

CHAPTER 3

PEOPLE

The studies on the social and religious aspects of various people living in a particular region not only indicate their ancient traditional character but also indicate how the people are facing the process of modernization. From this point of view the description of people given in the gazetteer gains academic importance. On this ground brief account about various religions and castes, census details, sex- ratio, language, migration, marriage, life cycle rituals, food habits, festivals, deities and gods, temple-festivals etc is given here.

Dakshina Kannada district, one among the coastal districts of Karnataka, has distinct geographical features and climatic conditions. It came into contact with the Greeks, Arabs, Portuguese, Dutch and English people from the early Christian era. This contact has caused to evolve a distinct social, economic and religious life compared to other parts of the state. Moreover, political administration of this region by different kings and local chieftains, and the immigration of people belonging to various caste- communities are the other factors for the distinctive formation of social life of the people in this district.

Though the district is named as Dakshina Kannada for administrative purposes, it is culturally identified as *tulunadu* as the *tulu* language, one in the family of dravidian languages, is the spoken

language of the aboriginal people lived here. Geographically the region is separated from other parts of the state by the Western *Ghats*. So the people of this district identify themselves as those living below the *ghats*, while those on the other side are above the *ghats*. Though the Udupi region is separated from Mangalore region for administrative convenience, intrinsically the whole region consists of similar social and cultural characteristics. In both the districts some of the caste- communities are same in their rites and traditions, worship of deities etc. Yet for the purpose of the gazetteer an effort is made to give a brief description of various dimensions of socio-religious life of the people in this district.

Population

As per the 2001 census, the total population of Dakshina Kannada district is 18,97,730 consisting of 11,68,428 rural and 7,29,302 urban population. It is evident that 4,39,126 rural population (61.6%) is more than urban population (38.4%). Total number of villages in the district are 354 which are distributed in five taluks. There are no villages without human habitation is a notable aspect. Comparatively, Mangalore taluk has maximum 88 villages and Sulya taluk consists of least number, that is, 40 villages. Similarly the Mangalore taluk stands first with maximum population, i.e., 8,82,856 people, the Bantwala taluk stands second with 3,61,554 people and the least size of population is, 1,40,754 as found is Sulya taluk. But from the point of view of rural population, the Bantwala taluk occupies first place with 3,06,734 people and Mangalore taluk stands second with 2,81,777 rural people. Comparing the urban population, naturally Mangaore taluk (6,01,079) occupies first place, Bantwala taluk (54,820) second place and the Belthangadi taluk (7,305) consists of least urban people.

2001 census accounts for 9,38,434 male and 9,59,296 female population in the District. Talukwise comparative figures show that maximum males are in Mangalore taluk (4,34,702) and least male population is in Sulya taluk (70,994). Even in the female population the Mangalore taluk (4,48,154) stands first and the last place goes to Sulya taluk (69,760). The distinct feature regarding population is the number of females is more than the males in the district (with Sulya taluk being an exception). For more details on population as per 2001 census see table 3.1

Decadal Population Variation

The population variation from year to year is a natural consequence that occurs due to various reasons. The decennial census provides the

figures of variation. The district records 14.6 percent increase in the population from 1991 to 2001. This is lesser than the growth of the state (17.5) over a decade. A comparison of the taluks shows that the Belthangadi taluk (16.6) shows greater growth than Mangalore taluk (16.2). However, the Bantwala taluk (11.9) shows least growth in the district. (For more details see the chapter on 'Economic Trends').

Table 3.1 : Talukwise Distribution of Population

Taluk		Total	Males	Females
1	2	3	4	5
Dakshina Kannada District	Total	1,897,730	938,434	959,296
	Rural	1,168,428	574,657	593,771
	Urban	729,302	363,777	365,525
Mangalore	Total	882,856	434,702	448,154
	Rural	281,777	135,470	146,307
	Urban	601,079	299,232	301,847
Bantwal	Total	361,554	178,664	182,890
	Rural	306,734	151,394	155,340
	Urban	54,820	27,270	27,550
Belthangadi	Total	246,494	121,288	125,206
	Rural	239,189	117,641	121,548
	Urban	7,305	3,647	3,658
Puttur	Total	266,072	132,786	133,286
	Rural	218,002	108,527	109,475
	Urban	48,070	24,259	23,811
Sulya	Total	140,754	70,994	69,760
	Rural	122,726	61,625	61,101
	Urban	18,028	9,369	8,659

Household Population : If a family or more families live in a completely built or in a partly erected building structure, then it is considered as a residential home in the census. A group of people is considered as a 'family' if they live together and mainly eat food cooked at one kitchen. As such 'family' here can be one person or many persons. According to 2001 census there were 3,62,216 families in Dakshina

Kannada district with more families in rural areas (2,17,388) than in the Urban area (1,44,828). Talukwise comparison shows that maximum number of families are found in Mangalore taluk (1,73,804) and Sulya taluk (28,384) has least number of families. In between are the Bantwala (63,510), Puttur (50,111) and Belthangadi (46,407) taluks in descending order. The statistics related to families of Dakshina Kannada district is given in table 3.2.

Table 3.2 Distribution of Families

Taluk	Village	Town	Total
Districts total	2,17,388	1,44,828	3,62,216
Mangalore	53,191	1,20,613	1,73,804
Bantwala	54,043	9,467	63,510
Belthangadi	44,828	1,579	46,407
Puttur	40,587	9,524	50,111
Sulya	24,739	3,645	28,384

Source : Census of India -2001 District Population Book let, Dakshina Kannada

Institutional Population

If a group of people who are not related to each other live together permanently or for a long period of time in an institutional building and eat food cooked in the same kitchen are treated as institutional population in the census. Hostels, Lodges, Hotels, Ashramas, jails, monasteries, oldage homes etc. are the institutional population. As per the 2001 census the total institutional population in D.K District were 1218 out of which 359 were in rural areas and 859 in urban areas. In these institutional population total inmates were 34,290 out of which 18,351 males and 15,939 females. Compared to rural area (8,921), the size of institutional population was more in urban areas (25,369). Probably most of women of such population in urban areas should have depended on these institutional population for their educational and occupational needs. This assumption can be justified as we find more women than the men are literate in the urban institutional population. Those belonging to scheduled castes and scheduled tribes are found more in rural institutions than the urban ones. Moreover, there are more male residents than the female residents of S.C.s and S.T.s in these

institutional population. The table 3.3 depicts the institutional population in the district.

Table 3.3 : Institutional Population in the District

Unit	Sex	Total	Rural	Urban
1	2	3	4	5
Institutional households		1218	359	859
Institutional Population	Total	34,290	8,921	25,369
	Male	18,351	5,877	12,474
	Female	15,939	3,044	12,865
0-6 Age group	Total	735	270	465
	Male	380	136	244
	Female	355	134	221
Scheduled Caste	Total	1,506	425	1,031
	Male	905	307	568
	Female	601	168	433
Scheduled Tribe	Total	1,077	551	526
	Male	620	325	265
	Female	457	226	231
Literates	Total	31,728	8,036	23,692
	Male	17,069	5,439	11,630
	Female	14,659	2,597	12,062

Source: Primary Census Abstract, 2001 P-209

Houseless Population

Those people who do not have any fixed residence to live as they are nomadic and beggars are recorded as houseless population in the census. They normally live in the dilapidated shrines, under the flyovers, huge pipes, open spaces, bus-stands, railway stations etc. The 2001 census depicts that in Daskshina Kannada district, there are totally 1,243 houseless families out of which 383 are in villages and 860 in urban areas. The total population in such families was 4,365 out of which 2,887 men are found more than the women (1,478). These people are identified more in urban than in rural areas. The same trend is available in the children of the 0-6 age group. But among the scheduled castes the more homeless are found in the rural area itself. The statistics of houseless population is given in the table 3.4.

Table 3.4 : Houseless Population

Unit	Sex	Total	Rural	Urban
1	2	3	4	5
Total Houseless Families		1,243	383	860
Houseless Population	Total	4,365	1,513	2,852
	Male	2,887	931	1,956
	Female	1,478	582	896
0-6 Age group	Total	562	236	356
	Male	306	117	189
	Female	286	119	167
Scheduled Castes	Total	446	267	149
	Male	261	168	93
	Female	185	129	56
Scheduled Tribes	Total	420	257	213
	Male	299	163	136
	Female	171	94	77
Literates	Total	1,402	406	996
	Male	1,223	334	889
	Female	179	72	107

Source: Primary Census Abstract, 2001 P-225

Age Group and Marital Status

The census provides data on the marital status classification also. These figures indicate about the existence of child marriage system, child widows and so on. As per 2001 census out of the total 7,77,249 married persons the number of married persons in the age group of 10-14 was 1034. The number of widows in the same age group was 146 and those of divorced was 64. The number of married in this age group are found more in rural areas (599) where as their number was less in urban areas (435). At the same time the number of unmarried persons in the age group above 80 years was 637. In this age group, the number of widows (7734) was more than the widowers (1855). The Marital status in various age groups has been given in the table 3.5.

Density of Population

As per census data, the number of persons recorded per square Km. are called average population, and it is considered the density of population. The density of population has changed from place to place

Table 3.5 : Age Group and Marital Status

Age Group	Total Population		Un-married		Married		Widower	Widow	Divorced/ Separated	
	Male	Female	Male	Female	Male	Female			Male	Female
All ages	1897730	93834	549982	457235	376173	401121	10925	95215	1354	5725
0-9	334374	170698	170698	163676	0	0	0	0	0	0
10-14	196892	100104	99730	95886	310	724	32	146	32	32
15-19	208735	101060	100228	101083	786	6378	21	161	25	53
20-24	197842	96665	89440	61746	7143	38852	30	347	52	232
25-29	169093	81124	53860	19960	27070	66407	112	1003	82	599
30-34	139400	68748	20935	5441	47415	62451	258	1927	140	833
35-39	139450	68353	6815	2531	61011	63817	345	3716	182	1033
40-44	111140	57571	2375	1410	54634	46271	409	5049	153	839
45-49	104101	53771	1435	1077	51576	40585	606	7873	154	795
50-54	78696	40050	948	890	38216	27248	746	9991	143	517
55-59	58738	28251	609	574	26745	19306	806	10311	91	296
60-64	52617	24505	565	650	22542	13327	1302	13923	96	212
65-69	42337	19090	453	547	17080	8794	1478	13769	79	137
70-74	30000	13475	503	493	11268	3813	1642	12144	62	75
75-79	16482	7373	323	335	5747	1723	1266	7010	37	41
80+	15586	6409	254	383	4276	1032	1855	7734	24	28
Age not revealed	2247	1187	814	553	354	393	17	111	2	3
Below 18	649243	328763	327976	317929	696	2248	47	249	44	54
Below 21	793389	397124	394958	381329	2031	14421	60	383	75	132

Source : Census of India - 2001 (C.D. version) C-2 Marital status by Age and Sex.

and time to time. Generally the density of population is found more in urban areas compared to the rural region. According to 2001 census the density of population of Dakshina kannada district (416) was more than the state (276). Among the taluks of the district, Mangalore(1048) taluk had maximum density while the least was recorded for Sulya taluk (170). The largest taluk in the district is Belthangadi (1375,52 Sq.Km) and its density of population was 179/Sq.Km. The figures for Bantwala and Puttur taluks were 492 and 267 respectively. The high density of Mangalore taluk is due to city population and it is low in Sulya and Belthangadi due to the extensive reserved forest area in these taluks.

Physically Challenged Persons

Deaf, blind, crippled, mentally retarded, unsound mind persons etc. are considered as physically challenged persons. While a few of them suffer by birth, some others get disability accidentally or by medical reasons. The census of the physically challenged persons is done separately. Yet many of them get into the groups of beggars are not available to enumeration. So, perfect census of the physically handicapped persons has been very difficult. As per the statistics of 2001 census, there were about 38,000 physically challenged persons. Among them the number of blinds (19851) was the highest, the crippled (7,829) were second in number. Sex-wise statistics indicate that the number of males (20,711) were more than the women (17,288). The physically challenged persons found in the urban areas (16,021) are less than those in rural areas(21,978). More details of the physically challenged are given in the table 3.6

Table 3.6 : Physically challenged Persons in the District

Type	Sex	Total	Rural	Urban
1	2	3	4	5
Total physically challenged	Total	37,999	21,978	16,021
	Male	20,711	11,938	8,773
	Female	17,288	10,040	7,248
Blind	Total	19,851	10,203	9,648
	Male	10,562	5,316	5,246
	Female	9,289	4,887	4,402
Dumb	Total	3,272	2,119	1,153
	Male	1,758	1,137	621
	Female	1,514	982	532

Type	Sex	Total	Rural	Urban
1	2	3	4	5
Deaf	Total	1,638	1,114	524
	Male	813	561	252
	Female	825	553	272
Crippled	Total	7,829	5,196	2,633
	Male	4,735	3,164	1,571
	Female	3,094	2,032	1,062
Mentally retarded	Total	5,409	3346	2,063
	Male	2,843	1760	1,083
	Female	2,566	1586	980

Source: Census of India 2001, C.D. Version

Sex Ratio

The number of females available per every 1000 males is calculated as sex ratio. It is affected by the respective communities of the region and their socio-economic conditions, religious beliefs, marital background, migration, literacy and even by the occupation of the couples. According to 2001 census the sex ratio of Dakshina Kannada district was 1022:1000. which was higher than that of the state (965). Taluk-wise comparative data shows that Belthangadi Taluk is in the first place (1032), Mangalore Second place (1031), Bantwala third place (1024) and Puttur taluk (1004) last but one. Compared to the whole district, the trend of sex ratio found in Sulya taluk is different, that is less women (983) for every one thousand men.

Considering the sex ratio in the age group of 0-6 years, the district ratio (952) is higher than that of the state (946). Taluk-wise data shows that more female children are found in Puttur taluk (960) than the Mangalore taluk (955). The status is same in Bantwala (952) with that of the district. But the sex ratio disparity is significant in Sulya taluk (926). However, compared to the adult sex ratio it is lower in the age group of 0-6years. It means recently the birth rate of female children is decreasing considerably in the district. For a detailed data see table 3.7

Table 3.7 : Sex Ratio

Taluk		Adult	0-6 age group
Mangalore	Total	1031	955
	Rural	1080	945
	Urban	1009	960

Taluk		Adult	0-6 age group
Bantwala	Total	1024	952
	Rural	1026	955
	Urban	1010	936
Belthangadi	Total	1032	946
	Rural	1033	944
	Urban	1003	1007
Puttur	Total	1004	960
	Rural	1009	954
	Urban	982	992
Sulya	Total	983	926
	Rural	991	925
	Urban	924	934
District Total	Total	1022	952
	Rural	1033	947
	Urban	1005	960

Source: Census of India-2001, District Population Booklet, D.K.

Scheduled Castes

As recorded in the 2001 census the population belonging to scheduled castes was 1,31,160 out of whom males are 65,818 and females are 65342. The percentage of scheduled castes in the district was 6.91 which is less than state (16.2) percentage. Considering the data for various taluks the existence of scheduled castes is maximum in Mangalore taluk (41,378) and least in Bantwala taluk (16,964). Puttur taluk (31,009) was in the second place. But when considered the percentages of scheduled caste population within the taluks then it is clear that Sulya taluk (13.9) stands first, Puttur (11.7) second and Mangalore and Bantwala taluks(4.7) show least percentages i.e equal rates.

A perusal of urban and rural distribution of scheduled caste population shows that the Mangalore urban area (23,840) has the maximum size while the Belthangadi taluk urban area (889) has the minimum size. But as per the statistics available for rural areas maximum size of scheduled caste population is found in Puttur taluk (26,808) and least is found in the Bantwala taluk (15,682). Comparatively males are more than the females among the scheduled caste population in the district. But, in Belthangadi, Mangalore and Bantwala taluks there are more women than the men belonging to scheduled castes. For more details see table 3.8.

Scheduled Tribes

The total scheduled tribes population was 62,936 in Dakshina Kannada district, as per 2001 census. It is only 1.81% Whereas the state has recorded 6.55% scheduled tribe people. Their percentage to the whole population within the district was 3.32. The talukwise statistics indicate that Bantwala (14,849), Puttur (13,056) and Belthangadi (12,716) taluks respectively occupy first, second and third place. Further the males (31,579) are more than the females (31,357) of scheduled tribe population in the district. Similarly the males (4408) are more among the urban settlers while females are found more in number in rural areas. But the sex ratio is found more or less similar in rural area of Bantwala and Belthangadi taluks. Further statistical details are available in Table 3.8.

