INTRODUCTION

0.0 Dialect :

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 dialects exhibit closer correspondences of form than those members of the continuum which are either topographically or socially far removed. Dialects do not, however, render intercommunication impossible nor markedly difficult. There are three types of dialects, viz. on Geographical, Temporal and Social dialects. Important area of differentiation is that of social strata. In many localities dialectal differences are connected with castes, 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 Kannada Dialects :

Kannada is one of the eighteen major languages of India
that have been recognized by Indian Constitution.

Linguistically Kannada is one of the major languages of the Dravidian family - being spoken in a vast area, naturally Kannada has several dialects. They are known as the Dharawad or the North Karnataka dialect, the Karawar dialect, the Mysore dialect and so on. The present work deals with Bellary Kuruba Dialect. It is spoken in the four districts of Bellary, Raichur, Bidar, Gulburga and Mysore. The language described here is the Kuruba dialect of Bellary. I have used myself and many uneducated persons, males as well as females as my informants.

0.1.1 Geography of the Bellary Kannada Area:

The Name Bellary:

Bellary District takes its name from its headquarter town which is the seat of the district administration. Several theories have been current in respect of the origin of the name of Bellary which is of considerable antiquity that can be traced back to the twelfth century at least. It is rather difficult to say which of them is correct. In one of the lithic inscriptions dating back to 1131 A.D. found at Byloor the name Ballare is found in the several later inscriptions also found at Sindigreri, Kolur, Kurugodu.
etc. the word Ballare has been used in three Hoysala inscriptions of the years 1161 A.D. (Belur-193), 1178 A.D. (Nagamangala-70), and 1183 A.D. (Belur-137) Ballare is mentioned as one of the places captured by the Hoysala king Vishnuvardhana from the context of enumeration of places in these records, it is clear that the place referred to there in as Ballare is Bellary of the present days.

Location:

Bellary district is stretched from South-West to North-East and is situated on the eastern side almost in the centre (north to south) of Karnataka State. Its greatest length as the crow flies from Harivi in Harapanahalli taluk in the south-west to Tsallukudluru in Siruguppa taluk in the north-east is about 186.7 kilometres or 116 miles, but from Hirebannamatti in Hadagali taluk from the west to Karekallu-virapuram in Bellary taluk in the east it is only about 161 kilometres or 100 miles. The greatest distance from the Tungabhadra near Hampi in Hospet taluk in north to Aluru in Kudligi taluk in the south is about 83.7 kilometres or 52 miles. The district lies between 14°30' and 15°50' north latitude and 75°40' and 77°11' east longitude.
General Boundaries:

The district is bounded on the north by the Raichur district, one the west by a Dharwad district, on the south by the Chitradurga district and on the east by the Anantapur and Kurnool districts of Andhra Pradesh. When the district formed part of composite Madras state, it was the western most district of that and was roughly triangular in shape. The three taluks and Adoni, Alur and Rayadurga were separated from the district and attached to Andhra State when it was formed in October 1953, which was joined to the old Mysore state roughly resembles the lower half of a Vine leaf cut into two along its central vein and is irregular in shape.

Area and Population:

The geographical area of the district, as computed by the Surveyor General of India and cleared by the Central Statistical organisation of the Government of India is 9885 square kilometres. But the reporting area of the district for land utilisation purposes, as worked out by the Commissioner for Survey Settlement and Land Records in Mysore is 9,895.9 square kilometres or 3,820.8 square miles. This slight difference is due to the different methods employed by them in the area. The population of the district
Climate:

The climate of this district is characterised by dryness in the major part of the year and a hot summer. The year may be divided into four seasons. The period from December to February is the dry, comparatively cool season. The summer season from March to May is followed by the south-west monsoon season from June to September, October and November form the retreating monsoon or post monsoon season.

0.1.2 Language Community and Dialect Spoken in Bellary District:

Bellary kannada is a confluence of several castes and religions. Today in Bellary we see various types of people in various deal of life. The various racial elements, including the indigenous, the various religions, traditions and regional customs and three culture units have helped in evolving the culture of Bellary Kannada, which has shaped the life of the people. We can witness plants of similarities between the peoples of Bellary.

The characteristic feature of Bellary is the segmentation of population into ethnically distinct indogeneous groups.

according the 1991 census was 1915691. But according the final population figure of the 1991 census, published by the director of Census Operation Karnataka, in June 1991 the population of the district had gone upto 1915691. It has the 13th place among the districts of the state, while in respect of population, it occupied the thirteenth place in 1991. It accounts for 1015316 for males, while it had 900375 females of the total population of state in 1991. The density of population at the time being 113 per square kilometre and, this was far below the state average of 153 per sq. km.

History of District as an Administrative Unit:

During historical times, this district formed part of the territories of several well known dynasties such as the Satavahanas, Kadambas, Chalukyas, of the Kalachuryas, Sevunas and Hoysalas whereafter it came under the Swamy of the Vijayagara rulers Vijayanagara the city of Victory; was built on the bank of the Tungabhadra river at Hampi in Hospet taluk having had a golden period of prosperity, the area again fell into political confusion after the fall of Vijayanagara in 1565 A.D. and was successively in the hands of Muslim rulers of the Deccan and the Marathas.
Adi-Karnaka, Bangiga, Beda, Besta, Brahmin, Golla, Holeya, Idiga, Kapu, Komati, Kuruba, Lambani, Lingayita, Madiga, Neygi, Panchala, Uppara, Vaishya, Vodda, etc. All these communities constitute the people of the district.

Bellary Kannada is a unique district. A number of languages are spoken here. Many of the languages are colloquial and used mostly in unofficial contexts. Bellary kannada has got plenty of social dialects as the people speak different languages such as kannada, Konkani, Koracha, Korava, Urdu, Marathi, etc. The influence of one language upon another and other geographical factor have led to the setting up of different varieties of speech or dialects. When particular dialect is restricted to any social groups, we may call it as a social dialect. Today we are witnessing plenty of dialects in Bellary district. They may be regional or social dialects. Kannada dialects are spoken throughout the district. As testified by the geographists, there are Kannada suffixes like -guddi (tumbraguddi) Kesrahalli -halli, Cigateri -eiri, Cintarapalli -palli, Nandibe:vu:ru -u:ru, Konganahosu:ru -su:ru, Hoskere - kere, Balunci -unci, Malvi -avi, Nicca:pur -pura, Hampasa:gar-a gara, Bhallary -Bellary -Bal -hari, Ku:dli:gi - i:gi, etc. in the names of
a number of village. Hence we can infer that Kannada has been a dominant language since a long period.

