste panchayat has lost its relevance. Some castes like *Mogaveeras* have retained this, while others make use of it occasionally.

CASTES

A variety of castes and sub-castes are found in this district. The caste-groups found in Dakshina Kannada district are also seen in Udupi district. Hence many resemblances across these caste groups in terms of their origin, occupation, custom and traditions are common. Regional variations are less. Kudubi, Kharvi, Bunt, Billava, Mogaveera, Nayari, Gauda Saraswata, and Brahman population is more in this district. Taking into consideration all these facts and figures, the following paragraphs describe the social and religious customs specific to Caste communities of this region.

Agasa: In Tulu, they are known as *Madyole* or *Maddele*. In Kannada they are called as *Madivalas*. Washing clothes is their caste occupation. There is a tradition of Agasas participating in the purification ceremony related with birth, death and puberty rites of other castes like Bunts. Offering holy clothes to the temples, spreading holy clothes during *Jatras*, carrying torch, tying *Singadana* in *Bhootasthana* etc works are specially assigned to Agasas. Their *balis* include Saliyan, Bangeranna, Kundar, Boldann, Upparann etc.

Bakuda: The people of this caste are called as *Battada* or *Bathada* in Kundapura region, and *Aipattu*, *Prakrita* or *Bakuda* in Dakshina Kannada district. As they used to perform agriculture labour in plain regions (*bayalu pradesha*), they are called as *Bayalu Bakuda*. Buchanan has named them as *Bacadaru*, *Batadaru*. Their mother tongue is Tulu. Their communicative language is Kannada. People from the northern side of Tulunadu speak Kannada. Their chief deity is Komaraya. They follow matriarchal family system. Their *bedagu* includes Holasa, Bella, Huli, Harina, Meiyya etc; though they belong to the same caste hierarchy, they do not establish relationship with each other. They usually work under other people. When there is leisure, they undertake basket weaving. There is no caste Purohit or priest is as such in this community. Disputes are solved in front of important and elderly persons of the community. Buchanan has recorded in his work that outcasting was not practiced in this community.

Bhaira: They are the immigrants from Ghat region. Their main occupations are basket weaving with cane and bamboo, collecting forest products like honey, burning lime stone etc. Kalabhairava is their special deity. They speak peculiar type of Kannada colloquial language. Their *balis* include Kumbri, Ottemandra (Otte Mundoor), Kallyaru, Balepuni, Kallapapu, Chalya, Gunda, Nekraje, Perarte Bailu, Bellare, Peravaya, Nandaru and Kannada. The community head selects gurikar and Buddhivanta, Ottugowda (Assistant Budhivanta) and Mokari (messenger) to assist him in the day to day work. As per *Okkalu* (Sects), there are divisions like gurikar of nine Okkalu, gurikar of eighteen Okkalu, Gudigurikar, Pervaygurikar etc.

Bhandari: These people call themselves as Kshaurikas. Their chief occupation is hair cutting. The instruments used for cutting the hair, like knife, scissors etc. are kept in a box called Bhandara, hence the caste name Bhandari. They follow *Aliya Kattu* system. Their *balis* include Gujjarannaya, Bangarannaya, Kunderannaya, Upparannaya etc. The Kshaurikas and Agasas are the special invitees in the purification rituals of other castes who follow *Aliya Kattu* system. They celebrate

Tenehabba, Keddasa, Deepavali, and Yugadi. They worship the regional Gods and Daivas (Spirits). Dead are cremated.

Bhovi: They are also known as *Moyar*. Their main occupation is fishing. During queen Abbakka's time, they were palanquin bearers. They have their own Caste Panchayat. Head of the sect is called as Gurikar. They have 44 *balis* which includes Bayakar Moya, Ullada, Unu Moya, Erodi, Koducat, Bilimat, Chakkoota, Cherupu Moya, Karipat Kiriya etc. Members of the same *balis* cannot intermarry. Their mother tongue is Moya (Malayalam). *Sutaka* is observed during birth and death. Marriage and other customs are performed under the guidance of the Gurikar. When a person dies, the special objects used by him during his lifetime, is kept along with his dead body. They worship Bhagavati.

Billava: They are also known as Pujari, Biruva and Baidya. The derivation of the word Billava is that it is a contraction of Billinavaru (bowmen). This shows their hunting and military traditions. Some of the Billavas officiate as priests hence the name Pujari. Toddy-Tapping has been a hereditary occupation of the Billavas. They prepare a special kind of jaggery known as *Ole bella*. Their *balis* include Kotiyan, Bangera, Suvarna, Kukyan, Pergade, Karkera, Gujjetti, Bunnan, Bagetti, Anchan, Saliyan, Ameen, Jattan etc. Members of same *balis* cannot intermarry. They follow *Aliya Kattu*. In older days, Caste Panchayat was actively conducted; marriage and other celebrations were held under the guidance of the Gurikar. Now some of them have learnt Vedic mantras and officiate as priests in their community circle. They used to bury the dead, now they cremate. Koti-Chennayya and Kantabare, Budavare are their cultural heroes and deities. They worship them. Now they worship Narayana Guru.

Brahmana: The sub-divisions amongst the Brahmins in the district are Havyak, Shivalli, Kota, Koteshwar, Sthanik, Karhad, Saraswat, Chitpavan, Deshasth etc. Karhads, Saraswats and Chitpavans are immigrants from Maharashtra. Among the Haviks, who migrated from Ahikshetra (Ahicchatra), some have settled in five villages of Kundapura taluk i.e., Halliholle, Ajri, Hosangadi, Ulloor and Siddhapura. Hence they are known as Panchagrama Brahmans. The Chatra, Kannata, Mithyanta are some of their surnames. People belonging to this sect of 14 villages are called as Koota or Kota Brahmins. Karanth, Hebbar, Tunga, Navada, Hande, Basari, Holla, Mayya are their surnames. Shivalli Brahmins are the people who have settled in Shivalli village of Udupi district. Shivalli, Nada Shivalli and

Kandawar are the three different groups of Shivalli Brahmins. Sthanik Brahmins follow Shaiva tradition. Chitpavans are found in large numbers in Mala and Durga regions of Karkala taluk. Their main occupation is betelnut cultivation. Haviks are originally agriculturist. Some of them have shifted to other jobs in Hotel, Bank and educational field. Some officiate as priests (Purohit/Archaka). Brahmins of this district are identified by seven *gothras* (Kota Brahmins have only five gothras). Sagotra marriage is prohibited. Some of the Smarthas after accepting Madhwacharya's philosophy have become Vaishnawa. All these divisions of Brahmins have their own Guru Matas and guru traditions. (Kota Brahmins do not have separate Guru Matha; they consider their family deity, Ugranarasimha as their guru). Under the guidance of Kulapurohit *Upanayana* (Thread ceremony), marriage and death rites etc are performed.

Bu(a)nt: They are also called as *Okkelakulu*. This is because of the traditional agricultural occupation they are undertaking, which is called as *Okkalutana*, a synonym used for the cultivation method they generally practice. They belong to former military classes, hence the community name as Bunts or *Bantaru*. The mother tongue of the section living in the north of the district (Kundapura region) is Kannada, and they are called as Nadavas, while that of others living in the south of the district is Tulu, and they are called as Bunts. According to historian Ganapathi Rao Aigal, Bunts are the most powerful community of this region. They have 93 sects (clans) with names like Alva, Rai, Shetty, Chouta, Ballal etc. the Bunts are divided into 52 *balis(Bari)*, which includes Bangerannaya, Kundarannaya etc. Members of the same balis cannot intermarry. They follow *Aliya Kattu* system. Their hereditary headman is Gurikar. His house is named as Guttu, Beeru, Barke, Parari, Aarantada etc. These houses are more spacious and have fine woodwork and carvings. During child birth, bunts observe *sutaka* for ten days. When a girl attains puberty, she is given bath on 4th day and 'bride marriage' custom is held. Marriages and other religious ceremonies are celebrated traditionally under the guidance and in the presence of Gurikars. Remarriage is allowed. They worship Vedic Gods and local Deities. *Bhootastana* in the corridor with a cot can be seen in Gurikar's house.

Chitpavan: Chitpavans have migrated from Goa and Ratnagiri regions. Drought, Poverty and Portuguese Inquisition compelled them to leave their habitats. They settled along the plateau of western ghat

and started arecnut cultivation in that region. Their mother tongue is Marathi. They have retained their original Sept names and their method of worship. Even today they follow Marathi custom. They worship Parashurama as their guru. Long back they have constructed Parashurama temple in Mala region of Karkala taluk. Caste-language-tradition wise they have maintained their own identity. In earlier days, though they used to maintain distance with the local Brahmins, now they freely move with others. Marriage alliances were established with Karahads who are originally from Maharashtra, and local Brahmins like Havyaks, Shivallis, Sthaniks and Deshasth. Apart from agriculture, Chitpavans has joined Government and private jobs also. They own business and establishments.

Daivajna Brahmana: These people are also called as Sonar, Konkani Sonar, Sonar Shetgar, and Shet. They are traditional goldsmiths. They make diamond and silver jewellery also. They are immigrants from Maharashtra. They came via Goa and settled in coastal region. Their mother tongue is Konkani. They have seven gotras like Vishwamitra, Vashista, and Athri etc. Revenkar, Raikar, Sanu, Neelavar are some of their family names. They have their own caste Purohit to perform religious ceremonies. They are the followers of Udupi Sodemath Swamiji. Some of them have established separate Shaiva Mathas. Their traditional household god is Hayagreeva. They also worship other Grama Devthas (village deities) and Daivas (spirits). They celebrate festivals like Upakarma, Tulsi festival, Ananthanopi etc.

Dasayya: Dasayyas are the participant Purohiths (priests) in the *Devata karya* and other religious functions in *ajala* houses of certain villages. Their traditional costume is wearing white dhoti in *kacche* style and *mundasu* (turban) on the head. With three Namam on their forehead they carry in their hands *shanka*, *jagata*, *bhavanaasi* and *garudakamba*. Dasayya perform 'Harsaya' (Hari Seva) to the community who are *okkalus* of Timmappa. They accompany the persons who take *mudipu* to Tirupathy.

Devadasi: Devadasis are also called as Nayaksani and Kalavants samaj. In one of the Mangalore inscription, they are called as '*Kootaaduva Bakanangeyaru*' (*Devadasiyara Hadugalu*: page no.48). They are immigrants from upper ghat regions like Keladi and Vijaynagara. They are traditional courtesans and dancers. They were engaged in temple service (*tatte chakari*) in Basrur, Barkur, Hiriyadka, Putige etc. They used to practice music and dance. Some of them had

their own drama troupes, and participated in dramas (Ibid: page. No. 62). Their mother tongue is Kannada. During the course of time the girls of this community started depending on rich people. During post independence era, due to the abolition of the devadasi custom and other laws, the kalavanta community has changed their old life style. Girls of this community have married eligible persons from other community and are leading normal married life. In Devadasi system woman is the head of the family and the family survives on her income. When the girl attains puberty, the anklet is tied around her feet in front of god and she is married to the local deity symbolically. Now this tradition has almost vanished. They perform religious rituals according to Vedic tradition. Brahmans are invited to officiate as priests.

Devadiga: They have been the temple servants and pipers. They are the traditional torch bearers during special occasions of the temple. Also named as Moillis and Sheregars. They follow *Aliya Kattu* system. Their *balis* include Adyaran, Sidiyaan, Kaayarn, Kundaran, Uppen, Vaddaran, Saliyan, Gujuran, Shriyaan, Bangera etc. Marriage and traditional ceremonies are conducted under the guidance of the headman of the community, Gurikar. During *Aati Sharavan* month they offer new clothes and food to their ancestors and pray. They celebrate Krishanajanmashthami, Chowthi, Yugadi and other festivals. They usually undertake traditional service works in almost all local temples.

Ganiga: They are also called as Sapalya, Sapoliga. Their main occupation was grinding the oil seeds and preparing oil. Nowadays they have taken up other jobs. Their mother tongue is Tulu. They follow *Aliya Kattu* system. Their *balis* include Mendon, Bangera, and Saliyan etc. Marriage is usually performed under the guidance of community head Gurikar. They believe that those who own oil producing shed (*Ganada kotya*) and stopped traditional occupation, should leave the oil extracting wooden machine *gana* on the ground to decay naturally. They consider *gana* as their god and worship it during Deepavali.

Godda: These people specially found in Karkala and Padubidri regions. They are minority in this district. There is an opinion that during Hoysala reign they were in the temple service and were efficient soldiers. 'Beluru huttu, Kattingeri Kattu' is the proverb which denotes the communities' origin and occupation. After settling in Kattingeri they got themselves involved in temple services in Kaup and

Udupi regions. Near old Marigudi of Kaup, there is a temple where the rituals like *Pillikola*, *Bermera Aradhane*, etc are held under the leadership of these people. *Kangilu* is their special art form.

Hareya: They belong to 90 families of Hengavalli village of Kundapura taluk. Their traditional occupation was playing *Hare* during *gendaseva* ritual held on account of *daiva Nemas*. *Hare* is the musical instrument made up of deer skin. They worship it as god. They perform agricultural work also. It is said that they were brought to Bellaala region and given grants by Bellaala family about 500 years ago. Their mother tongue is *Kundagannada* (Kundapura Kannada). Their *balis* include Gangara, Shettara, and Tolhara etc. They follow *Aliya Kattu* system. In recent times, they have established contact with other community, including marriage relationship.

Hasala: These people are mostly found in Kolluru, Madamakki, and Hallihole region. As they were forest dwellers, they were named as *Maleya* Haslas. These people traditionally believe that they are descendants of Kusha, the son of Sri Rama, the puranic personality. They call themselves as Ramakshatriya, Bhillakshatriya, and Kote etc. There are various sects like Godda hasala, Mugerha hasala, Karimugerha hasala and Belli hasala etc. Their traditional occupation was covering the growing arecanut bunches on the trees, Honey collection, Wood cutting, Basket weaving, Toddy tapping and Agriculture etc. Tulu speaking Hasalas follow *Aliya Kattu* system and Kannada speaking Hasalas follow *Makkalakattu*. Their community leader is called as Kolugaara or Kondagaara. Their mother tongue is Kundagannada (regional Kannada dialect). They use Hasla(Hasala) as surname.

Heggade: These people were Chieftains in the Vijaynagara army, and were appointed as their representatives in Tulunadu. Their chief occupation was Agriculture. In olden times in the leadership of Heggade the Caste Panchayat were held in the *Mudpuri* house or the *gutti* house of each village. Their *balis* include Bale, Hadlu, Kandhlu, Tholar, Koudchi, Gangar, Dandigaan, Heggana etc. Their mother tongue is Kannada. They are the followers of *Aliya Kattu* system.

Holeyas: They were agricultural labourers. They produce palm leaf covers called as *gorabe*. These covers act like umbrellas and give protection to the field worker during rainy season. Holeyas follow *Aliya Kattu* system. Their *balis* include Ballaladanna, Karkodedanna,

Kumardanna, Umaradanna etc. Their mother tongue is Tulu. They observe *sutaka* during birth and death. Their caste head, the Gurikar or the Moola Holeya performs all religious rites and regulations for them. They celebrate Deepavali and other festivals. During marriage, festival and full moon days they play the instrument *dhudi* and sing Paddanas. Tying Karongol is their traditional art form. Their dwelling huts are called as *Kael Budara* (Ro). Dead are cremated.

Kanchugara: These people are engaged in traditional coppering and brass smith. They are less in number in the district. Their surnames include Shetty, Rao, Naik etc. and they wear *janivara* (holy thread). During special occasions Brahmanas are invited to officiate as priests. Their mother tongue is Kannada. They worship Kamma and other deities along with daivas. They marry with people of Ramarajya Kshatriya community.

