Chapter 4

RITUALS AND CEREMONIES RELATED TO MATERNITY AND CHILD-CARE

In Myadpur, right from conception to the end of childhood several precautionary measures and health care are taken for the well being of the mother and child. Likewise, rituals and ceremonies also play an important role in the health care and well being of the mother and child. The rituals are performed at different stages from pregnancy to till the end of childhood.

People of Myadpur believe that, pregnancy is an important stage in the lifetime of a woman. According to them it gives her an enhanced status through motherhood *tāyana*. Unless a woman becomes a mother, her life is believed to be not fully accomplished. Though they prefer to have male child, female child is not unwelcome for various reasons. Male child is essential from the point of view of religion, to continue the lineage *manetana* and to attain the ultimate salvation *mukti* of the parents. Since the performance of death ceremonies *tithi* by the male child will enable parents to attain salvation *mukti*. These beliefs concord with patrilineal–virilocal system which, they follow. As such, male child is preferred to a female child not only for salvation but also because, it is sons who continue to stay with and support the parents till death. It is pertinent to note that giving preference to male child to female child is one of the reasons for population explosion in India (Mutturayappa *et al.*, 1997). As the study points out that even in cases where norm of two children is accepted, the parents contribute for
expansion in family size, if the existing children happen to be all females. They believe that a family is not complete without there being a male child. This belief results in families consisting of five to six children.

The female child is not unwelcome because it can be helpful in household chores. The second reason is that it is believed that daughters are the ones who really care and show real affection kāḷū kakkāḻāti toward their parents. Thirdly, it is also believed that amongst all kinds of alms giving dāṇa koḻadu by an individual in his/her lifetime, offering of virgin daughter in marriage kanya dāṇa is considered to be the highest one. The rituals and ceremonies practiced by the people in Myadpur are classified into two categories.

4.1 Rituals and Ceremonies during Pregnancy

4.2 Rituals and Ceremonies after Childbirth

Crucial changes in the lifetime of an individual are associated with rituals and ceremonies. During these rituals and ceremonies, people pray to god for the welfare of the individual and his family. These ceremonies indicate the changing stages of an individual in his/her life. They are, when for the first time the child takes the solid food anna mūrtia, which indicates that the child has passed from early infant stage to the late infant stage, tonsure javala the first hair cut of the child, which indicates that the child has become a baby and initiation ceremony for boys to indicate the change from childhood to adolescent stage and for girls the onset of puberty dōḍḍakyāgyāla or hiremangyāgyāla, which indicates that the girl has become a woman and is ready to bear children. In the same way when a
woman becomes pregnant, there is change in her status from womanhood to motherhood hence for the first pregnancy ceremonies are performed.

4.1 Rituals and Ceremonies during Pregnancy

There are three ceremonies performed at different stages of first pregnancy. The first ceremony is performed within fifth month of pregnancy but after confirmation. It is called the \textit{kalla kubasa}. The second ceremony is performed between fifth month to seventh month of pregnancy, and it is called \textit{tawaramani siri kārya}. The third ceremony is performed between seventh and eighth month of pregnancy, and it is called \textit{ganḍanamani siri kārya}.

4.1.1 \textit{Kalla kubasa}

The term \textit{kalla} in this context mean ‘secret’ and \textit{kubasa} refers to a ‘blouse’. Since this ceremony is performed secretly the term \textit{kalla kubasa} is used. Reasons as to why it is kept secret are, though the missing of monthly period might indicate the pregnancy, it may not be the case always. Because missing of period might be due to irregularity in the menstrual course or it might be due to consumption of cold foods like condiments by the woman. Cold foods are said to affect the menstrual periods. Also it is said that there are many possibilities of the first pregnancy resulting in miscarriage in the initial stage. Because of these uncertainties, people would not reveal the occurrence of pregnancy, till fifth month, when according to them, it gets confirmed. In case, pregnancy is revealed before the fifth month and later if the woman realizes she is not really pregnant or
if it leads to miscarriage khāli ātu, she is subjected to social ridicule on the grounds that she is incapable of conceiving or realizing her pregnancy.