It is interesting to note that Banjari dialect was spoken by as many as 27,330 persons in the district. It is originally an Indo-Aryan dialect used by the Lambani settler. Tamil was spoken by immigrant numbering 14,888 persons. There were 8649 Marathi speakers, largely in the Sandur taluk. For Sandur has already been seen in the chapter on history, was until 1949 a princely state ruled by speaking families. As many as 44 languages and dialects were retained as mother tongue in the district. We have to come to the conclusion that the Kannada which is in a use in the Bellary district is not a single homogeneous structure but its social dialects.

0.1.3 The Origin of the Name of Kuruba:

In this section, the different aspects of Kuruba life, their history of origin, occupation, social life, etc., are studied in detail. Many scholars have already written about shepherds which include their socio-cultural and politico-religious aspects. Their studies help us to understand the community as a whole in the name of shepherds of India. But so far no study has been made in detail.
In the opinion of a few scholars, Kurubas of Karnataka are the original inhabitants of south India. In the historic past they lived as both nomadic and settled tribal groups. In their early period a few lived mainly in forest and hilly areas and became forest dwellers. Others who came down to plains gradually changed their life style and occupations and became agriculturists. Others followed both these occupations of cultivation of land and sheep rearing. This resulted in different sub-castes of Kuruba community.

In Dravidian language like Tamil, Telugu, and Kannada 'Ko' means mountain. Therefore, those who inhabited the forest and hilly areas are known as Kurubas. Further their pet animal is sheep which is known in local language as 'Kuri'. So those who had sheep-rearing as their main occupation, got their name from it as 'Kuruba'. Similarly, in the Sanskrit literature, we come across the name Kurudesha, which was ruled by the Kaurava dynasty later Kaurava became known as Kuruva. It is possible that the term Kuruva later transformed itself into Kuruba.

'Kuru' in some parts of Kurudesha is known along with
term 'pa' which in all the Dravidian languages means master, ruler, rustic, lover, sheep master or cowherd. So 'kurup' means those who inhabited the hilly area and reared sheep. This later became known by the name 'Kurupa'. According to this view, the term Kuruba is derived from the term 'Kurupa', the hill dwellers

**Distribution of Shepherds in India and Karnataka:**

During the pre-Aryan period the shepherds were known by such names as Ayagneyaru, Aremattinavaru, Kandamelaru, Neraru and so on. They got these names because they lived in Ayagneyaru Bhumi and Kan-nad, as original inhabitants. The various castes and sub-castes of shepherds have common history all over India. In the pre-Aryan period, Kuruba are one of the Sudra communities belongs to Dravidian stock, they belonged to Negrito race or proto-Austroloid group by their culture affiliation (Elmore - 1925:207)

During the early twentieth century, a few foreign and Indian scholars have written about the Kurubas, among them Buchhnon (1807), Sherring (1909), Thurston (1909), Hayavadan Roa (1927), Anantha Krishn Iyyer (1931), and others later Joshi (1967) studied the Kurubas in detail In Joshi's book "Karnataka Sanskriti Purva Peetike", the author has mentioned the history of the distribution of shepherds and this can be understood through the names pf
places and names of inhabited groups. According to Joshi Kuruba were known by such names as Hattikararu, Danagararu and Kurubaru. He also says that in the early period the Kuruba were chieftains (Palegararu) and ruled different regions of todays' Karnataka and Maharashtra. They were also known by such name as Verakshatriyaru, Malavaru and Kanada Melara (Joshi - 1960:192).

According to Gustov Oppert (1892) and Joshi (1960) the shepherds are actually original inhabitants of Karnataka, which in the literature is mentioned as 'Ko-nad'. Kanad-kanade-kannadanadu. The shepherds were popular in this land with the name 'ko'. The 'ko' group later got divided into a number of sub-groups like Govalas Ander, Podavar, Edair, Kurumbar, Kalvar, Gollavadu, Dhanagararu, Kurp, Kuruba, Yadavalu, Kuruma, Kurumavaru, Kurkha, Oragans, Gadri, Gadariya Palaru Bharwadaru, Rajapali, Pataksatriyas, Gorrelu, Gorlu, Gollu, Kurumba. Gollalu Neragararu, etc. and migrated to different parts of India.

According Joshi, (1960) Kuruba are also known as Turokararu, later the term Turukara got transformed into Kurukaru, Kurikara, Kuruvaru and Kurikayuvavaru. They got this name because of their occupation. Other names with which the Kuruba
are known such as Kurup, Kuruba, Dhanagar, Halabaru, and Kurubaruru Hattikararu and so on.

0.1.4 Kuraba's in Karnataka

The Kuruba community of Karnataka has its own history. This is available in the form of myth popular among the Kurubas. The 'Halumatothejaka Puran' a holy book of the Kuruba by Bheema Kavi, also mention about the origin of the community.

'Siddarama Sangatya' edited by Narasimhachary (1928) is another holy book of Kuruba. This was first written during the seventeenth or eighteenth century. According 'Sangatya' Mankayya was the progenitor of the modern Kuruba community. Mankayya was devotee of Lord Shiva and he belonged to Veerashaiva Caste. One day when he was in meditation Lord Shiva appeared before him and advised him to bring comproments in the Halumatha community. Now his holy book 'Sangatya', is known by his name as the Mankayya Charite.

According another source, 'Tagarapavada' or 'Shanta Vijaya' Purana one day Lord Shiva and his consort Parvati, came down to the earth to see the conditions of their devotees. During the course of their tour, when they were taking rest in a beautiful
place. There appeared a great saint by name Jamarishi. By his handsome appearances, Parvati became very happy, and her breast palpitated and milk came out of them. Parvati collected this milk in her hands and created two idols out of it. Shiva filled them with life and named them to live like husband and wife. The couple later had a son named Adigonda and his followers are known as Halumatha community, because they were born out of milk.

The origin myth told in the other holy books of the Kuruba like the 'Kuruba Charitre', 'Halumata Purana', 'Renuka Kayya Rudra Bharathi' and so on is as follows.

Once the angels in attendance on Shiva in heaven had impudence to laugh at the bad performance of three hegado dance by Bhurgni, the court dancer. This curse of the dancer that they should be born on earth as sheep. Accordingly they came to the earth as sheep and moved themselves into a cave which was then seated off. The cave was very close to the temple of Kuruvareshwara and Samanta Panchaka stream. Which are found near Kurukshetra of Mahabharata in the past. This region was well named by the name Kurupatipura.