Table 3.8: Details of the Scheduled Castes & Scheduled Tribes Population

1	2	Scheduled Caste			Scheduled Tribe		
		3	4	5	6	7	8
Mangalore	Rural	17,538	8800	8,738	6,091	2,961	3,130
	Urban	23,840	11,833	12,007	5,448	2,848	2,600
	Total	41378	20,633	20,745	11,539	5,809	5,730
Bantwala	Rural	15,682	7,814	7,868	14,400	7,232	7,168
	Urban	1,282	651	631	449	228	221
	Total	16,964	8,464	8,499	14,849	7,460	7,389
Belthangadi	Rural	21,386	10,576	10,810	12,478	6,216	6,262
	Urban	889	442	447	238	118	120
	Total	22,275	11,018	11,257	12,716	6,334	6,382
Puttur	Rural	26,808	13,763	13,045	11,601	5,806	5,795
	Urban	4,201	2,114	2,087	1,455	757	698
	Total	31,009	15,877	15,132	13,056	6,563	6,493
Sulya	Rural	17,621	8,863	8,758	9,870	4,956	4,914
	Urban	1,913	962	951	906	457	449
	Total	19,534	9,824	9,709	10,776	5,413	5,363
District Total	Rural	99,035	49816	49219	54,440	27,171	27,269
	Urban	32,125	16002	16123	8,496	4,408	4,088
	Total	1,31,160	65818	65342	62,936	31,579	31,357

Source : Primary Census Abstract, 2001, P-337-339 & 485-487

Literacy

A person who can read and write in any language is considered a literate person in Census enumeration. Other than this there is no specified qualification to ascertain one as literate person. No child below 6 years is treated as literate 2001 census points out that the literacy rate of Dakshina Kannada district was 83.47% out of which male and female literacy rate was 89.74% and 77.39 percent respectively. It is above the state rate (76.29% and 57.45%) of literacy. For more details see the chapter 13 on education).

Religion wise literacy rate shows that the Jains (96.49%) are the highest followed by the Christians (92.78%). The literacy rate of Hindus and Muslims is more or less similar (82.36% and 82.32% respectively). However, the literacy rate of Muslim Women (73.34%) is lower than the women population of other religions.

Migration

Any human beings (persons) or animals or birds etc., those who reside in one place, after moving from one place to another place is called 'Migration'. Migration is a socio-economic process that has taken place since long time and it may be temporary or permanent migration. Acute famine, war, food crisis, education, occupation, marriage etc are the causes for migration.

A person may shift his place of residence to different place leaving his place of birth. Hence, in the census the individuals are enumerated on the basis of their place of birth. So a classification is given in census of those who are born in the place of enumeration and those who are migrated within the district, and from different places and states. The table 3.9 depicts a model of classification of persons enumerated in the census on the basis of their place of birth.

The data on the table 3.9 indicates that there are people immigrated to this district from different corners of the country. Among the immigrants those born in Kerala (80,459) are maximum in number and those from Tamilnadu (11,920) stand second. The speciality is that there are people who are born in far off states, such as Jammu and Kashmir (252) and Punjab (354). Among the immigrants more people have settled in urban areas than the rural areas. The special feature of immigrants

Table 3.9 : Classification of Population on the Basis of Place of Birth

Place of Birth	Total		Rural		Urban	
	Male	Female	Male	Female	Male	Female
A. In India	936044	956948	573029	592196	363015	364752
a) Karnataka	883246	897348	553854	564616	329392	332732
b) In the place of enumeration	640551	493659	398651	277029	241900	216630
c) Born elsewhere in the district of enumeration	193860	348326	137742	265326	56118	83000
d) Other districts of Karnataka	48835	55363	17461	22261	31374	33102
II. Other States and Union territories	52798	59600	19175	27580	33623	32020
Jammu & Kashmir	174	78	8	2	166	76
Punjab	205	149	5	4	200	145
Delhi	300	208	18	12	282	196
Rajasthan	788	303	59	59	729	244
Uttar Pradesh	988	377	63	49	925	328
Bihar	780	187	79	10	701	177
West Bengal	700	412	78	105	622	307
Orissa	481	110	63	9	418	101
Gujarath	1015	789	68	53	947	736
Maharashtra	2839	3383	619	762	2220	2621
Andrapradesh	2067	1401	441	325	1626	1076
Goa	176	182	37	40	139	142
Kerala	34219	46240	16312	25024	17907	21216
Tamilnadu	6791	5129	1262	1069	5529	4060
B. In Foreign countries	2389	2347	1628	1575	761	772

Source : census of India 2001, C.D. Version.

from foreign countries (4,736) is more than urban areas(1,533). Another special feature is that while the number of males among the immigrants is generally more than females, there are more females (46,240) than males (34,219) among those immigrated from Kerala. Similar trend is

visible among those who immigrated from Maharashtra (2,839 males and 3,383 females) and from Manipur (33 males and 69 females). Moreover it is interesting to note that women are more than men among the immigrants from other states and Union Territories and also from other districts of Karnataka state. Thus the data on the trends of migration related to this district throw light on some curious facts.

SOCIAL LIFE

A study of culture and rituals followed in the life-cycle by various communities in Tulunadu is essential in order to understand its distinctive features of life. As the coastal region is distinct in its geographical conditions than the other parts of the state so it is distinct in it has different identity is its socio-cultural features. From this point of view a brief description is given here with regard to the family system, different rituals from birth to death, deities and festivals etc.

Family System : Family is the nucleus of society. Man is primarily a member of family and then he is social. Traditionally joint families were prevalent in Indian society. They were essential in rural society. But during the last two decades the number of undivided families has become very less. Attraction of own property, own labour and small family life etc., should be the reasons for such a trend of decrease in joint families. Other reasons are the educational development, expansion of industries, easy transportation and urbanization. These factors have resulted into the shift in the traditional occupations and migration of rural people to urban areas. Such transition has happened in Dakshina Kannada also as it has happened elsewhere.

Aliyakattu (Sister's son Inheritance): Though the patriarchal system of inheritance is generally found all over the world there are some instances of matrilineal system of inheritance also. Son becomes the owner of the parental property in the patriarchal system. But in Aliyakattu system the daughter becomes the inheritor of maternal property. Hence the inheritance of property by male children leads to patriarchal system and the Aliyakattu leads to matriarchal system with the importance given to women.

The *aliyakattu* (matrilineal) system is one among the distinctive features of *Tulunadu*. Though patriarchal system is prevalent in other parts of Karnataka state, the coastal belt is an exception to it. Except the *Gowdas* the *Gowdasaraswaths*, *Vishwakarmas*, *Brahmanas* and *Myala* the remaining castes such as *Jain*, *Bans*, *Nadava*, *Billava*, *Moger*, *Agasa*,

Moily, Kulal, Sapalya, Andekoraga, Halepaika, Kumbara, Kshaurika, Devadiga, Komati (Harishetti), Malav, Masadhika, Nayar, Panchala, Holeya, Bakuda, Mundala, Pambada, Saliya etc, in Dakshina Kannada district is more than 75% communities had practised female dominating family system. The system had legal approval wherein all the hereditary property and other rights and obligations were transferred from mother to daughter instead of from father to son. In this system, male children can live with mother or sister without any right of inheritance. He can assist them in managing the agricultural operations but such managerial role is not continued by his sons. It will be handed over to his sister or his sister's children. In contrast, wife also did not have any right over her husband's property after her husband's death. Hence under this system normally men live in their mother's family and so they are casual visitors to the houses of their wives. However, even if a woman after marriage shifts her residence to husband's home, she would not lose her right of inheritance on her mother's property. Hence the inheritors of a man's personal property by right were the sister's sons rather than his own sons. But if a man wants that his personal property should go to his own sons, then he should execute a legal 'will' to that effect. Otherwise it will go to his sister's children.

According to Manjeshwara Govinda Pai, the system of matrilineal inheritance in the coastal belt dates back to pre-Christian era. B.A. Saletore opines that the system existed prior to 12th century A.D. and it got legal approval. But legal changes occurred after independence of the country. 1956 onwards the Aliyakattu system was totally abolished. However, the legal deletion has not effected its continuity in the social, religious, traditional and cultural spheres of life of many communities in Tulu Nadu. So those who study the family system of Dakshina Kannada district should keep these aspects in mind (see: *Sudarshana*, p.145-148, *sanchaya* p 109).

Bali System

The marriage alliances are determined on the basis of *Bali* (*Bari* in Tulu language) in Tulu Nadu. Persons belonging to same *bali* are prohibited from entering into marriage as it is found in the prohibition of sagotra marriages in patriarchal system. Because, if both the boy and girl belong to same *bali*, then they are treated as belonging to same kin group and hence brother and sister. In the *Aliyakattu* system the *balis* are counted on matrilineal pattern and hence determined from mother. In other words, all the children belong to mother's *bali*. At the time of

fixing the alliance, each party pronounces its bali and thus they ascertain that the boy and girl do not belong to same bali. There are varieties of balis among different communities. For example, the Jogis use the term *vallu (Illu)* while the *Byaris* apply the term 'Ille' for *bali*. In the *Malnad* region (those who living below the *ghats*) the term 'Bedagu' is prevalent and persons belonging to same *bedagu* cannot marry. Sometimes the people who are devotees of same god also avoid marriage relations as they treat themselves in brother sister relations. *Sagotra* marriage is prohibited among the Brahmins also. As there are balis among the *Bants, Mogaveeras* etc., So there are *Illes* among the *Byaris (Muslims)* such as *Anjillekhar, Mapulattillakkar, Sulthan Beliyē Ilnethkar, Patillethkar, Kaisere Kootathillekar, Kodankar Illekhar* etc. Marriage belonging to persons of same 'Ille' is prohibited.

Maternal Uncle

The importance given to the Maternal Uncle in some of the family affairs indicates the evidence of matriarchal family system. There are several instances where the Maternal Uncle is treated with significance in many communities of *Tulunadu*. A few examples are cited below:

Among the Vishwakarmas there is a procedure that the father of a girl will go to her Maternal Uncle's house and get consent when the marriage is fixed with some other boy. The ritual of giving away the bride to the bridegroom who is made to sit on the rice pack (*mudī*) is performed by the Maternal Uncle among the Myala. In some instances on behalf of the bridegroom the Maternal Uncle of the bride ties the *tali* to her (*Karavali Janapada*, p.141). At the time of attaining puberty of a girl, it is the responsibility of the Maternal Uncle to feed her with soft food or he may invite her to his home for some days and provide special puddings to eat. In some communities there is a system of lifting the bride by the Maternal Uncle and carrying her to the platform of marriage (*Dhare Mantapa*). However, himself marrying sister's daughter is prohibited. Because, he is equated with father and gets next place of the father in the family. In the patriarchal system, though there are specific positions and obligations to Maternal Uncle, he is allowed to marry his sister's daughter.

Internal Administrative System of Caste

In the pre-independence period all caste communities had their own administrative system which they obeyed diligently. The head of the clan, *Gurikara* of the village or head of the *Guthu* was community leader

and he mainly officiated in the religious, social and administrative affairs. The position was normally hereditary and his word was final in all decisions. There were other responsible persons to help him in administration. While such community head-man was called *Mukari* (Mukarve) among the *Myala* his assistants were called Moondikere. He was called *yajamana* among the Jogis and his assistants were called as *Buddhivantas* for whose help there were *Kolkars* (Kotwals). Normally all communities have a monastery (*mata*) of their own and the *Guru* assumes absolute supreme power. It was a well established system once upon a time which has been diluted due to democratic system in recent years. But, in a few caste communities even today there are remains of old system. The rules of caste are very strong among the Mogaveeras even today.

Birth and Naming Ceremony

Birth, puberty of girl and death are considered as main occasions of practicing impurity by almost all communities. There are specific rituals which absolve the impurity due to above causes. The barber, washerman and priest are believed to be the persons who have power to purify the profane both at materialistic and spiritual levels. So all people give priority to the traditional purificatory rituals. Ofcourse, the rites and rituals vary from region to region. An attempt is made to describe such rituals and rites prevalent in *Tulunadu*.

The Jains of *Tulunadu* normally perform the naming ceremony on 16th day after the birth of a child. The Jaina priests (Indras) perform the worship of the cradle and *homa-havana* before keeping the baby into the cradle with silver coin kept in its hands. The name is uttered in its ear and the women sing songs. The Gowda community observe pollution to the family for 16 days after the birth of child. So they are prohibited from entering temple and performing any *poojas* and other holy activities. Meanwhile on 7th day the washer woman comes and gives ritual bath to the mother and child. Part of purification they bring sacred water from the local temple and sprinkle in all places and even on family members. They put the child into cradle on 16th day. On that day all take purificatory bath. The eldest woman in the family performs the main ritual rites i.e she takes child in her lap and wear new clothes, give curd rice. Then the naming of the child is done and kept in cradle with its head towards east. On the 40th day again the new mother takes purificatory bath and attends *pooja* in temple and made *Ganga Pooja* after this *pooja*, women bring water and keep it in '*Nellakki*'. She salutes

by prostrating before god and the elders at home. After the completion of these rituals the new baby and mother are taken to her husband's home with great honour. At the entrance the evil eye is removed by sprinkling *Kurdi* (Okuli- turmeric mixed water). The father-in-law and mother-in-law of new mother take the baby inside and keep in the cradle while she bows to them.

The *Koragas* conduct the rites of naming ceremony after making purificatory bath to mother and the new born child and put new cloths to them afterwards perform *Manja*. They keep the betel leaves, arecanut and coconut on plantain leaves in front of the stone representing deity, afterwards breaking the coconut and take one part into inside the home. The Gurkara also comes along with the relatives. Among the *Malekudias* the new born child is given ritual bath and made to sleep on Mucchire leaf or arecanut leaf.

The Vishwakarmas perform the purificatory rituals for female child on 11th day and for male child on 12th day. The new mother gets dressed in new cloth. The priest performs purity rites *punyaha*. Then the father writes the child's month-name, star-name and chosen calling name on white rice in a plate using turmeric twig and then utters the name in the ear of the child. On that occasion a medicinal root (*Baje*) is mixed with honey and a drop is fed to the child by using a golden piece. A stick or the shrub of *Ekka* plant along with a piece of gold is tied to the waist of the child. Thus after naming, tying of waist strip, waving of lights (*Arathi*) etc. the child is kept in the cradle by singing songs which is followed by feast served to all.

Among the shaliya community *Nalammat* (fourth purification) is done on 4th day. The *Balayma* purificatory rites are performed on 16th day. The new mother wears the pure cloth given by the washer woman. The naming ceremony is performed on 19th or 28th day. On that day child is given milk from a glass with golden piece using the leaf of Jackfruit tree.

Among the *Ramakshatriyas*, the priests officiate the naming ceremony performed on 12th day. They decorate the cradle and the new mother stands on one side with another senior woman on the other side. Then they pass a stone piece smeared with turmeric and covered by cloth from upper and lower side of the cradle. While giving from upper side they say 'take Gopala' and while receiving from lower side they say 'give me Govinda'. Then they do it for the new born child also for three times and later keep the child in the cradle. At night also they have rituals. In olden days they performed *Pugadi* dance.

The Muslims have the custom of saying 'Azaan' in right ear and *Ikanit* in left ear by the elderly person as soon as the umbilical cord is cut and the new born is cleaned. On 7th or 15th day they perform *Akeeka* (hair dressing ritual) and keep the child in the cradle. They apply oil to the hair and then the hair so shaved is kept on a plantain leaf and given to the hair-dresser with some money put on behalf of the child. The plantain is either tied to coconut tree or thrown into sea. The rich class people offer non-vegetarian feast to relatives. The new mother is given holy bath on 40th day. She is taken to her husband's house from her parental home on that day. *Sunnath (Khatna)*, is one among the main rituals of Muslims. The boy is made to sit on the lap of his Maternal Uncle who sits on rice pack (*mudi*) and an expert known as *vasan* does the *Khatna* while people sing loudly the *salath*. After the wound gets cured the boy is taken to the Mosque with great fanfare. (for more details see Siri p.432).

Adult hood (Puberty)

Two distinct customs for boys and girls before they attain puberty are referred which exist among the Shaliyas. They perform *Pandal mangalam* or *Charadkattal* before the girl attains puberty. Relatives and priests assembled in their community temple where she is tied with a white thread, on some Sankranthi day by the senior priest or senior of their family and offered with five betel leaves and an arecanut. It is called *Amsha*(share) giving to her and hence forth she was treated as one among the grown up women and also eligible to receive betel arecanut in community functions. They perform a ritual called *Edangachara* or *Valyakaranakal* (bestowing adulthood) for boys in between the age of 16 to 19 years. The youth comes to the temple with his relatives holding betel leaves, arecanut and a coconut and submits to the religious head. Then after prayer the boy has to crush the coconut by throwing to the *bali kallu* (stone). If it is not broken then he has to submit five more coconuts as penalty. Only after this ritual he gets entered into the list of membership of community without which he would not get the necessary permission for his marriage.

Among the Gowdas, the girl who has attained puberty is made to sit in the court yard facing east. The women smear oil using the *Garike* grass to her forehead and legs. They pour water on her head and give her new cloths to wear. She has to sit in the outer yard or in the cattleshed. On the third day the washer woman gives purificatory bath to her and even the house is purified on the same day and she will be

made to carry in earthen vessel filled with water along with the bigspoon, (*sowtu*) into the house.

