INTRODUCTION

0.0 Dialects:

Today's world, by and large, is comparatively a rapidly changing world and the change has been in all directions. Languages too are no exception for this process. Changes within languages create dialects. Each language may therefore be analysed as a dialect continuum in which contiguous dialect exhibit closer correspondences of form than those members of the continuum which are either topographically are socially far removed. Dialects do not, however, render intercommunication impossible nor markedly difficult. In practice, however, the terms dialect and language can be used with reasonable agreement.

There are three types of dialects, viz., Geographical, Temporal and Social dialects. Important area of differentiation is that of social strata. In many localities dialectal differences are connected with classes, educational levels or both. In cities the social stratification of dialects is especially relevant and far reaching, whereas in rural areas, with a conservative way of life, the traditional geographic dialectal differentiation prevails.

0.1 Naːɖoːr Kannada:

The present study deals with the Naːɖoːr Kannada, which is one of the important social dialects spoken at Ankola and Kumta Taluks of North Kanara district. The Kannada spoken by Naːɖavas of North Kanara is popularly known as Naːɖoːr Kannada. In this Kannada too, we find some slight speech variation among the Naːɖavas.

---

2. ct. Encyclopaedia Britannica p-569.
of two taluks namely, Kumta and Ankola. They are known as 'acci se:mi Na:do:r' (that side Na:ḍavas) and 'icci se:mi Na:do:r' (this side Na:ḍavas). The investigator did not come across any major differences among these groups. The main reason for this variation is river 'Ganga:vaḷi' which is flowing in the midst of these two taluks. It has been accepted by the dialectologists that communication lines such as roads (if they are at least several centuries old) river valleys, mountains or sea-coasts often have a unifying influence. The degree of dialectal differentiation depends to a great extent on the length of time a certain population has remained in a certain place. Here the investigator thinks that river Ganga:vaḷi influences the dialect to some extent. Further, he states that it doesn't affect seriously the structure of the dialect.

Neither a detailed nor a partial analysis of the speech of the Nardavas is done so far. Because of this reason investigator's guide and teacher Prof. William Madtha proposed him to take this less-known and un-analysed dialect for his doctoral research. The investigator agreed happily to do so, since he is a native speaker of the dialect. Further, he thought that he could contribute something to his community in particular and Dravidian Linguistics in general. Since this dialect is not having sufficient written materials, the investigator had to bank upon some of the meagre articles which have been published now and then in various journals and books in order to depict their socio-cultural life in a historical perspective. He

1. op. cit. Encyclopaedia Britannica, p-370.
himself being a speaker of that language, he used himself copiously at all stages of the analysis in addition to the fruitful ideas of his informants.

Naːɖoːr community is a dominating community in the Coastal region of North Kanara district. It is variously referred to as Naːɖavar, Naːɖaves, Naːɖoːra, Naːɖoːr Naːɖava, Naːɖoːr makː etc. The name Naːɖoːr is somewhat a new one. It was first used in Karnataka Backward Classes Commission (Constituted under the commissions of Inquiry Act, 1952, Central Act 60 of 1952) by L.G.Havanur (Chairman) published in 1975. Hence the name Naːɖoːr Kannada is used as the title of the thesis. According to this report Naːɖoːr population was only 11,453. According to the report of the Second Backward Classes Commission by T.Venkataswamy (Chairman) published in 1986, the same name 'Naːɖoːr' was used, but in addition three synonymous forms were given viz., Naːɖoːra, Upu-Naːɖoːr, and Torke Naːɖoːr. The 'Upu-Naːɖoːr' community has been included in the list of Naːɖoːr community particularly in the Government reports and Gazetteers, though Naːɖaves do not have any relation with Upu-Naːɖaves nowadays. But locally, they too are called themselves Naːɖaves. They might have been ex-communicated by this community a long back. It is still to be studied. Naːɖaves who are living in Torke, a hamlet in Kumta taluk are known as Torke Naːɖoːr. This nomenclature is especially found in the Government reports.
It is said that Naːdavas of North Kanara have some relation with Naːdavas of South Kanara. They are called 'Bunt Naːdavar'. But due to lack of strong evidence we can not justify so. In this area too, much more investigation is to be conducted. However, it has been accepted by various scholars. The accepted ideas and views are discussed under respective sections. But there is no unanimous opinion as far as the origin and migration of Naːdavas is concerned. It is still shrouded in mystery. Anyhow, the investigator attempts to give a brief idea of their origin, migration and cultural aspects to the best of his capacity, though the present work is devoted to the study of the taxonomic aspects of the dialect. For a grammatical study, of course, a cultural study is not required. But, this dialect being less known as well as unanalysed so far, one might get a brief idea about their cultural aspects if one wants to take up this topic for cultural study. Hence, the Investigator hopes that, this section will undoubtedly be a guideline for such scholars.

Whatever be the homeland and origin of the Naːdavas the fact remains that they now speak a dialect of Kannada for their day to day interaction and it is very fascinating and interesting from the point of linguistic study. Though Naːdavas were dominating and distributed throughout the coastal area in the ancient times, now they are restricted to Ankola and Kumta taluks of North Kanara district. The present analysis is mainly based on the speech forms of the Naːdavas of the above said taluks.
North Kanara or Uttar Kannada is one of the 20 districts of Karnataka. It is an anthropological gallery and a topographical wonder. The Western Ghat ranges (dividing the district vertically), the thick forests, the Deccan plateau, plains, the coastal strip and the sea shore with its quiet beaches (i.e. Belekeri, Tadaqi, Gokarna and Karwar) and marine sources and the mineral wealth have all made this district rich in resources. But people of this district are comparatively poor. The British developed this district as a 'forest district' by their stringent forest regulations, and even today 81% of its land surface is forest and it is the richest of the forest districts of Karnataka. Availability of cultivable land is the lowest in Uttar Kannada among the districts of Karnataka, being only 1,09,491 hectares (Census: 1981-83) and thus pressure on land is great, industries being meagre. Major part of it was known as "HaivadeSa" or Haiga Naqu as referred to in some inscriptions and foreign accounts. According to the census report of 1971, in Haiva (N.K.) there were 62 castes; Naqavas were also one of them.

The district is located in the mid-western part of the State. It lies between 74°9' to 75°10' East longitude and 13°55' to 15°31' North latitude and extends over an area of 10,327 Sq.Kms. which is 5.37 percent of the total area of the State, and ranks 10th in the State. It extends to about 328 Kms, North-south and about 160 Kms, East-West. Most parts of the district are hilly and thickly
wooded. The coast stretches in a long nearly straight line to the South East except the shallow Karwar and Beslesker (Nadavas are richly populated in this region) Bays.

The district which is a long and narrow strip of territory is surrounded by Belgaum district and Goa territory in the North, Dharwad district in the East, Dakshina Kannada and Shimoga districts in the South and the Arabian Sea in the West. There is an extent of only 10 Kms. of plain land in the South and it is here that the Southern boundary of this district and the Northern boundary of the Dakshina Kannada district meet. The total area of Uttar Kannada district is 25,26,800 acres. The coastal length is 93 miles. It is said that the Portuguese called this territory as Canara derived from Karnataka. Further, the British also used the same name. Earlier, a Dutch visitor, Von Linschoten (1953) also called the people of this area as the 'Canarians'. The British named their new district as Canara when they acquired it from Tipu in 1799, and they divided it into two in 1800 and called the Northern part as North Kanara and the Southern part as South Kanara. In Kannada language the districts were called Uttara Kannada and Dakshina Kannada of late. The State Government has discontinued the English nomenclature and has named the district as Uttara Kannada. The Nadavas who are living in the Northern parts are called Na:da:və, Na:da:r, Na:da:makla, Na:da:ra etc., whereas in the Southern parts they are referred

1 U t t a r a K a n n a d a G a z e t t e r , 1 9 8 5 , p . 1 0 8 .
to as Bunt Naḍavar or Tuḷu Naḍavar or Bunts. It is believed that Naḍavas of North Kanara are migrated from South Kanara and they have been related to Bunts of the district. This study is only confined to Uttara Kannada Naḍavas.

Traditionally, southern tip of the district area till Bhaṭkal, was called Tuḷuva and from there, the region till the Gangaṇaḷi river was called 'Haiva' or 'Haiga' as testified by Buchanan and other earlier records (S.Śīva, 1962:11). The territory to the North of the Gangaṇaḷi was part of Konkan. Regions around Gersoppa and Bhaṭkal were called Tuḷuva. Naḍavas of South Kanara speak Tuḷu as their mother tongue whereas North Kanara Naḍavas speak Kannada as their mother tongue.

The district, at present, has 11 taluks, divided into three sub-divisions as shown below. Kaːrwār sub-division is having the taluks of Kaːrwār, Haḷiyaːl and Suːpa (total area 34,698 Sq.Kms). Kumta sub-division is having Kumṭa, Honnaːvar, Bhaṭkal and Ankoːla taluks (area 2,604.4 Sq.Kms). Sirsi sub-division is made up of the taluks of Sirsi, Siddaːpur, Munḍagiː and Yallaːpur (4,148.6 Sq.Kms). The district is hilly and thickly wooded. In most of the parts, a somewhat broken and irregular Sahyadri ranges of central hills with an average height of 700 meters divide the district into two parts: the uplands (the regions above the ghats) with an area of nearly 7,770 Sq.Kms. (it is 600 to 700 meters above the sea level)
and the low lands covers about 3,370 Sq.Kms. Naḍavas are inhabited chiefly in the low-lands, i.e. Ankorla and Kumṭa taluks. Agriculture is evidently the main occupation of the people, but it cannot engage all the population, as most of the area is hilly or covered by forest.

**Ankorla**

Ankorla is an important and flourishing taluk in Uttar Kannada. The small town of Ankola is situated on a small creek about 20 Kms. to the South of Karwar. According to 1981 census its population is 81,057 and the number of inhabited villages are 84 and most of them are thickly populated by Naḍavas. The town lies between two larger towns Karwa:r and Kumṭa. Its villages are situated along the Ganga:vaḷi river banks and also along the coast line there. The name Ankorla is derived from a forest shrub 'anko:le' (Alangium lamarckii) grown on the coastal hill side and worshipped by the Haːlakki vokkals as a totem (ibid,p.18)

**Location:**

<table>
<thead>
<tr>
<th>Latitude</th>
<th>Longitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>From</td>
<td>To</td>
</tr>
<tr>
<td>74°18'</td>
<td>74°43'</td>
</tr>
</tbody>
</table>

1 See the map for the names of the villages of Naḍavas in the preliminary pages.
Kumta

Kumta is another well-known centre of Naḍavas. The name 'Kumta' is derived from the local deity Kumbhaṭeshwara. It has some important places such as 'Sanikaṭṭa' (Saṇikaṭṭa - Ndr.), Gokarn (gōkārn - Ndr.), Mirjan etc. The Sanikaṭṭa Salt-flats hold economic importance since it is the largest salt producing unit in this part. A good number of Naḍavas have their own salt-flats here. Gokarn is an important pilgrimage centre. Mirjan which was earlier known as 'Midjay' was a famous port in the 14th and 15th centuries. It lies on the Northern bank of Aghanashini river. It is said that Naḍavas first landed at Mirjan while on their way to North Kanara, after having ex-communicated themselves from the Bunts of South Kanara. And it is also supposed that they must have left South Kanara after the repeated harassments of the 1 Aloopaś. Kumta which is situated not at the mouth of the Gangaṇalī, but on a creek nearby rose to importance. It became a famous port exporting spices and products of the plateau, notably cotton. The Dharwad cotton which was exported via Kumta is still known as Kumta cotton.

1The Aloopas from Dakshina Kannada also had their sway over the Southern Coastal patch for sometime prior to Vijayanagara rule. [S.Selva:17, 1962].

### Elevation Mtrs. Rainfall

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Rainfall</th>
</tr>
</thead>
<tbody>
<tr>
<td>450 - 800</td>
<td>2</td>
<td>3926.6</td>
</tr>
<tr>
<td>750 - 7300</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Kumta is another well-known centre of Naḍavas. The name 'Kumta' is derived from the local deity Kumbhaṭeshwara. It has some important places such as 'Sanikaṭṭa' (Saṇikaṭṭa - Ndr.), Gokarn (gōkārn - Ndr.), Mirjan etc. The Sanikaṭṭa Salt-flats hold economic importance since it is the largest salt producing unit in this part. A good number of Naḍavas have their own salt-flats here. Gokarn is an important pilgrimage centre. Mirjan which was earlier known as 'Midjay' was a famous port in the 14th and 15th centuries. It lies on the Northern bank of Aghanashini river. It is said that Naḍavas first landed at Mirjan while on their way to North Kanara, after having ex-communicated themselves from the Bunts of South Kanara. And it is also supposed that they must have left South Kanara after the repeated harassments of the 1 Aloopaś. Kumta which is situated not at the mouth of the Gangaṇalī, but on a creek nearby rose to importance. It became a famous port exporting spices and products of the plateau, notably cotton. The Dharwad cotton which was exported via Kumta is still known as Kumta cotton.

1The Aloopaś from Dakshina Kannada also had their sway over the Southern Coastal patch for sometime prior to Vijayanagara rule. [S.Selva:17, 1962].
Kumta has got 122 inhabited villages. Good number of villages\(^1\) are inhabited by Na:davas. Well-to-do and highly educated Na:davas are seen in the hamlets of this taluk.