There is another myth about the birth of the sub group
about Kadukuruba. According to this the Kadu Kuruba are the descendants of Padmanna by his demon wife, who was the daughter of Hidambi of Mahabharata Padmanna had another wife by name Sumalini, the daughter of Sunanda, from her the other section of the Kuruba. The Uru-kuruba is said to have come. it is said that, the second group later branched off into three divisions viz. Halu Kuruba, Hande Kuruba and Kambli Kuruba

Another origin myth of the Kuruba given by Thurston (1975:35) from popular tradition is as follows. Originally, the Kuruba were Kapu group. Their ancestors were Masi Reddy and Nelamma, who lived on the eastern ghats by selling firewood. They had six sons and were very poor and religious. Having pitied them Lord Shiva intended to help them. So he appeared at their doors as a begger in the disguise of a Jangam priest. Pleased by the good treatment given to him, Shiva gave sacred ash (Vibhuti) to Nelamma promising prosperity through the birth of another son. So the story is continues to different ways.

The first wife of Padmanna came from his own caste. In his first marriage the cotton thread was used as their sacred wrist band (Hatti Kankana). During his second marriage the wool yarn was used as wrist-band unñe Kankana. The off springs from the
two union later became two separate endogamous groups among the Kuruba by name Hatti Kankanadavaru and unne Kankanadavaru. The later groups are considered inferior to the former, because they belong to mixed origin.

A third sub division among the Kuruba are the Hande Kuruba, named after the small vessel (Hande) used in milking the sheep.

The Kuruba are found in all districts of Karnataka State except in coastal area. Numerically they form a dominant group among the backward castes in the state. According to the 1981 census they were 244423 of the total population of the state. They are densely distributed in Bijapur, Dharwada, Mysore, Raichur, Belgaum, Gulburga, Bangalore, and Bellary districts and scarcely in other districts of the state.

**Different Names of Kurubas in Karnataka:**

The Kuruba are called by different names in Karnataka. According to a memorandam of the Mysore pradesha Kuruba Sangha (1978.5) submitted to the state Government. The Kuruba community is called by different names in the state, such as Halumatha, Vakkaliga, Kuruba, Kurikayuva Kuruba, Gondaru,
Gonda, Kurubaru, Unne Kankanadavaru, Hatti Kankanadavaru, Kadu Kurubaru, Voggaru, Kadusiddayyaru, Kilari, Dhanagers, Bharwar, Kurumbaru, Karadi and Makadivales, Hande Kuruba, Jogayyagalu Kurigararu, Hanubaru, Hankara, Peddaru, Sudugadushiddaru, Gavaligalu, Sandaru, Odeyaru, Kambli Kurubaru, Kanakayyana Jativayar, Prathama Shudraru, Indra Sudraru, Varada Kurubaru, Dasayyagalu, Golla, Gorava, Jenukurubaru, Uyukurubaru, Hosakurubaru, Hale Kurubaru, Sada Kurubaru, Kanchikurubaru, Mullu kurubaru, Bettakurubaru and so on. Over the years the Kuruba community came under the immediate influence of the Hindu society. Later from twelfth century onwards they got influenced by the Veerashavism and such other devotional cults and movements.

The Kuruba, who were one caste and followed one occupation of sheep rearing, later got divided into a number of sub castes. Thus the notion of high and low, superior and inferior, developed among the different castes of Kuruba and they extended this further to commercial aspects and exchange of brides. Naturally this was due to influences of Hidnus on the Kuruba who after coming and settling as part of Hindu. Hindu villages, got very much influenced by the ways and manners of the Hindus.
Owing to the influence of Veershaivism, a few Kuruba became Veerashaiva Saints and among them Sri Shantaih is one of them. He not only accepted the Veerashaiva ideals and practices for himself but also served as a model and guide to his caste members. As a result of this the Kuruba began to accept the Veerashaiva Gods, Priests, rituals and festivals. In addition to their original Gods like Beerappa, Mailaraling, Ellamma, Kariyamma, Mayamma, Hanuman and so on. They also began to worship, Shiva in several forms like Mailar Lingappa, Kalleshwara and so on.

Lately, the situation among the Kuruba is changing. They have a number of religious institutions like the temples, mutts and so on. They also have a few manastries where ascetics learn religious texts and preach the same for the man kind. Each temple erected to Mailar Lingappa, Beershwar, Kaginele Peetha, etc., serve as spiritual as well as welfare centres. Here they are told a number of socio-cultural and religious activities throughout the year. The Kuruba devotees also make it a point to visit these institutions on special and festival occasions in the manner the higher and other castes go to their own. Owing to the influences of the backward castes movement the Kuruba use all gatherings of their caste members during the time of marriage and funeral
celebration to educate their members for better change and
development like Veerashaivas they invite their caste and religious
leaders to address the gathering. As a result, the ritual aspect of
the celebration has given way to welfare and rational activities.
No need to say that these serve in the political field as well.

0.1.4.1 Lineage of Kurubas (Bedagu):

Each clan is divided into a number of lineages. Among the
Kuruba the lineage is referred as Vamsha for examples 1) Kappleru
(2) Mulimaneru (3) Babbleru (4) Karemmanavaru (5) Girineru and
so on. Further each lineage is split into a member of families for
example among the Savantleru we can record a number of lineage
like Elimiseru, Baneleru, Kasturararu, Revatleru and so on.

Family is the primary unit of human society. All sided
development of human society rests on it. Family is the nucleus
of socio-economic and religious activities among the Kuruba In
working as a unit it satisfies the needs of its member as well as
the society at large. The family organisation among the kuruba is
very much influenced by Hindu religion and life.

Kuruba 'family' is generally referred as 'Kutumba' in which
person or couple generally known as spouse (samsara) were
thry live with relation consisting of blood bondage and therefore in it roots of all social relations and ties can be seen.

Among the kuruba today the family system is changing fast owing to both internal and external forces. Because of the modern education and urban influence, individuality is also growing fast.

In the past, when kuruba followed their traditional occupation of sheep rearing and blanket making the family needed the help of as many hands as possible, it needed many persons to take the sheep for grazing from one place to another place in search of fodder and it was necessary, that they had to be in a group because of the fear of wild animals. They also needed many hands while wool shearing and at the time of lambing similarly blanket making needed lot of helping hands to twist the yarn, to work on the loom, and to starch and dry the blankets and finally to take them to market. Both men and women and even grown ups and children were put on the job so the newly married, pregnant and old women stayed at home and worked at the spindal and loom. Others followed the flocks. At that time one of the women folk of the family accompanied by men went to cook food for them and milk the sheep. Thus they needed a big family of grand parents, uncles, aunts, cousins, and so on.
The oldest male member headed the large extended family and who assigned different duties to his sons such as following the flock, weaving and marketing the blanket and so on.

