

MONOGRAPH OF PVTGs OF KERALA

KORAGA



DEVELOPMENT STUDIES WING

**Kerala Institute for Research Training and Development Studies of Scheduled Castes
and Scheduled Tribes (KIRTADS), Kozhikode**

PREFACE

The Kerala Institute for Research Training and Development Studies of Scheduled Castes and Scheduled Tribes (KIRTADS) is a Research Institute in the State of Kerala, focusing on Research, Training and Evaluation studies on various developmental problems of the Scheduled Communities, functioning under the Scheduled Castes and Scheduled Tribes Development Department, Government of Kerala.

The study conducted during the year 2018-19 is entitled as “*Monograph of PVTGs of Kerala*” is based upon a research proposal sanctioned by Ministry of Tribal Affairs, Government of India. Objective of the study was to collect ethnographic data of five PVTG communities of Kerala with focus on social change. This monograph report is about **KORAGA** community of Kasargode district. For this study, field data were collected from community members such as aged groups, younger generations, etc.. Secondary data have also been collected from books, reports and journals. The Present study is to describe the livelihood practices, material culture, life cycle rituals, religious belief, gods and goddesses and development intervention of this community. The study has also try to understand that social changes happened in life style of based on secondary data and present field study.

I express my sincere thanks to the Principal Secretary, SC & ST development Department, Govt. of Kerala for giving us an opportunity to conduct field study on Monograph of PVTGs of Kerala: Koraga. I also appreciate the efforts taken by the Deputy Director (Development Studies) i/c, the Research Officer (Anthropology) and the Project Fellow associated with this study.

I express my sincere thanks to the tribal people for giving necessary assistance, facilities and logical support for establishing the academic scheme by our Department.

Hope, this study will be useful for Researchers, Planners, Administrators and general readers in understanding the life and culture of Koraga community in Kerala.



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CONTENTS

KORAGA	4
Name and identity	4
Origin & History	5
Distribution of Population	6
Physical Environment	10
LANGUAGE	11
Education and Literacy	12
MATERIAL CULTURE	12
Dress & Ornaments	12
Household Materials	13
Musical Instruments	14
House type	14
Food and drinks	14
Alcohol and Chewing	16
FAMILY AND KINSHIP	16
Family	16
Descent	17
Clan Organization	17

Kinship Terminologies	18
LIFE CYCLE RITUALS	23
Birth	23
Ear piercing (<i>Kebi Manjila</i>)	24
Puberty	25
Marriage	25
Death	28
Intercommunity relationship	29
Dhanapathuna	29
OCCUPATION AND ECONOMIC LIFE	30
Mannuthabatty	31
Unputhabatty	31
Thadpe	31
Kuntai	31
Kudpu or Aripe	32
RELIGION	32
Mode of worship	32
Festivals and rituals related to worship	34
Conversion to Christianity and identity	36
Changing Scenario	37
REFERENCE	38

KORAGA

Koraga was one the Particularly Vulnerable Tribal Group found in Kasaragod district, located on the northernmost part of Kerala. Since districts share its border with neighbour state Karnataka, a part of their population found in southern Karnataka also. According to the 2011 census, their population in Kerala is 1582 in which 778 were male and 804 female. They have their own Language but at present most, they forget their language and speaking Tulu in their home instead of their own language. Further educational and official purpose their they prefer the Kannada language. The traditional occupation of Koraga is Basket making, still most of them continuing and depending on their traditional occupation. Koragas were treated as agrestic slaves and were sold along with the land by their respective masters.

Name and identity

Koragas are one of the Particularly Vulnerable Tribal Group (PVTG) found in the southern part of India particularly Kerala and Karnataka. According to the “Government of India order 1936 and the constitution Order 1950, it was notified as a scheduled caste in the same area. It was only in the presidential order of 1956, that the community has been accorded the status of scheduled Tribe.” (Lawrence 1991:41).

The etymological meaning of the word ‘Koraga’ is not very clear. The earlier authors made a different opinion regarding the origin and meaning of word Koragas. According to Rao, “the Koragas were Sun worshipers and they used to name their children after the names of the days of the week (in a distorted form). This is supplemented by Dr Ayyappan, according to whom the probability is that it has sprung from the word *Kora*, meaning, Sun which is applied to some northern tribes like *Gadaba*, *Muka*, *Dora* and *Rona*. Dr Ayyappan also speculates on the probability of the word *Koraga* being a corruption of *Kurava* meaning hillman”(Vasudevan 1998:16). According to Babu Pangala, the Kannada word *Koraga* is derived from words such as *Koorru* or *Kwaru*. Example *Koorre*

kopa it means *Koraga's* house. The word *korru* or *korere* means “people who killed” means *Koragas* were killed by others (Babu pangala 2016). According to Nayaka balraj the word *Koru* originated from word *Kure* means a particular type of basket. So those who make *Kure* became *Korru* (Babu Pangala 2016:9). The name “*Koraga*” it would seem as many phonetic variations. Cambell refers to them as “*Kora*” or *Koragars*” while Buchman calls them “*Corar*” and “*Corrawar*”. Thus the earlier writers have used *Koraga*, *Koragas*, *korar*, *corar*, *corrawar* and *Koragars* to mean the same community. (Lawrence 1991:5). The present generation of people from the community has no ideas of how the word ‘*Koraga*’ is originated.

Origin and History

During the present study, no one from the *Koraga* community knows their exact history and Origin. But someone opined stories related to *HubasHika* and *Koraga thaniya*, this story available in some previous literature too. The *Hubasika* tried hard to bring unity among the *Koraga* community. He organized community members and lived like a leader for them. He encouraged his followers and fought courageously for the existence of their community and culture. He is not allowed other castes to exploit them. He did not tolerate injustice. Finally, enemies cheated and killed him.

It is also said that the *Koragas* once ruled South Canara Districts under the a chief named *Habashika*. There are a few recorded legends which although differing in details connect the *koraga* with the *Habashika*. According to Aiyappan “a certain *Habasika* invaded Tuluva and conquered it from *Mayura Varma*, king of *Vanavasi*. This *Mayura Varma* is evidently the scholar of *Kanchi* who founded the *Kadamba* empire. The *Habashika* was treacherously murdered after a reign of 12 years. The *kadamba* now attacked *Habashika's* followers, overthrew them and subjected them to slavery” (Lawrence 1991:9).

According to *Sturrock*, there are several traditions which go to show that *Mayura Varma* of *Kadamba* dynasty, was responsible for settling the *Tulu Brahmins* in *South Canara* and that one such account is that *Hubashika*, chief of the *Koraga* defeated *Mayura Varma* but was later, in turn, defeated by *Lokaditya*, son or son-in-law but was later, in turn, defeated by *Lokaditya*, son or son-in-law of the latter (*Vasudevan* 1998:28). According to *Prof. Amrit Someswa*, the *Koraga* language is the north *Dravidian*. Though they are the original

inhabitants of South Canara district, they must have come to the district from other places. But still, they can be called the original inhabitants of the district. They belong to a nomadic race. Tradition says that they are Chandalas. There are fifteen divisions among the Chandalas. And the last group of the Chandalas is of Koragas. Wallhouse is of the opinion that Koragas were made slaves and they were given into the hands of Brahmin and the landlords. Their work was to agriculture, to graze cattle, and the rest of them were given the most menial jobs.