*Kalla kubasa* is performed by the natal kin at the affinal house of the pregnant woman. If this ceremony is not performed, it is believed that the pregnant woman experiences miscarriage as she is considered to be most vulnerable to evil spirits gāli, suffer physical strain during traveling, suffer from mental shock gābarī due to fear hedarkī and suffer miscarriage if the ventures to go beyond outside the village during this period. Hence she is tabooed to go out of the village or undertake journey to other villages. She also should not cross streams *halla* or rivers *nadi* as she may get frightened which ultimately may lead to her miscarriage.

**Illustration 1.** Basavva is daughter of Kallavva, a woman of *Lingāyatru* caste from Bhanapur, a nearby village. *Kalla kubasa* ceremony was performed to Basavva, residing in Myadpur, as she was four month’s pregnant. Basavva is the eldest daughter-in-law in her consanguinal family. Other brothers of her husband are not yet married and only sister of her husband is married off. Mother-in-law Rudravva is old and cannot do any household work. Since on a particular day when all male members of the family had gone out for work, and there was the necessity of water, Basavva went outside the house and brought water from a tap *nālā* nearby. Because of the heavy weight of the water filled copper pot *tāmrada kōda* she experienced slight pain in her abdomen when she lifted it. After two days miscarriage occurred. When people came to know about this, they pitied Basavva.
and advised her to take precautionary measures *jwāki* for the next pregnancy. They also scolded her about her carelessness saying ‘if she repeats this, she will never give birth to children’ *tanna husyāyrāga tā yilda hingga māḍkonta hodra, aki makkalanna hadyāgalla*. Basavva felt bad after hearing this, because she had done the work, as nobody was available there to help her.

**Illustration 2.** Kalakavva is the last but one daughter-in-law with three co-sisters in the family. After the *kalla kubasa* ceremony, she experienced miscarriage in the fifth month of pregnancy. Everybody in the family got shocked, as Kalakavva had taken all the precautionary measures to prevent miscarriage. The elder co-sisters were doing the household works and guided her about taking care. No one could understand the reason and people started gossiping about the physiological condition of the Kalakavva by which she felt insulted. Since there is a possibility of such miscarriages occurring and thereby the woman becomes a point of gossip and commenting and also doubts regarding her health condition being raised *kalla kubasa* is performed secretly.

The ritual and procedures involved in *kalla kubasa* ceremony are as follows. Mother of the pregnant woman comes to perform the *kalla kubasa*, and she brings green color blouse piece *hasara khaṇa* or *hasara jumper* for the ceremony. The green colour indicates prosperity, growth and fertility, as green color plants produce, bear flowers and grow *gida hasar idra belitati hūvu hañnu koḍatatiti*. Because of this notion the pregnant woman *basari* wears green color clothes and bangles during ceremony to indicate that she is fertile and there is
continuity of her family through reproduction. The green colored blouse piece will have a design of plants with flowers. Here the pregnant lady is compared to plant and pregnancy to flower. According to villagers, sexual intercourse with husband is like sowing bittadu the seeds and wife is like field hola and pregnancy is compared to plant gida through which flowers and fruits are grown which are children makku. In this way human reproductive activity and agriculture are compared in Myadpur.

The pregnant woman is made to sit in front of the God’s image in the house and her mother offers flowers to wear in the hair and offers uditumbatāla green color blouse piece with rice akki and areca nut adiki betta. If possible fruits like banana bālihanṇu and apple sēbihanṇu are also offered. Then, a ritual of oil lamps light ārati is performed to her. It is performed in the morning since everybody is busy with their works, nobody will come to know about it.

After the ceremony, the pregnant woman is allowed to wear new clothes and put on flowers in her hair, which are otherwise prohibited because of the fear of effect of evil-eye nedaru.