When sheep rearing became less profitable Kuruba began to take up other occupation like spinning and weaving of blankets and agriculture. With this the need for a larger family dwindled later. Modern education and coloured jobs made the kuruba youth to move out of the traditional family to establish elementary families at the place of their work. When he got married come out and started living separately in the family of his own and away from the parental control. Thus the family structure and life changed a good deal. As we can see out of 212 total families only 22 families are extended families.

0.1.4.2 Past and Present Settlement of Kurubas:

In the past when Kuruba followed their traditional occupation of sheep rearing and blanket making, the family needed the help of as many hands as possible, it needed many persons to take the sheep for grazing from one place to another place in search of fodder and it was necessary that they had to be in a group because of the fear of wild animals. They also needed many hands while
wool shearing and at the time of lambing, similarly blanket making needed lot of helping hands to twist the yarn, to work on the loom and to starch and dry the blankets and finally to sell them. Both men and women and even grown up children were put on the job so the newly married, pregnant, and old women stayed at come and worked at the spindal and loom. Others followed the flocks. At that time one of the women folk of the family accompanied men to cook food for them and milk the sheep. Thus they needed a big family of grand parents, uncles, aunts, cousins and so on. The oldest male member headed the large extended family and assigned different duties to his sons such as following the flock, weaving and marketing blanket and so on.

When sheep rearing became less profitable Kuruba began to take up other occupation like spinning and weaving of blankets and agriculture. With this the need for a larger family jobs made the Kuruba youth to move out of the traditional home and establish elementary families at the place of his work. When the couple newly wedded, came out and started living separately in the family of their own and away from the parental control. The family structure and life changed a good deal generally over the years the nuclear family became the order.

Present condition is politically a force today. Any political
activities at state level like winning the elections and supporting has to notice the kuruba community and its leaders. There are a number of political leaders who belong to both ruling and opposition parties. Today among the kuruba. For example, The ruling party leader the Deputy Chief Minister Shri. Siddaramaiah. Naturally they draw their strength and authority from their cast group which is now organised and aware of its strength. This has made them to bargain for political gains also. As a result today there are a number of Kuruba leaders in both government and legislative bodies. But Kuruba are not organised mechanically or emotionally on caste or class feeling. Their organising into a powerful political group is based on their political awareness also. This can be seen in their day to day political activities and also not all Kuruba leaders are in one political party. According to their liking and gain they have alligned with different political parties sometimes they have contested against each other from different parties. They have also organised ritual, social-cultural organisations among themselves. All these show that they are not only an organised group but also an enlightened one both politically and socially well settled. This achievement of the Kuruba can be owed to the influences of the Backward caste movement in Karnataka.
0.1.4.3 Population and depiction of the Caste According to Government Reports:

According to 1981 census report, the Kurubas of Karnataka state are divided into two groups viz. Kadukumba and Jenukuruba. The comparative study of the population of these two groups in Karnataka State and Bellary District is as follows.

0.1.4.4 Total number of Kuruba Population in Karnataka State

According to 1981 Census Report

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jenukuruba</td>
<td>17866</td>
<td>16880</td>
<td>34746</td>
</tr>
<tr>
<td>Kadu Kuruba</td>
<td>107140</td>
<td>102537</td>
<td>209677</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>125006</td>
<td>119417</td>
<td>244423</td>
</tr>
</tbody>
</table>

Census of India 1981, Series-9 Part (IV) (VI). Special Table for Schedule Tribes B.K. Das of the Indian Administration Services, Director of Census Operation, Karnataka.
Total number of Kuruba Population in Bellary District

<table>
<thead>
<tr>
<th></th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jenu kuruba</td>
<td>302</td>
<td>302</td>
<td>604</td>
</tr>
<tr>
<td>Kadu Kuruba</td>
<td>4101</td>
<td>3878</td>
<td>7977</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4403</strong></td>
<td><strong>4178</strong></td>
<td><strong>8581</strong></td>
</tr>
</tbody>
</table>

0.1.5 Occupation:

The occupation of rearing of cattle and animals such as sheep for meat milk and wool, goes back to pre-historic times moving with cattle in search of food and shelter influenced the way of life of the Kuruba, owing to this occupation of few Kuruba sub castes like the Hattikankana, Alakankana and Unni kankana became nomadas and a few other such the Jeinukuruba, Kadukuruba and Kamblikuruba, Bettakuraba, Uralikuturuba, Mullukuruba and Kuruba have been classed as hill tribals.

One striking thing about the Kuruba community and their culture and way of life is that they are very much influenced by their occupation i.e. sheep rearing. Their culture is moulded in the cradle of nature in hills meadows and valleys their traditional
occupation has influenced their community and so on. The Kuruba caste system existed through the ages because of its occupation

0.2 Traditional Jural Organisation and Punishment:

In the past when caste councils had authority and power to settle disputes they even punished their members in various types like fines and even imprisonment. Excommunication was also common. The disputes brought before the council various forms of problems like matrimonial affairs, property matters, ill-treatment of wife, parents, adoption of a son were a few to mention. The punishment given were also traditional type feeding the community, payment of fine to the caste council, excommunication, etc. were also in use.

There are instances where severe punishments were given by the caste and village panchayats to the offenders. The traditional caste leaders had absolute powers and authority vested with them and would summon the culprits both men and women, and punished them severely. Physical punishment like beating, forced labour, carrying the load of stones for a specified period of time, were a few to mention. Some times the culprits were punished by burns on their hands or body in case of proved adultery of a woman, she was stripped in public, her head and...
eye browses shaved and her body painted with white and red mud in half and paraded in the settlement on a donkey drum music played for such a procession was the one which was normally played during a funeral procession. Later she was forced to leave the settlement. There are also instances where ladies punished in this way committed suicide.

Those who violated caste norms like eating forbidden food and drinking alcoholic beverages or having sex with a person belonging to much lower caste were also punished like going on a pilgrimage to a shrine and to offer a costly worship there feeding the community member for a lavish feast was common. Sometimes they were made to pay a heavy fine and for which the family was forced to part with its gold or even landed property.