Location:

<table>
<thead>
<tr>
<th>Location</th>
<th>Latitude</th>
<th>Longitude</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>From</td>
<td>To</td>
</tr>
<tr>
<td></td>
<td>74°24'</td>
<td>74°45'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Elevation Mtrs.</th>
<th>Rainfall</th>
</tr>
</thead>
<tbody>
<tr>
<td>450 - 800</td>
<td>No.of Raingauge normal</td>
</tr>
<tr>
<td>750 - 7300</td>
<td>Stations (mm.) 3 3726.6</td>
</tr>
</tbody>
</table>

0.1.2 Climate:

The climate is generally determined by geographic locations with respect to the sea and the Monsoon winds and topography. North Kanara has a distinct place in Karnataka since it is surrounded by hills, partial plains and coastal line which give the district a beautiful geographical entity. The district consists of the coastal strip, the region of the Western ghats and the plateau region to the East of the ghats. The elevations vary from sea levels to about 1,800 Mtrs.(6,000 feet) and as such the climate is characterised by high

\(^1\)See the map for the names of villages of Na:davas in the preliminary pages.
humidities nearly all the year round in the coastal strip and in the Western ghats region, while in the area to the East of the ghats the climate is drier except in the South-West Monsoon season. The rainfall is plentiful particularly in the coastal and Western ghat region. During the latter half of the summer season and in the post Monsoon season, the coastal region experiences very strong winds, sometimes reaching gale force and heavy rain in association with cyclonic storms which develop in the Arabian sea and move in close proximity to the coast. The geographical factors like mountains, valleys, forests, rivers, seas, plains, coast, climate, winds, currents and other natural phenomena along with industries obviously affect the life and conditions of North Kanara. Hence, we can observe that there is an interrelationship between the life of the people and the geography of the district.

0.1.3 Flora:

Uttar Kannada can justly be proud of its rich plant coverage out of a total geographical area of 10,291 Sq.Kms. (1981 census). The official forest area is 8,292.65 Sq.Kms. giving a percentage of 80.57. Most of the other areas also have lush green vegetation at least during the wetter months making the district a treasure house of tropical plants.

Some of the important names of plants found in Uttar Kannada with their botanical, English, Standard Kannada and Naḍoṛ Kannada equivalents are given below.
<table>
<thead>
<tr>
<th>Kannada</th>
<th>Naːɖoːr Kannada</th>
<th>English</th>
<th>Botanical</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>aɖki mara</td>
<td>Areca nut palm</td>
<td>Pathos scandens</td>
</tr>
<tr>
<td>2</td>
<td>aːlada mara</td>
<td>Banayan tree</td>
<td>Ficus indica</td>
</tr>
<tr>
<td>3</td>
<td>aːli mara</td>
<td>Sacred fig</td>
<td>Ficus religiosa</td>
</tr>
<tr>
<td>4</td>
<td>bayaːqi mara</td>
<td>Fish tail palm</td>
<td>Caryota urens</td>
</tr>
<tr>
<td>5</td>
<td>beːvina mara</td>
<td>Margosa tree</td>
<td>Meliːq azaduaːcta</td>
</tr>
<tr>
<td>6</td>
<td>gaːliya mara</td>
<td>Australian beef wood</td>
<td>Casuarina equisctifolia</td>
</tr>
<tr>
<td>7</td>
<td>hɔːlsn mara</td>
<td>Jack tree</td>
<td>Artocarpus integrifolia</td>
</tr>
<tr>
<td>8</td>
<td>hɔːli tumbe</td>
<td>Secret bama</td>
<td>Cratera magna</td>
</tr>
<tr>
<td>9</td>
<td>hɔŋgι mara</td>
<td>Flowering murdali</td>
<td>Terminalia penculata</td>
</tr>
<tr>
<td>10</td>
<td>hʊːŋase mara</td>
<td>Tamarind tree</td>
<td>Tamarindus indica</td>
</tr>
<tr>
<td>11</td>
<td>kəvʲi mara</td>
<td>Match wood tree</td>
<td>Careya arborea</td>
</tr>
<tr>
<td>12</td>
<td>mətti (mara)</td>
<td>Leathery myrobalan</td>
<td>Terminalia crenuluta</td>
</tr>
<tr>
<td>13</td>
<td>mɪlgiri mara</td>
<td>Mysore eucalyptus</td>
<td>Eucalyptus tereticornis</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>---</td>
<td>----------------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>14</td>
<td>sa:gu:va:ni (mara)</td>
<td>sa:ga:va:næ</td>
<td>Teak</td>
</tr>
<tr>
<td>15</td>
<td>sura:gi mara</td>
<td>surga mara</td>
<td>Alexandrian laurel</td>
</tr>
<tr>
<td>16</td>
<td>ta:li mara</td>
<td>ta:li mara</td>
<td>Palmyra</td>
</tr>
<tr>
<td>17</td>
<td>tengan mara</td>
<td>tengan mara</td>
<td>Coconut tree</td>
</tr>
</tbody>
</table>

**Tubers:**
2. suvarna ge:dhe      | pa:n jær ge:dhe    | Wild yam     | Amorphophallus bullifer |

**Creepers:**
1. ka:du mænasu       | ka:du mænsæ       | Black pepper | Piper nigrum       |
2. mallige balli      | malgi ballæ       | Jasmine plant | Jasmine sambae     |

**Shrubs**
1. hebbidiru         | ga:n bidræ        | Spiny bamboo | Bambusa arundinacea |
2. kalli             | kællæ             | --           | Euphorbia antiquorum |

**Fruits:**
1. hebbalasu         | hebbalasu         | WildJack     | Artocarpus hirsutus |
2. ma:vina hanpu     | ma:vina hanpu     | Mango fruit  | --                  |
0.1.4 Fauna:

The district possesses a remarkable range of climate, topography and vegetation which has harboured a great variety of animals. The faunal varieties of Uttar Kannada can be classified into four well demarcated categories, viz., marine, fresh water, coastal strip and high land.

Now, we shall look at some of the faunal varieties found in different parts of Uttar Kannada.
<table>
<thead>
<tr>
<th>Kannada</th>
<th>Naːdoːr Kannada</th>
<th>English</th>
<th>Scientific</th>
</tr>
</thead>
<tbody>
<tr>
<td>aːme</td>
<td>koːma</td>
<td>Sea-turtle</td>
<td>--</td>
</tr>
<tr>
<td>balacu</td>
<td>bəlca/cippikɔːlə</td>
<td>Clams</td>
<td>--</td>
</tr>
<tr>
<td>baŋguːde</td>
<td>baŋɡiːya</td>
<td>Mackeral</td>
<td>Scomber</td>
</tr>
<tr>
<td>eːdi</td>
<td>isːgliya</td>
<td>Fidler crab</td>
<td>Uca</td>
</tr>
<tr>
<td>eːdi (different)</td>
<td>jaːliya</td>
<td>Mole-crab</td>
<td>--</td>
</tr>
<tr>
<td>hulimimːnuːsora</td>
<td>soːra</td>
<td>Dogfish shark</td>
<td>Squalus</td>
</tr>
<tr>
<td>isvaːna</td>
<td>isvaːna</td>
<td>Seer fish</td>
<td>--</td>
</tr>
<tr>
<td>kaːdalɑ haːvu</td>
<td>kɔːl haːvə</td>
<td>Sea snake</td>
<td>--</td>
</tr>
<tr>
<td>kalga/kallu mːnu</td>
<td>kɔlga</td>
<td>Oyster</td>
<td>Ostrea</td>
</tr>
<tr>
<td>mːtti mːnu</td>
<td>toːriya</td>
<td>Sardine</td>
<td>Sardinella longiceps</td>
</tr>
<tr>
<td>nakshatra mːnu</td>
<td>cindraːtiya</td>
<td>Star fish</td>
<td>Astropectan</td>
</tr>
<tr>
<td>paːpleːtːa</td>
<td>paːpleːtːɔ</td>
<td>Pomfrets</td>
<td>--</td>
</tr>
<tr>
<td>sheṭli</td>
<td>siːliya</td>
<td>Prawn or edible shrimp</td>
<td>Crago</td>
</tr>
</tbody>
</table>
Since Naḍavas are non-vegetarian community they partake most of the marine items shown above in their meals.

0.1.4.2 Fresh water pattern:

In Uttar Kannada, the lakes, ponds and wells have their own faunal patterns which are different from those of fresh water rivers.

Examples:
1. keribodda  Rat snakes*
2. baka pakshi (Kan)  Open billed stork
   ba kapaksi (Ndr.)  Anastonus oscitan (Scientific)

0.1.4.3 Coastal strip pattern:

The names given below are the important ones.

* Olleha:vu (Kan.); olliya (Ndr.); ke:re ha:vu (Kan.); ke:riya (Ndr.) are the other harmless rat snakes found copiously in Uttar Kannada district.
<table>
<thead>
<tr>
<th>Kannada</th>
<th>Naḍoṛ Kannada</th>
<th>English</th>
<th>Scientific</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hebbava</td>
<td>hebbava</td>
<td>Python</td>
<td>Python reticulatus</td>
</tr>
<tr>
<td>2. naːgara haːvu</td>
<td>naːgara haːvu</td>
<td>Cobra</td>
<td>Naja naja</td>
</tr>
<tr>
<td>3. sarpa</td>
<td>sarpa</td>
<td>Viper</td>
<td>Echis carinata</td>
</tr>
<tr>
<td>4. garuda</td>
<td>garuda</td>
<td>Brahminy kite</td>
<td></td>
</tr>
<tr>
<td>5. gīṭuga</td>
<td>gīṭuga</td>
<td>Copper's hawk</td>
<td></td>
</tr>
<tr>
<td>6. gubbaccī</td>
<td>gubbaccī</td>
<td>Common sparrow</td>
<td>Hirunda rustica</td>
</tr>
<tr>
<td>7. guːbe/guːge</td>
<td>guːma</td>
<td>Orange tail owl</td>
<td>Bibasis sena</td>
</tr>
<tr>
<td>8. kaːge</td>
<td>kāːnkē</td>
<td>Crow</td>
<td>Corves splendens</td>
</tr>
<tr>
<td>9. koːgile</td>
<td>koːgile</td>
<td>Cuckoo</td>
<td>Cynopterus sphinx</td>
</tr>
<tr>
<td>10. kaːnu kappadī/baːvali</td>
<td>baːmbləkkē</td>
<td>Bat</td>
<td>Cynopterus sphinx</td>
</tr>
<tr>
<td>11. mara kuṭṭiga</td>
<td>mar kuṭṭa</td>
<td>Blue jay</td>
<td>Coracias bengalensis</td>
</tr>
<tr>
<td>12. paːrivaːla</td>
<td>paːrivaːla</td>
<td>Pigeon</td>
<td>Terophoenicopters chlorigaster</td>
</tr>
<tr>
<td>13. raːṇa haddu</td>
<td>raːṇ hadda</td>
<td>Scavenger/vulture</td>
<td></td>
</tr>
<tr>
<td>14. halli</td>
<td>pəllē</td>
<td>House lizard</td>
<td>Hemidactylus brocki</td>
</tr>
<tr>
<td>15. heggaṇa</td>
<td>higła</td>
<td>Bandicoot</td>
<td>Bandicoot indica</td>
</tr>
<tr>
<td>16. ili</td>
<td>ili</td>
<td>House rat</td>
<td>Rattus rattus</td>
</tr>
<tr>
<td>17. iːnci/aillu</td>
<td>iːnci</td>
<td>Stripped squirrel</td>
<td>Funambulus tristisatus</td>
</tr>
<tr>
<td>18. oːtikyaːta</td>
<td>oːtikaːta</td>
<td>The garden lizard</td>
<td>Calotes varicolor</td>
</tr>
<tr>
<td>19. uːda</td>
<td>uːda</td>
<td>Giant lizard</td>
<td>Varanus bengalensis</td>
</tr>
</tbody>
</table>
Some 'inauspicious' birds are found in various parts of Uttar Kannada, such as 'mukkēriti', boṭṭakke (boṭṭa+ḥokkē). But, the investigator could not find Kannada and English equivalents for these two birds. Naḍavas hold the former one most inauspicious than the latter.