Kharvi: The people who migrated from Kharva region of Gujarat are called as Kharvis. They are also known as Ambiga or Harikanta. They were soldiers during Vijaynagar and Keladi rule. Now they have taken up fishing as their main occupation. They generally live in groups by constructing small huts near the sea or river banks. There are Kannada Kharvis and Konkani Kharvis. They specially celebrate *Noola Hunnime*, holi and *chandramana yugadi*. They have their own Cast Panchayat. Their community head men are named as Hedge, Patel, Sarang, Nayak etc. People belonging to the same group with common *kuladevatha* cannot intermarry. Brahmin Purohit/priests are invited for their religious ceremonies. During marriage *janivara dharane* (putting holy thread) ceremony is held in the presence of purohit.

Koragas: These people are one among the natives of Tulu Nadu. Gallant Hubasika was the king of their community. As he was defeated by the local king, his followers left the place and took shelter in the forest. This historical event is recorded by E. Thurston. Even Buchanan has said that they belong to Habsiniya dynasty, once ruled over Tulu Nadu. According to S.A. Krishnayya, with Negro features on their body, it can be concluded that they might have come from Abyssinia (Abyssinia) long back. The word Absi itself changed into Abshika, Habaasika. Earlier they were leading nomadic life, with hunting as their occupation. Nowadays they lead a settled life. Basket weaving, collecting forest products and agriculture labour are their traditional occupations. There are sub-sects like Hande or Tippi-Koraga, Kuntu-(Cloth) Koraga, Vanti-Koraga (of Udupi), Toppu or Soppu- Koraga (of Hebri)

and Moodu-Koraga (of Kundapura). Moodu-Korga and Toppu-Koraga's language is influenced by Kannada. Vanti-Koraga's language is influenced by Tulu. They follow *Aliya Kattu* system. Their dwelling is traditionally called as *Koppa* or *Kotya*. During special occasions they play flute (*Vante*) and *Kaddayi* named instrument and dance. Their community leader is Gurikaar under whose guidance the Caste Panchayat, marriages and other traditional activities are held. The new born baby and the mother are kept in a separate hut for 5 days. The child is named as per the day it was born. During their marriages the bridegroom is made to sit on a *mudi* (Paddy bundle), and the bride on a smaller pot. Tying the mangalya and putting the kalungura to the bride is done by the Gurikar of the bridegroom side. According to their custom the dead body is covered by a blanket and hanged on a single stick and taken to the burial ground. '*Sudusuddha*' is the atonement custom followed by the Koragas. Here the person (male or female) who has committed a mistake is supposed to pass through a burning hut. Koragataniya is their deity. During *kola* (annual ceremony of spirits) they maintain total darkness in the vicinity of the celebration. As recorded by Buchannan, no Purohit from outside is invited for religious ceremonies. Each and everyone worship their deities individually.

Kudubi: The original form of the word *Kudubi* is *Kudmi* or *Kunbi*. This is said to have originated from the highly specialized way in which they hunt *Kudubis* (porcupines). They are immigrants from Goa. Their traditional occupation was hunting and *Kumari* (*Kumri*) cultivation. Gradually they have taken up agriculture, village industry, and other jobs. Their mother tongue is Kudubi, one of the dialects of Konkani. There are sub-sects like Goa Kudubi, Kodyal Kudubi, Kumbri Kudubi, Kari Kudubi, Jogi Kudubi, Jati Kudubi, Male Kudubi, Nada Kudubi etc. Members of these sub-sects cannot intermarry. Their *balis* (bunk or mayo) include Vaghankar, Allegar, Morkar, Kelkar, Sonskar, Dankar, Dinchekar, Panilekar, Hunkar, Bigankar, Mokkar, Kadkar, Kutkar etc. The traditional names of men are Cheenkra, Huliya, and Jeenta etc. Jebli, Belli, Sabuddi are the traditional names of women. They have Patriarchal family system and follow *makkalakattu*. The caste panchayat is known as *Vodo* or *Vado* (i.e. Koodukattu or Valya). Their community head is Gurikar or Buddoontgar. Raibari and Gadyar are his assistants who help him in his social and religious activities. Kudubis celebrate Yugadi, Aashada and other festivals including special festivals like Holi, *Vanabhajan*, and *Navemjevche* (taking New Meal) etc. During Holi celebrations they offer

special pooja to God (Mallikarjuna) and Goddess (Durga) of Goa. When a girl attains puberty she is given oil bath by her mother and sister. Brahmin Purohit is invited to perform marriage ceremony. They cremate the dead.

Kulal: These people are also called as Moolya, Handa and Kumbara. They are potters by profession. Their *balis* include Baagettinnaaya, Bonnannaaya, Pulletinnaaya, Salannaaya, Bangerannaaya, Kundalannaaya, Pangalannaaya, Kurmarannaaya, Kellarannaaya, Hirivannaaya, Upparannaaya, Pergade Bannaaya, Udbarannaaya, Kochappa Bannaaya etc. Members of the same bali cannot intermarry. Their mother tongue is Tulu (in Kundapura region Kannada). Tulu speaking Kulals follow *Aliya Kattu* and Kannada speaking Kulals follow *Makalakattu*. Marriages and other rituals are conducted under the guidance of community head Gurikar.

Kuruvan: These people belong to tribal community. They are immigrants from Tamil Nadu. They came to coastal Karnataka via Kerala state. Their mother tongue is Kuruvani, which is a mixture of Tulu and Malayalam. Their traditional occupation includes *Kani* and *Gini*(parrot) *jyothishya* (forecast). They entertain common people on the road side (as *charmners*) with snake and monkey.

Kottari: Kottari means Store keeper, the man in charge of stores. In olden days they were the store keepers of Jain and Bunt kings, Jamindars etc. That was the reason for their close contacts with Jains and Bunts. Now they are recognized as caste community in Tulunadu. They perform agricultural works also. Being *Aliya Kattu* system followers, their customs, rituals, mode of worship etc are similar with that of the people who belong to Aliyasantana family system.

Malekudia: These people were forest dwellers. Now they have settled in villages. Their traditional occupation was hunting and collecting roots and tubers. After getting contact with other people, they have shifted their occupations to other jobs like Cane weaving, collecting and selling forest products, agricultural works, government and private jobs etc. Their *balis* (*Bari*) include Bangera, Balasyare, Moolyare, Gunderi etc. Member of the same Bari cannot intermarry. They follow *Aliya Kattu* system. They have their own Caste Panchayat. The community leader is called as 'Gowdru'. Their kuladevatha is Parameshwara. They also worship spirits like Panjurli, Varnapanjurli,

Kallurti, Gulika etc. Being devotees of Tirupathi, they invite Dasayya to perform 'Harsaaya' (Hariseve) to Lord Venkatramana.

Maratha: Maratha or Maratha Kshatriya has migrated from Maharashtra to Tulunadu. First they settled in Bekal fort, then came and settled in Coastal region. Traditionally they are agriculturists. Their surnames include Pawar, Bahuman, Lad, Bhonsle, Chauhan etc. Sagotra marriage is prohibited. There are two divisions in Marathas. They are: Marathi speaking Marathas and Kannada speaking Arya Marathas. On 11th day of the child birth the purification ceremony is held in the house, which includes taking *teertha* (holy water) brought from temple and touching the new cloth brought by *Madivalti* (Washer woman). The young girl who attains puberty is kept separately for three days. Marriages and death rites are performed according to Vedic tradition. The punishing procedure known as *Sodusuddha* is also found in Marathas. Like other Hindus, Maratha Kshatriyas also celebrate Yugadi and Deepavali. During *Pitrapaksha*, they perform *homa* (holy fire) under the guidance of Purohit. Their kuladevatha is Amba Bhawani. Guliga, Naga and other deities are also worshipped by them.

Mera: Their traditional occupation was basket weaving and agriculture labour. They follow *Aliya Kattu* system. Their *balis* include Ganger, Tolar, Besar, Manjar, Airu, Syrian, Havin, Kallin, Mannin, Tayat, Billin, Minchin, Kanchin, Shetty etc. Some consider Mera and Mogers as same caste, while others differ with this opinion. Meras have their own Caste Panchayat. In some place their community head is called as *Kapa*. They have special tradition of Serpent Worship, known as *kaadyanata*. In the songs of kaadyanata the origin of Meras is depicted. In olden days the dead were buried. Now they cremate.

Mogaveera: Mogaveers are called as *Marakalaru* in Tulu language. Their traditional occupation is fishing. Mother tongue Tulu. Their *balis* include Amin, Putran, Saliyan, Karkera, Thingalaya, Kanchan, Veendan, Suvarna, Kotian, Bangera, Kunder, Kangen etc. Members of the same *Bali* cannot inter marry. They follow *Aliya Kattu* system. They have the custom of performing marriages under the guidance of the Gurikar. According to Tulu tradition the birth and death rites are performed. Mogaveers celebrate Ashtami, Chouthi, Dasara, Deepavali, and Yugadi festivals like others of this region. After the rainy season, before starting fishing, in the month of August, in the leadership of Kadri Jogimatt Guru, they offer milk to the sea. They worship Bobbarya Daiva. The dead are cremated.

Muger: These people lived in the outskirts of the village, especially in forest area near hills. Their main occupation was hunting and agricultural labour. Their mother tongue is Tulu. Regionally they are identified as Mera, Muggera, Mogera, Mugara etc. In this caste, if twin children are born, generally their names would be Mudda-Kalala. Their *balis* include Arpudnna, Uppenna, Eradanna, Kormer, Bangera, Manjadannna, Maradanna, Mardere etc. They follow *Aliya Kattu* system. They worship bow, arrow and sharp weapons considering them as symbols of cultural heroes like Mugerlu (Muddukkul) whom they consider as their ancestors. They conduct annual *kolas*.

Nayari (Nayri): As there are regions in the district by name Nayarikeri or Nayaribettu, it is assumed that Nayari community might have inhabited this place since long time. Their mother tongue is Kundapura Kannada. They say that they are not related to Kerala Nairs. They follow *Aliya Kattu* system. In olden times they had *balis* like Tolar, Hedge, Devaru, Kouch, Sali, Holi, Toran and Tayhattid. Now it is assumed that Toran bali and Holi bali doesn't exist. The young Nayari men learn traditional weapon skills from Brahmin gurus. Their kuladevatha is Chandika Durga Parameshwari. They also worship deities like Kaanaveera, Jattiga, and Masti etc.

Padmashali: These people are also known as Shettigar, Jada, and Neygi etc. Weaving is the chief occupation of the Padmashalis. For the manufacture of holy clothes, the Tulu kings of Barkur brought them from outside state nearly seven hundred years ago. They follow *Makkalakattu* system. They have seven *balis*, namely Kartankol, Chorada, Shaamada, Kaudunji, Kadamankol, Sireen and Shetty. Members of the same Bali cannot intermarry. The language they use in day to day life is a mixture of Kannada, Tamil, Malayalam and Telugu words, and is known as Shali. This language has no script. This feature also denotes that Padmashalis are outsiders who came and settled in Tulunadu. The marriages and other religious rituals are conducted by Purohit under the guidance of temple management head. Their kuladevathas are Veerabhadra and Durgaparameshwari or Mahamayi. For fixing the marriage, both the bridegroom and brides party should get permission letter from their society temple.

Pambada: These people are the traditional artists, who wear the costume of regional King deities (spirits) like Ullakulu, Attavar Daiyyangal, Kinnamani-Pumani. They dance during rituals. They have

two groups in them. Baila Pambada and Badai (Badkai) Pambada. They mainly depend on agriculture and agricultural labour. Their mother tongue is Tulu. They follow *Aliya Kattu* system. They consider Pomba Devi as their ancestor and worship her. *Daivadigaru* is the name of their caste association.

Panara: They are also known as Nalke, Ajila (in Sullia), and Kopala (in Kasargod). In Tulu, Nalike means dance. Wearing Bhoota costume (as Spirit) and dancing is their traditional occupation. Hence they are called as Nalkes. Weaving baskets, mats, making *muttaale* (headgear), agriculture and agricultural labour are some of the occupation they depend upon for subsistence. They follow Makkalakattu system. Their *balis* include Saliyan, Bangera, Kirodiyannaya, Korumberannaya etc. They celebrate festivals and other religious ceremonies according to Tulu tradition. During rainy season, their children will put Atikalanja, Kanyapu costume, and playing with Tembare (musical instrument made out of skin), they will visit several houses singing, dancing and playing *kolata*. This is their specialty. Wearing Bhoota costume (*Bhootada Vesha*) for special occasions is their main occupation.

Parava: People who put Daiva or Spirit costumes (*Vesha*) on their body are Paravas. In Kotichennaiyas *garadis* (place of worship), they play *Karande* (musical instrument) and sing Paddanas related to the deity. They follow Makkalakattu. Their *balis* include Bangera, Saliyan, and Pulyatan etc. During naming ceremony, the grand father/grand mother has the right to call the child by its new name first.

Rane: Their Kuladevatha is Ucchangi Maramma. Hence it is presumed that they have migrated from Ucchangi region of Bellary district. There is another opinion that they have migrated from Ranibennur. It is said that as soldiers of Tipu's army they came here, and later settled in Karkala, Bailoor, Moodabidre, Kantavar, Kinnigoli, and other places. Their mother tongue is Kannada. They have Caste Association. The headmen of the community are Jati Gowda, Vattina Gowda, Vattina Yajamana, and Biraani. They also under take the responsibility of rendering judgments during disputes. Their caste meetings are arranged in Uchangi temple of Karkala. After paying fixed amount an adult person can become the member of the association. Their *balis* include Pujari, Gowda, Patri, Vattinagowda and Birani. Members of the same bali cannot intermarry. Few decades back, devadasi custom was relevant in this caste, but now it has been

abolished. The cradling ceremony of the new born baby is conducted on 12th day. The mother or the grand mother will put the child in the cradle. On 16th day they will purify the house by sprinkling holy water brought from the temple or the purification is done by a Brahmin Purohit.

Saraswata, Gauda Saraswata: The Gauda Saraswats are the Madhva Vaishnavite Saraswat Brahmins, followers of Madhvacharya; while the Saraswats are Smarthas, followers of Shanakaracharya. A large number of their families left Goa during 17-18 century and came southwards and settled in coastal districts of Karnataka. They have different divisions like Chitrapur Saraswat, Gauda Saraswat and Kudal Deshasth Saraswats. Among the Rajapur Saraswats, who have migrated from Bhalaavali region of Rathnagiri district, there is one more group called Bhalaavalikar. Mundare Konkana, Vilyadele Konkana, Vaishya Konkana are the sub divisions of Gauda Sarawats.

All Saraswats have their own separate mathas. Chitrapur saraswats have Chitrapur Matha, Gauda Saraswats have Kashi Matha, Rajapuris have Kavale Matha (Goa) and Kudalas have Parthagali Matha. Chitrapur and Gauda Saraswat Brahmin's mother tongue is Konkani. The Rajapuris and Kudal's mother tongue is Marathi mixed Konkani. These people are engaged in agriculture, business, education and other fields. Except Purohits, others take mixed varieties of food. But during religious rituals they follow strict vegetarian diet. During marriage ceremony maternal uncle's presence is compulsory.

Servegar: Mostly found in Kalyanapur and Byndoor regions of Udupi district, the Seregars are also called as Ramakshatriya, Kote, and Kote Kshatriya Servegar etc. They have migrated from Ghat region. Originally they were soldiers, later became security guards of forts. Vishvamitra, Bharadvaj are some of the gothras found in them. Marriages and other religious rituals are held according to Vedic tradition under the guidance of community head.