0.3 Social Status and Life:

Kuruba as members of a village community also interest with other caste and occupational groups. The Karnataka villagers are of cultured types where different castes cluster in their own laws or localities in one place to give the cluster types of a appearance (C.F.Ishwar, 1975:28, Gurumurthy, 1976:26). According to their ethnic and ritual status different caste, occupy a particular locality in villagement which Gurumurthy (1976) has called as
ritual circles. The Kuruba are one of ritual low castes and also recently settled to villages life from their nomadic type of life. They are allowed to live but a little away from the low caste such a Talwar, Barikgar and so on. They are not an untouchable castes but their occupation of rearing sheep has brought them comparatively to a low status. So in day to day life the Kuruba interact mostly with the above castes through lending and borrowing, spending the leisure time helping each other at time of need and crisis naturally children and women folk, interact with this type of activity.

The caste Hindu as neighbours in a village settlement, share common ritual activities also. They have duties in common and worships, rituals, fairs and festivals are celebrated together.

1. Castes and sub castes among the kuruba:

Today though the community leaders are struggling hand to convince that the Kuruba are one and that they have one culture and background. There are groups and sub groups among the Kuruba. Hattikankana, Alakankana, Unnikankana, became nomadic and a few others such as Jenukuruba, Kadukuruba, Kamblikuruba, Bettakuruba, Mullukuruba and Uralikuruba.
The Kadukuruba, Jenukuruba are still in the tribal conditions and make living by collecting forest products. Among the plain groups the Hattikankana are shepherds and semi nomadic. Those who are settled to agriculture also belong to a number of sub castes such as Alakuruba, etc. In term of social status the former are superior to the latter and still follow the pastoral way of life as a secondary source of living. Those who weave blankets are divided into two groups Sannakambli and Doddakambli literally meaning 'small blankets' and 'big blankets'. The latter are considering superior to the former.

**Clan Organisation:**

Next to sub caste grouping comes the clans or totanic groups locally called Khola or Bedagu, each one is an exogenous group with a common totamic symbol which is either a plant or an animal clan among Kuruba is both a localised and scattered group Nanjundaiah and Iyyer (1931:63-67) list as many as one hundred and eleven totamic groups among the Kuruba of former state of Mysore itself. They are as follows:

42) Gobbara, 43) Garni, 44) Gudi, 45) Gulini, 46) Hale or Arali.
93) Sagara, 94) Same (a) Chikka (b) Dodda, 95) Semanti.

Later a few more were added to this list by Hanumanthappa (1942:35) and they are as follows:

1) Andina kuladavaru, 2) Asalu, 3) Eaidu varahadasale, 4) Otikula

The sub caste of Alukankana we studied from one village as a reference group has as many as twenty three clans. Their names are as follows:

0.4 Kinship Terminology:

Kinship organisation refers to the social relationship and it is the logic of Anthropology. To understand the kinship organisation of Kuruba we have studied the Kinship structure among the Kuruba in settled village. The Kuruba are a patriarchal group with patritocal and patrilineal practices. A generic term kalubali sambandigalu is used to denote all those who are related. They classify their kin into two categories. Consanguineal and affinal. Locally the former are called as Rakta Sambandigalu (Kalubali) while the latter are known as Beegaru and nentru contrary to this Beegaru live out side the settlement and do not share property rights they are related through marriage since the marriage contracts are made on clan basis they are deemed to be related to entire clan and not anyone particular family. So they are also supposed to maintain absolute neutrality and cordiality with their affinal kin.

0.5 Personal Names;

Personal names usually have two units, namely specific and generic. Specific is the name given to the individual and where
as generic is given to the individual surnames found in the community personal names specific among kurubas may be divided into two types viz. Base name and ending with kinship markers like appa, akka, avva, aNNa and they are use addressively with ending ‘i’ for females and ga for males to the base forms. They are as follows:

<table>
<thead>
<tr>
<th>BASE FORMS</th>
<th>WITH KINSHIP MARKER</th>
<th>ADDRESSIVE MARKER</th>
</tr>
</thead>
<tbody>
<tr>
<td>mu:ge:si</td>
<td>mu:ge:sappa</td>
<td>mu:ggga</td>
</tr>
<tr>
<td>ma:yesi</td>
<td>maye:sappa</td>
<td>ma:yga</td>
</tr>
<tr>
<td>kence:si</td>
<td>kence:sappa</td>
<td>kencga</td>
</tr>
<tr>
<td>gure:si</td>
<td>gu:resppa</td>
<td>gu:rga</td>
</tr>
<tr>
<td>ha:le:si</td>
<td>ha:le:sappa</td>
<td>ha:lga</td>
</tr>
<tr>
<td>bi:me:si</td>
<td>bi:me:sappa</td>
<td>bi:mga</td>
</tr>
<tr>
<td>bi:ma</td>
<td>bi:makka</td>
<td>bi:mi</td>
</tr>
<tr>
<td>yalla</td>
<td>yallakka</td>
<td>yalli</td>
</tr>
<tr>
<td>yalla</td>
<td>yalle:sappa</td>
<td>yalga</td>
</tr>
<tr>
<td>yalla</td>
<td>yallavva</td>
<td>yalli</td>
</tr>
<tr>
<td>lagma</td>
<td>lagme:Sappa</td>
<td>lagmga</td>
</tr>
<tr>
<td>lagma</td>
<td>lagmavva</td>
<td>lagmi</td>
</tr>
<tr>
<td>lagma</td>
<td>lagmakka</td>
<td>lagmi</td>
</tr>
<tr>
<td>hoḷi</td>
<td>hoḷiyavva</td>
<td>hoḷi</td>
</tr>
</tbody>
</table>

32
Personal name generic is given to the individual surname found in the kuruba community of their personal profession and some specific surnames are used like Talawar, Banakar. etc. here only Kuruba are using three terms they are as follows:

<table>
<thead>
<tr>
<th>Kurubru</th>
<th>Kencappa</th>
<th>(Talawar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kurubru</td>
<td>ma:yappa</td>
<td>(Kapli)</td>
</tr>
<tr>
<td>Kurubru</td>
<td>Basappa</td>
<td>(Girini)</td>
</tr>
<tr>
<td>Mentxdiŋdi</td>
<td>Baranajja</td>
<td>(Banakar)</td>
</tr>
<tr>
<td>Kurubru</td>
<td>Siddappa</td>
<td>(Banakar)</td>
</tr>
<tr>
<td>Kurubru</td>
<td>HoLiyavva</td>
<td>(Kurretti)</td>
</tr>
<tr>
<td>Kurubru</td>
<td>Siriyavva</td>
<td>(Muilimani)</td>
</tr>
</tbody>
</table>

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

The specific name of a person is connected with the name of the house, surnames, place, profession, or caste.