(Lawrence 1991:6).

On the other hand, Koraga thaniya is also called as Koragajja. He is a courageous leader in the community. In early childhood, he lost his parents and brought up in relatives family. It is believed that he had strong physique and knowledgeable in medicine too. He is used to making medicine for pregnant women also. In Thulunadu several bootha are worshipped, Koraga thaniya is one of important among them. It is interesting that only other community member worshipping Koraga Thaniya as a god but not by Koragas.

According to Vasudevan in the official reports, the first mention about Koragas as “hill tribe” is found in the first regular Census Report of 1871 in which they have been described as the “wild race of Koraga” and Rao’s description account has been quoted ‘*in extenso*’. In the 1881 Census, they have been described as aborigines. In both these censuses they have been included under the main caste “Pariah” in which several other communities like Kadu Marathis, Male-Kudias have been included. The 1901 census described them as a “wild tribe of a basket of basket makers...” in 1931 census, “caste which pollutes without touching but does not eat beef” Subsequent censuses do not seem to have made such descriptive or qualitative remarks, especially after 1947 (Vasudevan 1998:33).

Distribution of population

Koraga were found in Kerala and Karankata, the southern states of India. In Kerala, they are distributed in Kasaragod and Manjeshwara blocks. There are a total of 530 families were distributed in thirteen panchayaths in the districts. According to census 2011, the total population of Koragas in Kerala is 1582 in which 778 were male and 804 females. Following

table shows settlement wise population of Koragas in 2016-17 as per a survey conducted by Tribal Development Office Kasaragod.

SL. NO	NAME OF PANCHAYATH	NAME OF SETTLEMENT	TOTAL FAMIL Y	TOTAL POPULATIO N	MAL E	FEMAL E
1	ENMAKAJE	ENMAKAJE	7	30	13	17
		NADUBAIL	7	25	10	15
		BENGAPADAVU	1	4	2	2
		KARE	1	5	2	3
		SHENI	2	7	5	2
		PERIYATHADKA	6	12	6	6
TOTAL			24	83	38	45
2	BADIADKA	KARIYAD	16	41	21	20
		KADAMANE	10	26	15	11
		MADATHADKA	9	22	10	12
		PERIYADKA	6	18	8	10
		PERADALA	40	135	64	71
		DARBETHADKA	8	28	13	15
TOTAL			89	270	131	139
3	PAIVALIKE	KURUDAPADAVU	11	35	20	15
		SONAJE	1	2	1	1
		MANITHADKA	3	10	5	5
		KAYYAR	8	20	10	10
		PARAMBA				
		KAYYAR NELLIKAD	5	15	8	7

		KAYYAR	3	9	5	4
		BHAREHITHILU	3	9	4	5
		DALIKUKKU	4	16	6	10
		THALTHAJE	9	25	11	14
		BEERNAKODI	8	23	10	13
		OTTETHILU	4	15	6	9
		TOTAL	59	179	86	93
4	BELLUR	NAKKUR	5	20	7	13
		TOTAL	5	20	7	13
5	PUTHIGE	CHANNIKODI	4	13	7	6
		PUTHIGE PALLA	2	4	2	2
		ANGADIMOGAR	4	11	6	5
		SEETHANGOLI	3	11	6	5
		TOTAL	13	39	21	18
6	KUMBALE	BAMBRANA	5	14	7	7
		PELTHADKA	14	31	17	14
		KUNTANGARAD KA	10	36	19	17
		MAVINAKATTE	29	94	51	43
		TOTAL	58	175	94	81
7	MANJESHWARA M	GERUKATTE	141	544	265	289
		TRDM	13	56	35	21
		TOTAL	154	610	300	310
8	VORKADY	TIMMANGURU	17	51	24	27
		BODDODI	11	39	18	21
		PAVOOR	4	11	7	4

		BORKALA	6	21	10	11
		BAKRABAILE	1	4	2	2
		KONIBAIL	7	24	15	9
TOTAL			46	150	76	74
9	MEENJA	KULLOOR	9	23	10	13
		HOSAGADE				
		KAITHODI	1	5	2	3
		ADKATHAGURI	7	24	10	14
		BEJJA	2	5	2	3
		BALIYOORU	3	6	4	2
		GOWRIMOOLE	12	23	10	13
		MUNDILA				
TOTAL			34	86	38	48
1	MANGALPADY	SONKAL	2	8	4	4
0		BEKOOR	5	14	6	8
		SHIRIYA	2	8	3	5
		KUBANOORU	2	5	2	3
TOTAL			11	35	15	20
1	KARADKA	MULLERIYA	1	6	1	5
1						
TOTAL			1	6	1	5
1	MADHUR	PULIKOOR	24	99	49	50
2		NELAKALA	10	45	20	25
TOTAL			34	144	69	75
1	CHENGALA	KALLAKATTA	1	2	1	1

3	K.K PURAM	1	4	2	2
TOTAL		2	6	3	3
GRAND TOTAL		530	1803	879	924

Physical Environment

Geography: Kasaragod is a northernmost district of Kerala, the district shares its border with neighbouring states Karnataka. “ Physiographically the district can be divided into three district units viz. the coastal plains, the Midland, and the eastern highland regions. The coastal plains with an elevation of less than 10m occur as a narrow belt of alluvial deposits parallel to the coast. To the east of coastal belt are the midland regions with altitude ranging from 10 to 300m amsl. The Midland area is characterized by rugged topography formed by small hillocks separated by deep-cut valleys. The midland regions show a general slope towards the western coast. To its east is the high land region. The midland and hill ranges of the district present a rugged and rolling topography with hills and valleys. Along the midland, the hill is mostly laterite and the valley are covered by valley-fill deposits. The valley-fill deposits are composed of colluviums and alluvium.” (Balakrishna 2013:4)

Rainfall and climate: The district receives an average of about 3500 mm rainfall annually. The major source of rainfall is the southwest monsoon from June to September which contributes nearly 85.3% of the total rainfall of the year. The northern monsoon contributes nearly 8.9% and a balance of 5.8% is received during the month of January to May as pre-monsoon season.

(Balakrishna 2013:3)

Temperature: The temperature is more during March to may and less during December and January. The average mean monthly maximum temperature ranges from 29.2 to 33.4 degree Celsius. (Balakrishna 2013: 3)

Flora and Fauna: Kasaragod district is blessed with varieties flora and fauna. Flora is included rubber, cashew, coconut areca nut, and paddy were the important crops were

cultivated. Moreover, besides this mango, jackfruit, teak, acacia, banyan trees and different types of medicinal plants were also found in district. Important faunas were included porcupines, squirrel, wild boars, rabbits, fox, Mongoose, etc.

LANGUAGE

At present most of the Koragas are speaking thulu language but they have their independent language. According to D.N.S. Bhat “Koraga is a Dravidian language spoken by about a thousand Koragas of south Kanara district, Mysore, southern India. The authorities have been treating it as a dialect of Tulu and hence they have not given it a separate counting.” Further, he quoted Mr Brodie’s words that “though the language appears to have an affinity to the other Dravidian Language, especially Tulu, yet it is not greater than what exists between Tulu and Canarese or between Malayalam and Tamil. It would, therefore, seem to be more correct to show the language as an independent Dravidian Language than as a dialect of Tulu or another language.” (D.S.N Bhat 1971:1) His study concentrated on Koragas of three divisions of Koragas in Karnataka therefore study doesn’t give any details of Kuntu Koragas who were inhabitants of Karasargod, Kerala. According to Buchanan “Their language differs considerably from that of any other tribes in the peninsula” (Vasudevan 1998:93). According to Mr Babu Bhandari of Karangalpady, a Koraga goes round his koppu thrice to make sure that there is no outsider nearby listening to them and then he goes in and speaks to his family members in their language. (Lawrence 1991:42). According to Pangala Babu, there is a difference between soppu koaraga , Kapada koraga and Kuntu Koragas language.