Along with the vessel she will be made to carry a good quantity of *Rice (Nellakki)* which is also placed inside the house. Normally this ritual is performed on the 3rd day, but due to some reasons if not done, it will have to be observed on the 12th day. Till this is done she will be prohibited to take part in any of the household duties. On the 16th day she will be made to wear the new dress and will be decorated with ornaments, and she will be made to sit on an ironswing (*Uyyale*) over which the rice brought will be spread and the girl will be made to sit over it. On that particular day all the relatives and wellwishers, alongwith the parents of the girl will take part in the *Arathi* and the blessings will be bestowed on the girl. After receiving the gifts the girl will prostrate before all the elders present there. Those who attend this ceremony will be given a special lunch by the parents of the girl.

The customary practice among the *Jogis* is that the girl, as soon as she attains puberty, should sit under a fruit bearing tree. News of attaining puberty in the home, should be conveyed to the clan head, *Buddhwant* and *Kotwala* or *Kolkara*. The girl is offered with various sweets for five days by the local relatives and on the final day, they have grand celebration by drinking and eating non-vegetarian feast, which indicate their tradition of community life. In the *Shaliya* community the girl attaining puberty is called *Bayassariyikkal* (indicating age). Women belonging to five gotras make the girl sit on five or seven tender coconut and pour water on her with five betel leaves and an arecanut. After that she is secluded in a outside room, for five or seven days and on the last day she is given purificatory bath and gets ritual purity by wearing the cloth purified by the washer woman.

The *Malekudiyas* have a custom of making the girl who attained puberty to sit on three coconuts and they purify her by oil and *Kurdi* (turmeric mixed) water, Planting one of the coconuts is considered a good omen. She is secluded for three days in a separate outer room. On 12th day she is decorated with *dese* (sese) rice on forehead and the relatives are served with feast. Among the *Vishwakarmas* the girl is secluded for four days and on 5th day, elder women give her bath with purified water and give her new cloth to wear. She has to pour water to coconut tree, Jack-fruit tree etc and then bow to the earthen utensils. After the feast, the Maternal Uncle take her to his home. There she was given with gravel of coconut, *Kottambari* and of rice(manni) and other special eatings. She

returns after a week. This was a olden custom which was called 'Madumagala maduve' ('bride's marriage) Now these customs are changed.

Among the Muslims the girl who attains puberty is not allowed to come out for seven days. On seventh day she is given bath as per procedures. She is beautified with cloths and ornaments and feast is served to the relatives.

Seemantha

It is a ritual performed for the pregnant woman, first time at her husband's home before she is taken to her parental home for delivery. It is a custom generally prevalent among all communities. But the ritualistic procedures vary from caste to caste.

Among the *Koragas* it is performed in the seventh month. On that day she is decorated and asked to sit facing east and served Kajjaya (sweet) on a plaintain leaf. They prepare specific fish, food boiled egg etc., on that day. She is given with *tatayi munchi* that is, pepper, jeerige and Garlic to be tied in the edge of the sari and should go to mother's house without seeing backwards.

The *Shaliyas* celebrate *Pulkudi* in the seventh month. On the chosen day her husband plants a twig of *Huli* tree in the *tulasikatte* and fixes a iron-ring to it. The pregnant woman sits in front of it facing east. An oil-lamp (*Hanate*) is also kept there. A glass of milk mixed with *hulirasa* in the plate is given to her to drink and then served sweet to her asking a small boy to sit along with her.

Marriage

It is necessary to study the customs of marriage prevalent among various communities in order to study the regional and cultural identity of *Tulunadu*. As elsewhere, here also people consider the marriage as an auspicious occasion in the life cycle of a person. Naturally there are rituals beliefs and prohibitions in marriage having expectations of progeny. An attempt is made here to provide a few examples of marriage traditions in this district.

It was common to establish marriage ties with in the folds of relatives found in several communities of this district. If such alliance is not possible, then the search of bride from outside the folds of relatives is done. However caste endogamy is practiced strictly. Once the father and mother of bridegroom give consent then he also sees the girl. Then

the parents and three male relatives of bride come with two women to see the household of the bridegroom. If the astronomical combinations of boy and girl match each other and if they satisfied with these, then they arrange the ritual of fixing the marriage, called *Veelyashastra*.

Before the ritual of fixing the marriage, the parents of the proposed girl go to her Maternal Uncle's house, get his consent and invite him to fix the marriage and also invite the head of their community. The parties in the marriage check the good omen in front of the deity and then only fix the marriage. Same thing is followed by bridegroom's relatives also. Among the Gowdas the marriage is fixed in girl's house and the close relatives join there and by lighting the lamp in the pooja room, spread four mat and put two 'mane' in front of the pooja room. Five betel leaves, arecanuts, with white rice has to be put on one mane, a lamp and five metal vessels filled with water on the other mane are important items. The elderly persons of each party sit together facing east and utter loudly about the new alliance between two family. Before this utterance, they clarify that the parties belongs to different balis. It is done again on the day of marriage in front of the relatives. After engagement, they perform several small rituals until marriage such as *arasinashastra* to bride near *tulasikatte*, put thorana at *Muhurtagamba*. Thorana made of *Halemara* (Tree) in the shape of Trishula. The *malekudias* perform marriage in front of fruit bearing arecanut tree. The branch is kept near the *Dhare Mantapa*. There are some customs such as the performance of *dhare* (giving away of girl to boy) by making the bride and bridegroom to stand on the small heap of white rice.

Like others, among Brahmins also there were rituals performed for several days prior to marriage. In olden days even child marriage was prevalent. Marriages were fixed on the matching of horoscopes of bride and bridegroom. Rituals related to marriage a few days earlier and on previous day *Kalashanandi* or *Homakalasa* for bride and *Samavarthana* for bridegroom were performed. On that day there is a mock celebration of the bridegroom starting to go to *Kashi* holding on umbrella and arecanut leaf chappals. Then the Maternal Uncle prevents him and convincing to stay back with an assurance to conduct marriage. Then he ties a turmeric thread to the hand of the bridegroom. Now a days the marriages are being conducted in *Kalyana Mantapas* or big halls and so many customs are slowly disappearing. However, even here, the traditional rituals such as *Laja-homa*, *Saptapadi* etc are systematically performed.

The marriage among the Jains start with the worship of poll Athikombe starting from *stambha muhurtha*, followed by *Torana muhurtha*, *Talibandhi*, *Dhare*, *Homa* and *Nagabali* etc. Thus they observe traditional *Chadanga* (marriage rites). The *Nagabali* was performed on the fourth day of marriage. On that day, the bride and bridegroom perform *pooja* (worship) in the *Basadi* (Jain temple) and then come to the pendal of marriage (*lagna-mantapa*). The Jain priests (Indras) prepare Mandala by drawing lotus flower decorations with seven type of grains, Grass leaves (*Darbhe*), *pancharatna* etc. for the *pooja*. Mother of the bride pray the Gods of eight directions (*Astadikpalaka*), *Takshaka*, *chakri*, *Anantha*, *Vasuki* and such other serpent gods (*Nagadevatha*) and pray for the progeny and prosperity. On the south of the *Mantapa* the clan and family names (Gotra-Soothra) are written while on the norther side the names of family and clans of families of the bride groom's side should be written. After putting the *sambanda Male* to the neck of the bride, the bridegroom leads her by holding her hand to be the member of his lineage gotra. This *Nagabali* tradition indicates that the Jains of this district have adopted the worship of Naga (serpent) and also it is a sign of shift of lineage of the bride.

The Muslims have a method of giving consent to an alliance by decorating the girl with *Mallige* flowers. Both the sides join together to perform 'Doova' prayer. On the previous day of marriage, the girl is given with ritual bath and she wears white *sari*. Maternal Uncle inaugurates the *Madarangi* ceremony followed by women continuing it by singing songs. On the day of marriage the women give ritual bath to the bride and bridegroom. Then giving *Meher* to the bride, taking consent of bride and bridegroom and registration in front of witnesses etc. are being done systematically.

Among the *Byaris* once the consent is given to a girl for alliance then she is given with a ring. The fixing of marriage is called 'Kurt'. On the day of marriage the barber has to do hair- dressing to the bridegroom and in return he gets rice, cloth and money. On the previous day of marriage they have a custom of *Madarangi* performed by singing the *Mayilarji Patta* (songs). Early in the morning they smear a paste made out of sandal wood, turmeric and the essence of coconut to the body of the bride. After taking bath she is dressed with white *sari* and blouse decorated with ornaments and the *Mallige* flowers on head. As a sign of marriage the bridegroom ties the *bandimale* to the neck of the bride.

There are several such beliefs and rituals found in the traditional form of marriage. Remarriages take place without many rituals. Recently simple marriages and mass marriages are also arranged. Government is

Table : 3.10 Statistics of Marriages and Adoptions Registered in Different Offices of the Sub-Registrar of Dakshina Kannada District.

Office of sub-registrar	2000-01			2001-02			2002-03			2003-04			2004-05		
	Hindu Marriage	Special Marriage	Adoption	Hindu Marriage	Special Marriage	Adoption	Hindu Marriage	Special Marriage	Adoption	Hindu Marriage	Special Marriage	Adoption	Hindu Marriage	Special Marriage	Adoption
Puttur	56	21	-	67	12	-	62	27	2	67	14	-	102	17	2
Mulki	48	29	-	54	29	2	66	27	2	59	25	-	68	19	1
Moodabidre	42	21	-	20	12	-	45	26	-	30	12	-	48	33	-
Vitla	13	12	6	17	12	-	20	6	-	24	7	-	26	7	-
Beithangady															
Sulya	28	12	-	35	7	-	22	10	-	33	27	-	29	23	1
Bantwala	20	23	-	43	6	1	33	1	2	28	4	1	18	5	1
Manalore Urban	316	115	-	389	101	2	388	123	2	408	114	3	425	89	-
Manalore Taluk	89	106	17	74	96	13	104	70	17	106	86	17	158	98	20

giving encouragement to inter caste marriages. If the, a party of marriage belong to scheduled caste, then the government gives Rs. 25,000/- as an encouragement and social security. (see 16th chapter). As per the legislation of Indian government all marriages should be registered. The table 3.10 shows the number of marriages registered between 2001 and 2005 in different Sub-registrar's offices in the district.

Funeral customs

The funeral procedures vary from caste to caste and also from region to region. Compared to Maidan region of the state there are certain similarities and some differences in the rites and rituals related to death ceremonies in Dakshina Kannada district.

Even in Tulunadu the corpse is given ritual bath with oil, soap-nut and hot water. Later it is covered by white cloth . Then there is a custom of keeping crushed betel leaves with arecanut in the mouth. Here the white cloth is brought and covered by even those who come to visit the dead person. Later one of such cloths is cut into pieces and the pieces are tied to each other and put around the neck of the person entitled to perform ritual rites. The corpse is carried to the place of cremation on a bamboo tied together like stretcher (in some places they use mango tree plank). While carrying the corpse, the side of the head is kept to the front and carried by the kinsmen and the leg side is carried by the localities or relatives. This system is found among the Gowdas of Tulunadu.

Before the dead body is taken for cremation all the women put water drops into its mouth. Men put drops of water after the corpse is kept on the pyre. The main fingers of hands and legs are tied by cotton thread. The wife of the dead person crushes the betel leave with piece of arecanut using coconut on the front threshold and keeps it in the mouth of the dead person. A coconut is broken into two halves and one is kept upper side of head on rice and the other in lower side of the legs on paddy rice as bowls with burning lamps. Once the dead body is carried away then a lamp is kept in that place. On a specified day the bones are collected which are buried under soil and a heap of mud is erected (*gudde*).

The eldest or youngest son of the dead person holds the kindling piece of wood (*Kuntige*). On the third day of cremation, ash is collected. The son who holds the kindling wood should get his head completely shaved. On the night of funeral ceremony they serve non-vegetarian food to the dead ancestor. Various sweets are served as *Agelu* (Ede). On the

16th night the dead soul is called inside after which rice-ball (pinda) is offered in river. Hereafter the dead ancestors are remembered and served with *Agelu* every year. Similarly serving the dead ancestors in their place of cremation with beaten rice, jaggery, banana, ghee and coconut is done. This is conducted on New moon day of Deepavali for the female ancestors and on the next day morning for the male ancestors.

Some castes have a custom of opening the roof by the *Onake* (rice dehusking log) so that the soul directly moves to the sky. In the shaliya community for 12 days they spread a mat in the place where the dead body was kept along with a lamp and water. Further, they have a custom of weeping in the evening by sitting on the mat which is called "Muriyoidal".

The Muslims have customs of giving bath to the corpse, covering Kafan, and performing Namaj, and in the burrial ground the dead body is kept with head towards the west, loosening the cloths and praying for the salvation of dead person are some of the rites of funeral ceremony.

Kule Ritual

The Tuluvas have a belief that a person becomes *Kule* (or *Kole*) that is a spirit after death. It is believed that the dead ancestors come to earth in the form of *Kule* to see their descendents. Hence, during the festivals and on special occasions the *Kules* are served and pleased with full respect to the ancestors. But it is believed that when the unmarried persons die, then they become *Kules* and being dissatisfied they disturb the living successors. So in the case of death of unmarried young persons, the symbolic ritual of marriage is done in order to solve such a problem. Hence there is a custom of *Kule marriage* or marriage of the spirit. According to the tradition such marriage is performed for the dolls with elaborated rituals like verifying bali, engagement, given cloths and jewels, Dhare, serve the feast etc., as if for the living persons. But most of these rituals are performed outside of the house or on the river shore in the night time. This is called 'Kuleta Madime' in Tulu. In the cases of infant death, such marriage is performed at the time when the child, is supposed to attain adulthood and it is called 'Kanyavu.'

Funeral among Jogis

There are certain distinctive features in the cremation of Jogis. They follow the burial method of the dead person in sitting posture. Like others they also have rites of bathing the corpse, covering it with white cloth and smearing pure ash (*vibhuthi*) to the forehead. The bamboo

stretcher is prepared in the form of palanquin and the dead body is kept on it, in sitting position. All those who come there circumambulate it and sprinkle rice on it. While the funeral procession goes with trumpets one person holds a pot of cooked rice. They come three rounds around the pit burrial and keep the dead body in sitting position in the pit facing southwards. Then they remove all the ornaments on the corpse. An infant chicken and salt is kept on the part of shoulders. A plantain leaf is kept on the head and then the pit is filled by erecting a heap of mud on the dead body. Some sacred ash arecanut and betel leaves and a burning lamp is kept in front of the heap. There is a custom of keeping a lamp on the place where dead body was kept at home. Later those who participated in funeral take bath, drink taddy and take food.

On the third day they keep non-vegetarian items of fish and chicken with cooked rice at the place of burial and pray the departed soul "Come eat and go". The eleventh day they celebrate purificatory rites called as *Divasa Maduwudu*. They throw away old earthen utensils and bring new ones. The eldest son gets total shave of head and body and wear white piece of cloth. The tomb is covered by white cloth. The widow also covers a white cloth to the tomb. They serve non-vegetarian food to the spirits of all ancestors. Later they eat all such food or throw it into the river. After taking bath while returning home they keep step on cow-dung as part of purification. They chew betel and spit it as indication of releaving profanity. In the night offer toddy and non-vegetarian food to their clan deity Bhairava. Then they drink taddy, eat and smoke bhang. Such rites are repeated in a month again. These funeral rituals resemble to those who accept *Gurudeeksha* and the *Dasayyas* of Maidan region.

Funeral system of Jaina kings

There are special customs of funeral among the Jaina kings as the ritual transfer of power to new king is performed at the time of the funeral of the deseased king. As soon as the news of death of the king is known the chieftains such as *Gurikaras* assemble and with the involvement of family members give bath to the dead body, put on the royal dress with royal ring to the finger. Then the right inheritor who is going to be the future king is given sacred water bath and made to sit on the royal chair(Pattada mancha). Then the hands of dead king and of the inheritor are tied by a thread through which the royal ring is transfered as symbol of power. Then there is a custom of adoring the new king with the royal dress, head wear, royal sword and new naming ceremony.

After the coronation ceremony, the new king is brought to a Basadi in procession with honorary lamps (*Deevatige*), white umbrella and other symbolic objects. Now, by taking his permission, cremation of the dead king is performed in the royal (*bakimaru*) field. They have a custom of constructing the grave in the pyramid shape. The new king is not expected to participate in any funeral rites. After spending 12 days in the Basadi he is brought to palace on the 13th day. On the 16th day Abhisheka (purificatory bath) is performed, though sometimes an auspicious day is selected for this purpose. On that day *Kalasha* (a small vessel containing sacred water) is brought in procession from Somanatheshwari temple to the palace. The new king is made to sit on the royal swing and sacred water is poured on his head. (For details see: *Maneesha* 2000-2001, p.33 and *Dakshinada Sirinadu* p 669).