K. ma:yappa    Kapli
K. mu:gappa    Babli
M. baramappa   Banakar
K. hoľiyavva   Kuretti etc.
0.6 Festivals:

The festivals celebrated by the Kuruba can be divided into three groups depending upon the level of celebration and participation, such as family or lineage clan and caste. In addition to these a few festivals are of settlement and group level. The festivals celebrated by the Kuruba are as follows:

Family and Clan Level Festival:

Kuruba celebrates a number of festivals at different group level. Among these the family level celebration are important from the point of view of group interaction in these family level festivals celebrations the family members involve and get together in it. They are:

(1) Ugadi (Yugadi):

This festival is celebrated on the first day of Hindu month of Chitra (March-April). This is the new year day festival for those who follow the Salivahanasake, the liner calender. The Kuruba invite their caste priest to their homes to receive his blessings and to remove ritual pollution from the house. The family deity, the threshold of the house agricultural tools and bullocks are specially worshiped.
Ugadi also marked the beginning of the new ritual year for Hindus. On that day when all are assembled, the dates of different festivals to be celebrated in the village are finalised.

(2) Festival of Family Deity:

This festival is celebrated in the month of Vaishaka (April-May). This festival is known by different names such as 'Jogidarshana Habba' or 'Devara Habba', 'eluko\(\text{a}\) Yallammana Habba', 'Uchangammana Habba', 'Renuka devi Habba', 'Unchangi Kenehammana Habba' and so on. Majority of Kuruba have Yallamma as their family deity and she is also the favourite deity of others. So this festival is celebrated with pomp and colour by the Kuruba. Generally, the ritual part of the festival is observed during the night and for that their religious functionaries such as the Gwarappa, Gwaravva, Jogamma, Jogappa, Dasayya, Devadasi and so on, are invited. These invitees come in their ritual robe and with sacred articles such as Tridant (Trishula), Bell (gante), Damarugu metal bowl (do\(\text{n}\)i), which are the major objects of Gwarappa and Gwaravva Dasayya come with conch swell (Shanka) and metal gong (Jagate) Jogappa and Jogavva come adorned with jingling anklet (Gejjesara) and conch necklace (kavadi sara), sacred musical instrument (chowtiki) and such other articles. Jogatis come
with their sacred musical instrument (chowtiki) and the idol of Yallamma deity. Devadasi bring tarft of sacred hair of bear (chowri) to fan the deity.

The special food items prepared for the occasion are also offered to the deity. Then the invited religious functionaries recite a few sacred syllables and also sing a few holy songs in honour of Yallamma and Mailarlinga. They also utter worthy words such as "Udho Udho ēlukoṭ ēlukoṭgyo". Changmalō Changmalō ēlukoṭ ēlukoṭgyo thrice. Final along with the members of the family they partake in eating the festival food. The religious functionaries bless the family members and also give sacred materials such as holy ash before they leave the family.

(3) Nagara Panchami :

Srawana (July-August) month as a whole is sacred for Hindu in general and the Kuruba is particular. The important celebration is Nagar Panchami where the imager of cobra God are worshiped. To observe Nagara panchami the Kuruba specially clean the house and whitewash the walls and apply cow dung solution into the floor. They themselves take a ritual bath. Special foods are also prepared for the feast worshipping of cobra deity is made both at home and at the village cobra shrines. A few even go to a near
by ant-hill and worship it and pour milk into it.

0.7 Material Culture:

Dress:

The elderly people among the generality of Hindus wear the dothi or panji or kacci panji style. One end of it being gathered into folds in front and the other passed between the legs and tucked in at the waist behind; some of the younger people wrap a shorter dothi or panji around their waist. A shirt, half or full covers the upper part and a piece of cloth known as Tavallu is sometimes thrown over the shoulders by the elderly persons. While attending offices or other places of works, it was the practice to wear a while or coloured turban, which is called rumalu or peTa in Kannada, and long time close or open coloured coat. The rumalu unlike the peta, which is a long piece of cloth tied in triangular fashion and which has been seen in the former Mysore state. It is a large square cloth wound round the head less systematically and in slightly differing styles. The merchant classes dress more or less in the same manner. Many elderly persons of the upper class wear a voluminous white turban. Among the younger generation, the dress consisting of a pair of trousers and a shirt and coat or a bush shirt has become quite common.
among all sections. Some boys wear a cap (white) when attending schools and colleges. While others prefer to be bare headed. The average cultivator dresses in thick, wasthra (cotton cloth), he also wears a white turban and sometimes carries a kambli (blanket) with him. The labourers often wear short cotton drawers. Some people of the older generation of the Hindus have their heads shaved except for the tuft at the crown.

Women's Dress:

Coming to the dress of the women, one may say at the outset that in common with the other district of the Karnataka state women in this district are fully clothed. A tight fitting blouse called kuppsa or kubusa is universally worn here except among the voddas, Myasa, Bedas, and some others. This covers the upper part of the body leaving the arms, neck and throat bare. It is generally of coloured cloth with gussests and has sometime borders. The seere or saree a long sheet of the cloth is wrapped round the lower part of the body coming down to the ankles. One end of the 'saree' among the generality of castes except Brahmans and some others is taken over the head. The usual dress of the girls consists of a 'langa' or 'skirt' and 'a Jacket or frock'. The embroidery work on it is still popular. Particularly in the rural areas.
0.8 Ornaments:

The passion for ornament is universal in olden days men too were wearing earrings like 'Mura', 'Benda:li', 'Bugudi', 'Keniserpni', 'Sonṭpaṭṭi', etc. (for waist) they used to wear a Chain, Kalungra, Kalpili, Kaḍga for hand and legs, Mu:gti, Mu:gbḍṭṭu. Mesri, or Nattu (Golden) and for the finger a Ring (Ungra) made of gold or silver.

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

a. Head Ornaments:

Hair-pins, Golden Chains, etc.

b. Ear Ornaments:

Benda:li, Jumki, Kenisarpni, Bugudi, etc.

c. Nose Ornaments:

Mu:gti, Me:si, Naṭṭu, etc. (most of the present day kuruba girls do not have their noses bored).
d. Neck Ornaments:

Chain sara, Gejjisara, ģunḏin sara, Banga:ʳ Chain maṇi sara, kaṇṭimaṇi sara, Rudraksi maṇi sara, Muttin sara, Aulkki sara. Necklace, etc.

e. Hand Ornament:

Surgi daṇḍi, Baḷi, Banga:ʳbaḷi Vanki, Kayi Gaḍuga, Gaṅin baḷi, Karimaṇi baḷḷi, beḷḷi baḷi, etc.

f. Waist Ornaments:

Gejjī paṭṭi, paṭṭi, etc.

g. Ankle Ornaments:

Kaḷungra, Kaḷpilli, Kaḷgaḍuga, Kaḷcayina, Gejjicayina, etc.