Tigala: Mostly found in Karkala region of Udupi district, the Tigalas have other names like Vahnikulakshatriya, Agnivamshakshatriya, Agnivanni, Dharmarajakappu, Palli, Shambukulakshatriya, Vanniyar etc. Their ancestors were soldiers in Tipu's army. Being supervisors at the Karkala fort, later they settled in this

region. Their mother tongue is Kannada. They follow *makkalakattu* system. According to them, they belong to Jambumaharshi gothras and sagotra marriage is prevalent in them. During wedding, the thread ceremony or the *upanayana* is held, and the bridegroom is made to wear the holy thread *yajnopaveeta*. Mannar (Draupadi) is their kuladevata. They celebrate Karaga Jatra, Navarathri festival etc. For religious rituals a Brahmin kulapurohit is invited.

Vaidya: They belong to 'Bhagavata Sampradaya' of Smartha division. Their gurumatha is in Balekuduru. They worship the musical instrument 'damaru' which is used during worships as their deity. They conduct Nagamandala, Dhakkebali etc., hence are also called as *Damaru melas*. They belong to priest class (pujaris). They give medicine to some disease, hence the name *Vaidya* (doctor).

Vishwakarma: These people are identified as skilled workers and also called as Vishwa Brahmana, Achari, and Panchala etc. They consider themselves as descendents of Rishi Bhouvana who created Vishwakarma Sutra. Sanaga, Sanatana, Ahabhuvana, Prathnasa and Suparnasa are the five gothras of Vishwakarmas. They are traditional goldsmiths, blacksmiths, brass-smiths, carpenters, sculptures etc. (but in tulunadu they are not working as brass smiths.) They follow *makkalakattu* system. During birth, death and puberty, they follow *sutaka* for fixed days. They have their own Purohit for religious ceremonies. Kamma or Kalikambe is their kuladevata. They consider Vishwakarma as Para Brahma. They also worship regional deities like Kalkuda-Kallurti, Panjurli etc. As they belong to Shakti cult (*Shaakta Pantha*), they offer special poojas during Navarathri festival. They are the devotees of Tirupathi; hence they follow the custom of taking *mudipu*. They are the followers of Sutras of Vedic tradition, hence regularly undertake *shodashasamskaras*.

RELIGIONS

Hinduism

It is observed that Hinduism was in existence in Tulunadu since ancient times. According to historian P. Gururaj Bhat the Someshwara temple mentioned in the Greek play, found in Axirinkas of Greece is the present day Shambukallu Ishwara temple of Udyavara. A seventh century inscription from Vaddarse mentions land grants given to

Brahmins. An eighth century copper plate inscription of Belmannu Durghaparameshwari temple mentions the royal encouragement given to Shavism by Second Alupa king, and it also mentions the dwellings of Shaiva Brahmins in Kantapura, Chokkapadi and Belmannu areas. Veerashaivism made its entry into the district with Keladi kings. Various jangama mathas and Veerabhadra temples were constructed in several places of the district. For the sake of these mathas and temples, lands were granted and tanks were constructed. A 9th Century inscription has mentioned the name of King Bhogavarma who granted Paripali Kshetra to Kadandale Subrahmanya Temple. By 9th and 10th century several Shaiva temples were existing in different places of this district. For example the Ananteshwara temple of Udupi, Mahalingeshwara temple of Brahmavara, Kotinatha temple of Koteswara etc. An inscription found in Lokanatheshwara temple of Hattiyangadi mentions the name of that place as Pattiyanagara, which gives evidence that this place existed during 8th century. The Lakuleesha image placed in a shrine within the Ananteshwara temple, and the mention of Gorava in the Udyavara inscription dated A.D.1058 gives evidences of the existence of Lokuleesha, Pashupata and Kalamukha Shaiva sects in the district. The renovation work of the Shankara temple of Shivapura, undertaken during 1410, is mentioned in an inscription of that place. The scholars have opined that the structural features of the seat of Shivalinga indicates 10th to 11th century features and the temple is older than that. The inscription dated 1809 A.D. mentions the complete renovation work of the Kanteshwara temple of Kantavar, which was undertaken as per the order of East India Company, when Revan Sha Sahib was in power.

The *Dvibahu* (with two arms) Narasihma idol of Saligrama, which is in Adikadamba style, denotes the existence of Vaishnava cult in the district during 5th century itself. The Venugopal of Hattiyangadi, Anatapadmanabha of Karkala, Mara (Varaha) Swami of Maravante, Janardhan of Perampally, and the famous Sri Krishna of Udupi and several other temples gives evidence of Vaishnawa sect which was very powerful and vastly spread around the district. The original Shaiva temples, after coming under the influence of Vaishnawa cult became Harihara Kshetras. The best example is Kumbhasi. Even several deities were changed in their position. Few of them became Vedic deities and others as security guards of their deities. This is clearly evident in the inscriptions of Polali, Uppunda, and Neelavara.

Due to the influence of Vaishnawa cult, two separate groups were formed among Coastal Karnataka Brahmins, namely the Bhagavats and Madhwas. Bhagavats are the worshipers of Shivashakti and Madhwas are the devotees of Krishnabhakti (*Shivalli Brahmanaru*: 44-48). Mother Goddess cult or the *Shakti Devataradhane* is the most powerful and oldest form of worship found in this district. The Mookambike of Kollur, Mahishamardhini of Perampalli, Durga Bhagavati of Neelavar, *Saptamathrike* temple of Barkur are some of the examples for the worship of Mother Goddess. Scholars are of the opinion that the place inhabited by the Shakti Worshipers Koulas has become Kollur. In the Durgaparameshwari temple of Shambukallu hill there are full size mud idols of Brahmi, Maheshwari and Vaishnavi. The dvibahu idols of Ganapati of Hattiyangadi and Barkur are the indication of Ganapathya sect which was in this district during 5th and 6th century. The sun temples of Karkala, Naravi, Kumbhasi, Suralu etc are the evidences of Sun worship or the *Suryaaradhane*. Skanda or Subramanya worship is also widely found in this region. Kadandale is the most ancient Skandakshetra of Tulunadu. The Skanda idol of this temple is the most ancient architecture form. Because of the different philosophies preached by several Acharyas, the Vedic religion has exhibits different stages from time to time. Adi Shanakaracharya who preached Adwaita philosophy has emphasized the need for worshipping Shiva, Vishnu, Shakti, Kartikeya, Ganapathi, Brahma or Surya. These have been classified as deities of Shivapanchayatana. As preached by Shankara, Brahma is the supreme god and the world is a myth or misnomer (Jaganmithya). The concept of *Maya* is the co-ordinal principles of the Adwaita philosophy. Ramanujacharya was the profounder of the philosophy of 'Vishistadwaita'. As preached by Ramanujacharya Brahma is the ultimate Truth or real. But all the living beings are also part of Brahma. Hence the world is not unreal or myth. But Madhvacharya's philosophy differed from both monotheism of Shankaracharya and the qualified monotheism of Ramanujacharya. He held the world to be real. He maintained that there are distinction between the independent Supreme Being (*Paramatma*) and the dependent principle of life (*Jeevatma*). Accordingly five distinctions (Panchabeddas) are there, namely, between God and the individual, between God and matter, between soul and matter, between one soul and another soul and between one principle of matter and another.

Adwaita

Tulunadu and Shankaracharya are closely related. Though Shankaracharya was born in Kaladi of Kerala, he was in Tulunadu for his *tatva prachara* (for spreading his philosophy). He has travelled extensively in Tulunadu. He had numerous followers in this place. Shankaracharya's name is mentioned in several myths related with Brahma Lingeshwara of Maranakatte, Malayali Yakshamma, and the Shila Mantapa of Kodachadri, Mookambike of Kollur, Umamaheshwara of Subrahmanya and Srikantaswami of Kadaba. It is very clear that the Ananteshwar and Chandra Moleshwar temples of Udupi were founded by Adi Shankara. Havik, Stanik and other Brahmin communities were his followers. He has founded Muthas in Shivalli and other places for them. In Kollur temple Mookambika Devi was worshipped in the form of a *linga*. Here Tamasa worship form was in practice. It is believed that Shankaracharya installed panchaloha (made up of five metals) idol of Devi along with Srichakra, and started Satwik worship in this temple.

Dwaita

Madhvacharya,(1200-1280) the exponent of *Dwaita* philosophy (Dualism) was originally from Tulunadu. He was born in 1200 A.D. at Pajakakshetra (Belle village) about nine km from Udupi. His childhood name was Vasudeva. After accepting sanyasa he became Poornaprajna. Later on acquiring sainthood, he was named as Anandateertha. He travelled extensively to propagate his doctrine of Bhakti, visited several places like Kumble, Vishnumangala, Anantashayana, Kanyakumari, Rameshwara, Badari, Bengal, Orissa, Andhra, Kalinga, and Goa. He established eight *mathas* (monasteries) and appointed eight of his disciples to be in charge of these and to administer the affairs of the famous temple in Udupi, where he installed the image of Krishna. He established one more Matha in Subrahmanya and appointed his own brother Vishnuteerthacharya in charge of this matha.

Madhvacharya has written several works in Sanskrit including commentaries on Upanishads, Bhagavad-Gita and Vedanta Sutra, Bharatha Tatparya Nirnaya etc. Shivalli village which was the main centre of Shaivism became Madhwas' main centre in later years. The Tulu Brahmins who accepted Dwaita philosophy were called as Shivalli Brahmins. As per the rules of the sect, the Madhwas put

panchamudra (five different designs) on their body and *gopichandana* mark (white Nama) on their forehead. They have formed *Daasakutas*. The most popular *Keertankars* (who compose devotional songs and sing them) of *Daasakutas* were Purandaradasa, Vijayadasa, Kanakadasa and others. Like Ramanujaacharya, even Madhwacharya's philosophy has also contributed in the growth of Bhakthi cult in North India. Chaitanya, the popular saint poet of Bengal was a disciple of Madhwa guru. When Chaitanya visited Krishna temple of Udupi, he lighted an earthen lamp with the flame of the lamp placed near the idol by Madhwacharya and placed it in Vrindavana. The founder of world famous Krishnaprajna association (ISKON) A.C. Bhaktavedanta Prabhupada was the saint of Madhwagaudiya matha of Bengal. Gujarat Vaishnava cult was also influenced by the Madhwa philosophy.

Buddhism

The images of Buddha found at Muloor and Barkur, and the remains of Buddhist Chaityas found in Ankadakatte (in Kundapura) testify that Buddhism was widely spread in the district. According to Dr. Bhaskar Anand Saletore, the Durgaparameshwari temples and the Shastavu stones of Tulunadu might be the worshipping places of Buddhist. There are two branches in Buddhism, Mahayana and Heenayana. Mahayana is the worshipping sect formed by the influence of Hinduism. By giving up *Ashtapatha* religion preached by Buddha, the Mahayana Sect considered Buddha as one of the reincarnation. To get salvation, they offer puja to Adi Buddha and to the imaginary future Buddha's, called as Bodhisattvas. Avalokiteshwara or Lokeshwara and Tara Bhagavati are the Bodhisattvas who are worshipped in Mahayana temples. Kadri (in Mangalore) was the centre of Mahayana Sect. The Manjunatha Temple of Kadri near Mangalore, may be the former *Bhoudavihar* of Mahayana sect.

Natha Pantha

Kadri was the original centre of Natha *Pantha* in Tulunadu. Now they have Shakha mathas (branch Matha) at Vitla, Gurupura, Puttur, Sooda and Kudachadri. The Matha of Edamoge of Kundapura taluk, which belongs to Dharmanatha tradition, is called as *Halavarimatha*. It has ancient history. Natha Pantha was formed by Mahayana of Buddhism and Shaiva Tantric cult. When Buddhism started declining during 8th century, the Natha Pantha found its origin and flourished.

It is believed that this sect was founded by a North Indian princess named Parshwanatha; its nationwide propagation was initiated by two people, Mathsendranatha and Gorakanatha. The followers of this sect believe that by giving up earthly pleasures and by accepting sanyasa and practicing Yoga help the people to attain *mukti* (salvation). The followers of Mathsendranatha are called as Jogis. These people believe that after his death Mathsendranath has merged with Lokeshwara, hence they worship Lokeshwara. Jogis also worship Shiva, Bhairava and Shakti (mother goddess).

Jainism

Karkala, Venuru, and Varanga are the prominent Jain centres of Udupi district, which has state level recognition. As per the opinion of M. Govinda Pai and other scholars, the Jain traders of Pandya region came to Barakur via Kerala. Along with them Jainism also made its entry into Tulunadu. The *Yapaniya pantha*, a sect of Jainism is mentioned in an inscription engraved on an earthen pot of 5th century discovered by P.N. Narasimha Murthy. During 7th century Jainism received royal encouragement from Alupa Kings. Afterwards the Jain Kings came to power. They supported Jainism as well as Hinduism. They worshipped Jain Tirthankaras and Hindu Gods. They constructed Jain Basadis and Hindu temples and offered grants to them. Varanga is the most ancient Jain Kshetra. The Karkala Matha having the tradition of Lalitakeertimuni and the Moodabidri Matha having the tradition of Charukeertimuni are the important religious places of Jains. In olden times the Jaina sages were attracting people towards religious works by their life and preachings. One trader by name Uttama Shetty accepted Samadhi death by performing *Sallekhana Vratha*. In Moodubidre, during Deepavali festival, then there was a clash between two groups. A Jain sanyasi (sage) took fasting with his family members to resolve peace. This act of the sanyasi had great effect on the people who were fighting. These people took the oath of lighting thousands of lamps every year, celebrating Lakshadeepotsava in the Basadi (Karkala - Ondu Pradeshika Adhyayana: page no. 38). The Gommata idols of Karkala and Venur requires a special mention here. Hiriyangadi was a Jain centre. The Chandranatha Basadi of Hattiyangadi is of 8th Century A.D. According to Jain philosophy the soul acquires different forms during different births. Deva, Manava, Narak and Tiriyag are the four stages of the life cycle, in which Manava stage is most valuable. Though in Devagati the soul experience full pleasure, it will not be set free. Only in human life the soul has

the opportunity to denounce the *karmabandas* (worldly attachments) and get salvation. Therefore human life is pre decided.

Christianity

Christianity has been long established in this district. It was after the advent of the Portuguese, that this faith was propagated. In 1570 Jesuit fathers constructed a church in Basarur. A Portuguese record of 1638 reveals that a church was built, after demolishing a Shaiva temple. When Goa came under Portuguese rule, in 1560 a Court of Inquisition was set up in Goa by the Portuguese to suppress heresy. Severe punishments were meted out to native Christians who retained their old customs and usages. In order to escape persecutions many native Christians of Goa rushed to Coastal districts of Karnataka (Kannada Vishaya Vishwa Kosha: page no. 424). After that, their migration to Tulunadu continued for social, religious, economic, cultural and other reasons. These Christians are called as Konkani Christians. By 19th century many Christian missionaries started associating with local people. They worked with zeal for the spread of the faith. With the intention of their evangelical work, they started several literary activities like translating and publishing Bible and Testaments in local languages, collecting local Paddanas, Proverbs and Riddles, writing and publishing grammar books and encyclopedias etc. To help the illiterates they adopted Kannada and Tulu as medium of religious service in the church. For poor and backward castes the Christian associations established many educational institutions like schools and colleges in the district. They are the pioneers of modern education system of this region. Even now the Catholic educational institutions have prominent place in the district. The person who has adopted the doctrine of Christ, and ready to face violence or death on behalf of Christ is called as saint. There are many churches and religious institutions in the district which are constructed in memory of these saints. The Christians of this region were provided with economic facilities and political support to carry out different activities. There are two local names Thonse and Petri which were formed due to the visit of St. Thomas and St. Peter respectively.

