CHAPTER-II
CULTURAL PROFILE OF THE ‘KAREVAKKALU’

The “Karevakkalu” are an agricultural community living in Karnataka state of India. They live in both scattered and clustered settlements, mainly in the two districts of Uttara Kannada, and Shimogga.

The population of ‘Karevakkalu’ (according to 2011 (census) is 75,817 (ref. Office of Devaraja Arasu Backward class corporation Karwar). The present study on “Ethno psychiatry in a tribe of north Karnataka”, was conducted among the “Karevakkalu” people living in fourteen settlements of Uttara Kannada.

“Karevakkalu” consider themselves as the native agriculturalists of this region. A factor supporting to their nativity is that, the “Karevakkalu” dialect is nearer to Kannada language, which is the official language of region and Karnataka State. They describe their identity as real- agriculturalists because “Karevakkalu” think they are entirely dependent on agriculture unlike other agricultural groups residing in the region. Those agricultural groups are, ‘Gaamokkalu’, ‘Attevokkalu’ and ‘Halakkivokkalu’. ‘Karevakkalu’ also believe they are known for truth and honesty, they always prefer helping and never cheat any body. They consider themselves as the people meant for agriculture. All these are positive features; but also they feel that Fear is a major threat to the “Karevakkalu” community; they often fear for many things and issues.
Table 1: Percent distribution of 'Karevakkalu' population by age and sex

<table>
<thead>
<tr>
<th>Age (in years)</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 1 year</td>
<td>1.39 (5)</td>
<td>0.87 (3)</td>
</tr>
<tr>
<td>1-4</td>
<td>7.5 (27)</td>
<td>9.28 (32)</td>
</tr>
<tr>
<td>5-9</td>
<td>10.0 (36)</td>
<td>7.22 (26)</td>
</tr>
<tr>
<td>10-14</td>
<td>9.17 (33)</td>
<td>8.06 (29)</td>
</tr>
<tr>
<td>15-19</td>
<td>11.67 (42)</td>
<td>6.67 (23)</td>
</tr>
<tr>
<td>20-24</td>
<td>12.22 (44)</td>
<td>14.20 (49)</td>
</tr>
<tr>
<td>25-29</td>
<td>13.61 (49)</td>
<td>12.46 (43)</td>
</tr>
<tr>
<td>30-34</td>
<td>7.22 (26)</td>
<td>6.96 (24)</td>
</tr>
<tr>
<td>35-39</td>
<td>7.50 (27)</td>
<td>8.70 (30)</td>
</tr>
<tr>
<td>40-44</td>
<td>4.72 (17)</td>
<td>4.35 (15)</td>
</tr>
<tr>
<td>45-49</td>
<td>0 (0)</td>
<td>6.09 (21)</td>
</tr>
<tr>
<td>50-54</td>
<td>3.33 (12)</td>
<td>2.32 (8)</td>
</tr>
<tr>
<td>55-59</td>
<td>3.06 (11)</td>
<td>5.22 (18)</td>
</tr>
<tr>
<td>60-64</td>
<td>3.06 (11)</td>
<td>1.45 (5)</td>
</tr>
<tr>
<td>65-69</td>
<td>3.33 (12)</td>
<td>2.03 (7)</td>
</tr>
<tr>
<td>70-74</td>
<td>1.11 (4)</td>
<td>0.87 (3)</td>
</tr>
<tr>
<td>75-79</td>
<td>0.56 (2)</td>
<td>1.45 (5)</td>
</tr>
<tr>
<td>80-85</td>
<td>0.56 (2)</td>
<td>1.16 (4)</td>
</tr>
<tr>
<td>Total</td>
<td>100.00 (360)</td>
<td>100.00 (345)</td>
</tr>
</tbody>
</table>
The “Karevakkalu” say they are practicing cultivation time being since time immemorial. The “Karevakkalu” community’s cultural history, as summarized through their memory, starts from the shifting cultivation. The reason as to why they moved from one place to the other was, due to the fear of supernatural beings. Whenever their children were sick or died, the elders think that, the place is not suitable ‘saaraawali’ to them and hence moved towards other place. This suitability is largely depended on the blessings of benevolent spirits such as ‘jataga’, ‘beerlu’, ‘boothappa’, ‘maasthi’ and deities such as ‘amnoru’, ‘chaudi’, ‘naagaru’. The ‘Karevakkalu’ believe that, place becomes unsuitable for living because of the wrath of deities or malevolent spirits. Then the “Karevakkalu” started to stay nearby villages at one place, as they found it convenient than shifting cultivation; their interaction with the other settled communities also influenced them towards settled agriculture. The “Karevakkalu” took to tenancy and worked on other’s land as they are experts in cultivation activity. As they say, they were not basically ambitious about owning land and hence most of them remained as tenants and agricultural labourers. At present also the “Karevakkalu” are working in the lands of the upper-caste Brahmins. They found to be humble compared to labourers from other communities.