Food Specialities

The people of coastal belt are famous for food preparation. The Brahmins of this region are known for professionalization of education and banking and they have raised the hotel occupation to the level of industry. The food and drinks of Dakshina Kannada are renowned for their variety and taste. The *vaidikas (brahmins)* prepare feast called *Shadrasanna* which really contains taste of six types of rasas (fluids or juices). Various types of pickles, papads, sweet balls, various types of curries such as *Touve, Huli, Gojju, Tambuli, Kosambari, payasa* (sweet), curds, butter milk and so on are prepared as part of feast for marriage or any other occasion.

The staple food of the people in the coastal region is rice. They use boiled rice or raw rice to cook the food. In olden days most of the people used boiled rice congi (gruel) with pickles for their break-fast. Now also this is the main general food of commoners. Fish is also the main food of this region. The people here use boiled rice compared to the raw rice considering it good for the coastal climate. Coconut oil is the main ingredient in cooking. Moreover, various types of leaves, grains and vegetables having medicinal value are much in use in the preparation of food. For instance more medicinal value is there in pepper than in the chillies.

It is notable that some communities have skills to prepare foods distinct to them. For instance, *Kattumandige* is a special sweet food prepared by Jains during the celebration of first pregnancy of a woman. *Undulaga, peradde, Manara, hathapeganji, ragimanni, akkimanni, appihuli (Halubhave), kori-rotti* etc are special items of certain communities.

Likewise, the brashmins prepare *gotusaru*, *sammamda*, *undluga*, *dwadashiganji* etc. Normally during the festivals all people prepare *patrode*, *Kottekadabu*, *Obbattu*, *panchakajjaya* etc. The Chitpavans cook *umbara* out of jack fruit on the day of celebration of *vatasavitri* festival (*vrata*).

Billavas prepare special foods such as *mude*, *gunda* etc by using *udarige mundevu* and *jackfruit leaves* on the *Ashtami* day. On the day of ancestral worship the Myala prepare dry-curry of raw banana. Their custom is to offer chicken curry, *dosa* and *toddy* in a leaf (*Ede*) to their deity.

The people of the district use some leaves and the decoctions of leaves (*Kashaya*) like *chagate*, *Kadukesu*, *adkabere* etc., as traditional medicines. They believe in drinking of *Atihullina kashaya* during the month of *ati* (rainy season) helps to kill the germs in the stomach. Similarly the medicine of *hale* tree is said to be preventing all diseases. Hence on the new moon day of *ati* month (July) a person should go without wearing cloths before the sunrise to the *hale* tree and should collect it milk by scratching its outer cover. Then the milk should be added with ginger and pepper and distributed to all to drink as medicine.

The Christians eat vegetarian instead of non-vegetarian food on the day of house-filling known as *Kadiru Kattuvudu*. They eat in the plaintain leaves on that day. They use redish solid sugar (*Kallu-sakkare*) in this celebration. They serve their ancestors by putting *yede* with the dishes they liked most, on the new-moon day of *Ati* month. On that day they prepare *rice*, *kesu chagate*, *Nuggesoppina palya* and fish curries and also put betel leaves with arecanuts, tobacco, taddy etc. The Byari people take traditional local foods along with certain modern foods with *Kolichore* (rice sambar) and *essencedechore*, which is specially prepared by using dry grapes, cashewnut, kushka with colour, and paneer. They celebrate *Ed-Milad* and other festivals with special foods such as *Jarda Palav*, *Mitta-Pulav*, *Ghee rice*, *Badshah*, *Dam-biriyani*, *Mogalani* etc. During the *Ramzan* month they prepare different items of rice paste such as *roti*, *Chuttu-bartekari*, *Molavukari*, *Beltekari*, *Panchchakkari* eaten along with varieties of fish curries.

Dress and Ornaments

The climate, socio-economic conditions and even the religious beliefs influence the dress wears of a region. Dakshina Kannada district provides enough evidences to substantiate this view.

Due to the hot climate the men use only a waist cloth and a towel. The poor labour class did wear only a loin cloth while working in the

farms. The agricultural labourers, both men and women, use head wear called *Muttale* made of areca leaves. During the rainy season they work using *gorabu*, *panoli* or *kidinjelu* instead of umbrella. Traditionally the well-to-do men wear white *panche*, shirt, coat, rumalu or Topi(cap). At the time of marriage the bridegroom wears white *kachche-panche*, white shirt, shawl and decorated headwear.

In some places the rural agricultural women wear sari in different style called *Gentikatti* (Oggerikatti). It is a convenient way of dressing work in plantations and forests. The poverty may be another reason for them to wear such a dress. It seems to be a pattern prevalent in as early as 16th century becomes evident in the description of Rani Abbakka and her servants (*Sudarshana* 1977, p.86).

In Dakshina Kannada district also it is commonly found that Muslim women wear burkha, Muslim men wear cap while going to Namaz and Christian fathers wear long gowns. The Hindu priests wear sacred cloth (*Panche*) with a shoulder cloth (*uttareeya*) at the time of performing poojas.

The traditional old males did wear an ear ornament called *Onti*. Traditionally the Malekudia males did wear ear-rings and ornaments like *Kudke*, *Kodange* etc. They allow long hair to grow and wore flowers. In olden days children were adorned with golden chains, waist chain, rings, tiger nails, *Kachchetali* (among Jains) etc. Among the Jogis there was a peculiar belief of tearing the nose of the just born child with a desire to save it from death and later they covered the teared part by golden ornament.

There are certain references in Tulu *Kanyapu Paddana* the various traditional ornaments of ears, nose, head, hands, shoulders, fingers, waist, legs etc worn by women in ancient *Tulunadu* (*Grameena Uduge Todugegalu*, p 240). In course of time new ornaments of various types like gold and *Talegari Ole*, waist ornaments (*dabu*), varieties of neck chains, *addige*, *pagade*, *bugudi*, *koppu chinthaka*, head chain (*baitale bottu*), *minchu*, *suttungura* etc., came into vogue. At the time of marriage the Brahmin bride was adorned with *rakate* on the head, *adda-kedage*, *Jadegonde*, *Malligemugutinamale*, *Trasubale* and *muruginabale* for hands, *dore* and *chalaki* for arms, *tangasarapaliya giniole* for ears, *padaga pajani* for foot etc. It is treated auspicious if the bridegroom wears *onti* for ears while the bride should wear *ole* to ears and *mooguti* to nose. A girl without piercing a hole to nose is treated as not eligible for marriage. The women among the Vishwakarmas wear *kottambari sara* (chain), *Kayipallesara*, *Chakrasara* etc. The Christians in the district wear the crucifix found in

Gothic style. *Pespeth*, *Karpool*, *Sarapali*, Zig-zag bangles etc are the ornaments worn by them. The Muslims of Kerala origin put on hands the *idikaji kotthambale*, *alikhath*, *parapale alikhath*, *Kombannar*, *moonetti* etc. to the ears, *Koyamalik* to the waist and *jadeya mudippale* for the neck. Under the local impact recently the catholic women wear bindi on forehead and married women wear *Karimanisara* in the neck.

Prescriptions and Proscriptions

Traditionally the *Pambada* artists who are destined to possess the deities allow long tuft and wear ornaments like *Ole*, *Kalukadaga*, *kalungura* and bangles on hands. The *patradharis* (possessors) of Rajan deity do not wear shirts at all. Such artists who perform by possessing the deities should practice purity in food or stay without food (fasting). As practice of ritual they should not take any food except tender coconut after taking 'oil' (order) for performance.

Pattanaje

Following Deepavali (festival of lamps) several religious and cultural activities get start such as *Bhutakola* (deity worship), *Kolianka* (cock - fight), *yakshagana* (performing art), *Nagamandala* (serpent worship), *Dhakkebali* etc. in Tulu Nadu. Such activities come to an end on the 10th day of *Vrushabha* month (mostly on 24th May) called *Pattanaje*. It marks the beginning of rainy season and the farmers get engaged in agricultural activities. Hence, with the celebration of *pattanaje* all the costumes of deities such as *gaggara* etc are kept in safe boxes. The *yakshagana* troupes present final performances in the temple and remove *gejje* (the sounding leg chains) and preserve the dress and costumes in wooden boxes for next year's use. On this day the god of each village is given with *abhisheka* (sacramental bath) of the tender coconut water and pray for good rains and abundant harvest. The last festival at Pilichamundi temple at Kotekaru is also celebrated on *Pattanaje* itself. In olden days after *pattanaje* no festival including the *yakshagana* was performed. But now-a-days *yakshagana* is being performed for entertainment even during rainy season in halls.

Poli

In the Tulu culture specially prevalent word is 'poli'. During Kadire festival (house filling occasion) and other rituals, it is common to pronounce "poli . . poli". It represents the abundance and richness of agricultural produce. This word is also heard in the Huttari festival of

Kodagu. The *Huligyo*, *oligye* etc. words prevalent in plateau region (above the ghat) are synonyms of *poli*. Hence it can be said that the term has come from roots of cultivation and common to Dravidian Culture and it is a word representing prosperity for all.

Ati month (*Ati Masa*)

The *ati masa* is the same as *Ashadha* month recognized in other places of the state. It is the period between the Karkataka Sankramana that occurs in July and the Simha Sankramana occurring in August. It is a period associated with many beliefs and practices in the life of *Tuluvas*. It is a season of heavy rains, cold and diseases, disturbance of insects, shortage of food reserves etc are the general conditions of *ati* month. Newly married couple is not expected to live together in this month and so the girl is brought to her parental house. Since the people get sufficient leisure during this period they clean their house and get rid off the evils from home. No auspicious functions are arranged in this month. It is treated as a month of dead ancestors and hence they are ritually served. It is called *atida-agelu*. During this period the persons of *Nalke* community perform the *ati-kalenja* dance. It is believed that all the evils can be get rid off by this dance. *Ati-kalenja* means removing the defects.

The ritual of tying the branch of the *kacharaka* tree which include several things. The *mulihullu*, coctus (*Kalll*), ote, palm tree leaves, and local variety of green grass are filled in a boomboo container are also placed along with ovel shaped tree branch. It is believed that if this ritual is done, the crops are protected from evil-eyes. Another feature of this custom is that the entire householders participate by lighting a big lamp accompanied by betel-nut, betel leaves will be placed on the plaintain leaf, and a coin also is placed near the kasarka branch. After the ritual the head of the family will place the entire customary plant over his head, and slowly immerce it in the local tank water. On the new moon day of the *Ati* month the peasants will have a special drink called *maddu*, a medicinal juice prepared out of the stem of *Hale* tree.

Sona Month

The *Shravana* month is called *Sona* by the *Tuluvas*. While the *Ati* month (previous month) is one of many taboos, the *Sona* is considered as sacred one. In this month several festivals and rituals are celebrated. The *Ati-Kalenja* comes in the *Ati* month and the *Sona-Jogi* or dance of *Jogi-purusha* appears in the *sona* month. The people of *Nalike* dress

their children in red clothes and go begging from house to house by beating Thembare with singing songs. The people keep all the things to be presented to the Jogi in a wide bamboo plate (grease) in front of Tulasi Katte. The Jogi sprinkles black (masi) water around the place and dances to the beatings and wishes good to all. On the Sona Sankramana day the entrances of all temples are kept open. (No worship is performed in the shrines of deities during Ati month)

Festivals and Worships

The new year day for Hindus is *Yugadi* and it is celebrated in Dakshina Kannada district also. Those who follow *Sauramana* (solar system) celebrate the Vishu festival as new year day. On the day of *Yugadi* there is a custom of arranging fruits and vegetables in front of God. Next day morning every member of the family should come there to see the fruits and vegetables and then see his own face in the mirror kept nearby, and bow before the God. The head of the family sits in an important place in the house after taking bath and wearing ritually pure dress. Then all the family members and dependents bow to him. In the past there was a system of submitting vegetables to the landowner by the tenants. Krishna Janmashtami or Gokulashtami is another important festival celebrated in the district. They perform special poojas and sports in Krishna temples. Competition of Krishnavesha (role performance of Krishna) by Children is also arranged on this day. Like Udupi, a large gathering assemble at Mangalore also for the celebration of breaking the curd's pot (*vittlapindi*).

Public Ganesha festival has become popular these days. Traditionally on that day the sticky soil of anthills is brought and the idol of Ganapathy is prepared at homes and worshipped by offering sugar cane to Lord *Ganesha*. Similarly there is observance of *Pitruapaksha* and celebration of Navarathri. Ayyappa festivities are recent developments.

Deepavali

It is another festival is which *balindra pooje* (Worship of Balindra) is performed. According to *tuluvas* the mythological Balindra was the son of mother earth. There are several *paddanas* about him. As a part of this festival the *tuluvas* wash and clean their cattles, take them to the fields, fix some burning sticks, keep flowers, beetal leaves, arecanut, parched rice and coconut and salute the Baliendra and invite him by shouting to come for three days during *Puyinthel* month for the Kodi festival. At home in the front yard a stem of Balaki tree (Baliendra tree) is planted

and worshiped by keeping small earthen lamp. Thus for tuluvas the Deepavali means Baleendrapuje which symbolizes their worship of Crops and agriculture.

Keddasa

The inhabitants of this district celebrate this festival with love and honour to the mother earth. It is observed for three days (normally in February) and the cultivators avoid all kinds of agricultural works such as digging, ploughing and so on since they believe it as the menstrual period of mother earth. On the fourth day they observe the purificatory rituals. The fried rice, horsegram, Bengal gram and other grains are mixed with oil and offered to the earth. Hunting has been a part of this celebration. The Jains, Christians, Muslims and other religious people celebrate their own festivals in this district also.

Kadiru festival (Habba)

It is also called Puddar or 'new rice festival' (*Hosathu unnuva habba*) celebrated as house filling ceremony by bringing a bunch of fresh grown-up stems of paddy ritually into the house. On that day they clean the house and front yard by cow dung water. Also smear cow dung to the rice-measuring bamboo structures and beautify them by drawing rangoli using Argil (*Jedi mannu*). A bundle of paddy crop is kept at the *tulasi katte* along with leaves of mango, Jack-fruit, bamboo leaves and a few flowers. On the day of celebration the head of the family come out with sacred dress and lift all the things kept at *Tulasikatte* in a wide bamboo plate (*gerase*) and circumambulate the sacred plant three times pronouncing "Poliyo, Poli, Poli, Poli" and comes to the entrance of the house. His wife welcomes him by pouring water on his feet. After entering the house the head of the family keeps the *gerase* on the pedestal meant for it. Then all the members of the family pray for the abundance of the produce in the farms. After this prayer they prepared small pieces of Kadiru by using mango leaves, oondre beru and jack fruit leaves and tying the paddy spike in the leaves using natural ropes of creepers of *daddal* or of coconut bark (*Naru*) and then tie them to Gods room, main pillar, the pedestal of the deity, furnitures, well, plants and all important things of daily use. They put the rice grains in even number to the sweet pudding prepared as special item of the day. The deceased ancestors are offered food (*age!*) before the feast. In fact, on that day food is cooked (*pudwar* rice) in the new earthen vessel. There is also a custom of offering food and betel leaves with area in a plantain leave

in the burning oven by the head of the family along with his wife. If marriage had taken place in that year in the house, then the newly married couple's parents are invited to participate in this celebration. If a child is born in that year, then the ceremony of first rice giving to the child is celebrated on this day. The elders bestow good wishes to the child. Non-vegetarian food is prohibited on that day.

Even the Byaris celebrate the new rise eating festival. On that day the youth of the household should bring new paddy crop from the field carrying it on the head and while entering the house keeping the right leg first he should utter "Bismilla Hirhum Manirrheem". He should keep the crop in the middle of the house and they prepare sweet gruel of new rice for the feast.

There are certain common festivals celebrated by all communities. But, there are some festivals peculiar to certain castes only. For example the women of the Chitpavana Brahmins practice fast for the whole day avoiding all cooked food and worship Shiva on the Gauri habba that normally comes one day earlier to the Ganesha festival. This is a variant way of worship compared to other castes that is called harathalike rite. Another peculiar celebration is *Boddana* or *Marige pooje* performed only by the women of Chitpavans. As per procedure they keep the idol of Jogeshwari in a huge wooden vessel and sit around it and worship by singing the praises of the goddess Jogeshwari and offering milk, curds, vermilion, turmeric and so on. There are certain rules of purity to be followed by women who participate in the worship. They have another custom of *Rangane* in which the woman must silently go to five houses and worship the entrance doorway and should throw a coconut inside the house. (See Maneesha 2000-2001 for information on more festivals). The Marati origin can be traced in the customs and rituals of Chitpavans.