Islam

Islam is the Arabic word which means surrendering to God's will. The followers of the Islam religion are called as Musalmans. According to the Quran, Islam is the name first given by Ibrahim. Believing in

Allah and Prophet Muhammed Paigambar, performing prayers five times a day, fasting during Ramzan, offering 2.5 % of the savings to the poor people (Jakat) and visiting Haj are the five factors that are compulsory for Muslims (Kannada Vishwakosha V.II.P.444) According to Islam, only one God exists. He is endless, figureless and should not be given any shape or comparison. Each person must work for his livelihood. Others should be considered as brothers. These are the main preachings of Islam. The district had trade links with Arabia and Persia in the 7th century and traders from these countries started their trade in Port cities like Mangalore and Ullal. By 8th century, conversion activities started, Mosques were constructed in Mangalore, Kasargod, Barakur and other places. By 11th century, trade guilds or associations of Muslims were established by Arab traders in coastal regions which are called as 'hanjamanas' or 'Anjumans' through which their commercial activities continued. Later with the advent of the Portuguese on the Kanara coast in 16th century there was a great rivalry for monopoly over trade between them and both Hindu and Muslim merchants, opposed the portuguees collectively each striving to oust the other by seeking the support of the local chiefs and there were armed clashes between them. The Muslims who came from outside settled along the coast and adopted the local customs. They formed a community named Byari. Their language is called as Byari language which is a mixture of Tulu and Malayalam words. On account of the conversion, new groups like Pusalara, Maapillai etc. came into being. In Tulu Nadu Muslims have sub-divisions like Navayat, Shiya and Sunni.

Religion wise Population

As per 2001 Census, the total number of Hindus in Udupi district was 9,58,389. Compared to rural area (7,87,344), the urban Hindu population (1,71,045) is less. Women (5,09,626) were more than men (4,48,763). In Urban area, the number of Men and women were almost same (male 84,304, female 86,741). But in rural area differences between them is more. Number wise Muslims were in second place. The total Muslim population was 83,059. Men were 40,627 and women were 42,432. Number wise Christians were in the third place. Their

total population was 65,634. The total numbers of Jains were only 4,560. Buddhists, Sikhs and others were very few. What is noticeable here is, in Hindu, Muslims and Christian population, women were more in number than men. In Sikhs, Buddhists and Jains women were less in number than men. With reference to literacy rate, literate women were less in number among Hindu, Muslim and Buddhist, but they were more in number in Christians. Regionwise population details are given in Table 3.10.

Table 3.10: Religion wise Population (2001)

Religions		Total Population			0-6 Age Group			Literacy		
		Total	Male	Female	Total	Male	Female	Total	Male	Female
All Religions	Total	1112243	522231	590012	114581	58509	56072	810584	409135	401449
	Rural	905890	421056	484834	95644	48876	46768	642903	323245	319658
	Urban	206353	101175	105178	18937	9633	9304	167681	85890	81791
Hindus	Total	958389	448763	509626	96363	49244	47119	687117	348161	338956
	Rural	787344	364459	422885	81211	41526	39685	548612	276540	272072
	Urban	71045	84304	86741	15152	7718	7434	138505	71621	66884
Muslims	Total	83059	40627	42432	11367	5764	5603	63939	32827	31112
	Rural	62386	30437	31949	8850	4489	4361	47606	24459	23147
	Urban	20673	10190	10483	2517	1275	1242	16333	8368	7965
Christians	Total	65634	30220	35414	6323	3220	31035	5212	25904	29308
	Rural	51938	24061	27877	5123	2622	2501	43210	20475	22735
	Urban	13696	6159	7537	1200	598	602	12002	5429	6573
Sikhs	Total	225	124	101	6	6	0	205	116	89
	Rural	73	38	35	3	3	0	61	34	27
	Urban	152	86	66	3	3	0	144	82	62
Buddhists	Total	116	70	46	7	5	2	101	63	38
	Rural	39	18	21	5	3	2	27	13	14
	Urban	77	52	25	2	2	0	74	50	24
Jains	Total	4560	2314	2246	476	252	224	3844	1983	1861
	Rural	3888	1953	1935	419	219	200	3247	1660	1587
	Urban	672	361	311	57	33	24	597	323	274
Others	Total	44	17	27	7	5	2	101	63	38
	Rural	32	11	21	5	3	2	27	13	14
	Urban	12	6	6	0	0	0	12	6	6
Religion Undisclosed	Total	216	96	120	32	16	16	132	118	14
	Rural	190	79	111	26	12	14	67	56	11
	Urban	26	17	9	6	4	2	65	62	3

Source: Census of India Report, 2001

Deities – Festivals – Rituals

The tradition of both Vedic and folk form of worship is found in the temples of Tulunadu. In various temples Panchayatana system can be seen. The traditional pooja is offered to Shiva, Vishnu, Shakti (Durga), Kartikeya (Skanda), and Ganapathi. In this form of worship, one among these deities will be the main deity of the temple and other four will be *prakara devathas*. They will have small *gudi* (structure) in the surroundings of main *garbhagudi*. Though *Bhootaradhna* or the spirit worship is very common in Tulunadu, *Bobbarya* and *Panjurli* are usually found in Udupi and Kundapura region. On the northern side of the district *Hayguli* bhoota (Serpent shaped) and in the southern side *Gulika* or the *Nagadevata* (Serpent God) is mainly worshipped.

Devotees' worshipping their Gods in different forms is quiet natural. This feature denotes the tradition of different stages of worship. Even in Udupi district many such examples are found. A special feature of Shakti cult of Tulunadu is the worship of *hutta* (ant hill) or *linga* as Devi (Mother Goddess). At Nallur of Karkala taluk goddess Lakshmi is worshipped in the form of *hutta*. Kolluru Mukambike (mother goddess) is worshipped in the form of a Shivalinga. At Ravutakeri Devi temple of Basaruru even Lakshmi and Saraswathi are in the form of Linga. The nude Parameshwari idol is placed in front of the Veerabhadra statue in this temple. A dragon like animal form is there at the feet of the goddess. In Hebri, there is a nude panchaloha (made up of five metals) idol of Ganapathi. The Hulichoundi idol (Pili Chamundi) is in sitting posture with its feet on a lamb. Veerabhadra idol of Neelavar is made up of sandalwood. For Kharvis coin filled pot is the Goddess for them.

The Hindus of this district have occasions of festivals and feasts throughout the year. Yugadi festival starts on the first day of Chaitra month. It is the New Year day. People celebrate this festival grandly. Those who follow *Souramana* system celebrate Vishu festival. On this day fruits and vegetables are kept in front of the family deity along with a mirror, and pooja is offered to it. The next day the family members will view their face in that mirror. The head of the family after taking bath and wearing new cloth would sit in a prominent place and the youngsters will come and bow in front of him. On the same day there was a tradition of tenants (*Geni okkalu*) visiting their landlord's house and giving vegetables to him in the form of presenting

crop. Yugadi is the beginning day of cultivation also. Seed sowing, field ploughing, taking the bullock to the field and other works are *Devaramane* people, who belong to Marathi Kshatriyas, follow the ritual of planting a cane in front of their house, on the top of which a small copper pot is kept upside down. The pot is decorated with mango leaves and Orange cloth and pooja is offered to it in the morning. Later, after taking meals the whole structure is removed.

Krishna Janmashtami or Gokulashtami is one of the biggest festivals celebrated here. Special pujas are conducted in Udupi Krishna temple. Different kinds of competitions are held. Children play with *Petnolis*. *Petnoli* consists of a hollow reed of bamboo open at both the ends in which a piston of solid bamboo is worked with the hands. A tight fitting unripe fruit called petlakai is inserted in the hollow reed and the piston is worked. This makes noise like a gunshot. Breaking the curd pots (*Vittlapindi* or the *mosarukudike*) is celebrated with lots of funfair in Udupi city.

Balindra Pooja: The people of Tulunadu celebrates Deepavali festival on grand scale equivalent with Nadahabba (state festival). As this festival is agriculture based, it is natural to find many rituals related to earth, crop and cattle. In some places people celebrate this festival by eating new rice, new beaten rice etc. Bali is considered as the Lord of this earth. People believe that starting from northern side he visits every house collecting his crop share from them. His worship is carried for three days in the following manner. Branch of *Hale* tree or a trunk of banana plant is decorated and kept in front of the house near the tulasi plant. Considering this structure as Balindra, they will keep a small lighted lamp in front of it and invite him to collect his share of the new crop grown in their field. Bali puja and Gopuja are conducted on that day. During night time the elder person of the family would carry a *soodi* (burning torch made up of coconut leaves), beaten rice, betel leaves, and arecanut, leaves and tender branches of plants like *Kule* and *Jangama* to the field. Here they will keep a stick of the *Hale* plant in straight position or a cross shaped dondhi (burning torch) of Lady's finger plant. After applying sandal paste and offering food items the puja is performed. They will invite Balindra again by calling his name three times. While returning they offer prayer to *tippe* (heap of waste), *meti kamba* and *holirashi* (heap of new crop). During Gopooja, cattle are fed with *neeru dose* (rice pancake) and bananas and *arti* is performed with a wooden tray filled

with rice and lighted lamp, along with singing. The day before the festival, bathroom pots are cleaned and decorated with vines and flowers and fresh water is filled into it. Next day early morning all family members will take head bath(unction) with this water. As per tradition, people apply kajal to their eyes and eat sweet dish from right hand and other dish from left hand.

Gondolu Pooja: *Gondulupooja* is a good example of continuation of Marathi tradition by immigrants from Maharashtra region. This puja is occasionally performed by devotees of mother goddess. Here the idol of Devi or Bhairava is kept on an elevated structure (*gaddige*). During puja time they will carry burning torch (*dondi*) in their hand, sing and dance. The person (*darshana patri*) who conducts this puja is called as 'Parashurama'. The devotees of Goddess Tuljabhavani also conduct Gondolu puja but in different way.

Hounderayana Olaga : Mogaveers and Billavas who live near sea shores of Kundapura and Ampaar follow this special tradition, called as *Samudrarayana Olaga* or *Govindarayana Olaga* (Samudraraya-Houndraya). It is a form of group dance comprising 15-20 people. They would wear dhoti in *kacche* style, with waist band and *rumalu* (turban) on their head and *kadaga* on their ankle. They will dance in circle and half circle around tulasi katte, every time repeating the words '*houndrayana vaalgave*'. One of the participants will be possessed by Hanuman. This ritual has intention of prosperity.

Kadynata: A form of Serpent worship. It is found only among the Meras of Kannada region. They are the devotees of Kaadya. Kaadya means King Cobra. In Tulu language Kadya means earthen pot. People believe that snake is fond of living under the pot (*kadya*); hence they have named it as Kaadya. In forest areas near the hutta or the ant hill where the snakes live, stones with carved figures of snakes and pots are found. As in *Nagamandala*, here also *mandala* is drawn and for three days and four nights various kinds of sports events (*Ambodi Kride*) and *kola*, *bali* (not real) etc are performed.

Savira Hannina Vasanta: The Mogaveeras and Billavas of Kundapura region who are the *okkalus* of Tirupathi Timmappa celebrate Savira Hannina Vasana with intention of progeny and prosperity. They decorate the tulsi pot with flowers and fruits. They offer Panchakajjaaya (a sweet dish made up of five ingredients), soaked ground nut, rice and more than thousand bananas. Then they

will conduct pooja. As thousands of banana fruits are offered, this ritual is called as '*Savira hannina vasanata*'. People who return from Tirupathi pilgrimage also offer puja to tulasi, which is known as '*Vasanta*'. There is one more service ritual called as '*Dina hannina vasantata*' where animals are sacrificed in the name of Kalabhairava.

Siri: Siri is one among the most respected local deity of the district. She is the personification of women's pride. Siri was a woman from Bunt community. For the reason of disrespect showed by her husband, she quits her home. But even afterwards she faces injustice and several hurdles. After her death, she became deity. Women folks sympathize with her. Siri temples (*Alade*) are found in several places like Hiriadka, Nandalike, Kavattaru, Hejamadi, Pangala in Udupi district and Maladi, Dharegudde, Bolyottu, and Peroor in Dakshina Kannada district. In these places annual Siri jatras are held during March to May, on full moon days. Large numbers of Women who are victims of domestic problems and are mentally weak attend this jatra. These women under the spell of Siri act like possessed persons and they recite the lines of *sandi* in front of *Kumara*, who is the son of Siri. Peter J.class and other foreign scholars have discussed the rites and rituals of Siri in detail. Siri paddanas with 15,863 paras has been translated into English by Lourihanko and his team from Finland, with the help of scholars like Vivek Rai and Chinnappa Gowda. Siri Paddana is considered as equivalent with ancient folk epics of the world.

Ajji Odisuvudu: This means 'getting rid of Granny or Grand mother'. People of Tulunadu consider Ashada month as bad time. To drive away the troubles they face during this time they follow certain rituals. *Ajji Odisuvudu* is one among them. This is specially found in Kundapura region. As this ritual is conducted in the month of *Sone*, it is also called as *Svane* festival. People believe that during this month the Senior Bhootas or spirits will come and live in their front door. Therefore for first five days of Sona sankramana they keep soni kodi on the door step and offer puja to it. On fifth night along with soni kudi, they also keep betel leaf, areca nut, and different types of eatables as '*ede*' (offering). They offer puja to it. Afterwards small children will carry this *Ede* in their hands, and by saying 'ajji odu, ajji odu' (grandmother run, run), they will run away from the house without looking back and eat it. The next morning they decorate the door step and by standing outside they will again drive away the 'ajji' symbolically.

Bhootaradhana (Spirit-worship): Though the words 'God' and 'Daiva' have same meaning in other parts of the state, in Tulunadu each word symbolizes different concept. Here the daivas are the worshipping deities placed next to god. They are recognized as *Bhootas* or spirits. According to the people of Tulunadu *Bhootas* are not the evil spirits as considered by people of other parts, they are 'daiva's or 'truth' (Reality); 'People must believe them and worship them. Otherwise they will be in deep trouble'.

Bhootas are the departed souls of those persons who stood for justice and morality, but were compelled to suffer in their life and met with untimely death. There are various kinds of Spirits or *Bhootas*. *Siri* is the woman from upper class of the society while *Koragataniya* is a man from lower strata of the society. Even animals like pig and monkey, a bird like parrot has become *bhoota*. Not only from Hindu community, but even a Muslim person called *Ali* worshipped in the form of a *bhoota*. Puranic characters like *Raktheshwari*, *Ullalthi* and *Dhumavati* are considered as parts of mother goddesses. More than 300 *Bhootas* are found here. Some are natives and others are migrated one. As a religious ritual *Bhootaradhana* is multifarious. Though it is a form of worship and art, it also acts like social system. Various disputes are referred to the *Bhoota* for arbitration. The advice or the verdict given by the spirit is accepted by its followers. Hence it acts like judicial system. Even treatments are given for some ailments, thereby acting as a sort of medical system also. Certain type of sports events have originated on account of *Bhootaradhana*.

The holy objects belonging to the *Bhoota* include mask made up of metal, the sword, bell, etc. All these items along with ornaments are called as *Bhandara* and kept separately in a special place on wooden cot above the ground. These are taken outside only during ritual time. In *Gurikar's* house separate rooms are set apart for these spirits. There are temples called as *Bhootastanagunda*. Most of these spirits have annual propitiation named *kolas*. The *Bhootakola* with various religious rituals is multisystematic. With singing and dancing, it is also considered as a performing art. *Dharmanema* is the jatra celebrated on special occasions as a part of *Bhootaradhana*.