During the present fieldwork, only Koragas from Peradala, Madathadka and Dharbethadka settlements were speaking their language. Rest of settlement they were using Tulu language for communication. Most of them forget their language and now they prefer Tulu language for communication. Even people from Peradala, Madathadka and Dhaebethadka were hesitating to give information regarding their language who presently speakers of their traditional language. Further, in these three settlements, they speak thulu each other in front of outsiders because of the hesitation of speaking their language.

Education and Literacy

Education is one of the important components of development. Koragas were far behind in the case of education. According to 2011 census there 1075 people were literate among this 564 were male and 511 were females. On the other hand, there are 507 persons were illiterate among this 214 were male and 293 were females. During the present study, it is understood that only 23 were degree holder and one M. Phil holder. Most of Koragas were prefer Kannada medium for education. There are lots of factors responsible for educational backwardness among the Koragas. The medium of instruction, lack of parental awareness about education, poverty, the communication gap between teachers and student, alcohol addiction of parents and lack of interest in schools were the important causes for the educational backwardness among the community. At present Peradala settlement in Badiadka panchayath have MGLC school to improve Koragas education status

Material culture

Material culture one of the important component which helps to understand any communities lifestyle, economic status, social interaction, ecological adaptation, etc. Here material culture among the Koraga has divided into two 1) Dress and Ornament and 2) Household materials.

Dress and Ornaments

According to Buchanan their dress is very simple and consists in general of a girdle, in which they stick a bunch of grass before and another behind. Some men have a fragment of cloth around their waist but very few of women ever procure this covering and even when possessed of some wealth, do not alter their rude dress."(Vasudevan 1998:151) According to Stuart "men used to cover the lower part of their body with a black cloth and upper part with a white one they wear a headdress, a tight-fitting cap, made of areca nut spathe, cupped into and twisted and stitched tightly at both ends. This cap which protects the head from rain and sun is used as a cup or vessel for taking food, toddy, and water when it offered by others." (Vasudevan 1998:152) During the present study informants from the field said that in olden

days men used to cover from waist to knee with a piece of cloth and rarely long dotis were used to wear. On the other hand, women used to wear long doti and upper portion of the body is cover cloth. At present days both male and female dress pattern is the same as other communities locality, such as for men shirt, trousers, doti, etc and females Saree, churidar, skirts, etc.

According to Rao, enjoins upon the Koragas to wear only "iron jewels as ornaments." (Vasudevan 1998:151) According to Stuart, "their ornaments consist of brass ear-rings, and iron bracelet and beads of bone strung on a thread and tied around their waist". (Vasudevan 1998:151) During the present fieldwork, it is understood that in olden very ornament among the Korga is very rare some used ornaments of iron. Both male and female used to wear ear stud of bronze or iron. The cap made out of areca nut sheath called Muttupale is played an important role in their daily. It is also said that muttupale is the identity of Koraga community in olden days. It protects from sunlight. At present like any other community they using bangles, earrings, chains, etc. but due to economic problem gold and silver is very rare among them.

Household materials

In olden days very limited household material used by Koragas, such as pot for cooking, sickle, different types of baskets, etc. basket were used mainly for storing dried food items. Sickle in one unavoidable material among the Koragas. They used to carry sickle wherever they went. It used for making baskets because it is easy to cut creeper wherever they found. At present days household material includes Aluminium vessel, earthen pot, knife, sickles, fibre chairs, TV, Radio, etc.

Musical instrument

Dholu and Voote (Drum and Flute) were two important musical instruments of the Koragas. Dholu is made out of the double-sided wooden barrel. The two side of barrel cover with animal skins such as cow and goat. It played with help of wooden sticks. On the other

hand, Voote is a flute made out of Bamboo. Both Dhol and Voote are made by themselves. they using these musical instruments in religious marriage and other religious ceremonies.

House type

The shelter is one of the basic needs in human life after food and shelter. Therefore housing pattern helps to understand and culture and lifestyles of any community. The traditional house of the Koragas is very simple. They used constructed with materials available within their ecosystem, such as bamboo, coconut leaves, areca nut leaves, etc. They used to construct a house with wooden pillars. The roof of the house is made of coconut or areca nut leaves and grass. The sidewall is made out of coconut leaves. Further, the floor is plastered with clay and cow dung. At present most of the Koragas are living in the house constructed by Government authorities. Some houses were provided through the PVTG project. These houses were concrete and tiled. But some houses were still incomplete.

Food and Drinks

Koragas were non-vegetarian in olden days they used to eat carcasses of cattle. It said that if any cattle such as cow or ox were dead in upper castes house. Then Koragas were used called for taking the carcasses. They are brought it to home distributing flesh to all the members in the community. They used to dry reaming flash storing it safely in the house roof of kitchen above the hearth. When it stored on the above hearth, daily it exposed to smoke and then it is edible for long times. According to Lawrence “when the cattle die, the owner informs the Koraga of the locality who the in a group of five or six persons drag the carcass outside the boundary of the town for flaying. They share the flash equally among themselves and sell the hide to Mopla merchants who are engaged in the trade of hides and leather. For dragging the cattle they receive rupees six to ten from the owner of the dead cattle. They share this amount as well as the money realized from the sale of the hide.” (Lawrence 1991:38).

Other non-vegetarian food includes fishes and chicken from markets, Furthermore crab, turtle, fishes, from nearest streams and rivers, also rarely consumed. The rice is a staple food and all the vegetable teams and pulses where consumed by Koragas. Moreover, they also used consumed different types of wild roots from the forest. Since basket making main occupation they used to wander in the forest for collecting creepers for making a basket while wandering collecting different types of wild roots from the forest as usual.

Thurston has stated that Koragas accepted food which is left over after feasts held in various castes. This food is collected dried up and eaten on another day. (Lawrence 1991:33) According to Lawrence “there is also a belief among the Koragas that if they eat the leftover food of the Hindus they will be reborn in high caste.” (Lawrence 1991:33) However, during the present field, they disagree with this statement but agreed that they used to collect leftover food from another caste. Due to extreme poverty, they used to collect leftover food from others. It is said that in olden days Koragas were unknown to prepare different curry and sweets, therefore, Koragas were used to collect the leftover foods others.

At present like any other communities, there are lots of change happened in the food habits of Koragas also. Now one bringing carcasses of cattle from others, they completely left this customs. The influence of Hindu beliefs lots of them quit eating beef. Some from the field said now beef is taboo for them why because they believe in Bhutas and bhuta will curse them if they eat beef. On the other hand, other Koragas from Badiadka panchayath agreed that they occasionally prefer the beef and purchasing it Kasaragod market but quite eating the carcass. Further, they said very rarely prefer beef because of the shortage of money, not affordable to buy it from the market.