Choodi Pooje

Some festivals have significance as opportunities of strengthening the kinship relations. The *Choodi Pooje* of Gaudasaraswaths is an example for this. It is celebrated in the month of Shravana during the first year of marriage. The newly married girl should collect flowers of *Anuvali*, *Layamadda*, *Dibrankura*, *Arathi* etc grown in the backyard of the house and should tie them by the rope of plantain stem called as choodi (soodi). First she should worship at *Tulasikatte* by keeping betel leaves arecanut, fruits and Panchakajjaya. Then she should worship entrance of the house by keeping two choodis on both sides of the door and enters the house by keeping right leg inside. She worships the family god by

offering *choodi* along with sandalwood paste and vermilion powder. Later she wears the *choodi* on her head and salutes her husband and elders. She gives *choodi* to them also and they return it to her with blessings along with a coin. Later she visits the houses of relatives and exchanges *choodi* with the women of those houses. The practice is extended to the extent that dry *choodis* are sent along with vermilion powder by post. This is a special ritual of Konkani women of the district (See Rashi, September 1990, Tulu Janapada Patrike).

The Christians of the district also celebrate festivals on appropriate occasions. Some of their festivals are celebrated all over the world while a few are having regional origin. Monti festival is an example to this. The Christmas is celebrated on December 25th as done all over the world by preparing various types of food items. They exchange sweets and good wishes on this occasion. Decorating Christmas tree, Dressing like Santa Claus are the regular features of the annual celebration of Christmas. They celebrate the day of demise of Jesus Christ as Good Friday and the day of resurrection as Easter or Paska festival.

Monti Festival

Like the Kadiru festival and Huttari festival among the Hindus, the Monti festival is celebrated by the Christians. They treat the birthday of the Mother Mary as the day of Worship of Nature which is celebrated together by all the family members. They bring the blessed bunch of rice crops from the Church and dehusk the fresh rice and put in milk. Thus they prepare sweet gruel and the head of the family serves it to all. On that day they take vegetarian food on plantain leaves.

The Muslims of the district celebrate festivals like safar, Rabbil, Avval, Rajab, Ramzan, Bakrid and so on. Traditionally they practice fast, prayer, alms to poor etc during certain festivals.

Bhutaradhane (Worship of daivas)

Though God and deity are the terms used synonymously in general usage, they are not the same in tulunadu. The daivas are at a lower level than gods and are also called as *Bhutas*. The people of all castes and classes participate in the worship of *Bhutas* in one or other way. In the world of their belief system the *Bhutas* are called as the 'Daivas' or truths (Sathya). They perform the destruction of the evil and protection of the good. The *Bhutas* uphold the truth and justice until the existence of sun and moon, that is, permanently. The daivas preserve the living world by providing the rains and crops in time. Hence the people in tulunadu

believe in them with a conviction that the worship would save them and non worship cause serious harms.

There is a belief that those persons who fought for justice and morals but were put to accidental immature death become the Bhutas or daivas. For example from the Koraga Taniya, a person belonged to the downtrodden section to the Siri woman of upper section of society different individuals have become bhutas including pig, monkey, parrot and so on. Apart from Hindus, even a person coming from Muslim class (Ali) also has become Bhuta-deity. The Rakteshwari Ullalathi and Dhoomavathi are the daivas (deities) believed to be the incarnations of the mother Goddess 'Devi'. Thus a variety of Bhutas exceed more than 300 in number. Among them there are *Bhutas* of local origin which are added with the immigrant daivas. Though the *Bhuta* cult involves religious rituals, it also has a social dimension. Hence it is both art and religion. The *Bhutas* can dispense justice and also treat certain diseases as a sort of medical system. Certain sports also have originated as part of *Bhuta* worship.

Bhuta worship takes place using mask made up of metal and costumes by a performer along with a team of drum beaters and other supporters. There are specific small Shrines of *Bhutas* known as *Bhutasthanas* or *Gunda* where the mask, the ornaments, swords, bell etc of the deity are kept on a cot (*mancha*) treating them as sacred. Altogether these things are called *Bhandara* which are taken out only during the ritual performance called as *Nema* or *Kola*. In some large *Guthu* houses, there happens to be a specific sacred room for the deities. The annual celebrations involving several rites and rituals are a situation of performance and were occasions to bring all the people of village together. These are all conducted annually called as '*Dharmanema*' on special occasion and at the time of make over the vow.

Siri

In the respectful belief system of tuluvas, Siri is one of the powerful female daiva. According to the myth, the Siri comes from the Bants who revolted against her husband for his disrespect, bad behavior and represents self-esteemed personality. But she could not live with peace throughout her life as she had to suffer social injustice and emerged as deity after her death. Siri has gained compassion from women and there are shrines known as 'Alade' at Kavattaru, Nadigal etc. The annual celebrations involving in their name is called 'Siri jathra'. During the

celebration a large number of women who suffer from mental stress and family pressures get possessed through out night in front of *Kumars*. This has attracted the attention of scholars such a Peter J. Claus. Lori Honko of Finland and his team have translated and published the long *Pad-dana* of siri to English. It is considered as one among the big epics of the world having 15,863 stranzas.

Kambala (He-buffaloes race)

This celebration is one related to agricultural fertility. There are four types of Kambalas. 1. Bare (le) Kambala, 2. Pookare Kambala 3. Arasu, deity or Devara Kambala and 4. Modern Kambala. In the first type a plantain plant is planted in the middle of the field after the buffaloes run. In Pookare type there are extensive rites and rituals. However in both these types there is no competition of buffaloes, though the buffaloes run through the field. In the third type, apart from elaborate rituals equal importance is given to the race of buffaloes also. The modern Kambala is commercialized as the people buy ticket to watch the sport of buffaloes. Ofcourse, there is variation in the rituals performed in the field. Special poojas are offered at temple and the *Bhutastanas* on the day of introducing the buffalo to the race. In some places the Kola worship of deities are also celebrated. In some places the Koragas and Mundalas perform a ritual called Panikallunu. The rituals such as pouring milk to serpent (idols), Bermara Pooje and the possession of deities (*darshana seve*) are associated with Kambala which indicate that it has a religious dimension.

Nagamandala

It is among the specialized ritual traditions of Tulunadu. Generally it is performed with pomp to please the Naga deity (serpent) whom the people beg for bestowing progeny. Those who are without issue vow to celebrate *Nagamandala* and all members of the family join on such occasion in the Nagabana. In such celebrations it is quite common that all the villagers participate. Nagamandala is also called as Hudiseve. A picture of open hooded serpent is drawn by using rangoli and various colour powders. In such pictures holy knots (circles) are drawn systematically indicating parts of body of the snake. If there are 16 such knots (circles) then it is called *Poorna-mandala* (comple circle). Similarly if it is 8 circles then it is called half mandala and for 4 circles is called quarter mandala. People rarely go for *Poorna-mandala* as it involves greater ritualistic perfection and financially expensive.

Serpent is the bed for Vishnu and an ornament to Shiva. In the concept of *Nagabrahma* there is a relation with Brahma also. So the *Nagamandala* is treated as a necessary ritual to satisfy the three forces of power known as three-murthys. It is said that the music dance etc. is most liked by the serpent deity. A vast pendal is erected and it is decorated by tying various fruits to the poles such as arecanut, coconut, banana, orange, pineapple, lemon and decorated with various flowers designs and so on.

The drawing of Nagamandala on the floor is coloured by the rice powder for white, vermillion for red, charchoal powder for black, turmeric for yellow and green colour from specific leaves. During the worship three *Vaidyas* (doctors), one *tantri* and a few priests participate along with the main possessor called *Nagapatri*. Among the three *Vaidyas* (doctors) one is dressed like *Ardhanarishwara* (half Shiva and half Parvathi) and hold the *damaru* (small drum), the other one plays *dakke* (another drum) and the third one plays *chitravadya*. The first one provokes as well as soothes the possessed *Nagapatri*. By doing so they go on tying the sacred knots of Naga and then go on removing the knots. Once the dance ritual is over, then the drawing is piled and broken. Mostly the *nagamandalas* are performed in the surroundings of temples under the leadership of locally dominant persons. The *Dakkebali* celebrated at Padubidri is a variant of naga worship.

Bermer

The Bermer(Brahma) is a special concept of God found among the tuluvas. This brahma represents the creator among the Thrimurtys on the one hand Nagabrahma in related with Naga, on the other hand Yakshabrahma in related with jain. There is varieties in the sculpture . If there are four faces for the idol then it is *Chaturmukha brahma* and if it serpent headed, then it is *Nagabrahma*. Further if the idol is in style of a horseman in fighting mood, then it is called *Yakshabrahma*. The reference to Bermer comes normally in *Pad-danas*. Since the *Kotichennayas* were devotees of the Bermer, the worship of the deity takes place inevitably in their *Garodis*. The scholars opine that, apart from the objectives of abundance of life and agricultural production, the Bermer were worshipped even for political safety of the country by the ancient Taulava kings.

Mari

The worship of *Mariamma* is popular in the *Tulunadu*. The annual festival begins after fixing a Sheep for sacrifice on the first Tuesday after

Karkataka Sankranthi. The *maripooje* is celebrated on the following Tuesday. An idol of *Mari* made out of *Hongare* tree and while brought in procession at night to the temple, the *Ranyas* go on scolding through the singing of verses. After the worship the idol is drowned ceremoniously in the nearest pond on the next day. However, in many places there is no idol, after evening vowers sacrifice the domestic animals such as chicken, sheep, pig etc., in a predecided open place. Later they serve the ancestors the rice and raw rice balls with chicken curry. After completing the offerings, the *Mari* is chased away from village border to be kept in a fixed place.

Nema (Vows)

The believers in god normally vow certain things or actions to the deities with specific expectations. As a part of the vow they offer what ever they grow to the deities such as coconut, banana and all other agricultural produce during the festival Nema. But in Amtadi a different system is visible as the people submit the miniatures of aeroplane, sewing machine, house, dog, cock, eye, nose etc. made out of mud from potters (*Kumbara*) as the vows promised by them. There is a big heap of such vow-offerings. Similarly at the Kajoor Dargah, lakhs of cocks and hundreds of sheeps are submitted by the people as vows during the Urus (Muslim festival). Some of them are used for sacrifice and the remaining are auctioned out of which the Dargah gets income of lakhs of rupees.

Types of Houses

The more and heavy rains in the coastal region have made it necessary to construct the houses with steep roofs for the water to run down quickly. Even the thatched huts also have such steep roofs. In order to save the walls from the wetness so that they would not crumble, the roofs are built on all four sides bringing the edges sufficiently down. Even the strong foundations of stones are raised before the walls are built so that they would not absorb rain water. Normally the walls are built using the *Jambittige*, the strong bricks *Jambittige* is different a type of brick which is inside the land, look like soft after it takes out in the air it becomes hard like rock. The Jamindars build their houses using costly wood with strong beams, doors and windows. Such houses were traditionally known as Beedu, Guttu, Aramane etc. The *Siri paddana*, which is a cultural expression of *Tulunadu*, refers to the palace of Sathyanapura consisting of *Chikka chavadi* (small drawing room), *Chitra mantapa* (art -Gallery), Gali Gopura (the wind Gumbaz), Barahadasale

(writing school), *Elankanada yamagunda*, *Tuguyyale* (swing) etc. A good number of such traditional houses are now have changed shape or in the verge of extinction for several reasons.

The *Aimane* or *Kattemane* is the main house where the family head lives or where the clan deity is preserved. This house is the place where all the members of the family come together during the festivals and celebrations. This house has not divided ever for any reason. Moreover, it is a centre where the conflicts are settled and justice is given. Hence every member of the family has a responsibility to preserve the Unity of the house as well as its respect. There are four sided houses with inner yard specially found among the undivided families of Gowdas of Sulya region. Every part of the house has a specific name and they have social and cultural significance. For example, the Nadangala is treated as most sacred place. The *Jagali* or *Kaiyyale* is one among the main parts of the house. It consists of poles with beautiful carvings. *Aimara* is the place where the head of the family sits. The *Kanni kamba* in the umbolage (kitchen room) has religious significance. The special arrangement in such houses where the joint family members live together is that the couples living in separate rooms, though cook certain items like coffee, tea etc. for themselves, have to take the rice cooked at one hearth in the umbolage. The *Suttupadpire* houses belonging to the Jains and Bants of Belthangadi region are the specialized constructions. Their deities also have a separate *stana*s (rooms) attached to such houses. A yard in front of the house, *angala*, *tulasikatte* on one side, and on the other side a cattle shed, safety wall or fence on all sides and beyond that the paddy fields and arecanut gardens are the general features of such houses. Normally houses are built in their own agriculture lands and hence the village habitation is found dispersed. Recently the R.C.C. buildings have become quite common and the rich have shown taste in new designs in building their houses.

Jagali

In the houses of the Gowdas of Sulya region, the *Jagali*, *Kaiyyale*, *Tombara*, and *Kanni-kamba*'s have great cultural significance. The marriages are decided in the *Jagali* or *Kaiyyale*. No traditional marriages are performed without the *Jagali*. Therefore everyone builds a *Jagali* as part of his house. Similarly several rituals from birth to death, and other seasonal rituals are performed under the *Kanni kamba* in the Kitchen. There are no houses of Gowdas without *Kannikamba*. The scholars have recognized that the *Jagali* and *Kannikamba* are functional in the *vastu* of Gowda's houses (Karavali Janapada p 113).

Suttu Padpire Mane

One has to observe the *suttu Padpire* houses as specific regional models of Tulunadu. According to scholars they are different than the houses with an *Olangana* (inner yard). The *suttu-Padpire* houses are mostly found in Belthangadi region and are called as *Guttu* or *Boodu*. They belonging to the dominant Jains and Bants who held local administrative powers. The structural design of the houses can be summerised as below: They are simpler forms of palaces having a large yard in the middle. The *padpire* is the main entrance through which one can enter into the yard. On the left leading from *jagali* are the dining room and kitchen room. There is the way from *jagali* to go to upstairs. There are rooms on the south side having outside doors, in the middle there is pillars with beam on a plank in between *Jagali* and *chavadi*. The main *chavadi* of the house is facing east. The *Bhuta* (deity) *chavadi* is adjacent to the main *chavadi*. On the wooden swing inside the *Bhuta chavadi* are kept the *Moga* (oracle), *kadtale* (sword) etc. There is way to upstairs even form the *chavadi*. The outer door is on the western side. On the right hand side of *Padpire* there happens to be store room. A well and bath rooms are in the yard and the cowshed is in the outer portion (for details: Gowda Jananga : 2003 ; 238-40).

RELIGIONS

Religious life in the District

As the people belonging to different religions and sects have come and settled here since long, there happens to be harmonious life with the co-existence of mutiple religions. Nagaradhane (serpent worship) and Bhutaradhane (worship of deities) were the essence of religious life of the aboriginals of this district. The Jains who have come from the north have mingled with the native Hindus. Those belonging to Nathapantha's also came from the north and had Kadri as their centre of philosophical discourse. The Arab merchants who had come for trade, developed marriage relations with the locals. As a result a new group called Byari was born. The Christian missionaries have spread their religion along with work on language and literature. The Konkani Christians who had come from Goa have done wonderful achievements in the field of education. Just a few decades ago many organizations started functioning here such as Aryasamaja, Theosophical society, Ramakrishna Mission, the Depressed classes mission, Harijan sevak Sanga, Mahila Sabha etc have spread religious and social thoughts, giving new

perspective to life. The discourse of Narayana Guru of Kerala, viz. 'One caste, one religion and one God' slogan has created movement in this region also. Due to the progressive movements of various organizations the *daliths* and backward castes have got entry into the temples. The work for the development of Harijans, that is, untouchables of Kudmul Ranga Rao had inspired Mahatma Gandhi to take up the movement for the development of Harijans, is a curious fact. From this background a broad survey of the various religious people is given here.

Hindu

There are evidences to the existence of various traditions of pre-vedic times. The Nagaradhane in the Nagabanas, temples and Nagamandala worship are still continuing here. Similarly, the Bhuta worship is another form of worship unique to this district. Normally in all villages there are Bhutasthanas. The people of all castes venerate the *Bhutas*. There are a large number of Tulu paddanas prevalent in Tulunadu. There are special Bhutakolas performed with great veneration as a form of vow. Apart from this there had been customs of worshipping stones, trees and the idols of animals as deities since long. Along with this many gods and goddesses (*marī*) of folk background are commonly worshiped in the district.

The various sects of Hindu religion also had gained followers in Tulunadu since long. Shankaracharya who upheld the Advaita philosophy travelled in this district and spread his philosophy. So there are smarthas and their mathas (monasteries) and temples. The *Vaishnavism* also had its impact on *Tulunadu* as it was conquered by the Hoysala King Vishnuvardhana who was influenced by the Ramanujacharya in 12th century A.D. There are monasteries and temples belonging to Vaishnavas. In the 13th century Dwaita philosophy was propagated by Madhvacharya who was born at Pajaka near Udipi. Hence there is widely prevalent impact of Dwaita sect having several monasteries and temples. Further, there are Chitpavans who worship Parashurama, the saura sectarians who worship the sun God and the Bhagavatha sect who worship the Shankaranarayana that is the union of Hari (Vishnu) and Hara (shiva).