0.9 Food Habits:

The lower classes have generally three meals, breakfast in the morning, lunch at mid day (agulu:ta) and dinner (ratriu:ta) at night. Breakfast is now a days mostly in form of tiffin or tindi with ca: or tea. Sometimes, platters made of leaves are used for taking the food. But plates have come into general use.

Among the Kuruba's food habit some nonveg items are like
utton kurimamsa, adinamamsa, koli, tatti, fish, and so on beef is not eaten by Kuruba.

They eat jowar rotti, ragi roṭṭis, balls called muddī. are eaten with some sambar saːru or vegetables.

The items of food do not differ much from some of the other districts, the normal meals of the middle class consists of jowar roṭṭi and/or rice, ghee, daːl, one or two vegetable pickles and curds or butter milk with chapati instead of jowar roṭṭi and happala (papads) on festive occasions these are supplemented by sweet and savoury dishes and fruits.

0.10 Housing Pattern:

Many of the villages in Bellary district were fortified. Traces of the enclosing stone-walls and the circular watch-towers. Still survive, and near the ruined gates often stands a shrine of Hanuman without such defences the place would have been at the mercy of robbers and irregular cavalry. The necessity of living within the fortification caused the houses to be very closely crowded together and in many villages there are only one or two streets which are wide other through fares are totuous lanes. This necessity had also checked the formation of hamlet. A bazaar
(p̂ṛ̂ti) was built outside the fort in the big village. Kampli for example, still consists of a separate kwa:ti and p̂ṛ̂ti. Except the Adi Karnatakas all castes lived in close proximity. Some houses of the old type are not unlike a fort on a small scale. They on the outskirts of the village. This entrance generally opens towards the village. The house in the village are built along narrow and irregular lanes and streets. Constructed of mud or in some cases with stone or bricks. These dwellings are one storied and long, generally with very few opening outwards except the main door. A few houses have courtyards within and are surrounded by verandas. Houses belonging to the affluent are constructed with materials of a superior quality and are of better designs and have more apartments, better ventilation, flooring and roofing. The houses belonging to the poor consists of a couple of rooms with a small backyard. The houses of the cultivators have long narrow rooms, a portion of which is sometimes shared with the cattle at night. In the countryside RCC roofs are still very few. The poor thatch their huts with various kinds of grass.

The walls of the houses are generally of rough stone or mud and the roof is always nearly flat. Faggots and a foot or so of mud are piled on the horizontal rafters and coated outside with clay. Light and ventilation are secured by leaving round holes.
In heavy rain, the roofs often leak badly. Many village houses are surrounded by a strong hedge of either 'kalli' or 'ba daša'. The temporary huts erected by the labourers and the migrating families are called guḍu or guḍuslu many of the villages have temples of Anjaneya, Veerabhadra or Basava and also a temple of the Gramadevata.

0.11 Life Cycle :

(a) Rituals :

In Kuruba community an individual has to pass through four rituals namely, birth, puberty, marriage and death.

0.12 Birth :

It is told that a kuruba woman goes to her paternal house for the first delivery. The kuruba have a tradition that when the wife is conceived, the husband should not kill the animals. Fetch the dead animals, roof the newly built hut and sometimes even he should not get the shave at some places.

It the first week after delivery the puerperal woman is considered to be polluted or impure in order to prevent mother and the child from the evil spirits. Old useless slippers, broom
and the winnowing pan have been put at the entrance of the house and also twigs of the neem tree have been tied to the entrance door.

In the recent days due to the influence of education and western medicine systems of delivery, these systems have been changing for example, a pregnant woman prefers to deliver in the hospital rather than in the house.

0.13 Naming Ceremony:

Naming ceremony is presided by a Koracha woman or a Guruswamy (wodeyar) (priest). The child is baptized by the name indicated by the presiding person. The presiding person in turn will get cereals or money as gift. Usually the children have been named after the Kuruba community Gods and Goddesses. Some examples are:

Male
Birappa
Kanakappa
Junjappa
Karisiddappa

Female
Mayavva
Laxmavva
Siddavva
Kariyavva
neighbours.

In order to prevent the matured girl from evil spirits old useless slippers, broom and old winnowing pan have been put at the entrance door.

If the girl is unmarried the parents begin to search for the bridegroom. If the girl is married a grand dinner is given to the relatives, friends and neighbourers and then she is sent to her husband's house.

0.15 Marriage:

The marriage activity among the Kuruba starts with groom's parents looking for a suitable bride for their son. They expect that the girl should be young in age, good in manner, coming from good parental and family background and also from a family which is equal if not superior, in terms of economic status. If such a girl is available among the kin, it solves their problem. If no one is available then the search continues outside the kin. In a community forced with sub castes clan and class status groupism, together with regionalism, the choice for a good bride in most of the cases is restricted to a limited number or sphere. Another factor is that such a choice will be very close to their own village.
So the girl chosen will be either a kin or from among the well acquainted group.

On locating a girl the groom’s parents ask a common friend of the family, an elderly person, to negotiate the marriage. This person who is wellversed in the act deal the matter carefully to avoid any possible misunderstanding or quarrels. Because it is an insult to get a straight rejection in such matters. So that mediator first enquires about the family in casual manner and later, when indications are favourable, proceeds further with the matter.

On approval of the proposal the groom’s party visits the bride’s family with the groom or without him and elder to have a look at the girl, if the girl is approved, then, they ask the girl’s family to visit their family to see the matter connected with marriage payment and ornament to be given to the girl/bride, price or dowry to be paid, place and date of marriage and so on will be discussed and settled. Generally an engagement ceremony (vilya prasta or khayam) will be celebrated or nishcay karya

Seal the marriage transaction, if it is a kin marriage there is no stress on all these transactions and they may observe them symbolically.
Kuruba marriage, in the past were celebrated at the groom's residence, but now they are conducted at the residence of the girl. The bridal party arrive at the place of marriage one day earlier to the actual day of marriage, with kith and kin they are received cardinally and in a ceremonial manner, by showering rice grain on each other. From there they are taken to their place of lodging and fed properly.