At present like any other communities rice is their staple food. They prefer all the vegetarian and non-vegetarian from the market. They purchasing, fish, crabs, turtle etc. These are available from the market for preparing curry, beside this, they also catching fishes and crabs from river and streams. In olden days they unknown to prepare special teams for breakfast such as Dosa, Idli, Chappathi etc. but now most of them prefer Dosa, idli etc for

breakfast. Milk is still rarely consumed and most of them prefer black coffee. Approaching catering services for making food for marriages and other functions is a new trend found among them, but it is found very few.

Alcohol and chewing

Alcohol addiction is common in most of the settlement, especially in Kariyad, Peradala, and Kadamane settlements. Consuming alcohol daily is common among them. Alcohol is one important problem facing every family. A male member from the family spends a huge amount of money for purchasing alcohol. On other hand chewing betel leaf is another important addiction found among them. Chewing includes betel leaf, areca nut, lime and tobacco. Most of them even carry this together wherever they went, cause they can't even stay hours without chewing.

FAMILY AND KINSHIP

Family

The family among the Koraga is matrilineal, the decent being reckoned along the female line. But residence after marriage is patrilocal. Sometimes the husband may migrate to his wife's village; even there, they invariably stay in a separate house but it is very rare. The property is equally divided among both son and daughters.

There are two types of the family system found among the Koragas, Nuclear family and extended family. In olden days they lived an extended family. Married brothers and their family used to in the same residence. Nowadays Koragas were moving towards the nuclear family system and nuclear family with a husband and, wife and their unmarried children are predominant among them. The house provided by governments plays important role in Koragas becoming nuclear families. When married couples got the new house they leaving their joint family to the nuclear family system. Moreover, nowadays most of Koragas were prefer nuclear family.

Descent

Descent traces its origin to a person who was ancestors. These ancestors were real beings. Descent thus is genealogical. It links the present generation with the preceding generations. There are mainly four types of descents Unilateral Descent, Bilateral Descent, Patrilineal Descent and Matrilineal Descent. Koragas were following Matrilineal Descent. In matrilineal Descent includes both female and males relatives of mothers, mother's mother and mother's mother's mother. One's father, however, belongs to different lineage, namely, his own mother's lineage. The matrilineal system is a mirror image of the patrilineal one.

Clan Organisation

The Koragas are reported to have a few subdivisions or sub-tribes. But the number and the name of the subdivision vary in different accounts available on the community. According to Sherring "the Koragas have three subdivisions viz Ande Koragas, Vastra Koragas and Soppu Koragas. These divisions are mostly named after the different kinds of dress put on by them. Ande Koraga kept a pot made out of bamboo suspended from their neck as they were considered so low that they are not allowed to spit on the public way. The Vastra Koragas was so-called as they put on such clothes as we're used to shrouding a dead body. During the time of the funeral of caste Hindus, each relation brings white cloth to cover the dead body. Every piece of cloth brought is put on the body. This is the last parting gift of the relations to the dead. As the body is taken for cremation, these pieces of cloth were given to the Koragas who used to come to beat drums. The Soppu Koragas derived from their name their past practice of wearing leaves for clothes. They wove leave of Nekkie plant (VITEX NEGUNDO-VERBANACAE) and wore them." (Lawrence 1991:12).

According to Pangala Babu, there are four divisions among the Koragas, Soppu Koraga, Kuntu Koraga, Tappu Koraga and Soppu Koragas but further he explains Tappu Koraga and Soppu Koragas are same, the Kannada word Sappu and Tulu word Tappu gives same meaning leaf in English. On the other hands, Vastra Koraga and Kuntu Koragas were same here also the Kannada word Vastra and Tulu word Kuntu stands for the English

word Cloth. Therefore finally only two subdivisions are found the Koragas Kuntu or Vastra koraga and tappu koraga or soppu koraga. During the present field also informants mentioned only two categories. Kuntu Koraga and Tappu Koragas. Kuntu Koragas generally found in Kasaragod and Tappu Koragas are found in Manglore and Udupi taluks in Karnakata.

The present study deals with Kuntu Koragas as they are inhabitants of Kasaragod districts with them. there mainly three clans were found among Koragas and clans are called as *Baari* they are Manadana, Badana and Kurmuddena, based on regional variation these clans also called as Manadere, Badare and Kurmere respectively. This clan system plays a very important role in every rituals and ceremony in the community. The role of the clan system found in Birth, ear boring, puberty and marriage, death and religious ceremonies. After the birth of the child, the Baari is followed on mothers side or matrilineal. If the mother is Manadana baari then his son or daughter also belong to same. During the ear boring ceremony, the *Iriyaya* or *Gurikara* from the same baari has to mark lime paste on the ear lobe of the child. In the married couples from the same baari restricted to marry. If some marry from the baari then that couples excluded from the community. It is said that people belong to the same baari considered as blood relatives and marriage among blood relatives is not allowed. In the death ceremonies also people belong to the same baari is considered as chief mourners and they not allowed to cook for the purification ceremony. And Gurikara from the same baari has to officiate the rituals and ceremonies related to death rite. The Importance of baari system found religious functions also three Gurikara from different baaris have to gather for yearly prayers.

Kinship Terminologies

Following table shows terms of reference and address in olden day and present among the Koragas. There are lots of changes that happened in terms of reference and address in kinship terminology. Most of them are now using new terms of reference and address in kinship terminology. However, Koragas in Peradala, Madathadka, Darbethadka settlement is still following their traditional kinship terminology.

Relation		Terms of Reference		Terms of Address	
		OLD	NEW	OLD	NEW
1	F	Neyya/ Amme	Poppa	Amme	Poppa
2	FF	Najje	Ajje	Dajje	Ajje
3	FM	Najji	Ajji	Dajji	Ajji
4	F(e)B	Malnaya	Nelyaamme/ Doddapa	Malnaneya	Nelyaamme/ Doddappa
5	F(e)BW	Mallappa	Mallappa/ Nelyappe	Mallappa	Nelyappa
6	F(y)B	Ilyamme	Chikkappa/Ilyamme	Ilyamme	Ilyamma
7	F(y)BW	Kunchappa	Ilyappa	Kunchappa	Ilyappe
8	FBS	Mage	Mage	Name	Name
9	FBD	Magale	Magale	Name	Name
10	F(e)Z	Malla Mami	Mallamami	Mallamami	Mallami
11	F(e)ZH	Mame	Mame	Mama	Mama
12	F(y)Z	Kunjimami	Kunji mami	Kunjyami	Kunjyami
13	F(y)ZH	Kunji mame	Kunji mame	Kunjyame	Kunjyame
14	FZS	Marmaya	Marmaye	Name	Name
15	FZD	Marmale	Marmale	Name	Name
16	M	Nappe/Appa	Amma/Appa	Appa	Amma/Appa
17	MF	Dajje	Ajje	Dajja	Ajja