Shaivism

The tradition of Shaivism has archaic history in the district. The early rulers of Dakshina Kannada were Alupas who followed Shaiva sect and had built many temples. According to the legend the Kadamba king Mayuravarma built the temple of Shishileshwara at Shishila. The

Manjunatha temple of Dharmasthala is as old as 11-12 centuries. The deep impression of the Vajra-yana of Buddhism and of the Nathapantha (a sect) was visible at the Manjunatha shrine of Kadri and Dharmasthala. There are famous Shaiva temples at Mangalore, Uppinangadi, Vitla, etc. In some places there are idols of Veerabhadra and Bhairava which belong to 13th century A.D. The existence of Lakuleesha idol found in the surroundings of Kadri temple suggests the prevalence of an important branch of Shaivism, namely, Lakuleesha Pashupata sect in the district. Apart from shiva, there are shrines in this district for the god of his family such the temples of Parvathi. Ganapathi, Skanda, Naga, Nandi and so on. Wherever the shakti goddess is worshipped shivalinga is seen. In other words, the Durga worship is performed to the Linga shaped idol is the speciality found here.

Baudha

The Manjunatha temple of Kadri in Mangalore was a Buddhist centre in olden days. The caves on the hillocks resemble the Baudha caves found elsewhere. The Lokeshwara idol, the Vihara and the rock statues of Buddha found in Mangaladevi temple, Kadri and Mooluru etc. indicate that the followers of Buddhism lived in this coastal region.

Nathapantha

It is a sect emerged from the Vahjra-yana of the Mahayana of Buddhism and belongs to *tantric* tradition. Later it was shifted to Shaivism and grew as it *trantrika* sect. Matsyendranatha the promoter of this sect established the Shiva-linga at Kadri which later came to be known as Manjunatha. Gorakhanatha was the disciple of Matsyendranatha who shaped the Nathapantha here. There are twelve groups (Barah panthi) in the sect namely Satyanathi, Dharmanathi, Ramanathi, Nateshwari, Kanhadi, Kapalagi, Bhairagi, Man nathi, Pagal panthi, Raval panthi and Ganga panthi. Their places of worship such as Monasteries, temples and graves are spread over not only in India, but also in Nepal and Pakistan. The main tenet of this sect is to seek Moksha by conducting yoga being a sanyasi. The followers of this sect are called as 'Yogi' or 'Jogi'. Those who want the Deeksha to become yogi has to prove his eligibility at two levels. The first stage is that of examination and the disciple at preliminary stage is called *Jowgar* and in the second stage the yogi is called 'Kanphata yogi' having got his ears cut.

The Kadri hill of Mangalore is the main centre of the Nathapanth. Here those belonging to the sub sects namely Kapalani, Ganganathi,

Bhairagi and Dhariyanathi or Nateshwari only can become the head of the monastery. The selection of the chief of monastery is being done once in 12 years at Trayambakeshwara during the Kumbha Mela. Kadali or Kadri monastery is the main centre in South India and hence the chief of the Monastery is called Raja. The appointed Raja should start his journey along with Sadhus from Nasic on the day of *Nagara Panchami* by foot holding the *Patradevatha* and reach Kadri one or two days before Shivarathri. The Kadri yogeshwara and the chief of Vitla monstry would have coronation on the Shivarathri festival itself. During the 10-11 centuries Kadri was the centre of Nathapantha and at the same time it said that the Jogi monastery at Vitla started functioning. The dominating deities there in addition to Manjunatha are Kashi Kalabhairava, Vyaghra, Chamundi, Kallurti-Kalkuda and many other deities are worshipped. Apart from Kadri there are Jogi monasteries in Gurupura, Vitla, Puttur, suda, Kutachadri and so on. The followers of this sect are found all over Tulunadu. (The monasteries in Chunchanagiri in Mandya, Lunkemata in Chitradurga and the Handibadaganatha monasteries also belong to the Jogi tradition).

Jaina

There are two sects among the Jains namely *Shwethambara* and *Digambara*. There are more number of Jains belonging to Digambara sect in Dakshina Kannada district. The *munidharma* and *shravakadharm* are the two classes among the Jains who have to practice the *Panchanuwata* and *Ratnatraya*. However, the ascetics has to practice *munidharma* more regourously than the *shravakadharm* (householders). Moreover, the Shravakas worship the Theerthankaras by constructing *Jinalayas* and perform *poojas* to the idols, while the Munis perform only the abstract worship. There are three endogamous groups namely shettys, Jains and Indras and they forbid inter-marriages. The Jaina shettys who might have come and settled here during 7th - 8th centuries have adopted the local customs of *Aliyasanthana* and bali (*Gotra*) system along with the worship of Hindu Gods and deities. These Shrestis were originally traders but later became kings also. Another group the Jains were mostly engaged in agriculture and resemble the Bants in many aspects. (It is also assumed that they might be originally Bants converted to Jainism). The third group of Indras are the priestly class of Jains and in some places they are called as Jain Brahmanas.

It was assumed that Jains have emigrated from Shravanabelagola to *Tulunadu*. But scholars like Govinda Pai, Ganapathi Rao Aigal and

K.V. Ramesh etc. have opined that they were migrants from Pandya country of Tamilnadu to Kerala and later they moved from Kerala to Barakur where they had indigenous and foreign trade business as early as 2nd century A.D. In support of this view the recent discovery of a laterite inscription by P.N. Narasimha Murthy, in which 'yapaneeeya' Sangha has been referred. The Jains had got royal patronage of Alupa kings as early as 7th century. There are evidences to the existence of Jaina Munis in Hattiyangadi, Varanga, Shishila, Alevooru, Nellikaru and so on. Later the Jains of Tulunadu got support even during the Hoysala rule and Vijayanagara. Some families of Jains such as Heggade, Ballala etc had established households namely Beedu and Guthu and had become local chieftains. They not only expanded Jainism but also founded or managed Hindu temples thus contributed to religious harmony. In most of the houses of Jains there are *Bhuta chavadis* to perform *Bhutharadhane* and they take leadership of the local Bhuta worship.

Christianity

The cordinal principles of Christianity preached by Jesus Christ include love and affection for humanity, condemning of caste discrimination and nursing of harmony and co-existence in the society. He also stressed the need for leading a clean life which should be appreciated by the God and he also laid emphasis the virtues of solitary meditation with in the own conscience.

Manjeshwara Govinda Pai has traced the foreign contact to this region from a greek drama wherein *Kannada* words are found, has opined that they are Tulu words which belongs to 2nd century A.D. However, the Christianity stepped into the coastal region after the arrival of the traveller Vasco-da-gama from Portugal. Since 1500 AD those Catholic Christians who migrated from Goa to this region for various causes such as political, Social, religious, economical and cultural are called Konkani Christians. In 1483, a Cross made of olive wood studded with gems was secured by the fishermen near Mangalore. In 1521 the Franciscans established churches in Ullala, Parangipete and Mangalore. By 19th century the Christian missionaries started mingling with the common people here. Having the goal of spreading the religion they started the publication of Bible and Suvarthe in local language; apart from collection of folk proverbs, riddles, paddanas etc, publication of dictionaries and grammar books etc. They conducted Mass prayer in the churches in local Kannada and Tulu languages. They came forward to

serve the depressed classes and by establishing schools and colleges they expanded modern education in this district. Even today their educational institutions are prominent in this district. The Tonse of *Tulunadu* is named after the direct disciple of Jesus Christ Saint Thomas who visited the place and the name Petri is derived from the name of St. Peter.

Islam

Prophet Mohammed Paigambar preached Islam religion which believes in one single God 'Allah' who is the one and eternal. According to him every muslim should give alms to the poor by way of giving clothes praying for five times a day and observe fasting during Ramzan month. By doing so one can anhilate evil thinking and live according to the descipline of Islam by way of exerting self-less work without any desire for greediness.

As it spread in other parts of the world, the Islam had contact with the coastal region of India since long and had built Mosques in Mangalore, Kasaragodu, Barakur etc. The Muslim traders who came from Arab countries as early as 11th century A.D. had established trading organizations called Anjaman (Anjuman) through which they expanded their business in the coastal region. Later in 16th Century when the Portuguese came to this district had to face joint opposition from the Hindus and Muslims. The Kodiala inscription of 1418 A.D. mentions about the protection given by the Vijiayanagara King to a Mosque and gifted oil and land to it. Smilarly, the queen Rani Chennamma of Keladi and others have offered various aids to the Dargahs and Mosques of Muslims. The traveller Mahammad Ibnabatuta who visited Mangalore in 1342 has recorded that there were Muslim servants to the local kings and there had been around 4000 Muslim traders here. Later on Tippu Sulthan of Mysore had granted a village to the Ganapathi Temple located in Mangalore. He was also responsible in restoring the temple administration rights of Kuduma Manjunatha at Dharmasthala to one Kumara Heggade, the son of Manjaiiah Heggade who became a victim of earlier attack at Dharmastala. This incident is held as a significant one in maintaining communal hormony between the Hindus and Muslims in the district.

The Dargha of Ullal is a famous Muslim religious centre. The other relegions also submit their vows during the urus held in Ullal and they worship the Ali Butha in Kasaragodu. The Byari community originated due to the immigration of Muslim traders from outside. Since they did not know Arabi language, they used a mixed dialect Tulu and Malayala languages.

Now it is recognized as Byari language. There are some divisions among Muslims of Tulunadu such as the Navayatas, Shia, Sunni etc.

Religionwise Population

As per the 2001 census, the Hindu population in the district was 13,01,603. Among them the Hindus (4,76,029) lived in Urban area were comparatively lesser than those lived in the rural area (8,25,574). More over both in rural and urban regions the number of Hindu males (6,44,673) is less than the Hindu females (6,56,930). The Muslims occupy second place in population (4,18,904) with males 2,08,807 and females 2,10,097. The Christians are in third place (1,64,982) and the Jains (10,525) are in the fourth place. The Sikhs, Buddhists and others are very few in number. Among the Christians the number of females is significantly more than the male population. But among the Sikhs, Buddhists and Jains the males exceed females in number. However, among all religious groups the comparative figures in sex ratio in the age group of 0-6 years shows that the birth rate of girls is significantly low. Similarly among all religions, the women show low literacy rate compared to men. But the Christians show a different trend with literate women showing higher success than men. For more details see table 3.11.

Table : 3.11 Religion-wise Population (2001 Census)

Religions	Division	Total population			0-6 age group		
		Total	Males	Females	Total	Males	Females
All religions	Total	1897730	938434	959296	228060	116854	111206
	Rural	1168828	574657	593771	145750	74852	70898
	Urban	729302	363777	365525	82310	42002	40308
Hindu	Total	1301603	644673	656930	137884	70519	67365
	Rural	825574	405081	420493	90945	46665	44280
	Urban	476029	239592	236437	46939	23854	23085
Muslim	Total	418904	208807	210097	72423	37309	35114
	Rural	256120	126473	129647	45356	23325	22031
	Urban	162784	82334	80450	27067	13984	13083
Chris- tian	Total	164982	78640	86342	16568	8414	8154
	Rural	77690	38538	39152	8536	4387	4139
	Urban	87392	40102	47190	8042	4027	4015

Reli-gions	Division	Total population			0-6 age group		
		Total	Males	Females	Total	Males	Females
Sikh	Total	352	236	116	12	7	5
	Rural	59	37	22	0	0	0
	Urban	293	199	94	12	7	5
Buddhist	Total	513	303	210	44	25	19
	Rural	354	181	173	35	18	17
	Urban	159	122	37	9	7	2
Jain	Total	10525	5324	5201	1048	532	516
	Rural	8083	4058	4025	832	424	408
	Urban	2442	1266	1176	216	108	108
Other	Total	227	125	102	24	14	10
	Rural	82	45	37	10	6	4
	Urban	145	80	65	14	8	6
Religion not mentioned	Total	624	326	298	57	34	23
	Rural	466	244	222	46	27	19
	Urban	158	82	76	11	7	4

Source : Census of India, 2001 C.D. Version

Socio-Cultural Service Organisations

Though emerged with religious background, there are some organisations which have extended their activities to social service in the district. They serve with humanitarian concern in social and cultural fields irrespective of caste, creed, religion etc. A brief introduction to the important organisations is given below.

Bharatha Seva Ashrama

This institution was established at Kanyana in 1964 as an orphanage, patronising poor children irrespective of caste and creed with the objective of developing them to become self reliant through self employment in life. Apart from free shelter, cloth and food, the Ashram provides education to the orphan children. They are also trained in agriculture, animal husbandry, small scale and home industries, computer, printing press, Tailoring and so on. It has also given shelter to the physically handicapped, mentally retarded and even destitute women. They are running school, colleges, goshale, oldage home etc.,

and distribution of books for poor students of surrounding villages. It also conduct free health camps with the help of government hospitals.

Anandashrama Seva Trust

This institution was established in 1998 at Sampya of Puttur taluk. It gives free shelter to poor destitute old persons. The additional activities of the trust are rural health and welfare programmes: to provide self employment and so on. It also conducted free trainings like trailoring, nursing, dairying, rain harvesting etc.

Bala Samrakshana Kendra

Established in Kuttara Padavu in 1980, to make the International Children's year more meaningful the Kendra started shelters to orphan children in providing food and clothing apart from education. It also provide free health facilities to them. It has a playground to the children, garden and well established *Goshale* for providing milk to the children. The Kendra got State Level Award in 2002.

Sandesha Foundation

To develop harmony and goodness the institution was established during 1989 in Mangalore. The foundation has been registered as charitable trust in 1991 and extended its activities to build communal harmony among all religion and culture, it is conducting seminars and conferences involving with kannada, Konkani and tulu writers and has organized 'Kalothsava' also. It is also running Karnataka Kala Kendra, Lalitha Kala Maha Vidyalaya etc., to train in fine arts. This institution has honoured by giving 'Sandesh Awards' to the individuals and organizations further achievements in different fields.

The Manjunatheshwara Dharmothana Trust of Dharmasthala is engaged in the revival of dilapidated ancient temples and monuments. The Father Muller's hospital is 100 years old and renowned as the first institution which has taken up service of lepers. There are other service organizations such as Ashrama shale for the Mentally challenged children near Moodabidre, the Ramakrishna sevashrama for orphan children and Father Patravo hospital both in Puttur.

CASTES

Dakshina Kannada district also has various castes as in other parts of the State. Though there are certain castes similar in occupation with the castes in other places, their names are different in this district.

Moreover they have undergone local cultural impact and show distinct features in their rituals and customs. However, it is notable that some of the castes such as Bants, Paravas, Pambadas, Nalke, Maila, Mogaveera etc. have local identity. The Gowdasaraswaths and Chitpavans have migrated from Goa and Maharashtra to this district and contributed to the cultural vividity of the district. Such a process of immigration that has taken place in recent times is of the Tamil repatriates in Sulya taluk. There are also migrants from north Karnataka who have settled around Surathkal region.

Agasa : *Madyole* or *Maddele* are the other terms used to call the Agasa or Washerman in tulu language. Washing, cloths is the traditional occupation of the caste. They have to participate in the purificatory rituals of Bants and other castes. Providing washed clothes to temples, spreading purified clothes during festivals, holding deevatige (oil burning lamps specially found in temple), fixing the *Singadana* in *Bhutasthanas* etc. are the works of *Agasas*. The names of their *balis* are *Salyan*, *Bangeranna*, *Kundar*, *Boldanna*, *Upparanna* etc. They are worshippers of several Gods and deities (*daiwas*) of Tulunadu. They worship Veerabhadra as their clan God (*Kuladaiva*) and also they worship the oven where they bake the clothes before washing. It is called *ubbe ole* to which they offer worship.

Bants: Agriculture is their traditional occupation. Therefore they are called as '*Okkelakuli*'. Since they had served as soldiers (*Bhata*) in olden royal armies, they were called as Bants. They had been local chieftains and ruled the region also. Among them those speaking Kannada are called as *Nadavas* and those speaking tulu are called Bants. According to Ganapathi Rao Aigal the Bants were very influential people in this district. Alva, Rai, Shetty, Chauta, Ballala etc are some of their family names. They have 52 *balis* such as *Bangerannaya*, *Kundaranna* etc. They have 93 family names and they avoid marriage between persons belonging to the same *bali*. They follow Aliyakattu system of inheritance. Bants have caste *panchayath* with the Gurikara as its head. The house of Gurikara was called as *Guttu*, *Barke*, *Aranthada* etc. These houses were huge with traditional wooden carvings. At the time of birth of a child they practice impurity (*Sootaka*, *Ame*) for 10 days. When a girl attains puberty they perform "*Madu-magala maduwe*" on 4th day after giving her ritual bath. Marriage rituals were traditionally performed under the guidance of the elders. There is approval for remarriage among Bants. They worship both the *Vaidika* Gods and local deities with equal respect.