Mari Aradhane: *Mari* is synonym for *Kali*. She is the local deity said to cause certain epidemic diseases which affects people and cattle. People believe that these diseases can be prevented by pleasing

Mari with various rituals, on the basis of which Mari Aradhane has originated. Mari temples are common in villages. Poojas and other rituals are conducted in these temples on regular basis. In some villages, Mari is driven away from the village once in a year. They prepare a doll of Mari, offer puja to it and sacrifice animals (*pranibali*), and then dispose it. In some places even during Bhootaradhana, the practice of driving away Mari is also found. In Hejamadi and Padubidre, during full moon day of Mayee month, on account of driving away the Mari, the Goddas perform *kangalu kunita* (folk dance). The dancers decorate their body- waist, shoulder and head with coconut leaves, and wear *tatra* on their head. They paint their face and body with black colour. Playing flute, *Dolu* and other instruments they visit houses one by one, singing and dancing. People will give them rice and money. The next day these dancers meet at a point where three roads cross each other, and take off their costume and perform the ritual *Boolya* here. Next day in the form of *Ede* they offer drinks and meat to Mariamma and perform *Kangulda* puja and pray. In some areas of Karkala taluk, the Nalikes or the Panars continue their festivities from Balipadya to Tulasi Puja, and the dance they perform during these days has the intention of driving away the Mari.

Holi Dance: Holi is the most important festival of Kudubis. For five days they celebrate this festival by singing and dancing (*Holikunita*). During these days their food would be strictly vegetarian. The festivity starts with offering coconut to the Tulasi plant and lighting lamp near it in their landlord's house. The dance troupe consists of men who wear sarees in *kachche* style, with white blouse. Some of them wear pleated frock and red shawl also. They decorate their headgear *pataga* with a long feather. Wearing bird feather on the head is a symbol of pride for them. Groups of men with colourful dresses playing the musical instrument *Gummate* dancing and playing *kolata* will visit houses one by one, and receive *kanike* (presents) from them. Sometimes stories from Ramayana and Mahabharata are conveyed to the public in the form of traditional singing. On 5th day special puja is offered. They will spend that day at Bhudyanta's or Kolkar's (Ganachari) house singing and dancing till midnight. After removing the special dress and taking bath they will perform puja as a symbol of service. As a part of the festival people go for hunting together.

For the Kharvis of Kundapura region, Holi is the main festival. At nine o'clock in the night the dancing troupes from all the regions will assemble near Maankaali temple, and from there they will move towards Kundeshwara temple singing and dancing. In this place some will get possessed. The *Uraitule* (the person having the right to calm down the possessed person) will chant mantra and the possessed person will become normal. Then these people will proceed towards Maankali temple. Afterwards they will return to their respective houses. All along they will sing and dance. On second day they will go to field and dance there. Here also some people will get possessed and they will be calmed down as usual.

On the Third day, they will proceed towards Venkatramana temple in the same manner. After returning to their place of stay, they have to visit the house of the person who was chosen to conduct the annual Holi ritual. They would dance and play *kolata* at his house. Here they are provided with food and drink. The fourth day is the *Holi hunnime*. In the evening people gather near Mahankali temple. Here the name of the house, which takes the responsibility of conducting the Holi festival next year, is announced. Then they will go to the Holi field and make a large heap of firewood and other inflammable objects. The Mukteshar will light the heap first then others will also join him. All of them will dance around the fire. While returning back they will visit Mahankali temple and Holi house, and dance there. The whole ritual will continue upto 2-3 o'clock in the morning. At about 5 o'clock five married women will place auspicious objects and kanike to the areca nut tree placed in front of Holi house, and perform puja to it. Then the areca nut tree will be carried by men and made to stand in front of Kundeshwara temple. They will spread dry grass around this tree and burn it. They dance around this fire. As the sun rises in the sky, the remaining men and children will leave their houses wearing new clothes and visit Kundeshwara temple. With *dolu* and *kolata* they will march towards Mahankali temple in a procession. After that they visit *Uraitule's* house and perform dance there. They will be provided with food and drinks. The Muktesar, Gumte people, and the people who get possessed are honoured with new clothes and *Veelya*. Then they will proceed towards Holi house. After the dancing performance, the head of the family from Holi house would bring a large plate containing *Idlis* and *Sambar* placed on his head. People will eat idlis and rub their hand on his face and body. He is also fed with idlis. After that, they will remove the dry coconut leaf from temporary

shelter (*chappara*) constructed in front of the house, marking the end of the festival. Next day morning they will play with colours. In the afternoon they visit Tahshildar's office, Police station, and Venkatramana temple and honour the people there, by offering *Veelya* to them. The procession with attractive tabloids, dance and music starts from Maddugudde and proceeds towards main roads of the village. The most beautiful tabloid will receive the prize. With distribution of prize and *panaka* (a special drinks made for the occasion) the Holi celebration ends. The troupe who bids highest price will get special rights to perform dance and to collect money during Holi next year. They pay the bid amount and distribute the remaining money among themselves.

Agricultural Rituals: For an agriculturist, cultivation activity is not only his livelihood, but a form of worship too. Therefore, he considers agricultural activities equivalent with rituals and practices. During *Yugadi* festival in the month of *Suggi*, people burn husk in their field. This celebration is known as *Aadoor* festival. The farmer will make three heaps containing different layers of grass and husk, manure and grass, and burn it. Then along with bullocks he will start Ploughing. On that day only short distance Ploughing is carried out. The agriculturists from plane regions also follow this ritual almost in the same manner. They call it as *Honnaru*. For them seed sowing is the *Seed Muhurtha* (beginning). On the 10th day of the Haggi month, the head of the family will go to his field and put some seeds symbolically on the soil. After that the actual cultivation work starts. Even planting the seedlings is carried only on auspicious time. High tide is the symbol of prosperity. Hence planting the seedling is done when there is high tide in the river. That is called as *Ganapati netti*. On that day they prepare *naivedya* of boiled grains, and distribute it. In order to show his gratitude and love to the Bullocks which assist him in the field work, the peasant will wash its body and apply oil to it. He feeds them with boiled horse gram, *ganji*, grated coconut and sesame(*gingely*) oil etc. He will place a bunch of paddy plants in front of it. On the first attempt, he will take it back, not allowing it to eat. This procedure is repeated for three times, and finally the half eaten bunch of paddy plants is carried to the field and planted there. For farmers *koylu* (harvesting) is also a holy work. He will bring the whole bulk of the crop carrying it on his head, and then he will approach his house after stepping on the lines drawn with holi powder (ash) on the ground. A cot named *Hadimancha* is kept in the open space near

the house, tied to a pole. A dry coconut with a knife is placed under the cot. Tender bamboo, nail and Ukke plants are tied to the legs of the cot. While separating the grains they would sing in loud voice, “*Holyad ba, Holiappa, Holi Holi Holiapa*”. It is the way of expecting prosperity. In the end the head of the family will perform puja to the *holi rashi* or the heap of paddy grains (Belli Minugu: page no. 29-34).

Keddasa: The peasants, who love and respect the mother earth, celebrate this festival. They believe that during the month of February, Mother Earth is in menstruation for three days. On fourth day after taking bath she is purified. Hence during those days agriculturists withhold all cultivation activities temporarily. First day fried rice, horse gram, bengal gram mixed with oil is offered to the Earth mother. In these days some people go for hunting. The Jains, Christians, Muslims and other people also celebrate different festivals according to their customs.

Kadiru Festival: This festival is also known as *Puddar* or New Rice festival or *Hosatu* eating festival. The ritualistic tradition of bringing new paddy plants from the field to the house is the main essence of this festival. On the festival day, the house and its surroundings are cleaned. The rice measuring items like *Gerase, Kalasakukke, Balla* etc. are washed, purified and decorated with Rangoli. The day before the festival a bunch of tender paddy plants (*kadiru*) brought from the field is kept near the *Tulasikatte*. Along with it the mango, jackfruit and bamboo leaves, *Tumbe* flowers and *Undrae* creepers are also placed. The next morning, the head of the family after taking bath would offer puja to the *kadiru* and he will carry them on his head and do *pradakshina* (going around) to the *tulasikatte*. Then by uttering the words like ‘*poliyo poli, poli, poli*’ he will approach the doorstep. His wife will pour water on his feet and welcome him. Then he will keep the *kadiru* on a small wooden stool (*mane*). All family members will pray together for prosperity. Then the leaves, flowers and paddy grains are tied together in small bunch. And these bunches are kept in different places of the house, like prayer room, the *Bhootas* cot, and are tied to the tables, chairs, well and also to the trees around the house like *Areca* nut tree, *Jackfruit* tree etc. Then odd number of paddy grains are taken out from the *kadiru* and mixed with the sweet dish or milk. After offering *agelu* (prepared food items) to the ancestors, all family members will have their food. On that day the rice (*Pudvar* rice) prepared in the new pot specially brought by the potter. There is a

ritual of offering food items and *tambula* spread on a banana leaf to the kitchen fire by the head of the family and his wife. If marriage is performed during that year, the new relatives are also invited for the festival. If a new born baby is in the house *annaprashana* (feeding rice for the first time) ritual is also conducted in this occasion. Only vegetarian food is cooked.

Byaris also celebrate this festival. The son of the family will carry the tender paddy plants on his head and bring it to the house and it is placed in the centre of the house. Fish curry and payasam with new rice is prepared on that day, but eating meat is prohibited.

Patt Mandi Soppu Kadpuna (Ten people cutting greens): In the Inna village of Padubidri, fifty acres of land is kept aside for the grass to grow. Cutting the greens (grass) is a holy ritual to the local people. During rainy season in the month of Ashada, the farmers and the Dalits after offering puja to *Ashwata* (Peepul tree) proceed towards local deity temple singing paddanas and playing *Dudi*. By offering *kanike* to the deity and they take the permission to cut the grass. For seven days during day time the grass grown in the fields is cut down. It is compulsory that these greens should be used only as manure to their fields.

Rug-upakarma (Noola Hunnime) : For Kharvis, sea is the base of their livelihood. As a token of gratitude, on full moon day of Shravana month all of them will go to seashore and offer special dishes prepared by them as naivedya to the sea. By lighting the lamps they will conduct special pooja and perform Rugupakarma (thread ceremony) to the sea and give up their holy threads to it. This tradition is also found in other main castes like Brahmin, Vishwakarma and others.

Aati Month: Aati is synonym for Ashada. It extends from Karkataka Sankramana (of July) to Simha Sankramana (of August). During this month, in olden days people were facing difficulties because of heavy rain, insect attack, scarcity of food etc. Even newly wed couples were not allowed to live together in this month.

Based on this belief the bride is sent to her mother's house, which became a tradition thereafter. As people find themselves free from agricultural work, they clean up their house and house articles, thus driving away the Waste Mari from their house. During this month

poojas or any other special rituals are not conducted in temples or in houses. As this month belongs to the departed souls, people offer *Ede* or *Aatida agelu* to the family ancestors. The people of Nalke community exhibit special dance known as *Aatikalenja*, which means getting rid of bad omen of Aati month. On new moon day farmers would collect leaves and branches of various plants like Kalli, Oti, Ichala, Nekki etc and keep them in the centre of a bamboo stick and tie it to the branch of Kasaraka tree, and keep it in the middle of their field. They believe that this would cast off bad eyes which harms their crop. All the family members carrying a plantain leaf with flower, beetle leaf, areca nut, coin and earthen lamp on their head, go to river side, put it in the water, thereby making it float on the surface of the water.

Sona: Sona Sankranti is an important festival of Tulunadu. If Aati is the prohibitory month, Sona is considered as auspicious month. Therefore we find many festivals during this month. If *Aatikalenja* appears in the month of Aati, Jogi or Jogi Purusha dance is the specialty of Sona month. Especially people of Nalike caste along with their children dress themselves with colourful dresses and ornaments, playing the musical instrument *tembare* and dancing; they would visit other people's house, and receive *Dana* from them. When Jogi appears in their door step dancing and singing, people will give him the Dana items kept ready in a wooden tray near the Tulasikatte. The tray also contains a pot filled with charcoal water, paddy and a lamp. Jogi will sprinkle charcoal water on the ground, bless the *dani* or the people of that house and move towards another house. All the temples which were closed during Aati month will be opened on Sona Sankramana. And the regular puja starts.

Navaratri: In Tulunadu, the custom of exhibiting dolls for public view is not found. But, Durgapuja and jatras are conducted in various temples. In some places Sahityotsava and Sangeetotsava are held with public participation. For Navarathri, the Yakshagana troupes exhibit special shows. People paint their body like tigers and cheetas, imitate animal behaviours and dance on the roads. The best dancing troupe will receive prize in the form of money from public. Some people will put makeup and dress like ladies, or as Kodangis, milk man, hunter with gun, lion, bear etc. This is the road side entertainment mostly found (even during Deepavali festivals also) in Mangalore and Udupi towns.

As there are festivals common to all communities, some caste's special festivals are also found in this region. For example Chitpavan women perform *Haratalika Vratha* on day before Ganesh festival. Throughout the day they will fast and perform puja to Shiva. This ritual is quiet different from Gowri festival found in other communities. Boddana or *Marige Puja* is another form of worship performed collectively by these women. They keep a Jogeshwari idol in an earthen pot (marige) and sitting around the idol, they will chant *Kaahenas* (mantras). This ritual is also called as *Dadhutsava*. They offer turmeric, saffron, milk and curd to Jogeshwari. The women who participate in this puja must follow certain rules regarding the total number of participants, their dress and ornaments. In *Rangane* named Vrata, early morning people will go out and visit five houses, perform puja to their front door, and they will roll one coconut inside these houses. The whole act is performed without uttering a single word, maintaing silence throughout. The original Marati cultural influence can be seen in these Chitpavans' rituals. (For more information refer: Manisha: 2000-2001)

Christians celebrate festivals according to various occasions. Among these some are universal, others influenced by regional culture. For example *Monthi* festival. People all over the world celebrate December 25th as Christa Jayanthi. Even in this district Christians prepare varieties of food items, invite their friends and relatives, take meals together, exchange greetings, and decorate Christmas tree, some dress like Santa Claus. Good Friday, and Easter or Paska is also celebrated.

Monty Festival: The Monty habba (Harvest) of Christians is similar to Kadiru or Huttari habba of Hindus. The birthday of Mother Mary is celebrated as Worship of Mother Nature. All family members get together during this festival. The paddy grains brought from the Church is cooked and mixed with the payasam. This sweet dish is served to all by the head of the family. Whole family will sit together and take vegetarian meals in plantain leaf. This festival is also known as *Koralu habba*.

The Muslims of the district follow the practice of celebrating Muharram Sapher, Rabbil Avval, Rajab, Ramzaan, Bakrid. Id-Mal-Zwaraha. Bakrid is celebrated during Haj. Id-Milad is celebrated as the birthday of Prophet Muhammed. On account of Ramzan (Id-ul-Fitr)

fasting, prayer, giving charity to the poor etc are conducted according to the tradition.

Mahamastakabhisheka: In Tulunadu there are three statues of Bahubali at three different places i.e. in Karkala; Venur and Dharmasthala, (Dakshina Kannada district) Mahamastakabhisheka is the special ritual followed by Jains. This is celebrated once in 12 years. Adi Thirthankara Vrushabhadeva is the first person to attain salvation after acquiring Keval Jnyana. His son is Bahubali. Jains offer special pujas to Bahubali. As Bahubali is not a Theertankara, Panchakalyanotsava cannot be held. But once in 12 years Mahamastakabhisheka is celebrated in grand manner. Description of first Mahamastakabhisheka of Bahubali of Karkala held during 1432 is described by a poet named Chadura Chandrama. The statue of Bahubali was bathed with 1008 pots of holy water, sugarcane juice, jaggery-sugar, kalkachurna, ghee, cow milk, creamed curd etc. The first Mahamajjana of Venoor Bahubali was held in the year 1603 and that of Dharmasthala Bahubali on 1982. When turmeric, *Kashaya*, sandalwood paste, milk etc is poured on the holy statue it appears multicoloured and viewers experience special delight.