18	MM	Najji	Ajji	Dajji/Najji	Ajji
19	M(e)B	Malnaya	Nelyaamme/Doddapa	Malnaneya	Nelyaamme/ Doddappa
20	M(e)BW	Mallappa	Mallappa/ Nelyappe	Mallappa	Nelyappa
21	M(y)B	Ilyamme	Chikkappa/Ilyamme	Ilyamme	Ilyamma
22	M(y)BW	Kunchappa	Ilyappa	Kunchappa	Ilyappe
23	MBS	Mamanamage	Mamana mage	Name	Name
24	MBD	Mamana magale	Mamana Magale	Name	Name
25	M(e)Z	Mallapa	Nelyappa	Mallappe	Nelya appa
26	M(e)ZH	Malnaye	Neliyamme	Neliyamma	Neliyaamma
27	M(y)Z	Kunjape	Ilyappe	Kunjappa	Ilyappa
28	M(y)ZH	Illya amme	Illya amme	Illya amma	Illya amma
29	MZS	Kunjappana Mage	Illyapana Mage	Name	Name
30	MZD	Kunjappana magale	Illyapena Magale	Name	Name
31	(e)B	Paraye	Anne	Anna	Anna
32	(e)BW	Maithehi	Maithehi	Akka	Akka
33	(e)BS	Mage	Mage	Name	Name
34	(e)BW	Magale	Magale	Name	Name
35	(y)B	Mejje	Mejje/Mejji	Name	Name

36	(y)BS	Mejjana Mage	Mejjana Mage	Name	Name
37	(y)BW	Maithehi	Maithehi	Name	Name
38	(y)BD	Mejjana Magale	Mejjana Magale	Name	Name
39	(e) Z	Parthi	Akka	Akka	Akka
40	(e)ZH	Bave	Bave		
41	(e)ZS	Marmaye	Marmaye	Name	Name
42	(e) ZD	Marmale	Marmale	Name	Name
43	(y)Z	Megthi	Megthi	Name	Name
44	(Y)ZH	Nanike	Nanike	Name	Name
45	(y)ZD	Marmale	Marmale	Name	Name
46	(y)ZS	Marmaye	Marmaye		
47	H	Kandani	Kandani	Aye	Aye
48	HF	Mame	Mame	Mama	Mama
49	HM	Mami	Mami	mami	Mami
50	HFF	Dajje/Najje	Ajje	Ajja	Ajja
51	HFM	Najji/Dajji	Ajji	Dajji/Najji	Ajji
52	HMM	Najji/Dajji	Ajji	Dajji/Najji	Ajji
53	HMF	Najji/Dajji	Ajji	Dajji/Najji	Ajji
54	H(e)B	Bave	Bave	Anna	Anna
55	H(y)B	Nanike	Nanike	Name	Name

56	H(e)Z	Maithehi	Maithehi	Akka	Akka
57	H(y)Z	Maithehi	Maithehi	Name	Name
58	W	korapalu	Budethi	Name	Name
59	WF	Mame	Mame	Mama	Mama
60	WM	Mami	Mami	Mami	Mami
61	WFF	Dajje/Najje	Ajje	Ajja	Ajja
62	WFM	Najji/Dajji	Ajji	Dajji/Najji	Ajji
63	WMF	Najji/Dajji	Ajji	Dajji/Najji	Ajji
64	WMM	Najji/Dajji	Ajji	Dajji/Najji	Ajji
65	W(e)B	Bave	Bave	Name	Name
66	W(y)B	Nanike	Nanike	Name	Name
67	W(e)Z	Maithehi	Maithehi	Akka/name	Akka/Name
68	W(y)Z	Maithehi	Maithehi	Name	Name
69	S	Mage	Mage	Name	Name
70	SW	Marmale	Marmale	Name	Name
71	SS	Pulli	Pulli	Name	Name
72	SD	Pulli	Pulli	Name	Name
73	SWF	Nanike/ Bave	Nanike / Bave	Name	Name
74	SWM	Maithehi	Maithehi	Name	Name
75	D	Magale	Magale	Name	Name
76	DH	Marmaye	Marmaye	Name	Name

77	DS	Pulli	Pulli	Name	Name
78	DD	Pulli	Pulli	Name	Name
79	DHF	Nanike/ Bave	Nanike/Bave	Name	Name
80	DHM	Maithethi	Maithethi	Name	Name

LIFE CYCLE RITUALS

Birth

In olden days birth among Koragas was taken place in the home itself. The birth was attended by midwife, mostly elder female members from the community. After the birth, newborn baby and mother were not allowed to stay in the house, they have to spend three days in a separate shed constructed near to the house but Nowadays days they are not practising it. During these days gruel mixed with pepper and *Kalgirige'tha Kashaya* (fennel seed juice) is the main food for mother. For three days, mother and baby are bathed by *Gurikarthi* (elder female member/wife of the headman).

In Koraga community naming ceremony is conducted on the third day after birth. Name is selected by community head-man called *Gurikare*. Generally, he selects a name based on names of the day the baby is born. Following are examples for naming procedure among the Koragas.

Days in English	Days in Tulu / Koraga Tulu	Male	Female
Sunday	Aithara	Aithe	-
Monday	Somavara	Chomu	Chomaru
Tuesday	Angare	Angare	-
Wednesday	-	-	-
Thursday	Guruvara	Guruve	-
Friday	Shukravara	Chukre	Chukru
Saturday	Shanivara	Chaniye	Chaniyaru

Besides the above names, *Ballu*, *Manche*, *Adye*, *Kariyathe*, *Booli* are usual names found among them. It is compulsory among them that name should be suggested by *Gurikare* or grandfather. Nowadays youth don't like this traditional name, therefore, every child has two names, one is the modern name (given at the time of school admission) and another one is selected by *Gurikare* or grandparents. Approaching Brahmin priest for suggesting names is one of the important changes found in a naming ceremony.

In naming ceremony coconut oil and edible paste of pepper, salt and garlic called *Mudde katte* is given to mother and then distributed to all those who participate in the ceremony. On the same day, there is a ritual called *kara pathavuna*^[11]. A pot is kept on the hearth in front of the house. In Tulu language, *kara* means pot and the word *pavathavuna*

Meaning to touch the pot

stands for 'touching'. In this ritual bangles tied around the neck of pot have to be removed by the mother of the child. The mother has to throw rice and a particular type of grass across the pot three times. The meaning behind this ritual is that she is capable of cooking thereafter

Pollution following the birth is observed for 12 days and family members especially from the mother's family are not allowed to go temple or other sacred places. On 12th day, there is a function called *Ame*. On this day relatives are invited. They offer alcohol (toddy) and papaya curry in the sacred place where their gods and ancestors are worshipped. A mixture of turmeric and lime mixed with water called *Kurdhi* is used for purification. After this ceremony, pollution attached to birth is removed and family members can visit the temple and sacred places.

Kebi Manjila (Ear piercing)

Ear piercing is one of the important ceremonies among the Koraga community. It is called as *Kebi manjila*. Ear piercing is not specific to particular gender but it quite common among both male and female. Before ear-piercing *Gurikara* has to perform a ritual offering toddy for their *Bhuta* and ancestors then pasting lime on the ear lobe of the child. After pasting lime the parents can bore ear whenever they wish. In olden days *Gurikara* used to bore the ear lobe with a bronze needle, now they approaching goldsmiths. This ceremony

conducted the day after *Kaladhi* or *Buta* (Yearly worshipping of ancestors or deities) in a sacred place. For *kaladhi* or *Bhuta* all the relatives are invited from different *baari* (clan) therefore there was sometimes more than one *Gurikara* from different *baaris* he performing lime pasting ritual for a child belongs to his *baari*.