In the day to day life, the social interaction of the “Karevakkalu” includes mainly two broad categories of people viz. (a) People living with in the same locality. Here, the word ‘graama’ is used to indicate a locality that includes a cluster of villages and settlements. This category includes people
from several castes, tribes and also the people with tribal features referred to as castes list in the government documents, viz., The communities are, ‘Brahmanaru’, (‘havyakru’ or ‘hegderu’ or ‘bhatru’ ‘bramhanru’), ‘Naaykaru’, (‘thengina dheevru’, ‘Eedigaru’), ‘Shetti’(‘shetru’), The Sheduled castes/SC( ‘harijanru’) are those who are said to be ‘ jaathi’ or castes. ‘Sidhdhi’, are said to be tribal people. ‘Karevakkalu’, Gaamokkalu, Haalakki okkalu, Attevokkalu/Kunubi, Kumri marathi who have tribal features but are categorised as castes. These communities are placed in middle layer of caste hierarchy i.e., higher than the ‘Harijanaru’ /scheduled castes and lower than ‘Brahminaru’ / ‘havyakaru’. All these communities are considered as belonging to the “Other Backward Castes” (OBC) i.e. Category I under the caste list of Karnataka State Gazetteer.

The interaction of the “‘Karevakkalu’” with the others living in the same ‘grama’ is largely influenced/ controlled by Caste System. Majumdhar and Madan stats (2004) that risstriction to marry within the caste and restrictions to eat food cooked by the lower caste are the obligations imposed by the caste based society. The ‘Karevakkalu’ also expected to follow these basic rules, as they are living in caste based society. The “‘Karevakkalu’” says they are from “‘Karevakkalu’” caste but it is separate group among all other castes and tribal communities of the region. It is also observed that, The “‘Karevakkalu’” are not bound by any specific caste based customs which is found in other castes. For instance, the ‘Harijanaru’ caste people come to the houses of ‘Brahmanaru’ caste people on the day of ‘Deepavali’ Festival and receive festival’s special
meals from all houses of a village. The ‘Harijanru’ are called in case of death of any cattle in the cattle shed of higher caste people. Inviting ‘Brahmanru’ caste-priest to conduct a few main rituals of marriage ceremony is also found to be a recent usage grown over last four decades. These are supporting factors to the uniqueness of the ‘‘Karevakkalu’’ culture.

The “Karevakkalu” eat food given by higher and middle caste people. They don’t eat the food cooked in the houses of lower caste people. “Karevakkalu” practice endogamy. It is due to these factors “Karevakkalu” community seems like a caste at the surface of its culture. (b) Outside people who give regular visits to “Karevakkalu” settlements, on their business are, the Teachers, Health care providers, Government administrative officers, small businessmen and occasionally freelance journalists and social workers. Here the mutual interaction is based on the particular activity.