4.1.2 Tawaramani sīri kārya

Tawaramani sīri kārya (a ceremony performed by the parents of the pregnant woman) is performed between fifth and seventh months of pregnancy in her husband’s house by the parents of the pregnant woman. Amongst Brāhmaṇru this ceremony is performed in the fifth month of pregnancy in the pregnant woman’s natal family. Through the ceremony the parents try to satisfy her
cravings bayki and it is like announcing the news to others in society that their
daughter is fertile and she can bear children. Mother brings green color sari
hasara sīri and craving meals bayki butti. During pregnancy women crave for
certain eatables but cannot express them in her husband's family ganḍana mani as
she is a new member in that family. Since amongst Brāhmaṇru, this ceremony is
performed in the parent's house, craving meal bayki butti is not brought. The
parents regard it as their duty to satisfy their pregnant daughter's cravings. The
bayki butti contains sweets such as kaḍabu, hōligi, karachikāyi and roṭṭi with
varieties of vegetable curries pallevu. On the day of ceremony, the pregnant
woman takes a ritual bath erakolladu. Both husband and wife sit on the blanket
kamlī on which a design called shāshakki is drawn with rice akki. Shāshakki is
design with a square in which opposite corners is connected. A square each for
the husband and wife. In case chairs are kept, they are kept on blanket with
shāshakki. This indicates that, though the society is changing on several fronts,
the traditional rituals and beliefs still count. Mother offers green color sarī saree
hasara sīri to her daughter magalu with areca nut adaki beṭṭa, rice akki five types
of fruits haṇṇu like banana bāḷi haṇṇu apple sēbi haṇṇu and sapota chikkë haṇṇu
whichever type of fruits are available. A gift is given to son-in-law aliya such as
gold bangāra, clothes bāṭṭi and money rokka according to their economic
affordability. On this occasion elderly women of the family and invitees bless the
couple. The person blessing takes rice in both the hands and keeps the hands on
knees maṇakālu, shoulders hegalu of the person whom he is blessing and pours
the rice on the head. Women sing songs of pregnancy sōbāna and cravings bayki hadu. Then a ritual of waving oil lamps ārati is performed. The feast is served to the invitees in the afternoon, whereas ceremony is performed in the evening, because by then everybody will be free from their work.

Among Brāhmaṇru, the pregnant woman and her husband worship the deity in the morning after taking the ritual bath. The feast is served to the invitees in the afternoon. In the evening the ceremony is performed. The couple sits either on the floor or on the sofa or on the chairs. Mother of the pregnant woman offers green color saree with flowers and fruits to her daughter and some gift to the son-in-law. Women sing songs of pregnancy and cravings bayki hadu and ārati is performed. The expenditure of ceremony is borne by the parents of the pregnant woman in case of Brāhmaṇru. In other castes the families of both parents, of both pregnant woman and her husband share the expenditure. In case of Brāhmaṇru in-laws of pregnant woman perform ganḍanamani sīri kārya, which they call srīmantha.

Neighbors and relatives try to satisfy the cravings bayki of the pregnant woman. It is believed that for the proper development of the fetus the pregnant woman’s bayki must be fulfilled, otherwise the baby will be born with ear perforation kiwi sōraka. Another reason is, since the delivery is believed to be a complicated process, a woman may die while delivering. Hence people try to satisfy her cravings before such things could happen, otherwise she may become evil devva after her death. If the cravings of a person are not satisfied or go
unfulfilled he/she becomes an evil *deva* after the death. It means that such persons do not get salvation.

4.1.3 *Ganḍanamani sīry kārya*

The husband’s family of the pregnant woman performs a ceremony called *ganḍanamani sīry kārya* after the seventh month of pregnancy. If the husband’s family cannot do it separately or if there is nobody in the family to perform the ceremony, then they perform it with her natal family during *tawaramani sīry kārya*. They offer her a saree. If they do not perform it with her natal family and cannot perform it separately, then they offer the saree while she is going to her natal family for the delivery. *Musalru* also celebrate these ceremonies as other villagers do.