Their houses normally have a room exclusively for deities known as *Bhutada Chavadi* or *Bhutada Mancha*.

Brahmana: There are certain sections of Brahmins in the coastal belt such as *Havyaka*, *shivalli*, *kota*, *chitpavana*, *stanika* etc. The term *Havyaka* is related to the place *Ahichchatra*. *Shivalli* and *kota* are the names given to the Brahmins who have settled in the villages of Udupi District. Among the *shivalli* Brahmins there are three divisions namely *shivalli*, *Nada-shivalli* and *Kandavara*. Similarly they belong to three traditions such as *Smartha*, *Bhagavatha* and *Maswi*. The *stanika* Brahmins belong to Shaiva tradition. *Havyakas* are basically agriculturists. The other Brahmins are engaged in other occupations such as hotel, banking, education etc. Some have taken up the profession of priests and worshipers in temples. Brahmins have gotras namely *Atri*, *kashyapa*, *Bharadwaja* etc., marriages in same gothra is prohibited. Under the influence of Madhwacharya some brahmins were converted to Vaishnavism. Except *Kota* and *Chitpavans*, other brahmins have their own Monasteries and Swamijis. While the *Kotas* consider *Ugra-Narasimha* as their clan God, the *Chitpavans* consider *Parashurama* as their community God. Brahmins perform the sacramental rituals such as *Upanayana*, (ceremony of wearing sacred thread), marriage, cremation, funeral and death ceremonies under the classic traditional procedures.

Billava: They are also called as *Poojari*, *Biruva*, *Baidya*. The name was originally from the term *Billu*, that is the bow which they used for hunting in olden days. They were priests of deities and hence known as *poojaris*. Toddy tapping and production of jaggery were their traditional occupations. *Kotian*, *Bangera*, *Swarna*, *Kukyan*, *Pergade*, *Karkera*, *Gujjetti*, *Bunnan*, *Bagetti*, *Anchan*, *Saliyan*, *Ameen*, *Jattan* etc are the names of *Balis* prevalent among them. *Billavas* practice *bali* exogamy and follow *Aliyakattu*. Traditionally they had very active caste *panchayath* system. The marriage and all other customs were practiced under the instructions of the caste head *Gurikara*. Now some of them following Vedic system. Customarily they use bury the dead bodies but now they cremate by fire. *Koti-chennaya* and others were the heros belonged to *Billava* caste and now they are being worshipped by the caste people Recently they venerated *Narayana Guru* as an intellectual of their community.

The Malayali *Billavas* are called *Tiyas*. Originally they also followed same occupations such as hunting, toddy tapping, making jaggery, hunting by throwing the burning arrow etc. They speak Malayalam as

mother-tongue and worship *Eyanadu kuladan and Bhagavathi*. The names of their *balis* are *Nellikateeya, PadamGudia, Bateeya etc.*

Bovi : Also known as *Moyer* the Bovis were the carriers of Palanquin during the rule of Abbakka queen. They are fishermen by occupation. They have system of caste *Panchayath* and the chief of the clan is called *Gurikara*. They have 44 *balis* such as *Bayakara Moya, Ullada, Oonumoya, Erodi, Kodukat, Bilimath, Chakkakoota, Cheropumoya, Karipath Kiriya* etc. They practice *bali* exogamy. Their mother tongue is a corrupt form of Malayalam, called as *Moya*. They practice pollution (*Ame*) during birth and death. They perform all rituals including marriages under the guidance of *Gurikara*. During the burial of dead certain things formerly used by the deceased are kept along with the corpse. Bovis specially worship *Bhagavathi*.

Bhaira: They are migrants from the *Ghat* region to Tulunadu. Their main occupation is basket making out of bamboo, collecting honey and other forest products, burning the lime stone etc. They specially worship *Kala Bhairava*. They have a peculiar form of Kannada as dialect. They have 13 *balis* namely *Kumbri, Ottemandra (Otte mundooru), Kalyaru Balepuni, Kallapapu, Chalya, Gunda, Nekraje, Perarthe, Bailu, Bellare, Pervaya, Nandaru* and Kannada. Their chief selects *Gurkara* and *Buddimanta*, assistant to *Buddhivanta (Ottu-Gauda), Mokari* etc. as his helpers. The status of *Gurkara* varies along with the level of his responsibilities such as 9 *Okkalu Gurkara*, 18 *Okkala Gurkara, Gudi gurkara* and *Pervaya Gurkara*.

Bhandari : They are hair-dressing caste following *Aliyakattu* system. Their *balis* are *Gujjarannaya, Bangarannaya, Kundarannaya, Upparannaya* etc. They also practice pollution(*Ame*) during birth and death. Recently they invite Brahmin priests to conduct marriage. They celebrate all the local festivals. They have special duties to perform with the *aliyakattu* families on both good and evil occasions.

Dasayya: The word *Dassayya* denotes (those who follow God *Venkatesha* or *Thimmappa*). Those who perform the duties of a priest to the families of those who belong to the Tribe of *Thimmappa* or *Venkatesha* of *Tirupathi* in *Andhra Pradesh*. The attire of a *Dasa* is described as those who wear the triple *Nama* on the forehead, cover the head with a *Peta* or *Mundas*, wearing a white dothi and holding a cunch and bronze Gong (*Jagate*) a brass bowl (*Bavanasi*) and identify themselves in the form of a flagpost in front of a temple. He also takes part in the capacity of a priest and attends religious rituals or festivals

observed in several houses of the village. He also discharges the duties of *Hariseve* (service to God Hari) by collecting the pot money saved in the name of god Thimmappa of Tirupathi and remits the same at the temple. He also accompanies those devotees who go to Tirupathi to offer the so collected money to the god.

Devadiga: Holding the oil lamp during the festivals, serving as pipers and drummers is their profession who are called as Devadiga, or Moyi or Sheregara. They follow the Aliyakattu system of inheritance. Their main balis are *Adyaran, Sidiyan, Kayaran, Kundaran, Uppen, Vaddaran, Salyan, Gujaran, Shreeyan, Bangera* etc. The marriages are performed under the leadership of the clan head called *Gurikara*. Since they are participating in specific activities in local temples, they do not have exclusive clan deity.

Daivajna Brahmana: They are also known as Sonara, Konkana Sonara, Sonara Shetagara, Shet etc. Their traditional occupation is trade in diamonds, gold and silver ornaments. They are said to be migrated from Maharashtra to the coastal region through Goa. Their mother tongue is Konkani. They have seven gotras such as *Vasishtha, Vishwamitra, Atri* etc. and they have family names such as *Revankar, Raikar, Sanu, Neelavar* etc. They have their own priests who perform the sacramental rituals. They worship *Hayagreeva* as their clan God and also believe in local gods and deities. *Upakarma, Tulasipooja, Anantha Nompri* are the main rituals they celebrate. They belong to the *Sode* monastery of Udupi. However, recently some have established separate monastery of Shaiva tradition.

Gatti : They formerly served the Queen of Ullala Rani Abbaka, who later have opted agriculture as main occupation. Their balis are *Kojjera, Bangera, Kayyera, Suvadi* and *Anner* they are called as Gatti (*Holadavaru*). Marriages in same bali is prohibited. They speak Tulu language and follow *Aliyakattu*. Their caste headman is called *Nayga* or *Melanta* under the guidance of him marriages are performed. They worship the God somanatha and other deities.

Ganiga : They are oil makers and also are called *Sapalya, Sapaliga* etc. They speak Tulu and follow *Aliyakattu*. The names of their balis are *Mendan, Bangera, Salyan* etc. Now their traditional profession is no more continued.

Gangadikara Vokkaliga : They are found to be a distinct caste in Padupanamburu of D.K. District. They were the soldiers of Kalyanappa who revolted against British and after his defeat escaped from being

caught and settled near Mulki. They speak Kannada and are engaged in selling bangles and hence are known also as balegaras. They have surnames of Nayaka, Rao etc. They have vedic *upanayana*, *Shraddha* etc and recently started marital relationships with the *kote kshatriyas*. (For further details see Dakshinada Sirinadu p.921).

Gudigara: The artisan caste who make artistic ornaments of Srigandha (Sandalwood), Tusk (Ivory), stones etc follow the traditions and rituals of Brahmins. They have the *gotra* system and have the Kaushika, Gautama, Kaundinya, Jamadgni gotras. They celebrate Deepavali, Asthami, Tulasi habba, Navarathri and other festivals etc.

Gowda : The Gowdas of Sulya region in the district are migrants from the Hassan region. They use a variant of Kannada dialect known as *Gauda kannada or Arebase*. In addition to this they know Kannada and Tulu also. They use Kannada script. Agriculture is their main occupation. Siddavesha or *Purusharakunitha (purer)* is their traditional folk dance. They had caste *panchayath* assembled at Katteman. The original main house of the joint family was called as *Taravadu mane* and the Guttu houses were known as *Ayanmane*. During the marriages they should be paid 10 ½ rupees as 'Tera' and out of this 6¼ rupees should be given to *Gurumata as Gurupana*. The deceased ancestors are worshipped as Gurukarnuraru. They worship the *Vaidika* Brahminic Gods and the local deities.

The gowdas who are living in parts of Belthangadi and Puttur are said to have migrated to Dakshina Kannada from Moodigere in Chikkamagalur District and also from Sakaleshpur and Belur in Hassan District, about 300 years ago. They speak kannada and worship kalabyraveshwara and follow Adichunchanagiri Mat. At present there are about over 2000 families living in the district. Their main occupation being agriculture. They are basically non-vegetarians. According to traditional belief since the Moodigere Taluk was suffering from severe famine and also heavy rains during great part of the year, some of these families migrated to the Dakshina Kannada District below the ghats. They normally cremate the dead bodies.

Holey: Being notified as scheduled castes they are mainly engaged in agricultural labour. They follow *Aliyakattu* custom and have *balis* such as *Ballaldanna, Karkodedanna, Kumardanna, Umardanna* etc. Their mother tongue is tulu. They practice pollution for certain days like others during birth and death. They do not have priestly class. The customs of marriage are conducted by Maternal Uncle. They follow the custom of cremation.

They celebrate most of the festivals like Deepavali etc., and sing paddanas while beating *Dudi* (a small drum). The *Karangol* is a special folk dance performed by them. Their huts are called *Kel*, or *Budaro*.

Heggade : The chieftains of the Vijayanagara army were appointed as royal representatives in Tulunadu (*Dalapathi*). Agriculture was their main occupation. In every village there was *Mudpuri* house (Guttina - mane) and in the leadership of Heggade the caste *panchayaths* were assembled. *Bale bali*, *Hadlubali*, *Kandlu bali*, *Tolara bali*, *Kawdchi bali*, *Gangar bali*, *Dandigan bali* and *Heggana bali* are their balis. Their mother tongue is Kannada and they follow Aliyakattu.

Jogi: The Jogi tradition had originated from the *Mathsyendranatha* of *Natha* cult. They have caste panchayat system and the head is called Gurikara or Kotwala. They followed *makkalakattu*, that is, patrilineal system of inheritance. The new born is named and kept in the cradle by the grandmother on 11th or 12th day. The suffix *Natha* is added with the names of boys. On the same day the ceremony of making hole to the ears takes place. On the 40th day, the *Bananthi*, the new mother, participates in the rite of touching the well. When a girl attains puberty, then she is kept aloof for three days and on the fourth day, they perform purificatory rites by the priests. In case of boys, before they attain sixteen years, the priests of the monastery perform the *Nadi Pavitri Dharane* (like upanayana or thread wearing ceremony). During marriage, the bride and bridegroom are made to stand on the heap of white rice on the plantain leaves. They make a small cave in the pit for burrying and the dead body is kept there with two small earthen lamps before burrial.

Kulala : Moolya, Handa and Kumbara are the alternative names of *Kulalas*. Making earthen pots is their traditional occupation. *Bagettinnaya*, *Bonnannaya*, *Pulletinnaya*, *Salannaya*, *Bangerannaya*, *Kundalannaya*, *Pangalannaya*, *Kurmarannaya*, *Kellarannaya*, *Hirivannaya*, *Upparannaya*, *Pergade Bannaya*, *Udbarannaya*, *Kochappabannaya* etc., are the names of their balis. Marriage alliance between persons belonging to the same bali is prohibited. The dialect of Kulal's is Tulu in Dakshina Kannada (part of Kundapura is kannada) and they follow the matriarchal Aliyakattu System of inheritance. Who speaks kannada are followed makkala kattu. Marriages are celebrated under the guidance of Gurikara of joint family.

Kottari : The meaning of Kottari is the official of stock room. In olden days they served as supervisors of the stockrooms of the Jaina and Banta kings in the big houses of the Jamindars. Because of this profession they seem to have good contacts with the Jains and Bants.

But now the Kottaris are found as caste-communities in Tulunadu. They are now engaged in agriculture and follow all the customs and rituals of Aliyakattu.

Koraga : The Koragas are one among the aboriginals of Tulunadu. According to a legend the valiant Hubasika was the king of Koraga community. He was defeated by the local kings after which the Koragas left the villages and entered into forests as nomadic hunters. In course of time they settled in some places and were engaged in occupations such as basket making, collection of forest products like honey and cultivation. They have three internal groups namely Ande-koraga, Soppukoraga and Kapada-Koraga. They follow Aliyakattu sytem. Their houses are called Koppa or Kotya. On special occasions they dance to the tunes of flute and Eerana (drum). The chief of the clan known as Gurikara dispenses justice in the *panchayath*, leads the marriages and other traditional rituals. The woman after delivery has to stay secluded with the child for five days in separate huts. The naming of the child is based on the name of the day of its birth. In the marriage the bridegroom is made to sit on the *mudi* of rice while the bride is made to sit on the basket (*Hedige*) which has lesser height. The Gurikara of bridegroom's clan ties the Karimani (the ornament symbolizing marriage) to the bride and decorate her with leg finger rings. They followed the custom of burial of the dead body which was covered or veil in a blanket (*Kambali*) and tied to a single wooden log and carried to the burial ground. They had the custom of '*sudusudda*' as a form of penance, according to this, accused men or women should comeout from the burning huts. Koraga Taniya is their deity and during the Kola there should not be any type of light.

Maratha: Also known as Marata Kshatriyas they are said to be migrants from Maharashtra to Bekalakote and later settled in Dakshina Kannada district. Traditionally they are agriculturists. Pawar, Bahuman, Lad, Bhonsle, Chawhan, Banerji are some of their surnames. Their mother tongue is Marati. Their practices regarding birth, death and puberty of girl are much in common with others. They worship both the *vaidika* gods and also the local deities such as *guliga*, *naga* etc. Their clan deity is Ambabhavani.

Malekudia : They were originally settled in deep forests called *Male* and hence are called Malekudias. Recently they have left forests and settled in villages. Now they live by basket making, collecting and selling forest products, agriculture and even by entering into the services of governmental and private institutions. *Bangera*. *Balasyare*, *Moolyare*,

Gunderi etc are the *Balis*. They practice *bali* exogamy and Aliyakattu system of inheritance. They have caste *panchayath* system and the chief is called 'Gaudru'. They believe that *Parameshwara* is their clan god and also worship *Panjurli*, *Varnara Panjurli*, *Kallurli*, *Gulika* and such other deities. They are being devotees of Tirupati and conduct 'Harsaya' (*Hariseve*) worship of Venkataramana by inviting Dasayya.

Mugera: They are presently identified as scheduled castes and traditionally lived in the outskirts of the villages, fringes of hill and forest. Hunting, toddy tapping and agricultural labour were their main occupations. Their mother tongue is Tulu. They are regionally called by different names such as *Mera*, *Muggera*, *Mogera*, *Mugara* and so on. If and when the twins are born they are named as *Mudda-Kalala* among them. The names of their *balis* are *Arpudanna*, *Uppenna*, *Eradanna*, *Kormer*, *Bangera*, *Manjadanna*, *Maradanna*, *Marder* etc. They follow Aliyakattu system. They believe the cultural heros namely *Muggerlu* deities as their ancestors and symbolically worship their bow, arrow and sword. They celebrate *Muggerla Kola* annually.

Mogaveera : Also known as *Marakalas* they are having fishing as traditional occupation. Their mother tongue is Tulu. The names of their *balis* are *Ameen*, *Putran*, *Salyan*, *Karkera*, *Tingalaya*, *Kanchan*, *Veendan*, *Suvarna*, *Kotian*, *Bangera*, *Kundar*, *Kangen* etc. They follow *Aliyakattu* custom of inheritance. All rituals of marriage, birth, death etc are performed under the guidance of *Gurikara* according to Tulu customs. They cremate the death body and throw the ashes into the river or sea on 12th day. They celebrate all Hindu festivals and worship local gods and deities. Before starting fishing after the end of Mansoon they have a custom of pouring milk into the sea under the leadership of the Guru of Jogi Monastery of Kadri.