0.1.4.4 High-Land Pattern:

Here we can observe some important progenies of high land animals.
<table>
<thead>
<tr>
<th>Kannada</th>
<th>Naːɗeːr</th>
<th>English</th>
<th>Scientific/Zoological</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. aːne</td>
<td>aːnɛ</td>
<td>Elephant</td>
<td>Elephas maximus</td>
</tr>
<tr>
<td>2. chɪrate</td>
<td>cɪɾtɛ</td>
<td>Panthers</td>
<td>Panther pardus</td>
</tr>
<tr>
<td>3. hulɛ</td>
<td>hulɛ</td>
<td>Tiger</td>
<td>Felio tigris</td>
</tr>
<tr>
<td>4. jɪnke</td>
<td>cɪɡɛ</td>
<td>Deer</td>
<td>Axis axis</td>
</tr>
<tr>
<td>5. kaːdu beku</td>
<td>kaːd ꜩɪkkɛ/ɦul bɪkkɛ</td>
<td>Flying fox</td>
<td>Pteropus giganteus</td>
</tr>
<tr>
<td>6. kaːdu handi</td>
<td>kaːd hɔndɛ</td>
<td>Wild Boar</td>
<td>Susenstatus</td>
</tr>
<tr>
<td>7. kaːdu koːنا</td>
<td>kaːd kɔːŋa</td>
<td>Bison</td>
<td>Garaena gaurus</td>
</tr>
<tr>
<td>8. kaːdu naːyi</td>
<td>bɛːd kʊmɛɛ</td>
<td>Wild dog</td>
<td>Canis aurens</td>
</tr>
<tr>
<td>9. karaːɖi</td>
<td>kɛyɖɛ</td>
<td>Black bear</td>
<td>Ursus labiatus</td>
</tr>
<tr>
<td>10. mola</td>
<td>mola</td>
<td>Hare (rabbit)</td>
<td>Lepus nigricollois</td>
</tr>
<tr>
<td>11. muːḷu handi</td>
<td>muːlɛkɛkɛ</td>
<td>Porcupine</td>
<td>Histic leucura</td>
</tr>
<tr>
<td>12. muːŋusi</td>
<td>muŋɡsiya</td>
<td>Mongoose</td>
<td></td>
</tr>
<tr>
<td>13. nari</td>
<td>nɪrɛ</td>
<td>Fox</td>
<td>Vulus bengalensis</td>
</tr>
<tr>
<td>14. toːla</td>
<td>toːla</td>
<td>Jackal</td>
<td>Kunn rutilous</td>
</tr>
</tbody>
</table>
All the floral and faunal patterns could not be attempted here. Those which are frequently used by Naḍavas in their day to day life and interaction alone are presented here.

0.1.5 Language Communities and Dialects Spoken in Uttar Kannada:

Uttar Kannada is a confluence of several castes and religions. Today, in Uttar Kannada, we see various types of people in various walks of life. The various racial elements including the indigenous, the various religions, traditions and regional customs and three cultural units (viz., patrilineal, matrilineal and totemists) (S. Silva, p.24) have helped in evolving the culture of Uttar Kannada, which has shaped the life of the people. We can witness plenty of similarities between the people of Uttar Kannada and Dakshina Kannada since the whole of coastal tract was a single district called Canara before 1862. Yet one of the characteristic features of Uttar Kannada is the segmentation of population into ethnically distinct endogamous groups. We see plenty of racial streams right from the ancient period viz., Naḍavas, Naːmːaːːːriːs (diːːvaːr), Upa-Naːḍavas, Haːḷẹpāːkās, Haːḷaːkki vokkalas, Haːvyaːkus Mukris, Gamokkalas, Komara or Kōmaːːra panths, Ambigas, Paːṭasaːliːs, Boːyis, Harakantras, Mogeːrs, Kabeːrs, Karivokkaligas, Akkaːsaːliːgas, Simpiːgas, Kallukuːṭːiːgas, Jaːḍas, Deːvaːḍiːgas, Banavːaːsi Saːbs, Kannada vajantris, Banajigas, Kanchugːaːrs, Kaːlaiːs, Holeːrs, Haːsliːs, Taːḷaveːːrs, Agasas, Maːṅgaːrs, Goːlakas, Gollas, Kurubas, Uppaːrs, Gaːvunːis, Baːḍiːgaːrs, Gongadikːaːrs, Hanbyaːrs, Gondaːs, Haːḷleːrs, Aːgeːrs, Soːnsːaːrs, Gouda
Saraswatha Brahmans, Smarthas, Madhuvas, Maratha:s etc. All these communities constitute the people of the district.

Uttar Kannada is a unique district where a number of languages are spoken. Many of the languages are colloquial and used mostly in unofficial contexts. Uttar Kannada has got plenty of social dialects as the people consist of different language speakers such as Kannada, Konkani, Marathi, Gujarathi, Urdu etc. But Kannada was extant in Banavasi since ancient times. Here each language has various dialects (Ibid, p.27). The influence of one language upon another and other geographical factors have led to the setting up of different varieties of speech or dialects. When a particular dialect is restricted to any social group we may call it as a social dialect. Today we are witnessing plenty of dialects in Uttar Kannada district. They may be regional or social dialects. Kannada dialects are spoken throughout the district. As testified by the epigraphists, there are Kannada suffixes like gadde, halli, kudu, koppa, gudda, kere, kana, palu (hala:lu) gunidi, kanli, kulii and keri etc. in the names of a number of villages. Hence we can infer that Kannada has been a dominant language since a long period. Another leading language is Konkani which is understood and used by a great number of people, even by those whose mother tongue is other than Konkani. The Navayats of Uttar Kannada speak a dialect of Konkani known as ‘Navaiti’. (D'Souza, 1955:187). But their speech contains a large number of vocables borrowed from Arabic and has many peculiarities of its
own so much so that people speaking the other dialects of Konkani are not easily able to follow it. The accent and style of speech of 'so:na:rs' (sɔŋeːːr-Ndr.) of the district differ from the 'Konkani' spoken by others. The Siddis also speak Konkani with certain marked features.

Despite the existence of the various linguistic and cultural groups like the Konkani, Marathi and Arabic, Kannada has been the pre-dominant language in Uttar Kannada. In 1971 census 56.58% of the people of the district mentioned Kannada as their mother tongue. Its rapid progress and other disciplines have led to the emerging of fascinating and interesting dialects from the point of linguistic study. They are chiefly formed on the basis of caste and culture of a particular group or community. The leading dialects are Naːːdɔːːr Kannada, Naːːmadhɔːr Kannada or Deewar Kannada, Havyaka Kannada, Gouːḍa Kannada (spoken by Haːlakki Vokkaligas), Harikanth Kannada (spoken by Harikantras), aːːgeːːr Kannada (spoken by aːːgeːːrs), Komar:r panths Kannada (spoken by Komar:palks) and so on. Hence, we have to come to the conclusion that the Kannada which is in use in the Uttar Kannada district is not a single homogeneous structure, but its social dialects.

The Havyaka Kannada i.e. the Kannada used by Havyakas is markedly different from the standard Kannada as well as from the other varieties of the same area. This variety, especially that of
the upghat or mainadā Havyakas is said to have retained many of the old and middle Kannada features, both of grammar and vocabulary (cf. Sāstrī: 148-50). Nāḍo-Y Kannada also retains some old forms of Kannada like the Havyaka Kannada. Great number of Havyaka vocables are used in Nāḍo-Y Kannada too.

0.2 The Nāḍavas of Uttar Kannada-Origin of the name Nāḍavar or Nāḍavaru:

Nothing very definite is known of the origin of the Nāḍavas of Uttar Kannada. There are different opinions regarding the origin and meaning of the term Nāḍava or Nāḍavaru. Since, sufficient materials are not available regarding its origin, the investigator confesses that he may not give justice to this section. Further, he says that he does his level best to depict the reality wherever possible. There are plenty of definitions and statements given by various scholars in different journals, articles and books. But, the investigator thinks that they may have been ascribed to both the Nāḍavas i.e., Uttar Kannada Nāḍavas and Dakshina Kannada Nāḍavas (Bunt Nāḍavas) Since both the districts have more or less the same type of environment and the whole of Kanara may be treated as one unit. Moreover, the whole coastal tract was a single district called Canara before 1862. Hence, the scholars who have written about their origin and migration etc. must have thought them as the same Nāḍavas. Some of the hypotheses and opinions regarding their origin and migration may be reviewed here.
With regard to the origin or derivation of the term Naːdava or Naːdavaru various views have been advanced by scholars. Nanjundayya (1931:397) opines that the term Naːdavas means 'the people of the country'. He further says that:

"The name 'Naːdava' is used for Bunts in the northern parts of South Kanara, and this points among many other indications, a territorial organization of naːḍs in Malabar".

During the rule of the Aloops (19th century A.D.) their kingdom was divided into divisions called 'Naːḍu' (S.Śekva, 1962:33). The region around Baindoor in Coondapur taluk was known as 'Bayindoor naːḍu', while the region around Mangalore was called 'Muguru naːḍu'. There are references in Vijayanagara inscriptions to Paːdvakona naːḍu, Bayindoora naːḍu, Udayanangala naːḍu, Tilugadiya naːḍu, Kadaba-naːḍu, Nalavatta naːḍu, Murgi naːḍu etc. The people who lived in these naːḍus might have called themselves Naːdavas.

According to Edgar Thurston (1909:134):

"The name 'Naːdava' or 'Naːdavaru' means the people of the Naːḍu or country."

He says, the term Naːdava instead of Bunt in the Northern portions of South Canara points, among other indications to a territorial organization by naːḍs similar to that described by Mr. Logan as prevailing in Malabar.

According to various scholars, Naːdavas belong to one of the sub-divisions of the Bunts of South Canara. If they migrated from
South Canara, we can somehow believe the following statement given by Mr. H. A. Stuart. He writes,

"Na:dava is a caste of Canarese farmers found only in South Canara. The Na:davas have four sub-divisions, one of which is Bunt, and two of the other three are sub-divisions of Bunts, the most important being Ma:sa:di. In the case of 33,212 individuals, Na:dava has been returned as sub-divisions also. I have no information regarding the caste, but they seem to be closely allied to the Bunt caste, of which Na:dava is one of the sub-divisions."

According to Kamath (1986:132) the Na:davas means the people of the country or Na:du. The Na:dor perhaps was originally a matriarchal community. Having immigrated into 'Haiga' from 'Tu'l'va' and appear to be affiliated to the Na:davas and Bunts from Dakshina Kannada. They were famous soldiers during the rule of Vijayanagara and Bidanur Kings. Hiregutti between Kumta and Anko:la taluks was a big centre of Na:davas. Their main surnames are Gaonkar and Na:yak. Their traditional main occupation is agriculture. They speak a dialect of Kannada called Na:dor Kannada.

Most of the statements and views state that Na:davas have some past relation with the Bunt Na:davas of South Canara.

---

1 *Castes and Tribes of Southern India, 1909 Vol.V, p.134.*
According to S.Silva (p.17) Naḍavas belong to matrilineal cultural unit and are supposed to have come from Coondapur of South Canara to Uttar Kannada district. It is believed that they have had some relation with the Bunts of South Canara. It is also said that they must have left 'Tuḷunaḍu' by the repeated harassments of Aloopas of Baːrkuːr by the law of 'Aḷḷya Sansā:na Kaṭṭu'. So, they had to leave 'Tuḷunaḍu' to Haːiva. To support this hypothesis, today, we have several Naḍava villages viz., Hīreːguttī, Kīreːguttī, Guttikeːri and so on. It indicates that they might have migrated from Tuḷunaḍu. Because the term 'guttu' is a favourite one for Tuḷu-Naḍavas. In Tuḷunaḍu 'guttige' means 'to give tax'. So 'guttigedara' means 'one who gives tax to the government' concerning his land and villages. The word 'guttinaːye' was an old name for the leader of the village or Paːṭil. Even today, this word 'guttu' or 'guttige' is also prevalent among Uttar Kannada Naḍavas.

B.H. Shridhar says that the Naḍavas were migrated from Tuḷunaḍu which was an ancient jaina centre. Bidanur Kings turned this place into their headquarters. Their famous festival 'Banḍhāḥabba' is celebrated by the Naḍavas of Uttar Kannada with pomp and pleasure even today. B.H. Shridhar further states that Naḍavas entered Uttar Kannada by Sea-route during 15-16 centuries A.D. and first landed at Mirjan, which was earlier known as

'Midjay'. While writing about their earlier occupation he says, 'Na:madha:ris' and 'Na:davas' were soldiers during the reign of Vijayanagar Kings. \[1\] This statement can be believed since we are witnessing plenty of 'Ma:sti stones' and Hero stones where Na:davas are richly populated today. They first settled down freely in Mogça (Mukuṭa Kriṭa), a hamlet in Uttar Kannada district and then they moved to other places of Uttar Kannada.

Edgar Thurston says that in Tulu the name 'Bunt' means a powerful man or soldier. He further says that, like Na:davas, Bunts are also divided into a number of baḷis (exogamous sects) which are traced in the female line, i.e., a boy belongs to his mother's and not to his father's 'baḷi'. Children belonging to same 'baḷi' cannot marry. This prohibition extends to certain allied (Kooḍu) baḷis. Moreover a man cannot marry his father's brother's daughter, though she belongs to a different baḷi.

While writing about Na:dugouḍas H.V. Nanjundayya says, they have also female line, and in this respect, they are like the Na:yars of Malaba:r, among whom the members belonging to the same family

\[1\] At Baːvikeːri of Ankoːla Taluk even today we see, gaṟaḍi house, horse tying pillar, blood well, etc. in front of Devanna Nayak's house, who is supposed to be a soldier in the army of Bidanur Kings.

\[2\] *The Mysore Tribes and Castes, Vol. IV, 1931:198.*
however remote, cannot intermarry. Moreover a man cannot marry his father's brother's daughter though she belongs to different bali.

Naḍavas of Uttar Kannada are also following the same trend.

Joshi (1947:123-4), a critic, says that the Kannada Naḍavas are equivalent to the 'Naṭṭar' of Tamilnadu. He also opines that Naḍavas were unique and the description of Naḍavas in 'Kavirajamarga' is undoubtedly the description of Raṣṭrakūṭas during the time of Nṛpatunga. He also says that Nṛpatunga belongs to Naḍor community. He says that as the people of paḍis⁴ were called as paṭṭis² the people of Naḍus came to be famous as Naḍavas. According to him the reference of 'paṭṭis' is found in Yujurveda whereas that of Naḍavas in 'Manusmṛti'. He further states that Raṣṭrakūṭas were Naḍavas. If we translate the Samskrit word Raṣṭrika into Kannada, it would mean 'Naḍava'. Further he says that the description of Naḍavas in Kavirajamarga has not been addresseed to all Kannadigas. It is ascribed only to an unique community called Naḍavas.