*Brāhmanru* call this ceremony as *srīmanta* and customarily perform it in the eighth month of the pregnancy. The pregnant woman takes the ritual bath in the morning. The couple performs the worship of holy fire *hōma*. It is performed after the seventh month with the belief that the development of the brain of the fetus is taking place at that time and it will have gained the grasping power. Through *hōma* not only God of fire *Agni* is worshipped but also the fetus is believed to hear the chants *mantra* of Gods. There is a story in the Hindu mythology, which is believed by the people. Lord Krishna was taking his eight month pregnant sister Subhadra (wife of Arjuna) from Indraprastha; her husband’s place to Mathura her natal place. Lord Krishna had the premonition of the great war of Mahabharata, which was to take place later between Kouravas and
Pandavas. Hence, he wanted to teach the different kinds of skills of war fare to the child in Subhadra’s womb to help it later in the warfare. Throughout the journey in the chariot *ratha* he explained about the Chakravyuha (it is a maze wherein the soldiers of the enemy stand in a particular form of circle with their leader in the centre. The person has to reach and kill the leader and come out fighting with the soldiers in the circle, which is very difficult. Amongst Pandavas only Arjuna knew about it). Lord Krishna went on explaining about entering Chakravyuha and Subhadra goes to sleep. Instead of Subhadra it was the fetus that was telling ‘yes’ to the Krishna’s explanation, while she was sleeping. When Krishna comes to know that she was sleeping, he stops his explanation without telling about how to come out from the circle. During the war of Mahabharata, the fetus, which was born as Abhimanyu, later died in Chakravyuha without having the knowledge of coming out of Chakravyuha. The story guides the belief of the people. After performing *hōma*, feast is served to the invitees. In the evening mother-in-law of the pregnant woman offers saree to her and ārati is performed. The pregnant woman is advised to read the holy books like *Bhagavad-Gītā* and epics like *Ramāyana* and *Mahābhārata*. Life stories of people like Swami Vivekananda and Mahatma Gandhi are told so that the child becomes like these people. After performance of the ceremony the pregnant woman can go to her natal home for delivery, as per the custom.

The first delivery of a woman always takes place in her natal home *tawaramani*. The midwife *sūlagitti* and elderly parturient women of the family
and in the neighborhood participate in the process. Male members and children are not allowed inside the room or the place where delivery is taking place. It is the sülagitti who takes the newborn baby first into her hands. Since the infant kūsu is delicate and does not have the ability to hold its head erect, she holds her left hand in the neck region kutigi and right hand below the loin tonka. The infant kūsu is held in this way till it is three to four months old, by which time it gains the capacity to hold its head erect, gōna nintati or kutigi nintati. The sülagitti presses the abdomen of the woman for the placenta māsa to come out from the uterus after the kūsu has come out and she cuts the umbilical cord hurī leaving four fingers space on either side, with the help of a new blade. Earlier, sickle kuďagōlu or any sharp thing was used by her to cut the cord hurī. But now after undergoing the training of dāi she has become aware that using of such things can cause infection nanju both to the mother and child. Hence she uses new blade, which does not cause any harm, to cut the hurī. She ties hurī with medicated thread to avoid the infection.

After tying the hurī midwife blows air through her mouth into the ears kiwi and nose mūgu of the baby kūsu and then the kūsu starts crying, which indicates that kūsu is alive. The kūsu is cleaned with a smooth and clean cotton cloth. The skin of the baby kūsu is delicate and smooth hence the hard cloth may harm the skin or injure the skin. Hence smooth cloth is used to clean it. The kūsu is new to the outer environment and is affected quickly by slight change or may get affected in case clean clothes are not used. Cotton clothes extract the moisture faster
compared to other clothes. Therefore, the baby kūsu is cleaned with a smooth and clean cotton cloth.

4.2 Rituals and Ceremonies after Childbirth

The placenta māsa is likened to God as it has protected the kūsu in the womb. So the villagers believe that it should be disposed off in a proper manner. They keep it in a small mud pot gaḍigi with five types of pulses kālu and few coins and cover it with a lid. This is buried to protect it from animals, either in the backyard hittala if they have or in front of the house. They believe that since placenta has protected the kūsu in the womb, they have an obligation to protect it.