Puberty

Koragas observe the taboo about the puberty and menstruation cycle associated with women. The very first thing that happens when a girl gets her first period is that she is given a bath, irrespective of the time then she is asked to be in a separate hut for three days where only females are allowed. No men can enter the hut. During these days she is accompanied by a female member from the community.

The puberty ceremony, known as *Madimaleanamadime*, it is celebrated on the seventh day. On this day girls are bathed by *Gurikarthi* (wife of community head man) with turmeric mixed water. On this day there is a ritual called *kara pathavuna*. It is touching pot kept on the hearth in front of the house. In Tulu language, *kara* means pot and *pavathavuna* stands for touching. In this ritual, three bangles tied around the neck of the pot then girl has to remove this. This ritual same as mother practice when her newborn baby's naming ceremonies. After this ceremony girl is allowed to enter touch the utensils in the house. Then the girl is decorated like a bride. Relatives and neighbours from the same community invited for this ceremony and feast is arranged for them the celebration can be big or small in size it depends upon how a family chooses to celebrate it. After all these functions sometimes a girl is taken to maternal uncle's house for two or three days.

Marriage

Marriage among the *Koraga* is changed a lot, nowadays they borrowed so many marriage traits from the upper caste Hinduism. In olden days girls used to marry early as thirteen or twelve. The present-day marriage is conducted after 18 above for girls and 23 and above for boys. The marriage is arranged by negotiation. The initiative for arranging the marriage is usually taken by the boy's family. It is the boy's father, boy, maternal uncle,

and *Gurikara* or *Iriyaya* (community headman) visiting the girl's house for bride viewing. If both girls and boys family agree for the marriage, further arrangements for marriage taken by both family. Koragas were following clan exogamous marriage. They cannot marry from same the clan. There mainly three baari (clan) is found among them *Badere*, *Manadere*, *Kurmere* and it is followed from mothers line. If a boy from badere not allowed to marry from same, he can marry only from another clan such as manadere, kurmere

The engagement is conducted at the girl's house. Boy's family and relatives come to the Girls house with their *Gurikara*. Both parties *Gurikara*'s exchanging the betel leaf and areca nut. In olden days this ceremony takes in a sacred place where they used to worship their ancestors. It is a symbol of fixing the marriage. Both boy and girl exchanging ring each other but in reality, there is no ring exchange trait among it is the result of acculturation. Then the marriage date will be fixed on the same day. Some important relatives are invited for the function and feast is also arranged for them.

In olden days marriages are conducted the day after *Bhutha Kola* or *Kaladhi* celebration in boys house. Therefore the bride and family should arrive at the boy's house on that day at night. But the bride and her family not allowed staying in the groom's house. They used to stay in neighbour's house. Then the next day after *Bhutha kola* morning there is a ceremony called *Dhare*. *Dhare* is pouring water on the head of both bride and groom by *Gurikars*. Both parties *Gurikara* have to pour water. After this bride and groom attires new wedding dresses. Then both bride and groom were taken in the small booth typed stage built in front of the house. Then groom ties chain called *Karimani* in brides neck. This *Karimani* is a symbol of their marriage. The *karimani* chain is found among other communities members also. Therefore there is a notion that olden days there is no *Karimani*, instead of this they used tie black thread their neck themselves. After this ceremony, the *Gurikara* gives blessing to both bride and groom. Form of blessing is *Gurikara* takes rice kept near to them and sprinkles it on both bride and groom. After *Gurikara*, mother and fathers give the blessing in the same procedure. Followed by friends and family members gives blessings. But the unmarried person is not allowed to bless the bride and groom. There

are *Dholu* and *vote* is musical instrument is used to beat during the marriage ceremony. The feast is arranged for all guest. And finally, the bride's family leaves the girl in the groom's house. Since the marriage is conducted in grooms house than the responsibility of expense goes to his family. One *mudi* (approximately around 40 kilo) rice was given to the girl's family as a bride price.

Nowadays there are lots of changes happened in marriages functions and rituals of *Koraga*. There are lots of Hindu customs took place in marriage functions as part of acculturation. Approaching Brahmin astrologer in order see *Muhurtham* auspicious moment for marriage is recent changes found among them in olden days *Gurikara* decides place and time of the marriage. Now there is no compulsory rule that marriage should be conducted on the day after *Bhutha* celebration. Bride and her parties do not arrive at grooms house one day before the marriage. Sometimes marriage takes place in a girl's house instead of the boy's house. And even conducting the marriage in auditorium and temple are new changes found among them. When a marriage takes place in temple and auditorium then the role of *Gurikara* is very limited. Instead, Brahmin priest took this responsibility and Brahminical rituals are conducted. *Koragas* prefers clan exogamous and caste endogamy marriages. There are some cases found were *Koraga* girl married *Shetty* caste without permission of parents and community members. This not allowed in their community those who are married from other caste are excluded from the community. But there two cases were found in girl from *Koraga* community married to *Mavilan* boy and other is *Koraga* boy married from *mavilan* girl. This two marriage took place with the consent of parent and *gurikara*.

Koraga were strict followers of clan system there total three types of the clan found among them. Such as *Badere*, *Manadere* and *Kurmere* they prefer clan exogamy marriage. If some are married from the same clan then it is strictly punishable. And both male and female were excluded from the community. If one who wants to join the community again, then he have to apologies for god in their sacred place. This is permitted only if whether boy or girl dies. If a boy dies then the girl is allowed only after apologizing. This is same in the case of boys also. If both are alive then they are not allowed to include in the community.

Koragas strictly following the monogamy types of marriage. But remarriage is allowed only if boy or girl dies. Their lots of remarriage found among even someone married for three times but it is not at once. The remarriage is called as *kaipathuvune* (holding hand). The ceremony connected with remarriage is not like usual marriage. Remarriage is not celebrated like usual marriage. It is with the consent of *Gurikara* and family member takes place in front of the boy's house. The two family members holding the white cloth in both ends like a curtain. Then boy and girl have to stay in different parts of the cloth they are not allowed to see each other. Then *Gurikara* instructing them that hold each other's hand over the white cloth, this considered as remarriage and there are no other functions related to remarriage

Death

Among the Koragas all the rites and rituals connected with death is conducted under the guidance of *Gurikara*. If death occurs in the community the dead body kept inside the house. The dead body kept on the areca nut sheaths. Community member tying the bier with bamboo sticks. The Koraga were following matrilineal system therefore relatives from mothers side is considered as chief mourners. The family member brings white cloth to cover the dead. This every piece of cloth brought is put on the body. This is considered as the last parting gift of the family members to the dead.

Nowadays visitors give water to dead with Basil leaf this is not practiced in olden days. After all-important relatives visits, the dead body bathed by male and female members from the community. The first water is poured by *Gurikare* then other family members. Informants from the field said that in olden days the dead body is bathed in sitting position. After the bath, the body is dressed up and taken to the graveyard. In olden days only after reaching burial ground *gurikara* decides to where to dig burial pit. Nowadays they started dig pit at once death confirmed. Before keeping dead body inside the pit is covered with *charoli* leaves and body is kept on this leaves inside the pit. Women are not allowed to the burial site. On returning from the burial ground the members of the community who participated in the funeral procession have to take a purification bath. The *kurdhi* (water mixed with lime and turmeric) is used for purification. The house of the deceased is also

purified by sprinkling a mixture of cow dung and water. The pollution period is observed from twelve to thirteen days. In these days family members not allowed to visit a temple or sacred places.