Naḍavas became famous in the military or Army during the regime of Kings of Bidanur and Vijayanagar. Many Naḍavas had

---

¹ Pādi, earlier name for Naḍu or village.
² Paṭṭis i.e. those who lived in paḍis.
weapons. Because of their militant service they were honoured with swords and titles. Beeranna Nayak, a native of Hanehalli village of Kumta taluk, was presented with "Morba" village because of his marvellous service in the army. These all speak volumes about the brave heritage of Naḍavas.

On the basis of the above discussion we come to the conclusion that the existence of maternal lineage among Bunts, Na:yar, Naṭṭumaleis, Naḍagoudas and Naḍavas of the western coastal region gives us the clue that they belonged to a 'common race'. Most of the scholars quoted above are basically of the opinion that that race is a 'warrior' race'.

The present Uttar Kannada Naḍavas are one of the communities belonging to the larger erstwhile Naḍava race. Their main surnames are Gaonkar and Na:yaaka. They are chiefly found and restricted to Ankoła and Kumta taluks of Uttar Kannada district. In sum, the Naḍavas represent an endogamous group with their own characteristic dialect. Their traditional main occupation is agriculture. They are non-vegetarians. They worship not only Hindu deities like Venkaṭaramana, Shiva, Gaṇe:sha, Brahma and other village spirits but also some of the Jain deities. It is interesting to note that, Jain purohits are invited to officiate at Aṣṭabandha and folk deity installation rituals. Nowadays Naḍavas have no 'Gurus' and Mutts. They are not restricted to any religious institution.
0.3 Lineage of Naḍavas:

Naḍavas belong to matrilineal cultural unit. Even today, we find plenty of communities of Uttar Kannada follow the matrilineal sect. There are more than 18 'baḷis' (exogamous sects) are found among Naḍavas. These baḷis may be named after some women, animals or trees which are held sacred by the members of this community. The existence of these baḷis suggests the matrilineal prominence of this community. The important baḷis of Naḍavas are ājī baḷi, kuṭjana baḷi, setṭi baḷi, se:gi baḷi, toːle:r (toːlin) baḷi, aːni baḷi, keːdagi (kendagi) baḷi, daːri baḷi, daːni baḷi, vraḍyada (vraḍyaya) baḷi, sirin baḷi, holi (holi) baḷi, raːni baḷi and so on. People belonging to the same baḷi (undeːbaḷi-Ndr) cannot intermarry. The child which is born whether male or female belongs to mother's line and not to its father's line. Other communities which follow the matrilineal lineage in Uttar Kannada are, Naːmṛdhaːris, Halepa ikas, aːgeːrs etc.

S. Silva (1962:77) opines that the matrilineal cultural unit came from eastern mediteranian regions to Uttar Kannada district through Kerala whereas patrilineal unit came from Northern India.

Uttar Kannada Naḍavas do not follow the system of 'Aḷiya santaːna kaːṭtu (ɕi santaːna), like South Canara Naḍavas. They follow

the system of makṣasanta:na (makkala santa:na). Edgar Thurston (1909:149) having referred to the report of Shri Mundappa Rangeir, entitled 'Malbar Marriage Commission Report 1891', writes that,

"... baji, in aḷiya santa:na families corresponds go:tra of the Brahmins governed by Hindu law, but differs in that it is derived from the mother's side, whereas go:tra is always from the father's side."

Edgar Thurston (1909:149) further describes the Naːdavas as-

"They are clean, hot tempered, hard working, honest, thrifty, sober, orderly. Naːdavas are well-nourished and fair... their women are much like Brahmin women in their style and ornament. They still retain their manly independence of character, their strong well developed physique and they still carry their heads with some haughty toss as their fore-fathers did in the stirring fighting days when as an old proverb had it. 'The slain rested in the yard of the slayer; and when every warrior constantly carried his sword and shield. Both men and women of the Bunt community are among comliest of Asiatic race, the men having high foreheads well turned aquiline nose."

0.4 Past and Present Settlements of Naːdavas:

Many evidences are available to depict the existence of Naːdavas at Mirjan, Anko:la and Chanda:var regions. Even today, special respect and honour is given to Naːdavas at Hanuman temple of Chanda:var. Families of Hireguttī's Kereːmane (name of Naːdava family) say that they have come from Huleːkal. This is probably the Hulːkal of Sirsi taluk. If we notice the taluka-wise census of 1881 in Uttar Kannada district Gazetteer published in 1883, it is quite evident that Naːdavas were settled at Ka:rwaːr, Ankoːla, Kumṭa, Honnaːvar, Sirsi and Siddaːpur. Some Naːdava families are having the surname of 'Kuchinaːd'. They say that they have come from the "Kuchanṇū" of Chanda:var. There is enough proof for the presence
of Naːдавас upto Sadaːshivgad. According to Kanara Gazetteer of Bombay Province, Naːдавас were supposed to be living in the valleys of Kaːli river too.¹ Though Naːдавас were dominating and distributed throughout the coastal area in the ancient times, now they are restricted to Ankoːla and Kumṭa taluks of Uttar Kannada district.

Ankoːla taluk of Uttar Kannada is at present the biggest settlement of the Naːдавас. Naːapeutics community lived here from very early times. In the various places where the Naːдавас have settled down, they occupy compact areas called 'Naːapeutics keːris' (cluster of Naːдавас houses). Usually, Naːapeutics keːris are segregated from the residences of other communities. Some Naːapeutics settlements are situated closer either to the seashore or the river banks. For a number of years these people have been regarding the coastal town of Ankoːla in Uttar Kannada, as their centre or headquarters. It is the only taluk which has rich population of Naːдавас. Next comes Kumṭa taluk. These settlements have been in existence for quite a long time. In recent years they are living in different taluks, districts and States by adopting themselves into various walks of life. Now, the Naːдавас have settled with different jobs and business at different places besides Ankoːla and Kumṭa like Kaːrwāːr, Honnaːvar, Yallaːpur, Sirsi, Siddapur, Daːṇḍeːli, Hubli, Dhaːːrwaːd, Belgaum, Mysore, Bangalore and Bombay. They are sporadically spread even in foreign

countries like America, London and Arab countries.

0.5 Population and depiction of the caste according to Government reports:

In 1801, the first census of Uttar Kannada district was carried out by the Northern Zone Collector 'Reed' by the direction of Dr. Bukhakan. In this report the population of Naːdavas, Naːmadhaːris and Aːgeːrs were not included. (S. Sela, pp. 6-8).

According to "Karnataka Backward Classes Commission" (1975:72) we have the following facts:

i) Naːdor population in the State in 1972 : 11,453

ii) Percentage to the State Population : 0.04%

iii) Synonymous/local names : Naːdor, Uppu-Naːdor, Torke-Naːdor

Report of the IIInd Backward Classes Commission Volume II (1096:112) has the following entry:

89. a. Naːdor
    b. Naːdor
    c. Uppu Naːdor
    d. Torke Naːdor

In the Uttar Kannada Gazetteer (Kamath:232) also, Naːdavas are referred to as Naːdavaru and Uppu-Naːdavaru.
My field-work convinces me that one Naːdava community is known by different names in different places. Ultimately they are all one regional variations. They may be referred variously as Naːdor, Naːdavar, Naːdoːra, Naːdoːr makla etc. Secondly, Uppu-Naːdavas or Uppu-Naːdoːr are not known as Naːdava at present. The North Kanara Gazetteer of Bombay Province published in 1883, the book "A Compendium of the Castes and Tribes found in India" and Edgar Thurston's Report "Castes and Tribes of Southern India" speak only about Naːdavas and there is no information regarding Uppu-Naːdavas. Besides, the so called Uppu-Naːdoːr community has no social relationship with Naːdavas at all to the best of my knowledge. Hence, they can not be grouped with the Naːdavas. Hence, the Government reports may misguide the people as it mixes up Upa-Naːdavas with Naːdavas. So, a detailed study is called for here.


<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>6,005 (Base year)</td>
</tr>
<tr>
<td>1971</td>
<td>11,194</td>
</tr>
<tr>
<td>1972</td>
<td>11,453</td>
</tr>
<tr>
<td>1981</td>
<td>16,313</td>
</tr>
</tbody>
</table>

At present these members may swell far beyond 30,000.

0.6 Occupation:

Naːdavas' traditional main occupation is agriculture, though considerable number of Naːdavas served in the military or Army during
the regime of Kings of Bidanur and Vijayanagar. It is believed that they had started agriculture during the British rule in India (Kamath, 122-3).

Nowadays, majority of Naḍavas live on agriculture and its allied occupations. It is said that Naḍavas' contribution to agriculture is satisfactory. Most of the Naḍavas cultivating their lands themselves and only a few let it out. Generally, there are no beggars in this community.

Apart from agriculture, Naḍavas are skilled in making several agricultural equipments like, ne:gila (ne:gla-Ndr.), aḍasala (aḍsla-Ndr.), halaki (halki-Ndr.), halage (halage-Ndr.), isanakambi (isnakmbi-Ndr.), heṭṭekuḍṭi (heṭṭekuḍṭi-Ndr.) etc. They make beautiful "moḍi" (ōkkī moḍa-Ndr.) to keep the rice preserved for future use. And, they prepare 'tinga' and Cippu (spoon) from coconut shells.

Naḍavas use the following equipments in agriculture: kɔṭṭi, miṭkɔṭṭi, hɔlgɔṭṭi, kaḍgɔṭṭi, doṭṭi, gudli, pikası, kuṭa:ri, kuḍli, haː:ri, muṭṭi, hɔḍgi, cu:limuṭṭi, hɔlgi, neːgla, nɔga, sulgi and so on. These are all kept near 'kɔṭgi' cattle-shed.

---
1 A round-shaped corbin, formed of bamboo-mats and grass or straw (paddy) for storing grain for future use and longer durability.
2 Ndr. usages.
The income of Naḍavas varies from family to family and so is their standard of living. Some among them are very poor. However, the majority of the families have steady incomes derived from agriculture, business or Government service. Nowadays Naḍavas' boys and girls are well-educated and considerable number among them are serving in the Government services and in various walks of life. Today, every Naḍava family has got one or two earning members. At present, Naḍavas serve mostly as Doctors, Engineers, Gazetted Officers, Lecturers, Clerks, Teachers and so on. Some people work in private firms too.

Naḍavas' women too know the art of agriculture as efficiently as men. She knows further how to feed her cow and to milk it; to treat it when sick and to graze it when hale. She knows how to collect green leaves for manure. Thus, agriculture is a traditional occupation of Naḍavas. They can not give it up completely though the younger generation of Naḍavas prefer white collar jobs and business to agriculture.

0.7 Traditional Social Setup:

Among Naḍavas, for every place there was a Ga:onkar, and for every area there was a Seema Ga:onkar (Se:mi ga:va:kara-Ndr.). Areas like Mirja:n, Anko:la and Chanda:var were well known areas. If the area is very large, then a Ga:onkar like 'turf Ga:onkar' (Bhat, 1986:67) was to head the place. The judicial matters concerned with an area were used to be settled there only.
Using vulgar language, quarreling with shoes and chappals, prostitution, drinking, untouchability, eating in families other than Brahmins, unwashing of clothes after having been to market, persons returning from foreign countries or abroad were considered to be against the principles of their religion. If anybody goes against these principles they were excommunicated. Such boycotted people used to fight for justice through the councils (Seema kuṭa or Se:mi kuṭa, (Ndr.).

Among Naḍavas only the chief of the village, is to be called "Ga:onkar" (gaṃkara, Ndr.). The rest of the Naḍavas used to keep the surname as 'Na:yak' (Ibid. p.67). Nowadays Naḍavas keep a variety of surnames such as Paṭṭil, Talage:rī, Torke, Kawrī, Kere:mane, Tagarapur, Kuchinaːḍ and family names like Tagaṇinamane, Goːlikaːṭte, Maːbumane, Ittumane, Inkumane, Pukkumane etc. They indicate either their profession, the village or place they hail from and sometimes their ancestors names. Nevertheless, Gaːonkar and Naːyak are most prevalent among Naḍavas.

According to Thurston (1909:134-8) the word Naik (Naːyak, a leader or chief) is used, by the older writers on Southern India, in several senses of which the following examples given by 'Yule' and 'Burnell' may be cited:
(a) A title of honour among Hindus in the Deccan. The Kings of Deccan also have a custom when they will honour a man or recompense their service done and raise him to dignity and honour. They give him the title of Nayque.

(b) Native captain or headman.

(c) The general name of the Kings of Vijayanagara and of the lords of Madhura and other places.

(d) This is an honourific appellation used variously amongst some of the races in South India. Further, the name Na:yar or Nair is, it may be noted, akin to Naik and Naigu and signifies a leader or soldier.

From the above statements, we can infer that Na:qavas have preserved this name 'Na:yaka' owing to their militant service in the regiments of various Kings, since ancient times.

Generally, Ga:onkars had dictatorial attitude. During the British rule Ga:onkars used to head their places as 'Chiefs' (Paːtsː) (Bhat, 1988:67). For these Chiefs the rest of the people used to work. These workers were fed with sweet dish (paːysa, Ndr.) and rice (anna, Ndr.).