4.2.1 Nīrala or riddi

This is the purification ceremony. The kūsu and its mother bāṇanti are secluded for five days because of pollution. During this time the midwife sūlagitti bathes the kūsu and mother bāṇanti and washer man agasa or maḍivāla washes the clothes of the kūsu and mother bāṇanti. In case of Brāhmanru, Panchāḷru and Marāṭhru such seclusion is for ten days whereas in other castes it is for five days. Brāhmanru call this seclusion as vridhi and others call it as nīrala. The word vṛudhi means the family is extended. This word has changed locally in usage as riddi. Hence if any family has riddi means it indicates childbirth has taken place in their family. The people who perform the ceremony on fifth day call it as nīrala. On this day, the house is besmeared with cow dung shegaṇi, which is considered as purifier. And bed sheets in the house are washed. Both the kūsu
and bānantī are given the ritual bath, which purifies them from the pollution. This completes the seclusion period.

A figure citra of a woman is drawn with the help of liquid vermilion kunkama on the wall where the mother bānantī sleeps facing her head. The figure is of the deity of fate Sheṭigemma. The people of Myadpur believe that Sheṭigemma comes and writes the fate haṇebara of the baby on this day. To please her they worship her, so that she would write only happiness and good things in the life of the child. The place where the placenta is buried is also worshipped, praying to protect the baby and its mother as they were protected earlier. The sūlagitti worships the māsa by offering dry coconut voṇa kobri baṭla, which is cut into half, jaggery bella, a measure of rice akki and a blouse piece khaṇa, which are placed in a winnowing pan of cane marā. The sūlagitti is given all these things along with some money as a payment for her service. This marks the end of the nirala.

Brāhmaṇṛu worship the Sheṭigemma on the fifth day. They believe that she may take away the life of the baby on this day. Hence till the end of this day, they will be worried about the life of the baby. In case the child is alive after this day they become relieved and say that child has won the life from Sheṭigemma. For Brāhmaṇṛu, Sheṭigemma is not only the deity of fate but also a deity who leaves or takes away the life of kūsu. Therefore, grandmother of the baby distributes betel leaves and areca nut eladiki called gedvilva to ten houses in her locality either on the seventh or ninth day after delivery. Gedda means won and vilva means betel
leaves and areca nut, that, kūsu has won the death. Riddi is over on the tenth day. The kūsu and bānantī are given purification bath and the beds, clothes and utensils touched by the bānantī during riddi are washed and cleaned. The riddi is performed not only in the family where birth has taken place, but also even in the family of brothers of the father of the baby.

4.2.2 Hesaridadu

This is nothing but the naming ceremony. The ceremony is also called ‘Cradle Ceremony’ toṭla kārya because on this day the baby is put into the cradle toṭla for the first time. The baby is delicate after the birth. Hence it is put in a hammock jōligi of an old saree in which it cannot turn and it is also believed that the head of the baby becomes round in shape by keeping it in the jōligi. If the kūsu is kept in the cradle toṭla, which is spacious, the kūsu may try to turn and while turning its delicate body parts like legs and hands or even neck may get sprained ulakatta. During the free movement in the cradle, hitting to the sides of the cradle may injure its delicate legs or hands. So the baby is put into the toṭla on the naming ceremony after worshipping it with a prayer to protect the kūsu.

Selecting date for hesariḍadu: The hesariḍadu is performed in case of the first male child on the twenty-first day of childbirth and in case if the first female child on the twentieth day. In the situations, like death of members of the family taking place or ill health of either the mother or the child, these days are changed. The reason given for performance of this ceremony on different days for male and female baby that ‘the girl should never go ahead to boy or woman should be
preceded by man and she is never equal to the man’ *henna ganḍīnakinta munda hogabārdu, matta aki yāväglu ganḍīna samāgāgalla, adakka ganḍīnkinta vonda dina madla māḏbeka.*

In case if the *kūsu* or *bānantī* are not feeling well or if anybody in the family is seriously ill or if there is no auspicious day within the first month, the ceremony is performed in the third month after the childbirth.

Amongst *Musalru,* the priest *khājī* names the *kūsu* soon after its birth. The ceremony is performed on the fortieth day.