Intercommunity relationship

In olden days onwards Koragas were treated as untouchables by other caste and religions. Even they are considered as untouchables among the untouchable. They are denied to walk on public roads, entering temples etc. touching public well, having food from hotels etc, schools and public areas they are teased by calling their community name “Koraga”.

Like any other communities, the abolition of “untouchability under Article 17 of the Indian constitution helped them to overcome from them sever untouchability practised in the localities. But it doesn’t mean that they now free from all types of discrimination, still indirectly other upper caste peoples showing discrimination towards them. Most of the Koraga settlements are surrounded by castes like Shetty, Naik, Moger, Brahmins, Muslims, Christians, Thiyya etc. All them not accepting food and drinks from Koragas.

At present most youths freely mingling with others and participating in the festival in the temples. In some settlements other caste peoples participating in Koragas yearly festival Kaaladhi and offers gifts. Furthermore, there is some inter-caste marriage found among them two marriages with Mavilan community and one is with Shetty caste. Among these two marriages with Mavilan communities was with consent parents and another one is elopement.

Dhanapathuna

Dhanapathuna is a custom existed between *Koragas* and upper caste in the locality. It is superstitions existed among the upper-caste Hindus. That’s if upper castes woman’s children die in succession or children facing any health problems. In such cases, *Koraga* women are invited and she names the child. Name is similar to Koraga community names such as for males *Bhatya, Aitha, Koraga* etc if a female child then Korappalu, Boli etc were preferred. It is believed that child will survive or overcomes from the health problem by doing this custom. In return, the *Koraga* women will get Saari, food and money. Nowadays *Koraga* community members considered as it is insulting for them, and educated

community members opposing it. In the present fieldwork, some are agreed that they still going for is customs in return they got money. C Vasudevan also mentioned this practice in his books *Koraga: The forgotten lot: the primitive tribes of Tulu Nadu*. He mentioned its name as Makkala Dane or Koraga Dane (gifting away of the child). According to him “If a Brahmin woman’s children die in succession, she calls in a Koraga woman called korati (who otherwise should not even be seen), gives her money, rice and oil and hands over the remaining child to her. The Koraga woman puts her iron bangles on the child. The child is also given milk by sucking off her breast and the Koraga woman then names the child ‘Koraga’ if it is male and ‘Korapalu’ if it is a female. (Vasudevan 1998:117). During the present field, the same customs are slightly different in its name and way of practice. In the present study, informants opined that there is no rule of giving milk to upper caste child and name of this practice is also different. Ultimately both are the same customs with a regional difference.

OCCUPATION AND ECONOMIC LIFE

The traditional occupation of Koragas was basket making. Most of the families in the community still depend on basket making and various types of daily wage work such as construction work, agricultural, workshop, shop keepers. Further some female’s members in the community engaged in MNRGEA and beedi rolling. Besides these works, in olden days Koragas used to make a drum out of cattle’s skin. In olden days they used to eat the carcass of cattle and it is easy to available to get cattle’s skin. No scarcity of raw material for drum making is rare among them. Moreover, present generation youth not interested in it.

The Koragas were making various types of baskets with different types of creepers. But nowadays demand for their basket is very less because of their baskets are replaced by wight less and durable fibre baskets. Because of availability of fiber baskets in the market and lack of availability of raw materials for basket making, most of the present generation youths quite their traditional occupation and most of the young generation moving towards construction and other daily wage works. Lack of availability of raw materials, Koragas from Badiadka and Dharethadka travelling to Sullya in Karnataka it’s more than 40 km from their settlement, sometimes they used halt there. Usually female members not going far away for collecting raw materials they mostly collecting from their surroundings.

Following are the different types of baskets prepared by Koragas

Mannutha batty

In thulu language, *manne* means soil and *batty* stands for the basket. So the basket used for carrying soil is called mannetha batty. This is mostly used in to dig wells, agricultural works. The creeper called *Injire balle* or *matheri balle* used for making this basket. This creeper is very flexible, the basket has prepared before material getting dry. If the material gets dries it has to sink in the water to get flexibility. Both male and female are expert in making this. They are selling it for Rs 70 in the market. Nowadays most of them making this only if someone demand.

Unputha batty

This is used to filter boiled rice in functions. In thulu Unpu means boiled rice. This is also made by creeper called *Injire balle*. They can make 6 to 7 basket per day if materials are available. The price of this basket is 200 to 150 per day.

Thadpe

Most of the present generation people do not know how to make this. It is difficult to make when compared to the other baskets. The usage for this thadpe is to help for cleaning of rice. This used different religious ceremonies by other communities too especially during the time Bhutha Kola for keeping rice and puffed rice as a religious offering to Bhutha. This is made with bamboo called *Lenkiri*, they are purchasing it from others for Rs 30 for one bamboo. In one bamboo they can make two thapdes, per day one can make two thapde.

Kuntai

Kuntai is made out of bamboo is used for the safety of chicks. Comparing to other material it is large in size. per day one can make only kuntai and they selling it for RS 400. Nowadays they make it only if someone demanded.

Kudpu or Aripe:

Kupdu is a plate type thing used for filtering rice. This is made out of creeper called *pere balle*. This is the easiest to prepare. This is very small in size when comparing to other baskets, even school going children also expert in making of kudpu. Per day one can make up to 7 kudpu and selling it for Rs 30 or 40.

RELIGION

Koragas were considered as Hindu and followed several Hindu customs. There some Koragas in Gerukatte settlement in Manjeshwara panchayath converted to Christianity and following Christian custom and rituals. “The census Reports of 1871 and 1881 enumerated them as Hindus but the caste as Aboriginal or forest and Hill tribes. The census report of 1891 to 1921 recorded them as Hindu Animist. It was in 1931 census that the qualification of ‘Animists’ was dropped. As regards as the religion professed by the Koragas were Hindus in Karnataka, while Kasaragod taluk (Kerala) returned 7 and 42 respectively as Christians. In 1981, the figures for Karnataka were 7, while it was 254 for Kerala (Vasudevan 1998:66). At present in Kasaragod Koragas were believes in Bhutas and following Hinduism. Moreover, like any other Hindus Koragas were also celebrating Hindu festivals such as Ganesh Chathurthi, Deepavali, Onam, Vishu etc. Visits to temples in localities, pilgrimages to Shabharimala and Dharmastala, Keteel temples were common. However, Koraga in Gerukatte settlement in Manjeshwara Panchayath was following Christianity.