Other community’s people from the same ‘grama’ appreciated “Karevakkalu” as humble innocent, simple and hardworking people. There are also people observed the “Karevakkalu” people as less intellectual, ignorant of current events, legal issues and modernity. An elder person from higher caste, residing very near to the “Karevakkalu” settlement, observed that, there is difference between the behaviour of “Karevakkalu” before thirty years, to that of recent period’s people. Earlier, they were very humble, innocent and honest but in recent years, they have changed a lot towards anti-social activities such as stealing, cheating in money transaction, gambling, and drinking liquor.
Both outsiders and insiders of the region complained the "Karevakkalu" is several contexts viz. they often steal neighbour's materials such as grass, timber, vessels, fruits and other crops. An informant from the Gaamokkalu community opined that, stealing is a birth-instinct to the "Karevakkalu"; they are very much addicted to bad habits such as smoking, gambling and drinking liquor. Informants from Brahmin community are also says that they observed many "Karevakkalu" men addicted to liquor; every house has at least a man addicted to liquor. They also added that addiction to liquor and gambling is the root cause of their poor economic condition, which also adversely affecting their literacy level.

Also they added the "Karevakkalu" are a conservative in their traditional believes customs and religious life.

The "Karevakkalu" are considered to be a bunch of supernatural/blind beliefs by social workers, journalists and some biomedical doctors who are working it the same region, whereas Primary Health Centre employees, nurses, assistants had given both positive and negative approaches towards the nature and behaviour of the "Karevakkalu" viz. many of the "Karevakkalu" neglect the instructions given by primary health centre's staff regarding participating in the immunization programme of government. They tease, suspect health educators' intention in such a way, that these people wander in the villages as they get extra payment for this informing work. They also added that the 'Karevakkalu' are poor in maintaining personal hygiene but they are good in keep their house clean. The employees felt bad about the "Karevakkalu"
people’s attitudes towards the supernatural intervention in causing any disease. They opined that they found it difficult to convince the “Karevakkalu” regarding modern medicine’s application because the “Karevakkalu” have lots of strong, blind believes on Ghosts, witchcraft. The “Karevakkalu” are also appreciated in these contexts such as good maintainers of cleanliness of household and surroundings, comparatively sensitive, and slowly improving their personal hygiene level and responding to the community health awareness programmes;

Also they are actively participating in the community welfare activities such as self help groups called ‘Swa sahaaya Sangha’ and ‘Pragathi Bandhu Thanda’ organised by NGOs. Awareness of importance of formal education is growing in recent years i.e. around last ten-fifteen years.

In my field study, I found the “Karevakkalu” as calm, peace loving people who are very good in hospitality. They are humble, shy and hesitant towards outsiders; innocent towards the mass communication, higher education, Governmental development programmes and also towards police, law and political happenings.

At the same time the “Karevakkalu” are so strong, conservatives in their customs, religious beliefs and rituals. Their indigenous knowledge is a closed world that is based on firm faith, in which there is no scope to question or enquire. Therefore it became a challenge to me to gather relevant data and also to verify them. An outstanding feature of the “Karevakkalu” culture is there feeling of oneness with the kinsmen, togetherness, helping nature to both
insiders and outsiders and above all thinking themselves as a small part of the big world or considering the bigger world when thinking of themselves.

**Origin/meaning of the term “Karevakkalu” or ‘Karevokkaligaru’**

It is found by the people’s explanations that there are two words in the term “Karevakkalu”. The first word is ‘Kare’ and the second is ‘Vokkalu’ or ‘okkalu’. The meaning of term “Karevakkalu” is taken from two sources viz. a. “Karevakkalu” People’s meaning b. Other community peoples’ meaning. Because, there is a difference in understanding the meaning of the term “Karevakkalu” between “Karevakkalu” and other co-inhabitants caste people viz.

a. **The word ‘Kare’** has different meanings in the region i.e. black and true. There is a difference between “Karevakkalu” and non-”Karevakkalu” people’s understanding of the meaning of term “Karevakkalu” and therefore the dictionary meaning is also referred. Kittel’s Kannada- English Dictionary gives (2006: 375-376) several meanings to the word ‘Kare’ and also to the nearest word ‘Khare’(2006: 512) but only three meanings found to be relevant in this context viz. black, shore and true.

1. **“Karevakkalu” People’s Meaning:** The “Karevakkalu” have given the meaning of their name as ‘native agriculturalists’, ‘real agriculturalists’ and ‘true and honest agriculturalists’. The “Karevakkalu” justify their identity as real agriculturists in the sense that they are the natives of this region. They also define themselves as true agriculturists as they are entirely dependent on agriculture for their livelihood, and as honest
agriculturalists because their lifestyle is honest and they don’t cheat anybody.