In case of people other than *Brāhmaṇru,* with each subsequent birth, the day of performing naming ceremony *hesariṇadu* goes on decreasing. But it is not performed earlier than thirteen days after delivery. Though the *nīrala* gets over in five days, the delivered woman is considered to be physically weak. It takes her at least about thirteen days to recover from the delivery complaints. Hence the ceremony is performed not earlier than thirteen days. If the ceremony is done on thirteenth day, they place the infant into the cradle during ceremony and later place it in the hammock because of the delicate condition of the child at this stage. When they consider that child has grown enough to sleep in the cradle, i.e., when it has become about a month old they put it in the cradle.

It is believed that the ancestors *hireyāru* take birth again either as son or daughter or as grandson and granddaughter. Hence the names chosen for the newborn child are usually of their dead ancestors in the male line. The child who is born as first child after the death of a person in the family gets the name of such
dead person. The name is given in such a manner that it should start from the first letter of janma nāma of the child. The janma nāma is a name given to the child which is an outcome of the calculation made by the priest aināru on the basis of time and day of the birth of the child. The names of the family deities or gods are also given so that by calling the names of their children, they can call or remember the gods.

On the day of hesariḍadu both kūsu and bāṇanti are given ritual bath, which consists of applying of coconut oil kobri ḍuṣṭi to the head and body of the kūsu, and bāṇanti and bathing them by applying soap nut sīgī kāyi. This is also called ḍuṣṭi jalaka or tali snāna or erakoḷadu. For the first time, kūsu and bāṇanti wear the new clothes after the bath. The fear of effect of nedaru makes them to avoid wearing new clothes before this day.

The priest aināru is invited to name the child. The bāṇanti sits with her kūsu on sāshakki to perform the worship. In front of her a vessel tambagi of either brass hittāḷi or steel ḍilindu with filled with water is kept on a bed of pulses kāḷu. The whole arrangement is called kalasa. It is believed in the village that the water deity Gangā cleans the polluted kūsu and bāṇanti and cleans the sins pāpa committed by a person so she has to worship it first. Then cradle is worshipped in which kūsu goes to sleep. A copper or steel plate is kept and filled with pulses. It is on this, the aināru writes the name of family deity mani devru and the name of the child with, which is to be called. This plate is worshipped. The aināru reads the plate so that everybody comes to know the name. The grand parents of the
child and other invitees give gifts in the form of cash or kind to both, the baby and the mother. *Aarati* is performed. A special dish *guggari* is distributed among the invitees which is soaked and spiced Bengal grams *kadli*. The feast is served to the invitees.

In the evening the women belonging to the *bānanti* family and in the neighborhood take over and continue the ceremony. The *tōṭla* is decorated with coloured sarees and flowers. The *kūsu* and *bānanti* wear new clothes and ornaments *ābharanaṇa* or *vaḍivi vastra*. Elderly women sing the songs related to *hesariḍadu*. Four women who have living husbands *muttaideru* stand on each of the four corners of the *tōṭla* as protectors *kāyavru* to the child. Usually, these women are newly married and those who have not given birth to children, in the belief that by worshipping and taking offering *udi tumbisikolladu* they can get the children. The mother and her child sit in front of the cradle. The *bānanti* worships the vessels *tambigi*, which is kept below the cradle, filled with water and coconut *kāyi* placed on it. This water is kept aside and *kūsu* is bathed with this water next day this water is called *bedara nīru*. It is called so because this water has been worshipped, it has the capacity to ward off the effect of fear *bedaradu*, *bedara* refers to fear and *nīru* means water. The elderly *muttaidi* of the family worships the *tōṭla*, the infant is then placed in the cradle. Father’s sister of the infant *swādaratti* utters the names of the gods and then the name of the child, which has been uttered by the priest in the morning. The other women beat gently on the back of the *swādaratti* while she is uttering the names. Some *guggari* is
tied in a cloth and kept near the foot of the child in the cradle, which is called *helguggari*. The *swadaratti* takes it. A grinding stone *gundakallu* is kept near the foot of the *kusu* covered with neem leaves *bevintapla* as clothes. The stone is called *gunḍappa*. It is placed to divert the vision of the people to protect the *kusu* from getting affected from *nedaru* of the people. Another reason is to indicate that the *kusu* should become strong like *gunḍappa* the stone. Father of the *kusu* gives a gift to his sister who has named it. *Guggari* is distributed among the invitees. Poor people distribute puffed rice *mandālu* instead of *guggari*.