Food Specialities: The most common food of coastal region is rice. The sea shore weather allows them to eat rice in boiled form. They prepare gruel with boiled rice (*ganji/ambli*). In olden days gruel was the main food. Even now many of them take it in the morning. Coconut oil is the main ingredient used in the cooking. Fish is the main food of this region. *Kori roti*, *Koripundi*, *Korikalipu*, *Meenkaipu* is the food varieties of those who are non-vegetarians.

Daily food consists of red boiled rice and sambar. Only during festivals special dishes are prepared. For Nagarapanchami parched rice panchakajjaya, tambittu, haalubayee, kesu patrode, for Krishnasthmi gundittu (sweet laddu), besan laddu, til laddu, kodubale, kaara kaddi, chakkuli, for Gowri-Ganesh festival Modaka, appa, karikadabu, kajjaya, Iradye (sweet kadabu prepared on turmeric leaf), for Navarathri gudaanna, for Balipadya sihiguliyappa, biliyappa, ereyappa, atirasa, moode, for Yugadi daalitove (Gauda Saraswat specialty) etc are prepared.

Bajilsajjige (puffed rice and rava), Pojil dosa (food item prepared out of rice milk, rice, jaggery and coconut), Sweet potato or cucumber

payasa are the additional items prepared during special occasions. Hayagreeva, muskode, gojjambode, gatti baje are the items prepared during annual *shraddha*. Udupi having special place in Hotel Industry, is also famous for its food varieties. Brahmins prepare traditional meals with six flavours (Shadrasaanna).

Different communities have their own specialties. For example, Kattumandige is one of the main sweet dishes of Jains. Undulaga, Peradye, Manaar, Hathpeganji, Ragimanni, Akkimanni, Appihuli (Halubhave) etc are special food varieties of some communities. Similarly, the Brahmins follow the practice of preparing gotu saaru, sammanda undluga, dvadashi ganji etc. Patrode, Kottekadabu, Obbattu, Panchakajjaya etc are the common items during festival time. For VataSavitri Vratha Chitpavanas prepare Umbara with Jackfruit.

During Ashtami festival most of the food items are prepared using leaves of different plants. Udarige is prepared in Hongara leaves, Mude is prepared in Mundevu leaves, and Gunda is prepared in jackfruit leaves. During annual shraddha Myalas prepare tender banana curry (balekai pallya). They offer chicken curry, *dose* and alcohol as *Ede* to their god.

The Byaris prepare special rice mixed with dry grapes, cashew nuts and coloured kushka in scented water (panneeru). Special Ghee rices like Pulavo, Mitta, sweet items like Bhadsha, dam biriyani, mogalayee etc are prepared during Id-milad and other festivals. During Ramzan month 2-3 types of rice rotis, fish items like Cuttubarte kari, molavu kari, beltekari, paccakari etc are prepared. The fish curries prepared by Byaris are famous for its variety and taste. The people of this district use leaves of certain plants, and prepare *Kashayas* as traditional medicines. They believe that eating chagate and kadukesu leaves, the seeds of adkabhare is good for health. They say that the kashaya prepared from the bark of Hale tree during Aati month has the power of curing all diseases (*Sarvaroga Nirodhaka Shakti*). Hence on new moon day of Aati month, early morning people without wearing any cloth go to forest collect the pieces of bark of Hale tree, after coming home they will mix it with ginger, and pepper, crush it nicely then extract juice and drink. On new moon day Ranese prepare kashaya by boiling water with crushed mustard, garlic, oma, aatibark, and cashew nut. Kesu and Harive leaf curry is a must for them. Preparing and taking non-vegetarian food is prohibited during

Nagarapanchami. Even they throw away the utensils used for preparing fish items. Kudubi's use the flesh of hunted animals in preparing curry. But killing pet animals like hen, sheep or pig for food is prohibited. Therefore *pranibali* (animal sacrifice) is not found in this community.

Dress and Ornaments: The traditional dress of Kudubi woman consists of small sari reaching up to the knee with one end covering the bosom with a knot on the right side (*Gentikattu*). Usually they wear yellow, red and green check saris. In olden days Mendale (blouse) was not allowed. A girl could wear blouse only on her wedding day. Since their Kuladevata (community deity) is wearing the blouse, the common people were prohibited from wearing it. In 1969 a case was filed in Kundapura court against a kudubi girl wearing blouse. However the girl won the case and it was considered as historical event (Belli Minugu: page no: 110). But nowadays Kudubi women wear blouse.

During holi festival, Kudubi men wear special holi dress with turban on their head decorated with flowers and bird feathers. Up to five days they will wear the same costume. On full moon day by ending the kolata, the festival ends. In Gauda Saraswats community the bride wear sari in *kachche* style. Her pallu is tied around her waist. As a symbol of girlhood, she would wear decorated white cloth covering her bosom, which is called as *aad varala* or *khol*. On her forehead half moon shaped tilak is placed. The *kashithali* or *mangalasutra* with big corals and gold beads is the identification mark of Gauda Sarasawat married women.

Some of the traditional ornaments worn by women of this district are *Ole* or golden *bendole* (ear studs), *bugudi* (upper lobe ear ornament), *koppu*, *chintaka*, *panne sara* (head chain), *nattu* or *mooguti* (nose rings), *daabu* (waist band), different types of necklaces, *addige*, *pagade*, and *kalungura* (foot ring). The Brahmin bride's ornaments were *rakate*, *adda kedage*, *jadegonde* and *mallige mugutina male* for the head, *trasubale* and *murugina bale* (bangles) for the hands, *dore* and *chalaki*, *gini ole* with *tang sarapali* for the ears, *padaga*, *pajani* for ankles. Along with ear studs, wearing nose ring (*mooguti*) is compulsory. The bride who has not pierced her nose is considered as unfit for Kanyadhana. The bridegroom wears *onti* (ear ornament). Vishwakarma women wear ornaments with special designs. They are *kottambari sara* (coriander chain), *tarakaari sara* (vegetable chain) and *chakra sara*. With regional

influence, the catholic married women have started wearing *mangalasu* with black beads and putting bindi on their forehead. Kudubis use *abbalige* flowers for many occasions. But unmarried men and women are prohibited from using this flower. The mother will tie the karimani around the neck of her daughter, put kalungura (toering) to her toe when the daughter attains the age of 6-7 years. Later during marriage, the bridegroom's family brings the karimani which is tied around the neck of the bride. The bridegroom's traditional costume consists of dhoti (in kachche style), turban and a red shawl. His ornaments are basinga (for the forehead), bangle, finger ring, urigejje (for the feet) gijjimalk or gejjetike (for the neck), hitlakai chain, gali onti (ear ornament).

House Models: As in Dakshina Kannada, in Udupi district also we find mud houses and guttu houses. Independent houses or small hamlets consisting of several houses are found in the district. The village houses are usually constructed in the fields or near the fields to help the people to concentrate on agriculture. Dwelling houses are constructed to suit the climatic conditions of the area. The common feature of this area is the thatched huts so constructed to ward off the excessive rain water falling on the roof. There will be sufficient open space around the house. The centre courtyard (*kana*) with *metikamba* (a small pillar) is always kept clean. *Tulasikatte* and a well can be seen on either side of the house. Most of the houses are surrounded by compound wall built by stones or mud.

Usually mud is used to erect walls. In olden days people used to prepare this mud in a traditional way. If water content is less in the mud, it will dry up soon and break. Hence they add sufficient quantity of water to the mud collected for the house construction, and mix it with their feet and keep it aside for a week to ferment. Then they will mix small pieces of *muli* grass (dry grass) to the mud, and start constructing the walls with mud balls. At a time they will build the wall approximately to a length of four and half feet, and leave it for 2 days to dry. Then they apply pressure on the wall with *polimane* to make it strong. Later houses were constructed using laterite bricks and wet bricks. Though the brick houses look nice, they cannot withstand the climatic conditions.

For strength and security purpose, the houses are built on an elevated platform (*panchanga*), which would be 2-3 feet high. Usually stones or laterite bricks are used for the construction of this platform.

The poor people's houses have thatched roofs. Others have Mangalore tiled roofings.

Guttu House: The rich people or the well-to-do people of coastal region live in spacious houses. These resemble the *vade* of North Karnataka, or the multi storied houses of Gowdas of old Mysore region. With artistic architecture these houses are sometimes called as *mahamane* (big house) or *aramane* (palace). They are storied structures with hill or forest in the background. On the front side there will be lower plane space or their own fields. (So that they can watch the agricultural activities from the house itself.) The front door will be facing North or East. The well is in South or West side of the house. Kana, Kottige (cattle shed) and backyard surrounded by compound wall. As soon as we enter the house beautifully carved large pillars, elevated verandah, decorated doors and windows attract our eyes. Some houses have small verandahs on either side. Central part of the house called as chowki. Here the furniture, table and chairs are arranged for the guests. After crossing the chowki there is an elevated verandah. Inside there is block with living room (padasale), cooking, dining (bhojan shale) and other rooms. From kitchen there is access to bathroom and well. If you go out from western door, there will be open space with store room. In the corner of the open space grass and firewood are stocked. Cow shed is in the backyard. The whole structure is surrounded by a compound wall. There are small doors for the cattle's to go out. There are staircases inside the house. On the first floor store rooms and other rooms are there. (Hallimane: page nos: 12-13, 26, 29-30)

Child Birth: Tulunadu people usually follow ritual impurity for certain days during birth, puberty and death. They follow several purification practices during these days. Barbers, Washer men (Madivalas) and Purohit are given importance in performing these customs. These customs have regional differences. Some of the them are mentioned here below:

During child birth Kudubi's observe 6 days of *sutaka* or impurity (now they have extended it to 11 days). On sixth day ladies conduct *shati samskara*. On this occasion *Pugudu* dance is performed. On 7th day friends and relatives are invited for special meal. This occasion is called as *daval*. On 9th or 11th day naming ceremony is held. After 40 days the new born baby and mother are taken to the village temple

and get purified there. If male child is born bengal gram cooked with sugar is distributed. If female child is born horse gram cooked with sugar is distributed.

People who follow Vedic tradition place the mother and the child in a separate room for ten days. Those who come in contact with them physically should take bath and enter the house. On 11th day the house is purified with *panchagavya*. The washer woman will wash their clothes. Purohit will conduct *punyaha*. During the puja both husband and wife will sit together. On 7th day of the child birth, sesame dosa and milk is kept in the place where the child is born. Even child and mother are made to sleep in this particular place because people believe that *vidi* will come there to write the forecast on the forehead of the child. (Janapada: 1992).

Generally, the Jains of Tulunadu celebrate the naming ceremony on the 16th day of the child birth. The Jain priest (Indras) will conduct cradle puja, homa Havanas etc. And after that, he will put the child in the cradle. A silver coin is placed in child's hand. The married women (*mutaideyaru*) after uttering child's name in its ear sing the Lullabies. The Gowda communities follow *sutaka* for 16 days after the child birth. During these days offering pujas in the temple or any other celebrations are prohibited. The washer woman (*Madivalti*) gives bath to the child and mother on 7th day, the holy water (*teertha*) brought from the temple is sprinkled in the the house and on family members, thus the purification is done. On 16th day the *tottilu shastra* (putting the child in the cradle) is performed. All the family members take bath on that day. Elder woman of the family after putting new clothes to the child will sit below the nellaki, the holy place in the house, and feed the child with nicely cooked rice mixed with curd. Other members of the family also feed the child. Then the child is placed in the cradle facing its head to the East direction, and the naming ceremony is performed. On 40th day the mother will visit temple and offer puja there. After doing Ganga puja, women will bring water and keep it under the *nellakki*. Mother of the child takes the blessings of the family deity and elders of the family. After finishing all these rituals, women from parents-in-laws house will come and take the mother and child along with them. On the door step of the in-law's house water mixed with saffron is taken around the mother and child to remove bad eye. The grandmother and the grandfather will carry the child and put it in the cradle. After this the mother will ask for their blessings.

During the naming ceremony, the Koragas bathe both the mother and the child in the evening make them wear new clothes, and put kajal to their eyes. After that they offer *manja* to God. That means, on a plantain leaf they put betel leaves, areca nut and coconut, and keep it in front of the stone which they consider as their deity outside the house. After breaking the coconut, one half of it is brought inside. After that, the men and the children of other sub caste will call the child with its new name. Then the child is put in the cradle. The naming ceremony is attended by relatives and caste Gurikar. The new born child is given bath, wrapped in a cloth and is made to sleep on a dried areca nut leaf or on the leaf of *Mucchire* tree. On 7th day, the washer woman will put waist band (*ududara*) to the child.

In Muslim community when the child is born, after cutting its umbilical cord and cleaning its body, one of the elders of the family utter *azan* in its right ear, and *ikaamat* hymns in its left ear. The child's name is also uttered three times. On 7th or 15th day of the child's birth *akika* or the hair cutting ritual and *tottilu shastra* (putting child in the cradle) is conducted. After applying oil to child's hair, a person will cut the hair and put it on a plantain leaf. Then the mother will put some money on that plantain leaf from child's hand. This money is given to the person who has cut the hair. The plantain leaf along with hair is either tied to a coconut tree or thrown into the sea. On that day well to do families will give non vegetarian meals to their relatives. On 40th day, the mother of the child is given customary bath and sent her from parents house to in-laws house. *Sunnat* is one of the important rituals of Muslims. The child is placed on the lap of his maternal uncle who is sitting on a rice *mudi*. By singing *salat* loudly, a professional will do the *Khatna* action. After the wound is healed the child is taken to the mosque on Friday. This is celebrated as special occasion. (For details refer: Siri: Page no. 432).

Puberty Rites: In Havyak Hebbar community of Kundapura region, when a girl attains puberty she is kept in a separate room. She cannot take bath for three days. She is given sweet dishes like *chigali laddu* prepared by five *mutaides* (married women). Every morning she is dressed like a bride with new costume, flowers and ornaments. A circle is drawn on the wall with mud. After dipping both palms of the hands in the oil and turmeric, it is pressed on the wall in three different places, one in the centre of the circle, and other two on upper and lower side of the circle. Sesame seeds, red rice (*akshate*)

and saffron is smeared on this figure. Sometimes on 4th day even fingers are drawn with *haralele*. This is called as *chattu* writing. In earlier days as girls are married before attaining puberty, the *Prasta shastra (Naptuals)* used to be held on 5th day itself (*Janapada: 1992*).

In Okkaliga or Gowda community, the girl who attained sexual maturity is made to sit in the courtyard facing east direction. Then oil is applied on her head and feet from *garike* grass, and water is poured on her head. After changing the dress, she is made to sit in the front portion of the house or in the cow shed. On the 3rd day the washer woman (*madvalti*) will give bath to the girl and perform the purification ritual. The house is purified with water and *punyarchane* is performed. Then she will carry a pot of water with spatula on her head and bring it home and keep it below the *nellakki*. This ritual should be conducted on 3rd day or on 12th day. During these days she cannot participate in any kind of household work. On 16th day she is decorated with new clothes and ornaments. She is made to sit on a swing or below *nellakki*. Her parents, relatives, friends all will gather there and they will put *akshate* (raw rice mixed turmeric and saffron) on her head and give her gifts. She will touch their feet and ask for blessing. A special meal (*outana*) is served on that day.