The meetings of seːmi kuːtːa were held annually in the respective areas. The expenditure of the meeting was to be borne by the people of the concerned area. A part of money collected from penalty and temple offering (Kaːŋke, Ndr.) was to be used for these meetings.
Late Venkanna Nayak Gonehalli broke the old tradition of not visiting a foreign country and went to England in 1906, where he obtained B.A. degree from Saint John College and in 1919 he went to England again and passed Barrister at Law from Lincon's Inn Society, and then returned to motherland. As this was against the religious principles of the Naidavas, the society excommuni cated him. Then Venkanna Nayak started Naidavar society (Naidor Sangha, Ndr.) and impressed upon the people to follow the current culture and traditions and not to follow the old fashioned religious traditions of the elite Ga:onkars. Day by day, the membership of the Naidor Sangha increased and later Naidavas of different areas became active members of that society. A quarterly called 'Sudha:ra' brought to the day light in 1920 under the editorship of R.K. Nayak. The journal was geared for the social reform and upliftment of Naidavas.

0.8 Social Status and Life:

Evidences are available for considering the Naidavas as a ruling class. They were like Zamindars of the North. In their social functions like marriages, festivals etc., people like kumbars, ma:divalas, ba:digas, kshavarikas were rendering their caste services. In the marriages and functions of Seema Ga:onkar's family, people of eighteen castes used to dance, sing and participate in various activities acknowledging the supremacy of the Naidavas.
At the time of marriage in prestigious families the bride and groom were made to sit in a decorated *Pallakku* (Palanquin) which was to be carried by the *Bo:vi* people. Colourful cha:maras, di:vatige and embellished umbrellas carrying persons used to precede the procession. People belonging to different communities used to work with love and affection at the time of Na:davas\' marriages. Dancers and singers or musicians used to exhibit their talent in the marriage ceremony. Nowadays, these functions have become very rare.

Land was donated to the temples by Na:davas of Chanda:var, Mirja:n and Anko:la areas. Even today, in these temples the Na:davas will be given prior respect. Na:davas are still receiving honour in Mahabaleshwar (*Mahabaleshwar*, Ndr.) temple, *Mahaka:li* temple, Venka:tarama:na (*Venka:tarama:na* temple of Gokarn (*Gokarn*, Ndr.); *Bhoomidevata*: Laxmi:ra:ya:na of Anko:la and Ka:tya:ya:ni temple of Avarsa. During the festival of Ma:ru:ti temple of Chanda:var, even today, Na:davas are called upon to receive the sacred plate (*harpvana*, Ndr.) filled with flowers, coconut and fruits. Na:dava Ga:onkars were made to sit infront of the God in the temple charriot of Gokarn (*Gokarn*, Ndr.) of Mirja:n area. The libations (*bse:ka Ndr.*) were held during Shra:va:na month at Venka:tarama:na temple of Anko:la. The Seema Ga:onkar of Na:davas\' was the first devotee to make the libation. All the libations were held in the presence of the Bo:vi is one of the fishermen castes in Uttar Kannada.
of Seema Gaonkars. They used to be present until the Maha:poorna was over.

In those days, people of other communities used to live by accepting the Kingly status and leadership of Na:davas. The Na:davas were riding on the horses and 'Pallakkis' as befitting the rulers.

Na:davas never lived in the hilly areas. They lived as leaders and never as servants (Nayak, 1973:7). Today, these Na:davas are scattered all over the State and country by adopting different professions.

Na:davas are governed now by the Hindu law. The property is equally shared by all the sons. Though daughters are also entitled to share their paternal property, they still do not often claim it. In cases of persons who have no male issues either by birth or adoption, it is customary for the son-in-law to manage the property and this is ultimately inherited by his sons. The joint family system among Na:davas is losing its importance in the society of today.

Na:davas are God believers. Every Na:dava family has a tiny shrine known as 'tuḷasi mane' (tuḷsi katte, Ndr.) in which wooden idols of Lord Vishnu are kept. It is worshipped both in the morning and at night by the householder before taking their meals. It is customary for every Na:dava to take bath before dining. The family
Deity of the community is Venkaṭaramaṇa of Tirupati (tirputi enṭraman dē:vra, Ndr.). Though they are Vaishṇavas, they worship Shiva, Gaṇapati, Brahma and folk deities like ammanavaru (amno:ra, Ndr.) holevaṭṭaru (hole:ṭra, Ndr.), bi:ra de:varu (be:ṛra, Ndr.), mastiyamma, habasi etc. Some Naḍavas believe also in evil spirits like devva (divva, Ndr.), cuḍi, buṭa (boṭa, Ndr.) and so on. They are also having blind beliefs in omen (sākna, Ndr.) astrology etc.

Naḍavas keep their clothes, utensils and houses very clean. In summer, every Naḍava house has pendal covered with knitted coconut palm leaves. There is no dearth for milk and its by-products in their houses.

Naḍava women generally practice untouchability during menstruation. Hence they are kept outside their house for five days. At that time, their clothes etc. were cleaned by the local washer women.

Women's activities are more or less restricted to their home and most of the time to kitchen. If some kinswomen, happen to visit them, they invite them straight to the kitchen and talk with them with all affection. Religious ceremonies, festivals and periodical visits to the kith and kin are some of the occasions for Naḍava women to mix with the community. Naḍava women call their husbands
by using plural or polite pronominal forms. On the contrary, husbands never use the plural forms to their wives.

Most of the Naːdavas who are above fifty are proud of their dialect and most of the village dwellers know only that. It is the old Naːdavas who can talk in their dialect more precisely or perfectly than the others. If they go to a city, they try to switch over to regional or local dialect. Hence, "Code-mixing" (Raghunath, 1984:235) is inevitable in certain circumstances. Inside the group, the Naːdava does not bother about the status of another Naːdava to speak his own dialect.

Naːdavas have a growing awareness about the need to eradicate social disabilities of the scheduled castes like aːgeːrs. This is well exemplified in the appointment of priests from aːgeːr community in a temple dedicated to the deity 'holevaṭaru' in the village of Aggargoːne in Ankoːla and that deity is not an inferior one. Naːdavas of Aggargoːne worship also Muslim folk deity like Habsi. This Goddess has her shrine in the midst of Naːdava inhabitation at Aggargoːne. Every Thursday, irrespective of age and sex Naːdavas offer coconut worship to this Muslim Goddess. This and similar practices speak volumes for the communal harmony of Naːdavas with non-Hindus of a particular area.

---

*Habsi is believed to be the mother of Hassan and Hussain, the famous martyrs of Islam faith.
0.9 Kinship Terminology:

Naidavas use many kinship terms. They refer their kith and kins and address them by these terms. The kinship terminology of a people is a pointer to the type of social organization and that it gives an insight into the nature of their social institutions. The kinship terminology of Naidavas' has to be viewed in this light.

Except children, all of the Naidavas are addressed by the kinship terms only. Other members of the community who are unrelated, are generally addressed by akka, if they are females or as anna, if they are males and senior.

The following is a sample list of kinship terms used by Naidavas.

<table>
<thead>
<tr>
<th>Kinship Terms</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>appa</td>
<td>'father'</td>
</tr>
<tr>
<td>dodapa</td>
<td>'father's elder brother'</td>
</tr>
<tr>
<td>cikapa/sinapa</td>
<td>'father's younger brother'</td>
</tr>
<tr>
<td>ajja/ayya/mudakappa</td>
<td>'grand father' (paternal/maternal)</td>
</tr>
<tr>
<td>mutaja</td>
<td>'great grand father'</td>
</tr>
<tr>
<td>hajja</td>
<td>'great great grand father'</td>
</tr>
<tr>
<td>əvva/amma</td>
<td>'mother'</td>
</tr>
<tr>
<td>dodama/dodava</td>
<td>'mother's elder sister or father's elder brother's wife'</td>
</tr>
<tr>
<td>Kinship Terms</td>
<td>Gloss</td>
</tr>
<tr>
<td>---------------------</td>
<td>-----------------------------------------------------------------------</td>
</tr>
<tr>
<td>cikama/sanava</td>
<td>'mother's younger sister and father's younger brother's wife'</td>
</tr>
<tr>
<td>anna</td>
<td>'elder brother, paternal uncle's son, maternal aunt's son who is older'</td>
</tr>
<tr>
<td>saŋa/miŋa/siŋa</td>
<td>'younger among the elder brothers'</td>
</tr>
<tr>
<td>akka</td>
<td>'elder sister, paternal uncle's daughter, maternal aunt's daughter who is older'</td>
</tr>
<tr>
<td>hiriyakka/doŋa</td>
<td>'older among the elder sisters'</td>
</tr>
<tr>
<td>tonge</td>
<td>'younger sister'</td>
</tr>
<tr>
<td>siŋa/kama</td>
<td>'younger among the elder sisters'</td>
</tr>
<tr>
<td>tamma</td>
<td>'younger brother, paternal uncle's son, maternal aunt's son who is younger'</td>
</tr>
<tr>
<td>doŋtama</td>
<td>'older among the younger brothers'</td>
</tr>
<tr>
<td>santama</td>
<td>'younger among the younger brothers'</td>
</tr>
<tr>
<td>maːŋa</td>
<td>'mother's brother, father's sister's husband, wife's father'</td>
</tr>
<tr>
<td>məŋma</td>
<td>'maternal uncle'</td>
</tr>
<tr>
<td>maːwoːra</td>
<td>'husband's father'</td>
</tr>
<tr>
<td>Kinship Terms</td>
<td>Gloss</td>
</tr>
<tr>
<td>--------------</td>
<td>-------</td>
</tr>
<tr>
<td>ba:va</td>
<td>'sister's husband, paternal aunt's son, maternal uncle's son'</td>
</tr>
<tr>
<td>ba:vo:re³</td>
<td>'husband's elder brother'</td>
</tr>
<tr>
<td>nężta</td>
<td>'wife's younger/elder brother'</td>
</tr>
<tr>
<td>nężtre³</td>
<td>'relatives'</td>
</tr>
<tr>
<td>ɔliya/ɔlya</td>
<td>'son-in-law, sister's son'</td>
</tr>
<tr>
<td>sosge</td>
<td>'daugher-in-law, sister's daughter'</td>
</tr>
<tr>
<td>attvé</td>
<td>'husband's mother, paternal aunt, maternal uncle's wife, wife's mother'</td>
</tr>
<tr>
<td>ɔtge³</td>
<td>'husband's elder sister, paternal aunt's daughter'</td>
</tr>
<tr>
<td>maydné</td>
<td>'wife's sister'</td>
</tr>
<tr>
<td>ganđa</td>
<td>'husband'</td>
</tr>
<tr>
<td>hinté</td>
<td>'wife'</td>
</tr>
<tr>
<td>muga/magle³</td>
<td>'daughter/girl etc.'</td>
</tr>
<tr>
<td>maga/ko:sa</td>
<td>'son'</td>
</tr>
</tbody>
</table>

'pɔ:ra' is an affectionate term for the maga/ko:sa

Note: The terms appa, anna acquire honorific meanings when they are suffixed to the personal specific names. When these individuals are feminine, those suffices are replaced by amma and akka respectively.
0.10 Personal Names:

Natdavas' personal names usually have two units namely specific and generic. Specific is the name not only given to the individual, but also the one which marks out the individual from the other individuals, whereas generic is a suffix-like unit added to the specific and repetitive in other names found in the community. Some personal names among Natdavas have undergone syncopic changes as may be seen in the examples given below:

Venkatetsh ents
Na:rayapa na:yn£/na:ne
Timmappa tyotpa
Gotpatld gotpS
Maha: bale: sh war ma:bs>
Matnetshwar matne
Subray Subba
Mothan mo:n3
The personal names generics among Naḍavas may be divided into two categories, viz., caste or community marker like Naːyaːk and the kinship markers like -appa, -akka, -amma. They are as follows:

- tippa + naːyaːk (tipnaːyka, Ndr.)
- kalnaːyaːk (kalnaːyka, Ndr.)
- timma + anna (timmanaː, Ndr.)
- timma + appa (timmappa, Ndr.)
- ḥomma + ānna (ḥommaːna, Ndr.)
- timma + akka (timmaːka, Ndr.)
- venkə + amma (venkamma, Ndr.) etc.

As far as written records are concerned the following method is used.

The specific name + father's name of the specific person + surname
The surname Nayak may be replaced either by Gaonkar or some other family names.

0.11 Festivals:

Naiduvas celebrate almost all Hindu festivals with pomp and pleasure. They respect all Gods equally. The important festivals of Naiduvas are 'Yugadi', the Hindu new year day, Ashtami, the birth day of Lord Krishna, Asaḍa, Nāgara panchami, Nuluḥunţime and Ganešha Chaturthi etc. Akṣaya Trītiya which is considered as one of the most auspicious days when most of the cultivators start their agricultural work.

Another most important festival of Naiduvas is Deepavali, the festival of lights, which is called 'deːpoːli' or 'doːdabba', among the Naiduvas. 'Makara Sankraṇṭi' and 'hostu' (hust, Ndr.) are harvest festivals. 'Tulsi maduve' (tuːliyabba, Ndr.), baṇḍhlabba and other festivals like suggiyabba, Shivaraːtri are also celebrated by Naiduvas. Eclipses of the Sun and Moon (gaːṇa, Ndr.) too are observed. Eatables on these occasions vary from festival to festival. During Nāgarpanchami, snakes are made by using coconut leaves and worshipped. During 'Nuluḥunţime' (nuːlabba, Ndr.) a 'sacred

The investigator regrets that he could not attempt all rituals connected to each festival of Naiduvas. However, important ones are discussed.
thread' (nugla, Ndr.) is worn by all the members of the family, by the direction of the Purohita (bafr, Ndr.) irrespective of sex, just for a day.