2. **Outsiders’ Meaning:** But the other co-inhabitants castes people have given the meaning of “Karevakkalu” as “black agriculturalists”. The reason given by them is that “Karevakkalu” people are dark in their skin colour.

The second reason I found is that, in the studied region, the word ‘Kare’ has another meaning i.e. black, and another word ‘Khare’ means ‘true’ ‘real’ and ‘honest’ (see table1.1). The “Karevakkalu” people spell Kannada aspirated words in a non-aspirated manner and therefore the term ‘Khare’ is spelled as ‘Kare’ by them. This factor is not taken into consideration by other co-inhabitants castes people of the region and therefore other people’s understanding of the term “Karevakkalu” as black agriculturists is understandable.

Hegde also discusses the same issue (1998) and opines that in this context the word Kare is equivalent to the meaning of the term Khare i.e. ‘true’ ‘real’ and ‘honest’. (1998;426). He observed the “Karevakkalu” people’s manner of spelling kannada aspirated words in non- aspirated ways and has given a list of words which justifies his observation (1998; 463).

b. **Second term “Vokkalu” or “Vokkaligaru”**

1. **People’s Meaning:** Term “Vokkalu” or “Vokkaligaru” is rooted in the word ‘Okku’, means, the process of separating the seeds from the plant.
Therefore "Vokkalu" or "Vokkaliga" means agriculturalist. Term "Vokkaligaru" is the plural version of "Vokkaliga". Therefore, Vokkaligaru" means "agriculturalists", which address their community. Both insiders and outsiders to the "Karevakkalu" settlements have given same meaning. Therefore, the second term "Vokkalu" is rooted in the word ‘okku’, means, the process of separating the seeds from the plant.

There are three folk stories collected among the “Karevakklu” reveals the three major aspects of their life. They reflect on the honesty, their emotional attachment towards goat.

Nayak N.R. also (1989; 07) listed the “Karevakkalu”, one among the agricultural tribes of Uttara Kannada district.

The researcher’s fieldwork reflected that, ‘kare’ refers to real, true refers to sathya, and honest nishte/praamaanikathe according to “Karevakkalu” and ‘kare’ indicates black skin colour according to other people. The “Karevakkalu” justified their identity as Real- agriculturists in the sense the “Karevakkalu” are the natives of this region and also they define themselves as honest and true agriculturalists who entirely depends on agriculture even today.

Definitions of Tribe; Tribal features of “Karevakkalu” Community:

‘An introduction to Social Anthropology’ by Majumdar and Madan (2004; 207-209) gives several definitions, meanings and features of a Tribe in Indian context: The imperial Gazetteer defines a tribe as a collection of
families, which have a common name and a common dialect and which occupy, or profess to occupy, a common territory and which have been, if they are not, endogamous. -Majumdar (1958) defined the tribe as a social group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes, without any social obloquy attaching to them, as it does in the caste structure, following tribal traditions, beliefs and customs, illiberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration. Hasnain gives a good collection of tribal definitions in his book 'Tribal India' (2002; 32-33): Lewis opines that ideally tribal societies are small in scale, are restricted in the spatial and temporal range of their social, legal, and political relations, and possess a morality, a religion, and world-view of corresponding dimensions. Characteristically too, tribal languages are unwritten, and hence, the extent of communication both in time and space is inevitably narrow. At the same time, tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

Mair's meaning of tribe is 'an independent political division of a population with a common culture. Huntingford' s definition of tribe is 'a group by a common name in which the members take a pride by a common language, by a common territory, and by a feeling that all who do not share this name are outsiders, 'enemies' in fact.
But Linton’s definition seems to be more precise viz; ‘In its simplest form the tribe is a group of bands occupying s contiguous territory or territories and having a feeling of unity deriving from numerous similarities in culture, frequent contacts, and a certain community of interest.

Oxford dictionary gives the definition as ‘a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor.