Meras consider the girl who attains puberty and starts menstruating as 'thorn pricked person'. In Malekudiyas the girl is made to sit on 3 unhusked coconuts and with oil and saffron water she is purified. Later one of the coconut is planted in the garden, which they consider as auspicious. For three days she is kept in the cowshed away from others. On 12th day *sese* is conducted and special meal is served to the relatives. In Hasala community, the girl is made to sit in front of a coconut tree. They decorate her hair with coconut flowers, apply kajal to her eyes, and given *arasina-kumkuma* (turmeric and saffron). After sitting for five days outside, she will take bath and enter the house.

Among Vishwakarmas, the girl is made to sit in a separate room for four days. On the 5th day, she is given bath by *mutaides* (married women). Wearing new clothes, the girl will water plants like coconut tree, Jack fruit tree etc and bow in front of them. Then she will come to the kitchen and bow in front of utensils. After taking food, her maternal uncle will take her to his house. There she is served with various special items. After staying there for seven days she will

return to her home. This was the old custom named as 'bride's marriage'. Now the system has changed.

Among Muslim community the girl is not allowed to go outside for seven days. On 7th day she is given bath. She will wear new cloth and ornaments. On that day special meal is served to the relatives.

Seemantha: It is customary that the pregnant woman has her first delivery in her mother's house. Before sending her to her mother's house, *Seemantha* or *Bayake Shastra* is performed in her husband's house. This practice differs from caste to caste. For example in Koragas the *bayake shastra* is held during 7th month of first pregnancy. On that day she is decorated and made to sit facing the east direction and served with *kajjayaas* on a plantain leaf (after eating she will take the leftovers to her mother's house). The special items of food like boiled eggs, drumstick leaf curry and fish curry are prepared. After taking special meal, when she is ready to leave half kgs of pepper, cinnamon and garlic (*tatayi munchi*) are poured into her sari pallu. After that she has to proceed towards her mother's house straight away without turning back.

In Shaliyas during 7th month of the pregnancy *pulikudi* is performed. On that day her husband will plant a tamarind branch in the tulsikatte and fix one iron ring to it. The pregnant woman is made to sit in front of it. One lighted earthen lamp (*hanate*) and a glass of milk is kept in front of her. Elderly women will feed her milk. Then a small boy will sit with her. Varied sweets are served to her.

Marriage: To understand the regional and cultural identity of the Tulu Nadu the marriage rituals of different communities is to be studied. As in other places, people of this region also consider marriage as one of the auspicious ritual and prominent stage of one's life cycle. Accordingly several symbolic prosperity rituals, different beliefs, prohibitions can be seen in the variety of customs related with marriage. With this background, some of the traditions of marriages occurring in this district are explained here. In olden days, as per the custom of a community, the traditional marriages were held for 7 days; each day there would be separate shastra. Nowadays all shastras together are performed on a single day. However, even now starting with *Veelya* and ending with *Prasta* the different rituals and celebrations extend up to one month, and the important rituals takes at least three days to finish.

Among the communities that follow *Aliya santana* system, the maternal uncle of both sides (bride and bridegroom) will take charge of all works related with marriage. Here the acceptance and participation of Gurikar, the head of community, is also important. After carefully scrutinizing the particulars about the *bali*, ancestry etc, the marriage proposal is accepted and seeking the blessings of the family deity is followed. After finalizing the marriage other works are carried. *Veelya shastra* (betel leaf ceremony) is held. Barber, washer man and men who play traditional musical instrument (Vadya) are called. Normally marriage takes place in bride's house. Now a days it is performed in city Kalyana Mantapas. After finishing certain formal rituals in both bride and bridegrooms houses, they come to the place of marriage and he *dhare shastra* is held. With the exception of few differences, the main traditional ceremonies of different castes of coastal district are almost same. Certain examples of traditional marriage of this region are given below.

Among Padmashali after engagement ceremony (*nischitartha*) itself, the girl (bride) belongs to boy's (bridegroom) family. There after she is restricted from going to her mother's house like before. In *Kusalu* caste the bride's maternal uncle (*mava*) will hold umbrella and hand fan in his hand and stand besides the bridegroom throughout the marriage ceremony. Hence he is called as *Chatrigar*. He gets special respect like the bridegroom. In olden days the bride is carried on the shoulder by her brother or maternal uncle to her husband's house. On *maruvali* day the bride will serve special meals to her husband and brother in law, and put ghee on their head. The mother-in-law will serve milk to her son-in-law during sammanadoota. In Hasla caste, the marriage ceremony is used to perform under the guidance of caste gurikar, who also ties the *karimani* to the bride's neck (Darshan: 1982-83: page nos: 98-100).

Among Bunts, after fixing bride, bridegroom and the dowry amount, the bride's father and maternal uncle visit the boy's house for *nishcaya shastra*. Here the boy is given the advance amount of the dowry, which is handed over to his uncle by him. On the same day the marriage date is finalized. As matriarchal family system is found in Bunts, the girl/bride is not given as *dana* to the husband's family, hence the karimanees are to be put around the neck of the bride, before the *muhurta* (auspicious moment) by any elderly woman from bride's side. They do not follow the rule of giving the daughter as gift hence *Kanyadhana* is not performed. Therefore Purohit don't participate

in the ceremony. The washer man has importance here. He pours milk on bride's head. The bride and bridegroom will stand near the *muhuratha* pillar, touch each other's feet, after that they will touch the earth three times which symbolizes that in front of Mother Earth they got married. But recently certain changes have occurred in this tradition.

Among Mogaveers, engagement ceremony is performed in bride's house. With Gurikar's permission. Bridegroom's sisters will decorate the bride with ornaments and clothes. Two elders from both bride and bridegroom's side wearing *mundasu* (turban) on their head, stand facing each other, their hand joined together finalize the marriage proposal. Same day the girl will wear kalungura or the feet ring. The sese rice brought from the bride's house in a plantain leaf is kept in a pot in front of the bridegroom and arti is performed to him. Then the boy will wear rings on his hands and feet. This signifies the marriage as half completed.

On the marriage day, water is collected from the well and the bridegroom is given bath (*bal meesuvudu*). The bride is brought from her house and bridegroom's sisters will give her ornaments and clothes. The bangle woman (*balegarti*) will put *dhare bale* (auspicious bangles) on her wrist. After that the bride will wash the feet of the bridegroom, both will stand facing each other and exchange garlands. This is followed by *dhare* (pouring milk and water) and tying karimani around bride's neck. When mother and sister of the bride give money to the bridegroom (*mayidikku*) he will bow in front of them and ask for blessings. On the marriage day itself the *prasta shastra* (first night) is held. During the jatra of Kotilingeshwara of Koteshwara, the newly married couple will visit the temple early morning, take *teerthasnana* (holy bath) there and bring home sugarcane from there.

Among the Brahmin community, the marriage rites starts with *naandi*. Once the *naandi* (praying and inviting bride's and bridegroom's forefathers) is performed any *sutaka* (impurity) occurs thereafter will not affect the marriage. On the marriage day both bride and bridegroom will sit in front of the home deity in their respective home and putting *arisina-enne* (turmeric and oil) on them is performed. After that they are decorated with traditional costumes and ornaments.

When the *dibbana* (marriage party) arrives with bridegroom and his family, his sisters carrying *kalasha kannadi* (water pot with mirror),

they are welcomed by *kadalaarati* with due respect. Food is served to them. Then with the purohit's guidance the fathers of both boy and the girl do the ritual of breaking the gothras, which means the bride will made to join her future husband's gothras. After that the bride's father will wash the feet of the bridegroom, and the mother will serve him milk. Holy fire is brought to the mantap. After *Kashi yatre*, the maternal uncle will bring the bride. *Antarpata* is held between the bride and bridegroom, the strewing of grains of reddened rice (*akshate*) by the couple on each other's head performed, *mangalyadharane* (tying the *mangalasutra*), *dhare* (the pouring of milk into the joined hands of the couple by parents), *saptapadi* (couples taking seven steps together around the sacred fire), *Arundathi darshan* (looking at Arundathi star), *nagavalli* (couples searching finger ring in the vessel containing coloured water) etc are performed. After taking meals, the bride is taken to her parents-in-laws place and a holy act of 'entering the bridegrooms residence', stopping at the doorstep, and house warming ceremony is performed which signifies the end of the wedding ceremony.

Among Ranes, after the marriage proposal is accepted by both side, the people from boy's side along with their Gurikar, visits girl's side Gurikar in his house. He will arrange caste meeting in the temple. In the presence of caste leaders, the marriage is fixed with

Boys side people giving ring to girls side people. On the auspicious day the barber of their own caste would come and do the shaving of the bridegroom. Raw rice, one rupee, a bunch of betel leaves, one areca nut, all placed on a plantain leaf is given to the barber in the manner of honouring him. When the marriage party arrives, the bride is kept ready with all ornaments. Her brother will bring her from God's room to the marriage pendal. The caste Purohit is bathed by caste people, given new clothes and they will put *janivara* (holy thread) on their body. This Purohit will pour milk on the head of the couple. Next day *marushastra* is conducted.

Among Meras the marriage rites concludes within a day. The bridegroom's family will come to the bride's house in the evening, the next day early morning *dhare* is performed, after serving meals the bride is taken to her parent-in-laws house, with this marriage ends. When the boy's family with relatives and friends, arrives at the door step of girls house, they are welcomed by strewing of few coloured

rice grains on their head, and served with drinks. After that the girl is made to sit near the Tulasikatte. Five pots of water are kept in front of her. The mouths of the pots are decorated with mango and jackfruit leaves. One person from boy's side will pour water from the pot on the girl's head, followed by other persons from girl's side. After that she is given bath. The boy's relatives will comb her hair and decorate it with flowers. And then she is made to wear the sari brought by them. Inside the house the girl and boy are made to sit on a small wooden stool (mane) in front of which rangoli is drawn. Then the different rites of marriage like *sese*, *mangalyadharane* and *dhare* follow. Water is poured by girl's parents on the hands of the couple from a pot on the mouth of which a coconut is held.

In earlier days marriage within the family was allowed among Kudubis. In such situation, the boy's mother used to go to the girl's house with marriage proposal. If the alliance is from outside the family, the boy's father, uncle and Budyonta of that place and other two persons will go to girl's house with marriage proposal. Here the boy's mother will not accompany them. If the proposal is accepted by both parties, and the date of marriage is fixed, a person is selected as *raybari*, under whose guidance the marriage ceremony takes place. The day before the marriage, the barber will come and do the hair cutting of the bridegroom. After that the bridegroom is given oil bath. In the evening the Raybari, boy's father, budyonth and other two persons together will go to girl's house and give them five saris, katkarimani, betel leaf and areca nut, lime, ear studs, comb, flower, saffron etc. The next morning katkarimani is tied around the neck of the decorated bride. Then the boy's father standing outside the door step will break the bangles of the bride, and take out one hair strand from her head, and he will tear one betel leaf. After this the bride will blow out the lamp placed on the door step. Then, she will cross the threshold and come out of her mother's house.

When girl's party comes near boy's house, they are traditionally welcomed. The bridegroom with traditional costume will come forward stepping on the new cloth spread on the floor by the Madival, and by holding the hands of the bride, bring her to the Balemantapa, where the marriage rites are conducted. The bridegroom is made to sit on *rice mudu* (bundle of rice) and the bride is made to sit on *paddy mudu* (bundle of paddy). The bridegroom's parents will wash the feet of the couples, and then they will exchange *kankanas* (bangles). While the

couple sits holding their hands, a thread is wound starting from toe to head of the bridegrooms, and from head to toe of the bride. After receiving permission from Raybari and relatives, the bridegroom's father will pour water in the form of *dhare* on bride's head and accept her as his daughter-in-law. There is no custom of bride's parents pouring milk and water in the form of *dhare* in this caste. Marriage is followed by *marusese* and *sammanada oota*. During *marusese* fun games like couples searching finger ring in the vessel containing water, or catching *kane fish* takes place. After performing rituals like sprinkling *suttakki* in *vandaru kambala gadde* (field where *kambala* is conducted) by the couples, and the bridegroom stepping on *gori*, the *prasta shastra* is held (Belliminugu: Page nos: 109-112)

Among Jains, starting from placing *attikombe* and offering puja to it, traditional rituals like *talibandi*, *torana muhurta*, *dhare*, *homa*, *nagabali* etc are held. On account of *nagabali shastra*, the bride and bridegroom after taking *mangala snana* (holy bath) would visit *basadi* and offer puja there. Then they will come back to the *lagna mantapa* (place of marriage). Jain Purohit (Indra) will draw *mandala* and lotus with eight petals on the floor, and decorate it with *saptadhanya* (seven types of grains), *dharbe* (holy grass), *pancharatna* (five gems) and other things. Bride's mother will offer puja to *astadikpalakas*, *takshak*, *cakri*, *ananta*, *vasuki* and other *nagadevathas* and pray for progeny and prosperity. On the southern side of the marriage *pandal* bride's *gothras* and *sutra* are written, and on the northern side of the *pandal* bridegroom's *gotra* and *sutra* are written. As per bride's wish the bridegroom will put *sambanda male* (garland) to her neck and lead her to his *vamshagotra* holding her hands. This not only symbolizes the entry of bride into bridegroom's family but also the acceptance of *Nagaradhana* by Jains.

Among the Muslims the people from boy's side express their acceptance of marriage proposal by giving Jasmine flowers to the girl. Then both sides will offer *duva* (prayer). On the previous night of the marriage, the bride is given holy bath, and she is decorated with white sari. Then the *mehandi* ceremony is held. The maternal uncle will apply *mehendi* on the hands of the bride first, and then others will follow accompanied by singing *shobane*. In the morning, both bride and bridegroom are given bath by *mutaides* (married women) from *dhare* water. The proceedings like giving *mehr* to the bride, taking consent of both bride and bridegroom, recording their acceptance in the *Duftar*

(rigester) with witness signature follows there after. In Byari community, if the bride is approved ring giving ceremony is held. Engagement is called as *kuri*. Day before the marriage by singing *mayilanji paatt*, the *mehandi ceremony* takes place. On marriage day, sandal paste mixed with turmeric and coconut milk is applied on bride's body. After taking bath she is decorated with white sari, blouse, ornaments and jasmine flowers. As the bride and bridegroom are not allowed to see each others face before marriage, the bride is made to sit in a decorated room. The boy's relatives will come and see her through transparent screen. Marriage ceremony takes place in bridegroom's house only. The girl's father and the boy will stand together holding their hands and exchange words of giving the daughter in marriage and taking her as wife in marriage respectively. After this, the bride is decorated with traditional costume and ornaments by bridegroom's sisters. Then the bridegroom will enter the room, putting his right leg first, garland the bride or he will put gold chain to her neck.

Kayidaprasta or Making 'Nayari': Among Nayari caste, once in 4-5 years, mass marriages of five youths are held at a time. Unity of the community and money savings is the intentions behind this system. *Kaidaprasata* or *nayari* is an elaborate ceremony held before marriage in bridegroom's house, performed by nayari gurus or Brahmin Purohit from community deity temple, in a garadi (temple). Fixing marriage date, haircutting, giving bath to the bridegrooms from water pots by elderly women, guru playing bandikolu, and tying hair (juttu kattuvudu) by giving bow and arrow and etc are performed during this occasion. After finishing these rituals, Brahmin guru will put holy thread (janivara) to bridegroom, and then flower puja and lifting the sword is performed in front of goddess. The elderly persons of the community bless these boys as 'nayari'. In the end while returning, they will perform *kadabu* (rice dish) fight on the roadside. Then they will put janivara into the pond of a temple and take bath. On the way back, mother will take a vessel contain water mixed with saffron around the bridegrooms, thus removing any bad eyes (*Drusti parihara*). In the end these nayari youths will discard their dresses and bow and arrow and offer puja. On the same day or on next day the marriage ceremony is held. In olden days the entire procedure used to take place for five days, nowadays it is held in a single day (For Details : *Udupi Jilleya Nayari Janangada paricaya*).