Non-vegetarian meal is prohibited until the thread is removed.

During 'Krishna$ami (stmi habba, Ndr.) some members of the family observe fast in the name of Lord Krishna. They perform a grand pooja for Lord Krishn$ at midnight the traditional time of the nativity of Krishn$.

Like all Hindus, Na$vas too celebrate Ganesha Chavati (cuti habba, Ndr.) by preparing different types of eatables (ka$ya, Ndr.) but fetching of Ganesha idol (ganp Ndr.) and placing it at home is very rare to be seen. However, they visit houses of other people where Ganesha idols are enshrined for honour.

Hostu (hust) is another important festival to be observed by Na$vas. This is observed usually during October on the eve of commencing the harvest of the crop. On the festival day, they go to their respective fields and pluck out a few ears of paddy. At the threshold of the house, the house wife welcomes the new paddy and washes the feet of the man who has brought it. On entering the house a plate is kept in the prayer hall (d6:vr mane or tulsi mane, Ndr.). Thereafter, a few ears of corn (batta, Ndr.) folded in green mango leaves (ma:yntil, Ndr.) are tied to auspicious objects and
placed in the house. Then the corn is threshed, pounded and with the rice so obtained a white insipid dish called 'bil pa:ysa'(Ndr.) is prepared. It is only after observance of this ritual that the new crop may be used. In olden days, some relatives too were invited for this festival. The next day, 'Kiru hostu' (kir husta , Ndr.) is celebrated. On this day a special dish known as 'Kɔolka:y rutti'(Ndr.) is prepared. They eat this 'ro:ti' with 'ka:yı ha:lu' (ka:yı lıı ,Ndr.), a sweet dish made from coconut juice and gur. Na:da:vas are fond of this combination.

During Deepavali Na:da:vas perform 'bo:rajji pooja'. Two or more new earthen pots (kɔ rggı , Ndr.) given by a potter (guna, Ndr.) are embellished with different designs, flowers and fruits. This would be the image of "bo:rajji". The pots are crowned with coconuts and cucumber (mogika:yɔ, Ndr.). Then the pooja is performed. Deepavali is celebrated for three days. First day is called 'Filling up of water' (ni:r tumbudɔ , Ndr.), second day is considered as bathing of water filled up overnight (ni:r mi:yudɔ,Ndr.) and the third and final day is known as 'habba' (dɔḍ大致, Ndr.). At the very outset of the festival colossal utensils (hɔndi, pังndi, Ndr.) are filled up with water, and further flowers and bitter gourds (hindlikatys, Ndr.) are tied around the neck of these utensils. On the second day of Deepavali, all the members of a

particular family are offered a special bath (nir mi:yud∅, Ndr.). Before taking their bath, all are smeared with coconut oil and turmeric (arsna, Ndr.). At the same time, they are given to drink some bitter potion (kṣyadd∅, Ndr.) prepared from certain ayurvedic plant, known as 'kṣy bősā' (neem) etc. All the members of the family wear new dress and assemble in the corridor. Then they stand in a row. Each one is given a 'hindli ka:y' to squeeze. Then they squeeze the 'hindlika:y' with their leg-toe. It is known as 'Naraka:sura vade.' Further, they are offered auspicious fire by the house wife to see their face in the sacred plate (hṛvaa, Ndr.) filled with holy water. It is known as 'bālu no:qud∅'(Ndr.). Here 'hindlika:y' is a symbol of 'Naraka:sura' the demon who was killed by Lord Vishnu. Thereafter, all assemble in the house and eat beaten rice prepared with jaggery (bēlla, Ndr.) and 'kha:ra'. Then the youngsters go for seeking the blessings from the elders. This is known as 'ka:lu hi:qud∅'(Ndr.). On the same day, house servants (a:l∅, Ndr.) and some low caste community people come with certain gifts which may be in form of tender coconuts (se:l∅, Ndr.) vegetables or fruits. This process of coming and offering is known as 'ka:muk∅' among Na:davas. The coming people are provided 'vlo:kk∅' (Ndr.) to eat and some new cloths (kacçi, paṛji, Ndr. etc.) to wear. The third day is considered as 'dɔtɡabba' and on this day all cows and cattle are decorated with colourful flowers (kuñchas, Ndr.) and are worshipped and let loose for their own freedom and gaiety. This is called 'dana biccud∅'
Next day, at dawn, an amusing situation is observed, i.e. stealing of bo:rajji's butti (food of bo:rajji) tied overnight. This food is hidden somewhere by the housewife at dawn. Anybody can find it and do justice to it. At dawn, children are woken up to find it out from where it is hidden. Children enjoy this feat very much and thus this festival ends.

'Tušasi viva:ha' (tušiyabba, Ndr.) is celebrated after twelve days from the celebration of Deepavali. Though Deepavali is a festival of lights, Nāḍavas blast more crackers during 'tušiyabba'.

The most important festival for Nāḍavas is 'banḍi habba' (banḍiyabba, Ndr.). Since, Nāḍavas are non-vegetarians they celebrate this festival with great pomp and pleasure. They invite 50-60 relatives for lunch. Chicken curry (ko:lipā:de or ko:liyai:sæ, Ndr.) is prepared in plenty. Nāḍavas celebrate this festival to satisfy the 'Gra:made:vatas' which are well-known as 'amma:s' the female deities. They are believed to protect the fields, villages and towns from evil spirits and ward off malignant diseases like plague, smallpox (siďba, Ndr.) and other calamities such as flood etc.

This is a special festival of de:vi (amno:rɔ, Ndr.) on Akshaya triti:ya (aksay t-adge, Ndr.). It is celebrated for eleven days

Sometimes, however, it is restricted to two days only. Bandihabba is held to win the goodwill of gods and goddesses who preside over crops.

During the festival, small metal pitchers called 'Kalashas' (Kalsa, Ndr.) or 'gındis' (gındə, Ndr.) are set on an altar in the village temple called 'Kalasada manı'. The priests of these Kałasha temples are 'Gunagas' (potters). It is said that in ancient days the deities were placed in a cart (bəndi) and a procession (go:lıya, Ndr.) of the deity was taken. Hence, the festival is called bəndiyabba.

The last day of the feast is known as 'Ko:lı kuri', which is sacrificing of chicken and sheep. Thousands of chickens and sheep are cut off and their blood is offered to satisfy the deity. Since, Na:da was are confirmed non-vegetarians they would be awaiting for this festival to come. Moreover, they celebrate this festival most happily than any other Hindu festivals.

0.12 Material culture:

0.12.1 Dress:

The dress of the Na:da was bespeaks of their cultural heritage. Since, majority of the Na:da was dwell in the rural areas of Ankola and Kumta taluks, usually they wear village dresses.

In olden days, Na:da was used to wear 'kacche' (kaacə, Ndr.).
This dress is worn as if falling to the knee either with or without passing it between the legs. In addition to 'kacche' a head scarf 'muṇḍāsa' (ruma:lɔ, Ndr.) and green towel (hasur cavka, Ndr.) were also used whenever they went out. Nowadays, some Nāḍavas use a thin shirt with or without collar. Some elderly people wear 'dhoti'in the 'kacche' style. The use of 'kacche' is fast disappearing. Some Nāḍavas wear half-shirt and a pair of half-pants whenever they go out. Nowadays, at home, many young Nāḍavas wear a 'lungi' (muṇḍa, Ndr.), coloured or white. In addition, they wear banian (gøŋjıpøøka, Ndr.) and shirts, half or full, or a 'jubba' to cover the upper part of their bodies. The younger generation, however wears the stitched costumes in the latest styles.

In ancient days, Nāḍava women used to wear generally, 15 feet (møla, Ndr.) sari (se:re, Ndr.) in two folds (e:yd gølɛ, Ndr.) This was worn as if falling just below to the knee and a bit upward from the feet. Use of blouses (pølkɛ, Ndr.) was very rare to be seen among Nāḍava women. But, the mode of wearing differs slightly from place to place. Earlier days, girls used to wear frock, coggi, ravike (pølkɛ) etc. Flowers were a passion with the womenfolk of Nāḍavas. Women in general and elderly women in particular used to gather and tie the hair into a knot behind (muŋi, Ndr.) and run throughh it a large pin. Even today, some women follow this hairstyle. Unwearing of blouses is very rare to be seen nowadays. Recently, Nāḍava women and girls use a variety of costumes and
cosmetics according to age and taste. Unmarried girls too wear sari (se:re) when some auspicious functions take place in their houses in particular and village as a whole.

0.12.2 Ornaments:

The passion for ornaments is universal. In olden days men too were wearing ear-rings like muru, kōḍki muru, halā muru etc. For waist, they used to wear a chain, nēvla or sārupul or go:pu and for hands, mūngai sārupul or biḷi balē (silver bracelet) and for the finger a ring (uṅgla) gold or silver. However, it is not the fashion of the day now.

The Naḍava women are very fond of adorning themselves with gold and silver ornaments. Ornaments used on the upper parts of the body such as ear, nose, neck, arms and fingers are usually made of gold and the ornaments worn round the ankles are of silver.

A sample list of various ornaments worn by women is given below:

a. Head Ornaments:

mēlligī mōkki and cinnada huṅga etc.

---

1. The names of the ornaments are written according to Ndr. pronunciation.
b. **Ear Ornaments:**

mugulu, jumki, cindra bāmbī, kārapī, ta:llukɔ, buṭtә, sǒrte
beːjd sərpuːs, tugribəːli sərpuːs, vaːle etc.

c. **Nose Ornaments:**

nāṭṭə otherwise called muːtʂ. Most of the present day Naːdave
girls do not have their noses bored.

d. **Neck Ornaments:**

vəːjra tikkə, eːkdaːŋe, gejjisara, guːranatikke, pəːvansara,kurjata,
baːŋgaːr ceːna, boːrimənə sara, vaːtəni məŋisara, gajabij sara,
hombeːsə mənə sara, kəŋtəmaːnə sara, rudrakai mənə sara, kəpisyara
əvəkkə sara, nəklesə etc.

e. **Hand Ornaments:**

surgiːŋdandi bəːŋe, cinnada bəːŋe, sərɨ, vəŋkə, kəːlsərɡə,kəːdpaːrə
bəːŋe, kəːrimənə bəːŋe, billi bəːŋe, baːjubəndə etc.

f. **Waist Ornaments:**

dəːbbi, pəːtənə:ŋə, gejjı pəːtənə:ŋə, keːn pəːtənə:ŋə etc.

g. **Ankle Ornaments:**

koːmŋə gejjı, təːdjoːŋə, paːdəŋga, kaːlgagra, kaːlceːnə, kaːluːŋgra
etc.

Nowadays most of these ornaments are not in use.
The 'tañi' or 'mangalasutra' which is the symbol of marital status (saubha:gya) among the Naːdavā women is in varied designs. In olden days it consisted of black beads (karimane) strung either in golden wire or cotton string or 'tōngiːs' with a (pendant) in the middle of it. Widows were not permitted to wear the ornaments. Nowadays these restrictions are losing ground.

In certain sections of the middle classes gilded ornaments too have become a fashion. Most of the girls and women wear wrist watches also. A round red kumkum is seen on the forehead of Naːdava women as a symbol of saubha:gya. Unmarried and college going girls use kumkum of different colours and shapes generally matching their dress.

0.12.3 Food Habits:

Rice, fish and vegetables constitute the staple food of the Naːdavas. They partake all non-vegetarian food except beef.

The food habit of Naːdavas is noted for the variety of dishes. Naːdavas usually take three meals a day. The first meal of the day is taken between 10 a.m. and 12 noon, consisting mainly of gruel 'gənji oːta' (Ndr.). The second meal (lunch), 'anndoːta' (Ndr.) consists of rice and fish curry. And the third meal is the dinner 'annadoːta' generally consists of rice and fish. For lunch, they prepare varieties of fish dishes. If available, they offer fish for dinner too. Important fish preparations are, tīlu miːn aːsɛ (curry),
hoccida paľé, miːnimapudž, sutta miːna, hurda miːna, tali pudž, kalsalu, cipresa etc.* (Mayak, 1973:8). In the same way, they have several varieties in preparing mutton, chicken and other preparations. Eggs also form an important ingredient in their diet. Non-vegetarian dishes are prohibited on auspicious days and religious feasts. On such days sweets are prepared. Naːdžavas important sweet products are 'paːysa' (Ndr.) (made with jaggery and grams) and 'kaːyəliː' (Ndr.) (made with coconut juice and jaggery). And many other sweets are made depending upon the festivals. Vegetables are mostly used as side dishes. They are cooked on separate ovens (čže, Ndr.) and in different utensils. The oven meant for non-vegetarian cooking is known as hulsmolč (Ndr.) and the utensil meant for non-vegetarian cooking is called as hulsnmaḍke (Ndr.).