Two common approaches found by definitions of tribe, as given by assembled here, as given by various authors and sources are, tracing two distinguishing features of tribe:

a. uniqueness of tribal culture compared to other communities

b. homogeneity within the tribal community

The first concept, uniqueness of tribal culture includes: ideally tribal societies are small in scale, common name and a common dialect, territorial affiliation and integration, an independent political division, illiberal of naturalization of ideas from alien sources, are restricted in their world-view of social, legal, moral and religious; tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

The second concept of homogeneity within the tribal community includes: A tribe being an Endogamous unit, there is no specialization of functions, ruled by tribal officers, united in language or dialect, following tribal
traditions, beliefs and customs, with a common culture, conscious of homogeneity of ethnic and acknowledging themselves as having a common ancestor, having the feeling of unity, deriving from numerous similarities in culture, frequent contacts, and a certain community of interest.

As the tribal people are marked by their distinguished way of living, their indigenous knowledge has to be protected and their specific problems have to be addressed with a holistic approach. Therefore, the task of identifying Tribal communities, which are categorised in caste list, is an initial phase in tribal studies. This is also a significant step in the areas such as Applied Anthropology and/or Developmental Anthropology.

a. The primary data collected in my field study reveals that, the “Karevakkalu” are found in Karnataka state particularly in North Karnataka and they are natives of that region.

b. The “Karevakkalu” have a dialect, which is near to Kannada Language, but differently pronounced and used than Kannada language.

c. The “Karevakkalu” trace their ancestry through domestic sheep. Domestic sheep is the totem of the “Karevakkalu” People. There are several slightly different stories which indicate two morals: b.1 it is through domestic sheep, the “Karevakkalu” got rebirth. b.2 domestic sheep served the “Karevakkalu” in their difficulties as loyally as a son of the family. Here, five stories are given which are collected through narration by the “Karevakkalu” people who are residing in different
villages of Uttara Kannada district. The popular folk stories above noted stories reveal these points:

a. There is taboo on killing and eating of domestic sheep among the “Karevakkalu”.

b. Reasons to the taboo are;
   b.1 domestic sheep has given rebirth to the “Karevakkalu” community
   b.2 domestic sheep is considered as son to the “Karevakkalu” Family.
   b.3 The reasons on taboo indicates that, domestic sheep is totem of the “Karevakkalu” Tribe.

c. The “Karevakkalu” community has a traditional system of administration, in which political and judicial spheres are combined. The chief is called as ‘Gowda’ and his assistants are called as ‘Kolkaara’, ‘Budhivantha’ and ‘ooru hiriyaru’. The “Karevakkalu” have a traditional, strong network for the smooth running for their community’s public affairs that largely includes both political and judicial affairs. In the day to day life of the “Karevakkalu”, the administration of political, judicial and religious activities are headed by a person called as ‘Gowda’. It is to be clarified here that there are two types of usage of term ‘Gowda’. The first meaning is the common surname of each “Karevakkalu” and the second meaning of term ‘Gowda’ as a designation of “Karevakkalu” political system, means the headman. The ‘Gowda’ is male headman as the ‘Karevakkalu’ live in patriarchal system. He functions in a specified area called “Seeme” that consists of several clusters of “Karevakkalu” settlements situated in a
region or Taluka place. Hegde R. P. (1998; 431) observed that, the ‘Gowda’ was treated as king. He also adds that in old days, each ‘Karevakkalu’ family used to give money grant to Gowda annually; there was no scope or usage of one Gowda interfering the other Gowda’s area called ‘Seeme’.

These practices indicate the ‘Karevakkalu’ people’s way of maintaining the sovereign status of each ‘Gowda’ and his ‘Seeme’ simultaneously. It is also an indicator of internal homogeneity among the ‘Karevakkalu’ which is an essential feature of any tribal community. There is a unique post of supreme headman viz. the ‘Gowda’ of sixteen ‘Seeme’ called as ‘hadinaru seeme Gowda’ (hadinaru means sixteen; Seeme-Gowda means area headman). The ‘Hadinaru seeme Gowda’ can call the biggest meeting ‘Koota’ whenever he wants to take decision on major issues concerned the ‘Karevakkalu’ community as a whole. The unsolved judicial conflicts at the ‘seeme’ level are taken by the respective ‘Seeme-Gowda’ and settled here under the guidance of ‘hadinaru seeme Gowda’. Decisions taken here are considered as supreme. Nobody has the right to break the decisions taken in this phase. Penalty (called ‘dhanda’) and prohibition of the culprit from social life (called ‘Kattu’ means tie) are the modes of punishment in the ‘Karevakkalu’ judiciary. Heavy penalty was to be imposed to the culprit. In case of a culprit breaking the rules or rejecting to pay penalty ‘Kattu’ (social separation or prohibition) used to be imposed on the culprit as it was impossible to live separately to a ‘Karevakkalu’ person when he is born and brought up in a homogenous group. Therefore, the culprit used
to obey the punishment given by ‘Gowda or Seeme Gowda’. In this way, the “Karevakkalu” politico-judiciary controls the disputes, thief, cheating, incest, quarrels and fighting among the “Karevakkalu”.