4.2.3 *Gangammaga hōgadu*

*Gangammaga hōgadu* is a ceremony, which is the worship of water Goddess *Ganga*. It is performed usually on the day of *hesarīdadu*. *Bāṇanti* has to remain inside the house until this ceremony. On this day, *bāṇanti* goes to well in the neighborhood along with her mother and few elderly women in the family to worship the *Gangamma*. She worships the well *bhāvi* and *Gangā* the water deity and prays to protect her *kusu* from the fear of water, that is, if the child falls in the well or in the stream, not to take away its life. She fetches a pot *koḍā* full of water to the house and the water is used to bathe the *kusu* in the evening.

In case where the time of the childbirth is inauspicious, *aināru* is consulted to seek solutions for it. If the child has taken birth on the *amāsi*, a cow is brought in front of the house on the day of *totlā kārya*. The cow is worshipped and the *kusu* is placed below the cow and passed to and fro twice. The cow is worshipped,
since the cow is considered as a deity and it has ability to remove or ward off the effect of the inauspicious time during which the child has taken birth.

Among Brāhmaṇṛu, the toṭa kārya is performed within a month. There are some other inauspicious times like mulā naxatra and mangaladōsha for which different solutions are suggested by aināru. In case if the child was born during inauspicious time, then hōma is performed to pray the God of fire to protect the child and its family. This is called nāmakaraṇa shānti. Bāṇanti and her husband perform the hōma.

On the evening of the day of the ceremony, women of the family and of the neighborhood take over and continue the performance of the naming ceremony. The cradle is decorated with sarees and flowers. The kūsu and bāṇanti wear new clothes and ornaments. Elderly women sing songs meant for the occasion hesariṇḍadu. Amongst them a woman who has given birth to a child just one or two months earlier than the bāṇanti is invited as a hālamani muttaide to worship the cradle which brings good fortune to bāṇanti and kūsu. The sister of bāṇanti sits beside the bāṇanti taking Gundappa on her lap. She is called Gundappana tāyi (mother of Gundappa). Two elderly muttaideru sit at the left side and right side of the cradle. A vessel tambigi is filled with water and with a coconut on it, is placed on rice below the cradle. This is called kaḷasa. The kaḷasa is worshipped by the bāṇanti and by the hālamani muttaidi. Five muttaideru who have not yet borne any children is offered a blouse piece with rice. The worship is called metṭakāyadu. The water of kaḷasa is kept aside with which the kūsu is bathed the
next day morning as *bedara nīru*. Gift of a blouse piece *khana* to the *halamani muttaidi* and either a frock or a shirt is given to her child depending on the sex of the child.

*Muttaideru* who sit on either side of the *toṭla* take the *Gundappa* and pass it from right to left and above and below the *toṭla*. The woman sitting on the right side of the cradle passes the *Gundappa* to the other woman over the cradle and the second gives it back to the first below the cradle. This is done for five times and while doing it, they utter the names of the Gods. Then *Gundappa* is placed at the side of the *kūsu*. Then the *kūsu* is taken and exchanged in the same way as they did it for the *Gundappa* for five times. While passing the *kūsu* the woman who passes the child and says ‘take your God’ *nimma devaranna togōri* by taking each time different names of Gods or Goddess as the case and in which the name of the family God is taken at the beginning. The passing process symbolizes that maternal grandmother *heṃajji* of the *kūsu* giving the *kūsu* to its paternal grandmother *gandajji*. The process is called *kūsinna āḍasadu*. The *kūsu* is placed in the *toṭla*. Then the *swādaratti* utters the names of the Gods and name of the child in the ears of the *kūsu*. The father of the *kūsu* gives gifts to *swādaratti* and *Gundappana tāyi*. The cradle is moved to and fro and lullabies *jogala hāḍu* are sung by the women. *Ārathi* is performed and *guggari* is distributed to the invitees.