In this way, various beliefs, rituals, customs, and practices are seen in traditional marriages. Usually the second marriages are held with minimum rituals. In recent times simple marriages and mass marriages are held in various places. Intercaste marriages get special support from the government. If one of the couple belongs to Scheduled castes, an incentive of twenty five thousand rupees is given by the government as social security (for details see chapter no. 16). According to Indian Marriage Act all marriages should be registered. Marriage and Adoption details registered in Sub Registrars office in the district is given in Table 3.11

Table 3.11: Marriages and Adoptions as registered in Sub-Registrars' Office

	Udupi	Karkala	Kundapura	Brahma vara	Shankara narayana	Baindoor	Total
2001-2002							
Marriage	260	63	77	127	33	26	586
Special Marriage	119	26	30	30	8	3	216
Adoption	2	-	-	1	-	-	3
2002-2003							
Marriage	273	48	120	128	24	14	607
Special Marriage	87	38	25	15	3	3	171
Adoption	1	1	1	-	-	-	3
2003-2004							
Marriage	347	78	111	126	30	14	706
Special Marriage	110	23	21	19	-	2	175
Adoption	2	3	1	1	-	-	7
2004-2005							
Marriage	398	86	139	104	43	26	796
Special Marriage	69	20	21	27	1	4	142
Adoption	1	2	1	-	-	-	4
2005-2006							
Marriage	350	65	120	97	30	15	677
Special Marriage	65	22	22	14	1	4	128
Adoption	6	-	1	1	-	-	8

Source: Census of India Report 2001

Funeral rites: Each caste, as per their tradition follow their own practices of funeral rites in the district. Some examples are given below.

When a person dies people make a hole by a stick on the thatched roof of hay or on tiled roof for easier escape of the soul. Now as the roofs are covered with stone slabs or RCC they have given up this practice. After giving bath to the dead body with hot water and soap nut, it is wrapped with white cloth. In some case crushed betel leaf and areca nut are placed in the mouth of dead person. Ladies and children are not allowed to go to the cremation/burial ground. Hence before cremation, the family members will pour water to the mouth of the dead person from a tulasi leaf. The male members will pour water into the mouth of the dead body after it is placed on the *chatta* (wooden structure) in front of the house. Generally both hands and tumbs of the feet of the deceased person are tied with thread. His wife will crush betel leaves with a coconut on the doorstep, and put it into the mouth of the dead body. In some case, the son will place one unhusked coconut on the threshold and break it with a crow bar, and place each part on the heap of paddy placed near the head and feet of the dead body. They will light lamps in it.

In some parts of the district, people follow the practice of keeping the dead body on the floor in the presence of Gurikar. After giving bath to the body in the open space in front of the house, the body is again carried inside the house and kept on a plantain leaf, with heaps of rice placed near its head and feet, on which lighted lamps are kept. On 3rd, 5th, 7th and 10th day the Astisanchayana (collecting the remainings of the deceased person) is done. The mortal remains brought from the cremation ground are buried on the ground, and a heap of mud (*dope*) is created in that place.

The elder son or the youngest son has to carry the *kuntige*. There is custom of placing a lighted lamp in the place where the dead body is kept. 3rd day *shuddha* (*boodimucchu*) is performed. On that day the person who carried *kuntige* and the son of the deceased person has to shave their head. On 13th day (Bojja) during night time non vegetarian food and sweet dishes are offered to the departed soul in the form of *agelu* or *ede*. On 16th day welcoming the soul is performed. After that *pinda pradhan* (immersing rice balls in the river water) is held. There after, once in a year by placing *agelu* ancestors are

remembered. During Deepavali, at four o'clock in the morning, mixture of beaten rice, jaggery, banana, ghee and coconut, offered on plantain leaves, is kept in the place of cremation as well as in the house for the departed souls. In January month *Halabba* (milk festival) is celebrated for the satisfaction of the elders and children of the family who are no more. New clothes and dosa mixed with the payasam is offered as *ede*. Puja is performed for the ancestors.

In olden times, Kudubi's used to bury the dead. Now few of them cremate. On 3rd day of the death, tulasi is planted in the place of the cremation, and cooked rice, fish curry and water is kept there. It is believed that the son who performed the death rites will send the deceased person to heaven by offering tender coconut. On 11th day the Gadya or Patri is called to know the effects of the death, and rites related to it are subsequently performed. After 3 months the practice of sending the dead person to join his ancestors is followed. Annual celebration in the form of *pitrapuja* is held which is called as *porab* or *mal*. If a woman dies during child birth, the body is buried outside the village border. In Goa Kudubi's a living frog, rice, betel leaf, grains and the favorite objects of the dead person is offered to the burning pyre. In olden days people belonging to Jogi and Are Kudubi's groups used to bury the dead body in a sitting position.

Among the Ranes, dead are usually buried. But nowadays the dead body of the married person is cremated. The death news is conveyed to the relatives by Birani as per the instructions of the Gurikar. After giving bath, the dead body is made to wear dhoti in *kachche* style and *mundas* (turban) on its head and a tulasi mala is put around its neck. A lighted lamp is kept near the dead body. After finishing the last rites, the relatives while returning back, after seeing the lamp in the door step will go to their respective houses eating betel leaves. The next day the ashes are collected from the place of cremation. The shoulders of those people who carried the dead body are cleaned by the family members of the dead person. On that day *pinda* prepared with one kg of rice is kept on the cremation ground, and the family members after finishing their meals will go to sleep early. They believe that the soul will leave the house on that day. On 13th day *bojja* is performed. During which, the Brahmin Purohit will indicate a person who will be possessed by the dead person.

He is kept fasting since morning. Holding coconut flower in his hand this person will scream continuously. In the place where the dead body is kept, they will spread ash and keep a water filled pot there. They believe that if the departed soul visit that place its foot impression can be seen on the ash. The offering of *ede* is restricted to one day only. Among this community the annual ceremony or the *bojja* is not performed (*Karkala- Ondu Pradeshika Adhyayana*: Page no. 70).

Among Muslims Quran of Khalima will be recited at the time of the funerary rites. The dead body is given bath and wrapped with *kaphan*. After that the body is taken to burial ground. On approaching Mosque namaaj is offered. The body is made to rest in north direction and then buried. Final prayers are offered to the departed soul. These are the main funerary rites of Muslims.

Kule Worship: The people of Tulunadu believe that the dead persons will join their ancestor's group on 12th day in the form of *Kule* or *Kole*, and thereafter he or she will visit the earth to see their family members. Hence, the people of this place honour these people by offering special items prepared during festivals in the form of *ede*. But those people who died without marriage, after becoming kules will express their desire to get married by several unwarranted incidents that occurs in the family. For example the small child of the family may refuse to take milk or will not get sound sleep thus becoming unrest. As temporary treatment, the family Purohit will give black thread, *vibuthi* and *antra*. The black thread is tied to the body of the child. After that as a solution the *pathri* or the dhaiva possessed person will guide them to conduct marriage between the boy and girl from different family background who died without getting married during their life time. He will give them a coconut which is under the spell of mantra, symbolizing the future bride. This coconut is tied to a jack fruit tree and on every new moon day it is taken to the river and the person carrying it will take bath along with it in the river and offer puja to it. This procedure is followed for subsequent 11 new moon days. On 12th new moon day, the Purohit will create two dolls, male and female, and he will hold their marriage with all traditional ceremonies like engagement, dhare, special meals etc. then both dolls are immersed in the river. This whole procedure is held during night

time outside home or near riverside. This is called in Tulu as *Kuleta madime* (Kule marriage). In some cases the dolls are made with rice flour and after conducting their marriage on the bank of the river they are immersed in the river water there it.

Jatra: Relatives and friends join together during Jatras, Kolas and Nemas. Jatra starts with hoisting the flag and ends with bringing it down. During Jatra time people cannot move from this place. Those relatives and friends who are unable to stay back during Jatra time for unavoidable reasons will remain outside and return back after the Jatra is over. During the Jatra time, there is a custom, in which deity of one village will go to neighbouring temple and take bath there, and receive puja and *kanika* from that village. The goddess of one village is usually considered as wife or sister of the neighboring village God. Because of this the people of both villages love and respect each other and live cordially. If village heads or community heads of neighboring village attend the Jatras of this place, they will be honoured by giving special prasada, and they are allowed to break coconut on the wheels of the chariot, before taking it around.

Usually the Tulunadu chariots are broad and round shaped. Even in some of the Basadis of this place, the rathostava is held. For Jains rathotsava symbolizes *samavasarana* of Teertankara. *Bheritadya*, *Dhvajarohana*, *Torana Muhurta*, *Shreegandha Yantraradhane* are some of the rites held on account of rathostava by Jains. In the flag that is hoisted during the jatra has the figure of Sarvaana Yaksha.

The speciality of Basaruru Goddess Jatra is that, it is held once in sixty years. Last time it was held during 1984, next it will be in 2044. Therefore small Mari jatra is held once in fifteen years. Even Kharvi Mari jatra of Kundapura is also special. In the beginning of the Jatra holy water (Gange) is brought from the sea in new pots and kept in the temple. When *patri* is possessed by Devi they ask permission from the Goddess for celebrating the festival. After flag hoisting, the Koragas with visit every house of the village playing *dolu* (drum) along with a lamb (*sanchara kuri*) that has to be sacrificed, in a procession. The people will wash the feet of the lamb, put garland to its neck, apply oil on its body and give rice to eat. The Koragas receive *kanike* (money) from them. In Shankarnaranyana, during annual celebrations

the devotees fight with each other for fun with banana shoots, enacting the story of hunting by God.

In the Mahalingeshwara Jatra of Basarur, the same ritual is enacted by Devadasis who fight with each other with rice *kadabus*. The *okuli* (playing with colours) celebration of this place reminds the *okuli* rituals of Bangalore Karaga festival. During Kollur Mukambike rathotsava distinct works are assigned to Kudubi's and Mogaveers. Muslims provide ropes. The person playing *halage vadhya* during jatra time is specially respected. He is made to wear the holy thread, *yajnopaveeta*. He stays in the temple till the end of the jatra and takes only satwik food. In Tulunadu temples of gods and spirits people play football during jatra time. The ball is made up of leather filled with coconut fibers. Among the various jatras held in Udupi district, the most popular are Rathotsava, Paryaya and Shri Krishna Janmastami of Udupi Krishna temple, Kolluru Mujambike Rathotsava, Basruru Mari Jatra, Koteswara Kotilingeshwar Jatra, Venkataramana Temple Deepotsava of Karkala, Subrahmanya Rathostava of Kadandale, Daiva nema of Nandalike, Siri jatra of Hiriyaadka, Halavu Makkalataayi of Kundapura, Kerebasadi utsava of Varanga, St Lawrence Utsava of Atturu etc. The details of various Jatras, Utsavas and Nemas are given in the chart.

Important Fairs(Jathras) of Udupi District

Name of the God	Place	Month	Duration	No. of Participants	Speciality of Jatra
Kundapura Taluk					
Shaneshwar	Baindoor pet	May	3 days	8000	Rathostava
Kollur Mukambika	Kollur	March-April	7 days	10,000	Rathostava
Durga Parmeshwari	Uppunda	November	7 days	5,000	Rathostava
Agasteshwara	Kirmanjeshwara	May	4 days	5,000	Rathostava
Brahmidurga-Parmeshawari	Kamalashile	Feb- March	7 days	4,000	Rathostava
Shankarnarayana	Shankernarayana	January	7 days	8,000	Rathostava
Brhamalingeshwara	Chitturu	January	1Month	10,000	Gendotstava
Kotilingeshwara	Koteswara	Nov-December	7 days	15,000	Rathosava
Vinayaka	Anegudde	Dec-January	3 days	8,000	Rathosava
Kundeshwara	Kundapura	Nov-December	1 day	10,000	Deepotsava

Name of the God	Place	Month	Duration	No. of Participants	Speciality of Jatra
Udupi Taluk					
Kapu Mariyamma	Old Mari Temple	March	2 days	50,000	Fair
	New Mari Temple				"
	Third Mari Temple				-
Janardana	Kapu	February	6 days	8,000	-
Durgaparameshwari	Agrahara, Yanagudde	March	6 days	5,000	-
Venkataramana	Katpadi	January	8 days	10,000	-
Mahalakshmi	Ucchila	March	5 days	10,000	-
Jarandaya Nema	Shirva	March	1 day	5,000	-
Vishwanath	Elluru	April	5 days	5,000	-
Kalikamba- Vishvakarmeshwar	Agrahara	November	10 days	15,000	-
Janardana	Ermalu	December	5 days	5,000	-
St. John's	Shankarpura	December, 23	1 day	5000	St.Mary
Kambala	Katapadi	January	1 day	5000	-
Jumha Masjid	Katpadi	Ramzan month	2 days	5000	-
Urus	Belapu	March	2 days	6000	-
Veerabhadra	Hiriadka	April, May	3 days	10,000	-
Shambukallu- Veerabhadra	Udyavara	January	1 day	5,000	-
Balarama	Vadabhandeshwara	Dec, January	1 day	20,000	-
Durgaparameshwari	Parkala	February	1 day	8,000	-
Mahalingeshwara	Parkala	March	1 day	10,000	-
Janardana, Mahakali	Ambalapadi	March	2 days	5,000	-
Venkataramana	Udupi		1 day	5,000	Teppotsava
Sri Krishna Matha	Udupi	Aug-Sept.	1 day	50,000+	Janmashtami Vitlapindi
Sri Krishna Matha	Udupi	Makara Sankramana	Once in 2 years 2 days	2,00,000+	Paryaya
Anantapadmanabha	Perdoor pete	March, 16 Every month Sankramana	1 day 1day	30-35,000 10-15,000	Ratotsava

Name of the God	Place	Month, Days	Duration	No. of Participants	Speciality of Jatra
Mahishamardhini	Nilavara	5 th day from Chitrapoornima	1 day	10-12,000	Rathotsava
Durga Parameshwari	Cherkardi Kannaru	Holi Hunnime	1 day	5,000	Rathotsava
Mahalingeshwara	Brahmavara	April	1 day	5,000	Annual fair
Kulamahasri	Kumragodu	December	1 day	10-12000	Annual fair
Brahmalinga	Salikari	February	3 days	5-8000	Gende, Dakke Bali
Virabhadra Durga Parameshwari		16, 17, 18		5,000	Darshana Seve
Amruteshwari Halavu makkala Tayi	Kota	January 9	3 days	5,000	Annual fair
Gurunarasimha & Anjaneya	Saligrama	January 16	2 days	10,000	Annual fair
Karkala Taluk					
Mariyamma	Karkala	May	2 days	40,000	Annual fair
Venkataramana	Karkala	November	1 day	50,000	Laksha Deepotsava
St. Lawrence Church	Nitte	January	3 days	30000	St.Mary Festival
Subrahmanya	Suda	December	3 days	15,000	Annual fair
Jaina Basadi	Nellikar				Car Festival
Kantheshwara	Kantavara	Februar	3 days	15,000	Annual fair
Kodamantaya	Mudaru	March	3 days	15,000	Annual fair
Mariyamma	Marpadi	April	1 day	15,000	Annual fair