Rice and its by-products constitute their major food items. The breakfast consists of ca: (tea) or kasha:y and generally are of the dishes like doːsə, idli, uppithu, sira, doːka, ubbirutṭi, unna-dősə, mulka, saːvika:yəruṭṭe, holsnhown ruṭṭe etc. Chapati (Chapati) is also used occasionally. On festive occasions special dishes are prepared. They are, paːysa (əkki paːysa, biːpaːysa, unglikəː paːysa, saːbudamːi paːysa, ennijidi paːysa, boːgi paːysa, saːvɡi paːysa etc.), sulirutṭe, koːdba, huriyəkkı ŭŋde, raːvi laːdə, bundi laːdə, hoːlgə, miːtayə, kottirutṭe, hoːncirutṭe, boːnglitutṭe.

* Ndr. usages.
Some of the vegetarian preparations are hulga, basil supna hulga, gujju, tumbli, sa:si:kayɔ, saːɾa, ma:ynɔhɔna saːsmə and puːɡə. They are prepared out of vegetables such as hi:rekayɔ, penːdi:kayɔ, badnikiːya, mɔɡɡkiːya, sɔːtikayɔ, haːlɔsci kaːyɔ, paːɲɔɾ ɡɛndɔ, kiːnɔ ɡɛndɔ and so on.

The preserved foods among Naːdavas are mango pickles, kursgiːya (mango in salt water), hapla 'papad' (kaːɾ hapla, beːlɡendo hapla), bâlka (kumbiːkayɔ bâlka, saːbudaːni bâlka), dry fishes like saːɾa, bâŋdʒiːya, siːliːya, pɔːccu etc. Dried chillies, jackfruit chips and so forth.

Naːdavas use fruits like banana (baːliːyɔnɔ, Ndr.), cikkoo, jackfruits (hɔːlɔsɔŋɔ, Ndr.), pappaːya (papli hɔnɔ, Ndr.), pine-apple (ɔmanskñ, Ndr.), mango (maːyɔnɔŋɔ, Ndr.), cashewfruit (ɡɛːɾɔŋɔ Ndr.), Guava, (ɡɔːvihɔlɔsɔŋɔ, Ndr.) etc. These fruits are generally grown in their own gardens. Fruits like orange (iːli hɔnɔ

---

1. Ndr. usages.
2. " "
3. " "
musumbi and apples are purchased from the market and eaten.

The main beverage now popular among them is tea (ca:, Ndr.). Coffee (ka:p£, Ndr.) is seldom used under normal circumstances. Even today, many people prefer 'kasha:y' to tea. Milk of buffalo (emm£, Ndr.) and cow (a:kl9, Ndr.) is used for drinks and in the preparation of eatables (timbuk£, Ndr.) If plain milk is to be drunk, cow milk is usually preferred. The other popular drinks of Na:dvavas are potions like limbu pa:nka (Ndr.)(lemon juice), murløño pa:nka (Ndr.), mœjgi (Ndr.) (butter-milk), udnka:lni:ro(Ndr.), hœmbe:arœ ka:lni:ro(Ndr.), hesra ka:lni:ro(Ndr.) and so on.

Na:dvavas are noted for their hospitality. Whoever visits their house, they are welcomed warmly and given 'be 11a' (Ndr.) (jaggery) and ni:rœ(Ndr.) (water) to quench their thirst. If they happen to come during the meal-time they are offered meals.

Usually meals are served on plantain leaves (ba:liyel£, Ndr.) during festivals and auspicious occasions. Earthen pots (ma:kJ£, Ndr.) are mostly used by Na:dvavas to get their food cooked. Nowadays they are gradually replaced by stainless steel, brass etc. In marriage ceremonies 'pœtra:vœli' (Ndr.) or round shaped stitched leaves of jackfruit trees or some other trees are prevalent. Aluminium plates have come into general use. Earthen and copper pitchers like kœpana (Ndr.), hœndi (Ndr.), pa:nœndi (Ndr.), nœkla (Ndr.) etc. are used by Na:dvavas.
Housing Pattern:

Most of the Nāḍavas' dwellings are in rural areas. In olden days most of the Nāḍavas lived in storeyed houses built with mud or laterite walls (tɔṭɛ, Ndr.) and tiled or thatched roofs (kayda or hulla, Ndr.) and wooden ceiling overlaid with mud. Usually, the floor was made up of mud. They were very particular about cleanliness. Nāḍavas' houses generally had single entrance. The roofs were thatched. There was a court-yard (aṅɡλa, Ndr.) and a small thatched shed (kɔṭge, Ndr.) for sheltering the cattle away from the house. Nowadays, most of the houses are roofed with Mangalore tiles (ɔiɖla, Ndr.). The walls are built with dressed laterite stones.

Nāḍavas' houses usually have large court-yard, in the middle of which stands 'tulsi kaṭṭe' (Ndr.) which is worshipped by the Nāḍavas daily before taking their meals. With modernisation the original shape of the house of Nāḍavas is being considerably changed. The main door is an attraction of Nāḍavas' houses. On these door frames are carved local foliage, birds or geometrical designs. In some houses the symbol '*$' is written at the pinnacle or somewhere else. The Nāḍavas' houses have parts like 'cīṭti' or 'jigli' (Ndr.) (outside sitting place) etc. On the wall, we find various pictures of Gods and Goddesses, and also the photographs of their family members and so on. The other parts of the houses are devrakoṇi (Ndr.), ẓẓgimane (Ndr.), mɔngukoṇi (Ndr.), katli kɔṇi, dɔḍdɔlge(Ndr.), aṭdme:ne(Ndr.), etc.- na:gundɛ (Ndr.), madnka:ya (Ndr.)
gilu gutta are peculiar to Naḍavas' houses. The handicrafts of Naḍavas like embroidery, bead work, garlands of paddy may be noticed in the present day houses. Naḍundë is used for keeping some things like papers, letters and books. The modern types of houses have one hall, one or two rooms, dining hall, kitchen, bed-rooms and store room and a verandah (aṅga, Ndr.) with a separate bathroom (baḷa mane, Ndr.) and a lavatory. In some cases upstairs (aṅa, Ndr.) are also provided. The Naḍavas' houses are either isolated or found in the row or clusters (ke:ɾɛ, Ndr.). A well (baːve, Ndr.) is seen in each compound. Nowadays every house has a pumpeet, in order to get water from the well to water trees and for the use of other household works. Coconut grove on the one side, and the hills and rivers on the other add to the picturesqueness of the Naḍavas' villages. Normally they will have kitchen gardens where banana, herbs, flowers (huːva, Ndr.) and some vegetables are grown. The poorer sections of Naḍavas in rural areas live still in small huts (toṭti koṭge, Ndr.) with thatched roofs.

The other important items in the Naḍavas' houses are 'dru kala (Ndr.) and 'bi:su kala' (Ndr.). The former is placed inside the house and it is used to grind 'masa:la' (masa:lə, Ndr.), and the other is a mill stone used for obtaining dry flour and it is portable to any part of the house. The Naḍavas also have pounding sticks to pound the paddy or some other things. Another important item in the kitchen is 'sikka' (Ndr.) a sling hung from the roof to keep...
eatables, curds and milk away from the sight and reach of cats and ants. Every room has 'giligutta' (peg) and 'madnka:yā' to hang some clothes and the like.

In olden days Naːdavas used mats, carpets and pillows as their furniture. Cots and chairs were used by middle class families. Even today, during 'Banḍīḥabba' the invitees for lunch are made to sit on mats or carpets since it is the traditional custom of Naːdavas.

Nowadays, rich and middle class Naːdavas have modern furniture like teapoy, window-shelves, cup-boards, dining table, easy chairs etc.

The Naːdavas use many household things of various sizes. Earthen pots like madke, molge, baṅgl, ḍokla, gaṇji maḍke, alge are used in daily life. Utensils of brass, bronze, copper and steel are used too. They have interesting names of metallic utensils like bồnĩ, taple, cimba, koḍpɔna, dɔbbe, kaːvle, guɗe, kĩlẽ, goḷa, kavge, peːle, baṭla, taṭtẽ, cɛmɔe, sɔvẽ, hɛrvaṇa and so on. Wooden utensils like sambar baṭla, cikli muṭtɛ, kari muṭṭɛ, saːɡɪ muṭtɛ, hɛpɔ koːlɔ, capaːti mæŋɛ, hɛpɔ mæŋɛ, sɨɡa, mæŋgi kɔːɖu kɔːlɔ etc. are seen too. The Naːdavas also use ladle(ting) prepared out of coconut shells.
0.13 Life Cycle:

0.13.1 The Birth:

Naḍavas have their own traditional way of celebrating birth. When a woman becomes pregnant and completes seven or nine months, that occasion is celebrated as ‘bayki baṅsuda’ or ‘bayki baṅsā’ (Ndr.). Twelve days after the delivery are observed as a period of religious pollution. On the twelfth day, after the purification, the naming ceremony (hisriqūda, Ndr.) is celebrated. By the direction of the priest (baṭa, Ndr.) the ‘Agni’ (auspicious fire) is set ablaze by the paternal aunt of the child. The father of the newly born child is advised by the purohit to utter the birth-name (hutiṣra, Ndr.) for the child, and other four names along with it. Then the father murmurs these names near the ear of the child. Later, all the five names are written with a golden pin (mugli, Ndr.) and turmeric rootlet (ārsn kumba, Ndr.) on the parboiled rice (kucckkē, Ndr.) scattered in a winnow (mora, Ndr.) by the priest.

The woman who delivers spends about 3 months time in her parental house. While leaving for her husband’s destination she receives a sari along with cimbu (Ndr.), baṭla (Ndr.), emṭi kavīḷi (Ndr.) tutīḷa (Ndr.), piṭgī (Ndr.) and the child receives new cloths, billī sārpyḷe and kalbalīḷ as gifts. When the newly born child is brought to the husband’s house, sweets known as ‘belda avlakkē’ (Ndr.) prepared out of avlakkē and jaggery and betel leaves are distributed for the whole village.
The custom of ear-borning (cə:ləŋə, Ndr.) was prevalent among Naːdava in ancient days. (Bhat, 1986:76). The ears of the boys were bored generally at the age of five or so. In olden days this ceremony was viewed with much religious significance and used to be performed with great pomp. During the ceremony, the boy was treated like a bridegroom. He was well-dressed and placed on the laps of his maternal uncle and tonsured by the local barber. Then his ears used to be bored by the Goldsmith and adorned with 'golden muru' (kudkə Ndr.). Then the boy was offered various presents from his relatives. The custom of nose-boring of girls was also in existence among Naːdava. But, both the functions were held in the houses of their maternal grand parents. Nowadays these ceremonies are done almost privately.

No special ceremony is observed among the Naːdava when a girl has her first menses (muːʈə, Ndr.).

0.13.2 The Death:

Naːdava have their own death rites and rituals. When death approaches, the people around the person on the death bed, break open a tender coconut and pour the water little by little into the mouth of the dying person. Once the person dies his legs and hands are made straight. Then the deceased person's body is brought out of the house. It is made naked, given oil bath and placed in lying posture on a banana leaf (baːliyele) spread over the hay. Then a
bamboo bier is prepared and the body is tightly bound to it. The body is covered with white shroud. Care is taken to cremate the body as early as possible. It is kept in the house generally not exceeding four to eight hours after death so as to enable the near and dear ones to have the last glimpse.

Cremation among Naḍavas is only for the adults, those who die too young are buried. For this purpose, in some villages there are two cremation grounds. Unmarried too are buried. The bodies of those who had gone on pilgrimages to certain Hindu holy places, are brought to the cremation places with special respect. If somebody dies an unnatural death, a grass toy is made according to the directions of the priest (bāṭrā) and burnt along with the dead body. While bringing the dead body to the cremation ground, the eldest son or the chief mourner leads the procession holding in his hand a wide mouthed pot containing sacred fire. The eldest son lights the pyre at the head and then at the corners. After the cremation, they all go to a nearby lake and bathe in it and return to the house of the deceased. Later the children of the deceased person are offered gruel and 'cëmpî' (Ndr.) by the house members. This is known as 'sɔ:kɔ tilî' (Ndr.) (mourners' gruel). Only after this rite the mourners are allowed to return to their houses. They all take bath once more in their houses.

Pollution is observed for eleven days. During the pollution
period the household Gods remain unworshipped. On the third day after death, bones are collected and preserved in a pot. The ashes are immersed in a river. On 11th day, the bones are consigned in the water. The mourners and all house members take bath and their clothes are washed as a part of the purification. On the 12th day they perform 'Shraddha' (titi, Ndr.) in the name of the deceased. Some well-to-do families perform 'Vaikunta samaradhane' (vaykunta sama: rajna, Ndr.) on the 13th day. Some Naḍavas build 'samadhi' (mudija, Ndr.) in the place where a particular deceased is cremated.

Individual Death Anniversary (titi) is observed annually. During 'Shivara:tri amava:se 'pinda' (sacred rice) is immersed in the sea according to the direction of the priest in the name of the ancestors. Then 'p̄ḍi' (Ndr.) (rice) and dud̄ḍi (coins) are distributed to beggars.

0.13.3 Marriage:

From ancient times, marriage is considered as a ritual and a sacramental union. Moreover, marriage is an indispensable event of Hindu life and the person who is unmarried is considered unholy.

Marriages among the Naḍavas are usually arranged by parents or guardians. Children belonging to the same 'bali' cannot intermarry. Marriage takes place in the bride's house. Child and early marriages are now prohibited among Naḍavas though it was in vogue in the past. Particulars about ancestry (mantaṇa, Ndr.), social status, cultural
background, economic security etc. are always carefully scrutinised. Horoscopes are also consulted.