On the same day the *kūsu* and *bānanti* go to temple with elderly women the family and of the neighborhood. Earlier *bānanti* was prohibited from going
outside the house for the fear of evil-eye and after the visit to the temple she is permitted to go outside the house.

4.2.4 *Kiwi cuccasadu*

It is the ear piercing ceremony. Ear piercing is considered as one of the most important rituals in the life of the child. It is performed between the first and fifth month that is, after twenty days of childbirth. An auspicious day is selected for this purpose. The kūsu is taken to the goldsmith agasārulu to get the ear pierced. Amongst Musalru male babies do not undergo ear piercing, as they believe that males are not supposed to wear earrings.

The agasārulu or pattāru pierce the ears and put the earring. Child's ears are pierced and golden rings of affordable range bangārada muravu are fitted. According to the people of Myadpur, till the ears are pierced, the kūsu cannot be placed on the ground, because piercing the ears is said to protect the kūsu from the possible bites of scorpion cōḷu and other insects, which crawl on the ground. It protects the kūsu from the harm caused by the touch of a menstruating woman called mutṭidāsha.

If the tooth of the upper jaw spurts out first, it is considered as bad keḍu, causing ill effect on the maternal uncle swādara māva like, he may fall sick, he may face financial problem, and it increases the worries to him. In such case, a ritual is performed. On an auspicious day swādara māva sits on the threshold hoccalā with the infant on his laps. He takes a small silver cup bellī baṭla and
slowly stubs the upper tooth of the kūsu. The silver cup is given away to the swādara māva. If the swādara māva is not there, it is given to the priest.

4.2.5 Jawāḷa iḷasadu

It is the first hair cut of the baby ( tonsure) and performed either in the eleventh month or in the third year, which are considered as auspicious periods. It is believed in the village that the birth hair of the baby has to be offered to the God who protects the baby from death problems and social problems that is total well-being of the baby. An auspicious day is selected after consulting priest. It is performed either at home or at the temple of their family deity or in pilgrimages, if they have taken vows to perform in such places.

On the day of ceremony, child is given a head bath. It is made to sit on the floor and then priest cuts five hairs of the child with the help of a scissor kattari made from betel leaves eli gattari this is the real performance of the ceremony. Since priest is a pious person he should not cut the hair of the child, a barber leaving small portion on the forehead hāṇi, and both upper sides of the ears shaves off later head of child. Then child is given a ritual bath. After this the family deity is worshipped. Gifts in cash or kind are given to the baby and ārati is performed. Then feast is served to the invitees.

4.2.6 Ayyācāra or munjvi

The initiation ceremony performed among Brāhmaṇu, Marāṭhru, Vishwakarma and among Lingāyatru it is performed among Jangamaru who are considered as priestly persons. After undergoing the ceremony, person has to lead
a ritual life, where in, he has to worship the God regularly. Since women are considered as polluted, they are not allowed to undergo the ceremony.

People consider that planet guru who is the teacher of all Gods should be in proper position in the horoscope of the boy who has to undergo the ceremony. This proper position of the guru is called gurubala. The priest or father teaches particular chants to the boy which he has to utter every day and which are restricted only to men.

On the day of ceremony boy takes ritual bath. Family deity is worshipped and hōma is performed. Later hair of the boy is shaved off leaving a small round portion on the back of the head, and then the child is given ritual bath. Boy is made to wear a holly thread janiwāra or shivadhāra this is worn on the left shoulder hanging in front across the chest.

The thread is changed every year on the huṇimi of śhrāvanamāsa and the thread should be present until the death of the boy. Priest in case of Jangamaru and father in case of others murmurs the chant into the ear of the boy. It is believed that the power of the chant called Gāyatari mantra in case of Brāhmaṇru and Shivamantra in case of others is reduced if heard by females. After the ceremony gifts are presented to the boy by the relatives and ārati, is performed to the boy. The ceremony ends with a feast to all the invitees.