Next day the actual marriage takes place, where in presence of the gathering of kith and kin the groom ties the sacred lace (Tali) to the bride. 'Tali' is a lace of black beads of two lines with gold talies at the middle. The rite is followed by a grand feast to all those who attend the marriage. The ta:li or mangalasu:tra which is the symbol of marital status (sumangali) among the Kuruba women is in varied design. In olden days it consisted of black beads (karimañi) strung either in golden wire or cotton string 'angnu:lu or da:rdelī with a pendant in middle of it. Widows were not permitted to wear the ornaments now a days these restrictions are loosing ground.

In certain section of the middle classes gold plated ornaments too have become a fashion. Most of the girls and woman wear wrist watches also. A round red 'Kumkuma' is seen
Barmappa Ma:revva
Siddappa Gangavva
Mallappa Gangma:lavva, etc.
Mailaralinga, etc.

But in the recent days secular names have been preferred like Ravi, Praka:sh, Ashok, etc.

0.14 Puberty:

Just sexually matured girl from 5 to 10 days has been considered to be impure or polluted in this period of 5 to 10 days she has been given a bath by the muttaideyar (5 married woman) every day. Coconut oil has been applied to the head of the matured girl and she has been bathed with hot water. After the bath the girl is dressed with green saree, green blouse and green bangles (green colour being the symbol fertility) and she has been given 'arati'. Ceremony of waving a platter containing burning lamps before her head. If the girl had been married or if she is betrothed, the husband has been invited. The girl and would be husband will be seated on the hasemane (ornamented seat) and are given the a:ratī ceremony. After this ceremony ground dinner has been given to the close relatives and friends and
on the forehead of Kuruba women as a symbol of 'Saubhagya', Sumangaliyaru. Unmarried and college going girls use kunkma of different colours and shapes generally matching their dress.

On such days sweets are prepared, Kuruba's important sweet products are Uggi, Holgi, KarigaDabu, etc. (made with jaggery and puls).

0.16 Death Ceremony:

In the Kuruba community, usually the dead is buried. But if the person was diseased with leprosy or the person was a puerperal woman he/she is cremated. Such diseased persons are cremated because if buried the enchanters may mearth the dead body and take out the hands by cutting.

The death news will be conveyed to the 'Gouda' (village leader). Gouda orders kolakar (messenger) to convey the message to the whole community. Knowing the message from Kolakar, the people of the community assemble together in the house of the dead person.

Then the dead person is given a bath by these people. He is dressed with new clothes. His head is turboned, forehead is
smeared with vibhuti (cake of white ash), and neck is garlanded. Then 'Guruswami' (Priest) carries on of mantras (spells, charms) to provide good fortune for the dead person. Then the dead body is carried to the graveyard.

If the dead person is married, the dead body is carried to graveyard in the decorated 'teru' (decorated litter or bier). If he is unmarried he is carried in 'chetta' (flat litter or bier). The eldest son leads the funeral procession. When the graveyard is reached teru or chetta is put on the ground. Then the corpse will be kept in the newly day pit. With the corpse vibhuti, bilwapatri (leaves of bilwa tree) and engraved copper card are put. Again the priest carries on mantras. Then every body pours soil into the pit.

After the burial those who took part in the funeral procession take bath in order to purify themselves and offer players to the Gods. Also the house of the dead person is cleaned and washed. Those who took part in the funeral procession have to take bath compulsorily, otherwise they are not allowed to enter the houses.

0.17 Education:

The major portion of community was illiterate before
independence. It is mostly in the post independent period of some schools and hostels were established. Similarly in the princely state of Mysore, the Kuruba Sangha was started during 1921. The Hostels for the community students were opened in various towns to bring about changes in the value of the people and to make them come out of their age old traditions and beliefs. A number of conferences were called and welfare institutions were formed. Among them Beeralingeshwara Sangha, Kalidas Mandira, Vijayanagar Sangha, Kalidasa Vidyayardha Sangha and so on are important. All these welfare agencies and gathering helped to promote awareness among the community members and helped them to accept modern education and ideas.

Nowadays, the average kurubas 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 numbers of graduates/post graduates are found in that community moreover considerable number of Kurubas have gone abroad for higher studies or for better jobs.

0.18 Fine Arts:

When the deity is taken in a procession in holy car (‘Ratha’) it is customary for the devotees to throw on him dates, banana
and so on. Others also offer food on banana leaves and place it on the path of the car wheels. This types of offering is believed to help avert problems from spirits, especially. Bhutappa, therefore, it is known as the food offered to Bhutappa (Butana Ede), it is also allowed to offer one's respects to the deity in any form the devotee wishes and afford. For example, the folk dance and singing troops such as 'dollu', 'Bhajani', 'Kalumxi', 'Urmxi', 'Cavtigi', 'Tamați', 'Jagatgi', etc. come in groups and perform their art in front of the holy car as it goes around the village. This is their service to the deity.

0.19 Belief in Spirits and Ghosts:

Kurubas believe in a number of supernatural beings and classify them into two groups. Harmful and Mischievous, but by nature, they are all malovalent ones. They also believe these reside in old and lonely trees, rocks, abandoned houses and so on. To avert trouble from them, they are worshipped by offering food. The food is offered to them by sprinkling or throwing the same at certain known places of their residence locally known as 'Bhutta', 'Devva', 'Pisaci', when an evil spirit bothers the kuruba. it is believed that it needs food. So they offer a worship to the favourite or family deity and afterwards the food offered is thrown
to the spirits usually the rites are arranged on Tuesdays or Sundays and at night through a magician.

0.20 : Devadasi Cult :

Social evils like prostitution, practice in woman, and gambling have been prohibited by law, but they do exit to a certain extent especially in towns. Practices of untouchability, which is also forbidden by law, linger, on in remote villages. The Devadasi or Basavi or Su:li system, which involved a sort of prostitution was prevalent in the district. In a few of the castes in some case, the daughter instead of being married was dedicated to a God or Goddess and was turned into what was known as 'Basvi'. Some times, a girl suffering from serious illness, was promised to be so dedicated if she recovered in a few families, it was a custom to dedicate one of their daughters, often the eldest. Sometimes a girl became a Basvi, if she was unable to get a bridegroom on account of her ugliness or some deformity in her. This social evil is surviving in a few places in clandestine way. So far as the 'drink evil' is concerned, even when prohibition was in force, there were a number of cases of illicit distillation and drinking since the lifting of prohibition. Recently liquor shops have sprung up in all parts of the district.
0.21 Conclusion:

In seeming, I have tried to give an ethnological picture of the Kuruba community by describing its various socio-religious parameters. Language is born and grows in its own Sitz-in-Leben. Hence this long introduction is given to situate the linguistic study ethnically.