Mode of worship

The Koragas were worshippers of different *Bhuta*'s (Bhuta Kola is a ritual folk dance in Tulu Nadu) such as Panjurli, Kallurti, Korathi and Guliga etc.. Further, they believe in mainstream Hindu gods such a Shiva, Krishna, Vinayaka etc. According to Lawrence “Koragas worship gods and goddesses and other deities which can be broadly grouped in two categories. The first category comprises of the more popular gods and goddesses of India regional import. These include such gods as Rama, Krishna, Ganesh, Shiva, Lakshmi and Hanuman. The second category comprises of various Bhutas or spirits.”(Lawewnce 1991:66). It is said that *Koragas* were in olden days nature and ancestors worshippers. Worshipping of ancestors is still found among them. Nowadays they give more importance

to *Bhutha* worship but it seems that there is no worshipping of *Bhutha* such *panjurli*, *kallurti*, *Guliga* etc in their traditional days. They started to follow the *Bhutha* as part of acculturation. In Kasaragod, *Bhutha* worshipping is very popular same *Punjurli*, *Kallurti* etc worshipped by another Hindu caste too. But during the field, only a few numbers of informants agreed that they are once ancestors spirit worshippers, the present generation people do not know the *Bhutha* worshipping come to their culture as part of acculturation. It can clearly understand by visiting Peradala *Koraga* settlement where they kept stone under *Kayare* or Kasarkana tree (strychnic *Nux Vomica*) as a mode of ancestors worship. But here also most of the present generation people started to believe that they are worshippers of *Bhutas* such as *Panjuruli*, *Kallurti*, *Guliga* etc. The early writers have mentioned the changes that have occurred in their way of worship According to Rao “They were originally worshippers of the sun and they used to worship a stone called *Kata* which was exclusively their own and there are no separate temples for them. This worship was generally being held in May, July, or October when two plantain leaves used to be kept at the place of worship under a *Kasarcana* tree (*Strychnos Nux Vomica*) with a heap of boiled rice mixed with turmeric. This is performed by the senior-most in age among them and they pray to the deity to accept the offerings. Rao adds that this form of *Kata* worship has been replaced by *Bhutha* worship like the Bants and other Sudra Castes, giving up their Original object of worship (Vasudevan 67:68). However at present in Kasaragod district, they do not aware about that once they are sun worshippers. On the other hand, ancestor worshipping found lots of areas but it is combined with *Bhutha* worship.

Festivals and rituals related to worship

Every year *Bhutha* and ancestors are worshipped in Taravad settlements. This yearly celebration is called as *Kaladhi*. So every member from the community has to gathers for *kaladhi* in their taravad. The *Koragas* where following matrilineal system therefore relatives from mothers side have more important in the celebration. The celebration starts in March or April month. Before celebrating *Buhuta* in Tharavad it's compulsory to bring *Punya*

Neer (Holy water) from the nearest temples and also visits temples like Dharmastala, Mudhur. Approaching an astrologer for finding auspicious day is recent changes found among them.

In olden day Koragas only believed in ancestors and all relatives were used to gather in *Tharavads*. The yearly worship Kaladhi begins in the evening in their sacred placed. Where puffed rice, curry and rice offered to their ancestors. Scarifying chickens are compulsory. They offer toddy and alcohol in four different bowls made by areca nut leaf sheath. Religious rituals are officiated by *Gurikara*, besides him, there are two or three *Pujaris* who is considered as intermediate between ancestors and believers. Sometime *Gurikara* becoming *Pujari* is also common. Ancestors spirit possessing into the *Purajaris* body and communicating with others.

While Spirit possessed on *Pujaris's* body he becomes unconscious himself and speaks as their ancestor. The possession of ancestors spirit shown in the form shaking the whole body, jumping screaming and dancing with holding choose (flame view made by coconut leaves). A musical instrument such as Dhool and Vote (fluet) used while performing. If once spirit possessed into the body then relatives complaining about their problem with spirit and he suggesting a solution for the problems. Most of the problems were sickness and family issues. The ancestor's spirit leaving his body after holy water called *Kurdhi* (water mixed with lime and turmeric) is sprinkled on *Pujaris* body. The celebration is ending with distribution feast for all the gathers.

At present, there are lots of changes happened among religious ceremonies. Nowadays Bhuta worshipping is predominant among them Kallurti, Panjurli, Guliga and Korathi were important Bhasas worshipped. Instead of ancestor's spirit theses Bhasas possessing into the body and suggesting a solution for their problem. But still, before the starting Bhuta celebration, they used to pray to their ancestors. Nowadays they constructed different *Katte* (Square structure build by stone) as a symbol of their worship. The way of possessing spirit,

mode of worship and rituals everything is the same as they used to worship ancestors in their traditional days but all these are practised in name Bhutas instead of Ancestors.

There is a lot of difference between same Bhuta kola performed by Koragas and other communities in the locality. Among the Koragas bhuta were possessing into the pujaris body and there is no decoration and makeup whereas other communities like moger, Shetty, etc bhuta's well decorated or same as theyyam found in northern Kerala. Another important difference among other communities is, there is a particular caste for performing Bhuta such as Nalkedaya, etc and a man from the same community not permitted perform bhuta whereas among the Koraga bhuta Performers from outside the caste is absent.

Approaching astrologers related to this religious issue's is very common changes found among them. Therefore astrologer's role plays very important in changing their traditional culture to Hindu culture but still, the yearly celebration is called Khaladhi. During the present study, informant said that astrologer suggested that they have to invite Bhuta performing community to perform and have celebrated Bhutas like other communities celebrating in the locality such as performing with decorations and makeup. Therefore acculturation and role of astrologers is plays important role in changing their traditional religious beliefs and practices.

Purity and Pollution regarding believes:

Birth, death and Menstruation regarded as pollution for religious ceremonies. If birth and death occur in community Pollution is observed for 12 days and family members especially from the mothers family not allowed to participate in religious activities and enter into temples. Three days of pollution is observed in the case of menstruation.

Conversion to Christianity and identity

The Koragas in Gerukkate and Pavor settlement is converted to Christianity. The following customs and rituals of Roman Catholic. It is Rev. Fr. Alexander Camisa SJ started missionary works at Pavor in 1913 and converted to Karagas into Christianity. This is not

forceful conversion, missionary works helped them to overcome from starvation further prayers and customs of Christianity attracted them into Christianity. Now all the community members gather together for their weekly Sunday prayers in Roman Catholic church in the settlement. Their traditional birth, puberty, ancestor or Bhuta worship and clan organization are absent. However, still, numbers of families still following their traditional occupation basket making.

Changing Scenario

Presently the community faces severe health troubles. Koraga can march ahead through planned development. An intensive attempt has to be made for their economic upliftment and redeeming them from the disparities in social situation as well.

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KEY INFORMANTS

- Adya, Peradala settlement, Badiadka
- Kariyathe, Peradala settlement, Badiadka
- Babu, Peradala settlement, Badiadka
- Balakrishna Peradala settlement, Badiadka
- Shobhana Peradala settlement, Badiadka
- Shobha, TRDM settlement Gerukatte, Manjeshwar
- Leela, TRDM settlement Gerukatte, Manjeshwar
- Chomu, Kuloor, Meenja
- Meenakshi, Kuloor, Meenja
- Sunil, Kariyad settlement Ukkinadka
- Bhatya, Kariyad settlement, Ukkinadka
- Kariyad settlement Ukkinadka Suresh
- Chennamma, Enmakaje settlement
- Balakrishna, Enmakaje settlement
- Leela, Enmakaje settlement
- Sumathi, Dharbethadka, Badiadka
- Amarnatha, Dharbethadka, Badiadka
- Bhatya, Dharbethadka, Badiadka
- Yamuna, Kadamane, Badiadka
- Chandrashekara, Kadamane, Badiadka
- Amarnatha, Nadubail, Enmakaje
- Devaki, Nadubail, Enmakaje
- Aithappa Vorkady
- Jaya Baddodi, Vorkady
- Ballu Baddodi, Vorkady
- Madhava, Dalikukku, Paivalike
- Ravi Pulikuru, Madhur







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