Myala : They belong to scheduled caste category and are found in Sulya, Puttur and Belthangadi taluks. There are three stratified divisions among them namely *Maleyali Myala*, *Tulu Myala* and *Kaje Myala*. Tulu Myala are also called as *Kote Myala*. It is said that in ancient times they built forts and ruled the country. Living in the fringes of forests they depend on agricultural labour for livelihood. The names of their *balis* are *Bangerebari*, *Elekannebari*, *Nayarebari* etc. They have caste *Panchayath* system and follow patrilineal rule of inheritance. The main house clan where the family god is preserved and worshipped is called *Air-mane*. Widow remarriage and divorce are approved in their caste. They practice pollution for five days at the time of birth and during puberty of girl. At the time of death the purification called *Bojja* on 11th day and the dead

soul is added with the ancestors on 16th day. *Manju* is their clan God and they also worship *Kalkuda*, *Kallurti* and *guliga* deities. They celebrate *Vishu (Bisu)* the new year day, *Deepavali* and *Keddasa* festivals.

Nalke: In Tulu language, the term *Nalike* implies *natya* or dance. Their traditional occupation is dancing by wearing costumes and being possessed of the *Bhutas* or deities. They have another section called *Ajilas*. They also do subsidiary occupations such as making of baskets, mats out of bamboo, *muttale* a form of cap made out of the leaves of arecanut etc for their livelihood. Some of them work as agricultural labourers. They follow patrilineal inheritance system and have *balis* like *saliyan*, *Bangera*, *Kirodinnaya*, *Kurumberannaya* etc. They celebrate the festivals as per tulu tradition. In the rainy season children are dancing by wearing costumes like *Atikadarja*, *Girikanye* etc., and singing with the instrument called *Tembare* in front of every house.

Padmashali: They are traditionally weavers and, are also called *Shettigara*, *Jada*, *Neygi* etc. As per the legend, they were brought by the king of Barakur from other country some 700 years back. They have seven *balis* such as *Kartanakol*, *Chorada*, *Shamada*, *Kaudunji*, *Kadamanokal*, *Sirin* etc. They practice *bali* exogamy. Their marriages are celebrated under the leadership of the trustees of their clan temple. *Veerabhadra* and *Durgaparameshwari* are their clan deities. Before fixing the matrimonial alliance, they have to take permission from the community heads. They use a language called *Shali*, which is a mixture of Kannada, Tamil, Malayali and Telugu. This also indicates that the *Padmashalis* are immigrants to this district.

Parava: They are called *Paravas* as they sing *Paddanas* by beating a drum made of leather called *paray*. They are the possessors of *Bhuta* deities such as *Koti-Chennaya*, *Baidyerle*, *Kalkuda Kallurti*, *Manibale* etc. They are the singers of *Sandhi- Paddanas* during the celebrations at *Koti-Chennaya Garadi* (shrine). They also follow patrilineal system of inheritance and have *balis* called *Bangera*, *Saliyan*, *Pulyatan* etc. On the day of naming ceremony, the name of child is uttered for the first time by its Grand parents.

Parivara Bants : Being the servants (*Bants*) in the immediate circle (*Parivara*) of kings these people are known as *Parivara Bants*. They use *Naika* as another surname. They follow patrilineal system of inheritance. Like the *Gotra* or *Bali* among other castes, they have place name based 18 *santana-kramas* such as *Talangere*, *Beerantabailu*, *Malangeri*, *Patla*, *Mali*, *Agra*, *Kurvelu*, *Amal (Ameyi)*, *Adooru*, *Kottichettu* and so on. They

practice *santana* exogamy. They do not have specific clan god. They worship local gods and deities. They invite Brahmin priests to officiate the marriage. Being agriculturists, they celebrate the rituals related to cultivation such as *Bisu, Kural, Pebal, Kaveri Sankramana* etc., on the day of Ugadi they worship god in the home by putting varieties of fruits in front of God, called *Kani-Iduwudu*.

Pambada: The *Pambadas* are the possessor – performers of the traditionally famous royal deities of Tulunadu such as *Ullakulu, Attavaradeyyangalu, Kinnimana – Poomani* etc. Their women also help during such celebrations. They have two sections such as *Baila – Pambada* and *Badai – Pambada*. They are dependent on cultivation and agricultural labour. Their mother tongue is tulu and traditionally they follow Aliyakattu custom of inheritance. They believe that their ancestor was Pambadevi.

Ramakshatriya : They are said to be originally Shilahara kshatriyas who left Konkan region and settled in north and south districts of coastal region as protectors of forts. Therefore they are also called as Kote kshatriyas. Being the worshippers of the God Ramanatha, they are also named as Ramakshatriyas which gave them distinct identity from other kshatriyas. Agriculture and protection of forts were their main occupations. They have 12 *gotras* such as *Vishwamitra, Bharadwaja, Jamadagni* etc. They have some divisions namely, *Mijli, Vallenne, Sakkare, Gaude* etc. They belong to *Smartha* tradition and worship various clan Goddesses and Ramanatha (Shiva) as clan God. At home they talk rustic Kannada. Their rituals are conducted with *Vedic* procedures.

Shaliya : Their traditional occupation is weaving. They are called as *chaliya, Taliya, shale, Sali* and so on. They follow Aliyakattu and have 18 *balis* such as *Anchari, Badiyari, Konkani, Tarrti, Moranda, Koovakkad, Mangi, Choyiyandi, Kekadath (Kekad), Padimigar, Kottarillam, Kotlum veedum, Narappatti, Pudukudi, Torappanmar, Chandari, Kuvarta and Nyandamar*. They perform different rituals on the occasions of birth, death etc., Bhagavathi is their clan goddess and they specially celebrate Vishu and Onam.

Gauda Saraswata Brahmana: They are migrated from Goa to Dakshina Kannada district during 17-18 century. They have some divisions such as *chitrapura, Saraswata, Gauda saraswata and Kudala Deshastha Saraswata*. Among the Rajapura saraswats who have come from *Bhalavalikars* of Ratnagiri district, a subsect division is found namely *Bhalavalikars*. The Chitrapura monastery is for Chitrapura

saraswats, Kashimatha (monastery) is for Gouda saraswats, the Kavale (Goa) mata is for Rajapura saraswats, and the Parthagali mata is for Kudalas. While Konkani language is spoken by the Chitrapura and Gauda saraswats, the Marathi mixed Konkani is spoken by the Rajapura and Kudala saraswats. They have engaged themselves in Agriculture, business, banking and education. Except the priestly class who are vegetarians all others are habituated to mixed food. But during the ritual occasions they take pure vegetarian food. In their marriage tradition there is a condition that Maternal Uncle should participate.

Vishwakarma: The Vishwakarmas trace themselves as descendents of the sage Bhavana. They are also called as Vishwabrahmana, Achars, Panchalas and so on. It is said that the Vishwakarma sect was propagated in the coastal Karnataka by the Swamiji of Anegondi monastery. They have villagewise community units and the head is called Gurikara. He had power to conduct caste Panchayath. They have gotras such as *sanaga, sanatana, Ahabhoovana, Pratnasa and Suparnasa*. Their traditional occupation is related to iron, stone, Gold etc. They practice sagotra exogamy and follow patrilineal custom of inheritance. The Maternal Uncle has importance in marriage celebrations. They practice pollution for certain days on the occasions of birth, death and the girls attaining puberty. They have their own caste priests to perform rituals. They worship Kalkuda and Kallurti deities along with their clan goddess Kalikambe or Kamma. They follow shakti cult and celebrate special pooja during Navarathri and carry the cash offerings to the God of Tirupati and they perform most of the Hindu and regional festivals, like Deepavali, Uthana Dwadashi etc.,

FESTIVALS

Annual festivals of Gods and deities in villages are taking place with all fan-fare and grandeur. The notable among them are the temple festivals of Manjunatha of Kadri, Dharmasthala, Mangaladevi temple of Mangalore, Kukke subrahmanya, Puttur Mahalingeshwara, Kajor Dargah Shareef etc.

Though most of the rites and rituals of temple festivals take place on *vaidika* traditions, the celebration of local deities takes place according to the local customs. The temple festival begins with the raising of *Garuda* built like a big naked man picture in the cloths on the pole in front of the temple to which all the agricultural produces of the village is tied. The end of the festival is marked by the sports, cock-fight, *Kambala, chendata* etc. During the celebration of village temple festivals the people of all castes

have specific duties to perform. The specialities of temple festivals in Dakshina Kannada District is elaborated here with the example of Shishila temple festival. Here there is a custom of performing a ritual known as 'Payyoli'. Two Billava youths has to act as if they are fighting with swords and at that time the elites of temple pacify them and stop the fight. The prayer of all to settle peace had Symbolic significance. The Kodyapade is another ritual according to which worship was offered to Jangamadevi (Vanarani that is queen of Forest) on a stone called Kodyapade (*Kodyakallu*) in Kapila river on the following day of raising *Garuda*. The ritual includes giving food to the fishes in the river. During the process of whole worship all the four, namely, the Vaidika priest, the deity priest, drum beater and the light holder (Patali) should tie their mouths by cloth as they are not expected to talk.

The geological formation of the kudremukh hills resembling the face of a horse has been traditionally described as a symbol of Goddess Bhootha. According to tradition during the annual fair, the person performing the Bhootha dance, wear a horse shaped face costume made out of palm leaves and dances before the procession of the deity under trans. He also eats boiled horsegram while dancing with devotion. It is a custom to store the ingredients such as rice, jaggery, co-conut, vegetables and several pulses collected during the *jathra* in a store room. The so preserved riped pulses are distributed among the devotees and who use them for sowing in their fields. It is believed that pulses sow used give a bumper crop during the course of the year. One more mystic practice observed during the *Jathra* time may be noted here. According to which a 'Keelaya' and 'Kapa' who belong to the down trodden class perform a ritual called 'Boluwidhi' of the shishila cult under the supervision of the village headman or gowda. Later, both of them suppose to spend nine nights (Navarathri) in a isolated and calm place. After returning to the village they accept the offerings made to the god and hold the nine bronze faces decorated with Vaishnava symbols and run by shouting the name of the god to a place called '*bolukana*' under the supervision of the Gowda. There the one 'Kapa' picks up the red hot iron rod and places it on the forehead of his colleague 'Keelaya' till the blood oozes out from it. (later on sandal wood paste would be applied to heal this wound) next day This 'Keelaya' and 'Kapa' wear the red colour dress and holding a dagger in hand and make sound through a percussion instrument called '*Thembare*' and both visit several houses in the village in the company of the Gowda. The household people offer rice coconut, pepper, tamarind and betel leaves

with great devotion. With this the traditional customs ends (for details refer to the souvenir 'Koranthayana'-2000).

At polali temple the tall image of Rajarajeshwari measuring about more than nine feet is known for its impressive character. A month long annual *jathra* festival held in the name of goddess Rajarajeshwari is famous for religious observance and procession (Uthsav) of the diety. On the Makara Sankramana day during the Meena month the Jathra begins with hoisting of the flag, also called 'Kodi' and the day on which it concludes will not be known even to the temple authorities. Actually it will be resolved by an astrologer of puthige through the method of '*Mane Nirnaya*' (questioning by sitting over a wooden piece called *mane*). This custom varies annually till the last day of *Jathra* as it presents a variety of rituals. During all the days of the *Jathra*, the goddess Rajarajeshwari will be carried in a wooden chariot taken in a procession and will be offered with regular sacrifices and the procession ends at the temple of Subrahmanya. Such kind of special ceremonies are very common in the Bhootha temples and also temples of Tulunadu. One important ritual is '*Chandata* procession'. (playing with the ball decorated with flowers) which will be witnessed by thousands of devotees. The size of this ball or *chendu* is interesting and it is locally known as '*Polali chandu*' (for details see *Sanchaya*, page No.125).

Dakshina Kannada district is also known for annual Urus festivals in which large number of devotees take part. For instance the urus of Kajor Dargha Shariff at Ullala, where in even the Hindus actively participate and this is considered as a significant event of communal harmony. Dharmasthala, a famous pilgrim centre for Hindus celebrates annually "*Laksha Deepothsava*" and on important festival called '*Mahanadavali*' held once in 12 years is an important religious celebration. It was held in the years 1886, 1909 and 1951 and after a lapse of 54 years it was held in great grandeur and pomp in the year 2005. During this festival several traditional practices such as cutting of a plantain bunch also called *Muhurtha* of the *Love kamba* and other folk rituals are observed during the annual *Jathra*. Alongwith this a special ritual called '*Chapparasure*' will also be held. In the famous Kukke Subrahmanya *Jathra* a huge cattle fair is held.

The entire district thus offers to the visitors a variety of religious rituals during the Jathras and Urus. Some of the practices attract both social and religious research oriented studies, undertaken by the several universities and research scholars. A detailed list of *Jathras*/Urus held at different places given in the following table :

God or Saint in whose name festival is held	Place where festival or Urus is held	Month	Duration	Rough estimate of people assemble there
Puttur Taluk				
Madaga Janardana	Kunjaru Padnoor	January	2 day	8,000
Sahasralingeshwara	Uppinangadi	Feb-March	3 day	10,000
Mahakali	Uppinangadi	April	1 day	5,000
Mahalingeshwara	Puttur Kasaba	April	9 day	1 lakh
Durga parameshwari, Mahisamardhini	Keyyuru	March	3 day	5,000
Belthangadi				
Ullaya Ullalithi	Kutthottu, Bangady	March	4 day	4,000
Shantinatheshwara	Bangady Indabettu	January	1day	2,000
Dargah Shareef Kajooru	Mitthabagilu	April	7 day	1,00,000
Mahalingeshwara Manjunateshwara	Venoor Dharmasthala Lakshadeepostva	April	9 day	5,000
		March	3 day	50,000
		December	1week	1,00,000
Anatheshwara	Balla manja	December	2 day	5,000
Lokanatheshwara	Nidigal kanyadi	April	5 day	5,000
Kolli Durga-parameshwari	Mittha bagilu	March-April	8 day	8,000
Ullakulu ullalithi	Mittabailu sanjipa	March	5 day	25,000
Sulya Taluk				
Koti Chennaya baidaru	Yenmoor	March	3 day	10,000
Kukke Subrahmanya	Subrahmanya	November	9 day	1,00,000
Chennakeshava	Sulya Kasaba	January	10 day	20,000
Mahishamardhini	Ajjavara	April	5 day	4,500

God or Saint in whose name festival is held	Place where festival or Urus is held	Month	Duration	Rough estimate of people assemble there
Mallikarjuna	Peraje Thodikana	March - April May	20 day 10 day	15,000 10,000
Parivara Panchalingeshwara	Panja	February	7day	10,000
Mangalore Taluk				
Mangaladevi	Mangalore thota	October	9 day	25,000
Mariyamma	Marigudi Bolara	October	8 day	10,000
Somanatha	Someshwara Kotekar	March-April	5 day	6,000
Kondana Pilichamundi	Kotekar	May	3 day	20,000
Brahma baidar-kala garadi	Kankanadi	December or January	4 day	6,000
Kadri Temple	Kadri	December	1 day	25,000
Mariyamma	Boluru	February	----	40,000
Somanatha	Someshwara-Kotekar	March-April	5 day	6,000
Jumma masidivellyabba	Manjanadi	April		10,000
Madadi Shareef Dargah	Ullala	March	30 day	2,00,000
Anantha Padmanabha	Kudupu	August	1 day	5,000
Balavandi	Paduperar	February	3 day	5,000
Padumanthaya	Shibaruru Delantabettu	December	7	20,000
Nandaneshwara	Panamboor	March	3 day	5,000
Durgaparameshwari	Bappanadu	March	7 day	35,000
Abbaga Daraga mahalingshwara	Kavatthuru	April	5day	50,000
Durga parameshwari Kateel	Kondemula	April	8	70,000

God or Saint in whose name festival is held	Place where festival or Urus is held	Month	Duration	Rough estimate of people assemble there
Bantwala Taluk				
Karinjeshwara Parvathi Parameshwara	Kavalamooduru	Maha-Shivarathri	5	50,000
Garuda Mahakali	Arala	February	19	-
Venkatramana	Bantwala kasaba	March	-	-
Mahalingeshwara	Bantwala kasaba	April	-	-
Laxmi Narashimha	Kadeshwalya	April	-	25,000
Panolibailu kallurti	Sajipa mooda	November	-	10,000
Ullakulu	Sajipa nadu	April	-	10,000
Rajarajeshwari	Kariyangala(Polali)	April	-	1,00,000
Raktheshwari	B. Mooda	March	-	-
Thodakukkinar	Balepuni	April	-	-
Panchalingeswara	Vitla	January	14 and 21	30,000
Anantheshwara	Vitla	November		15,000

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