The politico-Judicial body of the “Karevakkalu” consists of other designations that assist the ‘Gowda’ in conducting coordinating the administrative and cultural affairs of the “Karevakkalu”. When the politico-judicial body gathers for any discussion, it is addressed as ‘Panchayati’. The group is called as ‘Pancharu’ (‘pancharu’ means five people). The ‘pancharu’ consists of Gowda, ‘Budhavantha’, ‘Kolkara’ and ‘Oora Hiriyaru’.

The term ‘Gowda’ indicates the meaning as ‘headman, ‘budhuvantha’ means the intelligent person who helps the ‘Gowda’. The term ‘Kolkara’ means a person who holds the stick ‘Kolu’. The ‘Kolkara’ is in charge of announcing the ‘Panchaythi’ date and place to the people who involve in any kind of dispute. He holds the special stick called ‘Kolu’ or ‘Naagara beththa’. ‘Nagara beththa’ is the symbol of the power, dignity and punishing authority of the ‘Karevakkalu’ panchaythi.

‘Naagara Beththa’ is made by using a strong twig of a plant called ‘beththa’ (botanical name; Calamus rotang). The main function of Kolkara is to communicate the “Karevakkalu” community with regard to messages, orders of ‘Gowda’ the ‘Kolkara’ visit the concerned settlements, people, gives the relevant information and assembles the people for a ‘panchaythi’ if necessary. The Gowda hold or keep the ‘Naagara beththa’ at the time of ‘panchaythi’ as it is the symbol of “Karevakkalu” people’s judicial consciousness.
The term ‘Oora Hiriyaru’ means elderly people of the village or settlement. They are local headmen who are 4-5 in number. The ‘Karevakkalu’ consult settlement elders before taking any major decision that includes the issues such as marriage negotiations, purchasing of property. They also called for the settling the quarrels, disputes and any other complications take place in between the two families. ‘Oora hiriyaru’ functions in maintaining the harmony and peace among the ‘Karevakkalu’ people of a settlement. Over last four decades the politico-judicial functions of traditional ‘panchaayathi’ is largely decreased towards cultural and religious functions. Modern Democratic system and panchayath Raj systems are the main factors contributing to the modification of traditional panchaayath’s functions.

e. The ‘Karevakkalu’ have a specific system of faith healing and indigenous medicinal systems that are unique in their structure. The ‘Karevakkalu’ have ritual head or priest called ‘Gunuga’, Shaman called ‘gaadiga or notagaara’, who play the role of faith healers. Both common people and herbal medicine persons carry the indigenous medicinal system among the ‘Karevakkalu’.

f. The ‘Karevakkalu’ says they are from ‘Karevakkalu’ Jaathi’ (‘Jaathi’ means) caste but it is a separate group among all other castes and tribal communities of the region. It is also observed that, The ‘Karevakkalu’ are not bound by any specific caste based customs which is found in other castes. For instance, the ‘Harijanaru’ caste people come to the houses of ‘Brahmanaru’ caste people on the day of ‘Deepavali’ Festival and receive
festival's special meals from all houses of a village. The ‘Harijanru’ are called in case of death of any cattle in the cattle shed of higher caste people. Inviting ‘Brahmanru’ caste-priest to conduct a few main rituals of marriage ceremony is also found to be a recent usage grown over last four decades. These are supporting factors to the uniqueness of the “Karevakkalu” culture.