In olden days, marriages of Naďavas were celebrated from 5 to 7 days. The important rites to be celebrated were:

1. nikki maďud or pe:yesa unqudu (Ndr.) 'Engagement'
2. mudidovissa (Ndr.) 'Marriage day'
3. ganaovna dibna (Ndr.) 'Procession'
4. mani tumbe kutqudu (Ndr.) 'Send off to the bride'
5. hasimanige hoqudu (Ndr.) 'Sitting on a ceremonial low stool'
6. tiratarse kutqudu (Ndr.) 'Giving the bride in the custody of the new family'
7. gandnamani dibna (Ndr.) 'Returning to the bridal house in procession'

Usually marriages are held in the go:duľi mo:rt (Ndr.) 'Evening time'. At the dawn of the wedding day the bride and the bridegroom, in their respective houses, are smeared with coconut oil and turmeric paste. Then they are given a hot water bath by married women singing marriage songs. Then 'oli mo:rt (va:lı muhu:rt) is performed. Later the groom is made to stand on a low wooden stool (maŋę, Ndr.). The groom is dressed in his typical wedding clothes. Groom's elder brother-in-law (ba:va, Ndr.) ties the 'ba:sınga' (marriage crown). Thus dressed the groom, taking a coconut and a couple of betel leaves in his hands, starts to the bride's house, accompanied by his relatives and well-wishers. On
drawing near the entrance of the marriage pendal the bridegroom is received by the parents-in-law. They wash his feet (\textit{varpujing}, Ndr.). The mother cleans the feet while the father is pouring water over them. The mother-in-law sprinkles on his face \textit{ha:na} (red-water) and then the father-in-law leads him to the 'mantap\textsuperscript{a}' (Ndr.). The bride is brought from the house by her maternal uncle (\textit{ma:va}, Ndr\textsuperscript{\textprime}). A curtain is placed in between them. The priest recites 'mantras' (prayers). At the auspicious moment, the curtain is drawn aside and the groom and bride garland each other. After an important ritual called 'dha:rg' (wedding) the sacred fire of \textit{h\textsuperscript{3}ma} (the burnt sacrifice) is kindled by the priest. The newly married couple are joined together by tying the ends of their garments. They walk three times around the fire, hand in hand and then march seven paces (saptap\textsubscript{\textprime}, Ndr.) before the fire. After 'dha:rg' the newly married daughter is presented a coconut tree as a 'b\textit{\textprime}olv\textit{\textprime}l\textsuperscript{\textprime}i' (Ndr.) tree in their garden and from that day onwards, she has the right on that particular tree. The essential and the binding ritual in the whole ceremony is the 'dha:rg' or the formal giving of the girl in marriage. The right hand of the bride is placed over the right hand of the groom. A silver or other vessel, known as 'dairiginde' (Ndr.), is filled with water. A coconut is placed over the mouth of that vessel along with an areca-flower and thus prepared vessel (dairiginde) is placed on the joined hands of the couple. A tray containing holy rice is placed before the couple. The friends and relatives bless the couple by sprinkling the rice and give presents. This ritual is
known as 'sa:slnidud3' (Ndr.). On this occasion the relatives are presented with gifts. Then sweets (sakri, ba:liyaynu, batta:s, Ndr.) are distributed. After that, dinner is provided to all the guests assembled.

These are the important rituals performed at Naːdavas' marriages. Nowadays, Naːdavas' marriages are restricted to one day's celebration.

0.14 Education:

The major portion of the community was illiterate before independence. It is mostly in the post independent period with the establishment of more schools in North Kanara, Naːdavas along with other community people, got the opportunity of modern education. But one thing may be worth-mentioned here that, late Ramachandra Nayak of Aggargone had started a primary school in 1889 itself at Aggargone, a hamlet in Ankola taluk. Recently, the school celebrated its centenary celebration with grandeur and ecstasy.

Nowadays, the average Naːdavas are getting at least high school education. The number of high school and college going boys and girls are now being increased. As a result, a good number of graduates/postgraduates are found in that community. Moreover, considerable number of Naːdavas have gone abroad for higher studies or for better jobs.
0.15 Literature:

Uttar Kannada has a rich literary heritage. The 20th century saw many eminent writers among Nāḍavas, who had fully imbibed the modern literary trends and experimenting with the new literary forms like the lyric poetry, short story, novel and play.

In 1933, V.V. Torke published two poems named *Kavita vila:pa* and *Nāna muʃukan*. S.P. Gaonkar's (Sapa Gaonkar, Ndr.) collections *Mugilu, pre:nane, Sho:dhan* and *Prakrty Pristi* have many lucid modern poems. He also translated Tagore's *Geetānjali* and composed several patriotic poems. Nāḍoir community has some remarkable personalities connected with stage such as G.P. Nayak, N.R. Nayak, V.J. Nayak etc. Apart from these there are well known prose writers too. Jina deva Nayak's *Kauravaru, Pa:nḍavaru: Kshe:mave* and *Kadala dhwan* are important ones. Vishnu Naik's *Jinadeva Nayaka: baduku baraka*. (The Life and writings of Jinadev Nayak 1984), also worth mentioning. Among the poets of the present generation, Honnappa Bhavikeri has a name thanks to his *Kedege* and *Muttina chendu*. He is also a journalist and a playwright. Shantaram Nayak (Hichkad) has brought out two collections *Kadakehnu* and *Dairi ma:di kodi*.

Dr. N.R. Nayak and Prof. G.H. Nayak are other poets of repute. N.R. Nayak has brought out one collection *Kaidu Arai*. He has also contributed to the field of folk-lore. Jeṅgoḍa, Paṅko:gil, Kadāwar *Zella Janapada Geetageḷu* (Ph.D. Thesis), Koosa:tu Nanna Komarage;
He:Uc:vo Gumaṭe Padanava, Kannada Bayalalita Parammpore and Janapada simha:valokana are his most notable works. In addition, he has published a drama named Vemochane. Shanti Nayak, his wife, is also a serious scholar of folk-literature and published several books like, Janapada Sudha Sanchaya, Uttara Kannada Havyakara Janapada Kategalu and Jage Kannada tilihele: etc.

Among the novelists, Dayanand Torke is to be remembered first. He is both a novelist and a short story writer. He has several novels to his credit. They include Agni kundha, Seleta, seema, Gejina:da etc. Most of his writings give a fine exposition of the life of Na:ḍavas and Halakki Vokkaligas. G.P.Nayak's plays include A: rai:tri, Nu:ru rupa:ye No:ṭu and De:vamuni: etc. He also wrote a play on the mythological theme, Haris Chandramati using blank verse quite successfully.

G.H.Nayak, is one of the notable critics of Kannada literature and of his collections of literary criticism, Samakali:na, Nara:pe:ksha and Aneva:rya may be mentioned. His other works are Kannada Saṇṇa Kategalu and Hosagannaḍa Kavite.

Uttar Kannada district has the distinction of having initiated the publication of 70 newspapers and journals out of which only a few have survived. Na:ḍavas too, have contributed considerably to the field of journalism. Notable Na:ḍava contributions are Sudhaikara.

Other important writers of Na:do:r community are, Dr.V.N.Nayak, Vasant Nayak (Aggargone), Vittal Perumane, S.B.Nayak, Jogi Nayak (Shegeri), Seeta G.Gaonkar, Sarojini Nayak, Vidyullata Sasanur and Sushila Nayak.

0.16 Fine Arts:

'Yakshaga:na' is a traditional art of Na:qavas. There are two styles of 'Yakshaga:na' i.e. Tenku ti:t:u (Southern style) and Da:qagu ti:t:u (Northern style). The latter one is prevalent among Na:qavas. It is known as 'a:ta' (bayalaita) among the Na:qavas. It is a unique and exquisite folk-dance prevalent in Uttar Kannada. It is essentially a dance-drama combined with music. The themes of these plays are 'puranic' and have a popular appeal to the masses as they generally depict the victory of Gods over demons, or the triumph of the good over the evil. It is a composite art of singing, dancing and dramatic representation (ha:vaba:va, Ndr.) accompanied by dialogues (arta, Ndr.). Yakshaga:na has given meaning to the life of the common folk and helped them in moulding their characters. Yakshaga:na being a folk-art, has gained encouragement from the masses. It had
prospered owing to royal patronage of Kejadi, Gersoppa and other rulers.

Naḍavaṇas perform this epic drama, generally in open air (kaː:nə or bəylo, Ndr.) and the admission being free. It usually starts at about 9 p.m. and continues right up to the early hours (bilgusəti, Ndr.) of the next morning. The expenditure is met by the public or by donors or by some patrons. Naḍavaṇas perform this drama on some auspicious occasions also. Most of the Naḍa:r actors have been amateurs with only a few professionals. Female roles (hippa:rə, Ndr.) are played by male artists only. Each prasanga (parsəŋga, Ndr.) i.e. story contains 200 to 300 verses (pada, Ndr.) which are sung by the 'Bhāgavata' to the accompaniment of chande (ciŋdi, Ndr.) and maddale (murdəŋga, Ndr.). This open air dance-drama is known for the magnified colourful costumes, glittering jewellery, varied crowns (kiriːta or maŋgi, Ndr.) and pleasant music.

Well-known script composers among Naḍavaṇas are Naḍumaskeri Geonkar Timmanna Nayak, Aggargone Rama Nayak, Soorve Bhagvat Hammanna Nayak and of late, Aggargone M.M. Nayak.

In olden days, there were regular Yakṣagaːna mandais or performing troupes of Naḍavaṇas. Ankola mela (ankoːli meːla, Ndr.) of Jogi Nayak, and Subhoːdha Yakṣagaːṇa Manḍalī of Basgod were
some noted troupes of yester years. Yakshagana Kala Kendra Shetgeri, was formed under the auspices of the Subodha Yakshagana Mandali. For a few years it displayed many shows under the leadership of Bhavikeri Rama Nayak and Basgod Santha Monappa Nayak.

It was revived in 1976 after some years of inactivity. During summer, training was being imparted for boys and girls (particularly Naḍavas) every year under the direction of V.J.Nayak and Buddu Ager. V.J.Nayak is an awardee of the State Janapada and Yakshagana Academy.

Today, the similar Yakshagana coaching is given at Aggargone of Ankola taluk by Honnumane Narayana Nayak, a post-master by profession. He has trained several Naḍora boys and girls in this field and staged plenty of programmes in the district, state and even outside the state.

Vandige Hammanna Nayak, Hichkad Vittal Nayak, Bhavikeri Rama Nayak, Soorve Hammanala Nayak, Aggargone Mabu Nayak, Shetgeri Jogi Nayak, Torke Beeranna Nayak, Vandige Ramchandra Nayak, Basgod Santha Monappa Nayaka, V.K.Nayak, Soorve Govind Nayak, Kelmane Vithob Nayak, Vandige Vithob Nayak, Adjgone Beeranna Nayak, Hiregutti Venkatraman Nayak, Soorve G.V.Nayak and so on are some of the renowned artistes of Naḍora community. Jesters (hasigarṣ Ndr.) like Kangil Hammanṇa Nayak and Aggargone Monumane Subray Nayak are worth-mentioning. Mabumane M.M.Nayak is one of the known artistes of Uttar Kannada district. He is the first Naḍava Yakshagana actor to receive 'Sangeet Natak Academy Scholarship' in the district.
Another variant of Yakshagāna theatrical form is 'taḷa-maddale' (parsōṅga) or 'baithak', performances. The Bhagavata is its sole director, who sits in an elevated place with his accompanists viz, the drummer and cymbalist and sometimes the 'chenḍe' player. The text of the play or prasanga will be the same as that of Yakshagāna. The participants will be in their normal plain dress. Any hall or room with a capacity to seat the audience is sufficient. Much stress and importance is bestowed on ex-tempore talk. It is a way of impressing the epic stories in the minds of the rural folk. People enjoy this wordy duel of wits and scholarship. Naḍāvas arrange these 'baithaks' whenever a special function or occasion is held. Nowadays these too are loosing importance with the influence of modern audio-visuals like TV, VCR, cinema etc.

Mohan Basgod, Meera Nayak, Poornima Gaonkar, are some of the budding film stars from the Naḍo:r community.

Honnappa Bhavikeri is a popular singer of lyric poems. G.P. Nayak, V.J. Nayak and Kumari Kirti Nayak are talented dancers and are well-versed in music as well.

0.17 The present condition:

With the impact of Modern Science, Technology and Education we find the position of the Naḍāvas is being improved steadily and considerably in the socio-economic domain. They are found now in various walks of life in different parts of the country as well as
abroad. Now they are one of the well-educated, well-settled and well-organised groups of Uttar Kannada district. During the struggle for freedom, the Naḍavas including women played an important role. Today, no Naḍor girl or boy is seen without having primary education. Their contributions to the cultural heritage of Karnataka with special reference to Yakshagaṇa (bayalaṭa) and literature are of significance. The contribution of Naḍavas to folk-literature is well illustrated in the works of Dr. N. R. Nayak and Shanti Nayak. Folk-songs of Naḍavas reflect not only the socio-religious consciousness of the community, but also serve as a fair index to their dialect as well. Hence in the present linguistic study of this dialect the analyst has taken care to include various verbal art forms as the raw material in his field work.

In a nutshell, Naḍor community is one of the fast forwarding communities of Uttar Kannada district.