g The “Karevakkalu” have their own way of world-view in which belief in supernatural existence/power found to be a dominant phenomenon. Uniqueness of their culture is found through several beliefs, customs, traditions and rituals. The “Karevakkalu” believe that their settlements are governed by a cluster of spirits such as ‘chaudi’, ‘naagaru’, ‘beerlu’, ‘Jataga’, ‘maasthi’, ‘bhoothappa’. And these spirits have their own invisible path called ‘nede’ on the surface of the Earth. They also have some visible spots in which black-stones or black stone images are found; those spots are called as residence mane or sthala of respective deities. Therefore one has to avoid the spirits’-‘nede’ while constructing the house. Otherwise the respective spirit will get disturbed and become angry towards the people living on its ‘nede’. The spirit which is angry on the people will cause several troubles on them and also to their cattle. The problems are such as often ill health, death, economic crises, and failure in new ventures. The “Karevakkalu” think that the spirits play their role at local level i.e. ‘grama’ level. But the deities such as Lord ‘Ganapathi’, Lord ‘Venkateshwara’ and Lord ‘Manjunatha’, Goddess ‘Amnoru’ are considered as higher level deities which is also secondary level who act

46
above the sprits. And therefore in case of any problem, the ‘‘Karevakkalu’’ take vows to the spirits first; it the problem persists and the vow become fruitless then only they take vows to the deities.

All these features justify that of the ‘‘Karevakkalu’’ form an agricultural tribal community.

Background of the study area:

The Field work of the present study was conducted in Uttara Kannada district of Karnataka State. The district sometimes called North Canara, or North Kanara. It is bounded on the north west by the state of Goa, on the north by Belgaum district, on the northeast by Dharwad district, on the east by Haveri district, on the south east by Shimoga district, on the south by Udupi district, and the west by Arabian sea. The district has an area of 10,291 km2, and a population of 1,353,644 (of which 28.66% were urban as of 2001,[1] a 10.90% increase since the 1991 censes. The town of Karwar is the administrative headquarters of the district.

Geography:

The main geographic feature of the district is the Western Ghats or the sahydri range, which runs from north to south through the district. Between the sahyadris and the sea is a narrow coastal strip, which varies from 8 to 24 km in width. Behind the coastal plain are flat-topped hills from 60 to 100 meters, in height, and behind the hills are the ridges and peaks of the sahyadris. East of the sahyadris is the upland, part of the west Deccan plateau.
Moisture-bearing winds are coming from the west and yearly rainfall averages 3000 mm on the coast, and as high as 5000 mm on the west-facing slopes of the Sahyadris. East of the crest is the rain shadow of the Sahyadris, which receive as little as 1000 mm annually. Much of the rain falls in the June–September monsoon. Three main seasons of the region are, Rainy season ‘malegaala’, takes place from June to September; winter ‘sheethagaala’ or ‘chaligala’ takes place from October to January; Summer ‘byaasige’ takes place from February to May.

Four principal rivers drain westwards from the crest of the Sahyadris to the sea; from north to south they are the Kali, Gangawali, Tadri, and Sharavati. These rivers from numerous waterfalls, the most famous of which is Jog falls, on upper reaches of the Sharavati in neighboring Shimoga district. Other famous waterfalls include Unchalli Falls, where the river Aghanashini drops 116 meters, Magod falls, where the Bedti river plunges 180 meters in two leaps, Shivaganga Falls, where the river Souda drops 74 meters, and Laguli and Mailmane falls on the river Kali.

Ecology:

The district’s high rainfall supports lush forests, which cover approximately 70% of the district. The north Western Ghats moist delicious forests cover the Sahyadris below 1000 meters elevation. Many trees lose their leaves in the drier months. In pockets above 1000 meters elevation lie the evergreen North Western Ghats montane rain forests. Anshi National Park, near Dandeli, preserves approximately 250 km² of semi-evergreen forest,
which is home to tiger, elusive black panther, leopard cat, gaur, asian elephant, sambar and a range of birds and reptiles. Dandeli wildlife sanctuary protects 834 km² of semi-evergreen and bamboo forest in the watershed of the Kali river and its tributaries, the Kaneri and Nagajhari. The Wroughton free tailed bat is endemic to the forests of Bhimgad, a proposed wildlife sanctuary. The district is also home to patches of savanna and degraded scrub jungles, which are often the result of over-use for logging or grazing. Much of the low land has been cleared for agriculture. Mangrove forests can be found in the river estuaries, and the sandy beaches are home to groves of *Calophyllum inophyllum*, coconut and screw pin (pandanus spp.). The rocky beaches at Binaga, Arga, Belekeri, Tadadi, Ankola Keni, Kadle, Kumta, Dhareshwar, Kasarkod, Murdeshwar, Bhatkal and Belke of the district is rich with marine fauna diversity.

**Agriculture:**

The chief crops of the district are rice and sugarcane along with a great diversity of other crops. Tree crops include coconut, areca nut, cocoa, cashew, mango, banana, pineapple, garcinia and sapota; vegetables include onion, radish, cucumber, cauliflower, sweet potato, brinjal and amaranth; spices include pepper, cardamom, ginger and nutmeg. Millet and cotton are grown in the drier portion of the district east of the ghats. In addition to agriculture, forestry and fisheries are also important. (http://www.answers.com/topic/uttara-kannada)
“Karevakkalu” Food Habits:

Food habit of the “Karevakkalu” includes both vegetarian and non-vegetarian items. Daily food of the “Karevakkalu” includes mainly spicy things. As Paddy is a major crop grown by the “Karevakkalu”, rice is the basic component in both case of simple and special food. Coconut the second food item for breakfast: ‘Dose’ (pan cake of rice paste), ‘idli’ (steamed balls made of coarse granules of rice and other grains.) ‘poha’ ‘avalakki’ (fried poha with grains), ‘rotti’ (roasted pan cake of rice or wheat powder), ‘upittu’ (boiled coarse granules of wheat or rice with onion, coconut flakes and spice). Tea and milk with hot water are commonly found drinks of breakfast and also taken as evening drinks. Meals are taken in the afternoon and night. Main food items for meals are: ‘anna’ (boiled rice), ‘sambar’ or ‘huli’ or ‘saaru’ (boiled grains/lintel with vegetables, coconut paste and spice) and ‘Palya’ (boiled vegetables with spice), ‘chatni (coconut paste with spice), uppinkaayi (pickle). Milk and curd also used in most of the families. In their meals, they also consume several variety of mushrooms anabe, which are available in the forest especially in rainy season.

The “Karevakkalu” are experts in collection, process and consumption of non timber forest products such as uppagi(Garcinia cambogia) and murugalu (kokum)fruits waate(Artocarpus lacoocha) nuts, leaves, and Geru beeja (cashew seeds/ Anacardium Occidentale). A botanical survey report adaviyinda aahaara (1996) prepared by ‘Prakrathi’ NGO Sirsi, Uttara Kannada district, reported that the “Karevakkalu” are first in the consumption
of forest oil seeds. The "Karevakkalu" prepare several sweets and other dishes in the festivals and at the occasions such as life cycle rituals viz. 'paayasa', 'unde', 'laadu', 'kadubu', 'holige', 'suttevu', 'kaayigarige', 'eriyavu', 'kadubu', 'atraasa', 'sukkununde' 'wade', 'muddegadubu', 'tellevu' and so on. Most of these dishes, except last three are sweets and rice is basic ingredient all special dishes. These special dishes are called as kaijaya or mamme.

"Karevakkalu" people occasionally take non-vegetarian food. They like to eat Sambar kadavu, wild buffalo kaademme, wild pig handhi, rabbit mola, wildsheep kaanukuri, wild hen kaanukoli tortoise kooma, fish meenu, crab edi which are the wild animals. Domestic Hens and their eggs also used. Hunting also takes place occasionally by the villagers in order to get some wild animal's flesh for self consumption.

**Taboo on food habits:**

a. The "Karevakkalu" does not eat non-vegetarian food in Festival days. It is because they believe that non-vegetarian food will pollute the person and the polluted person is not eligible to take part in the festivals, worships or rituals.

b. The "Karevakkalu" do not eat domestic sheep manekuri that is reared by people. It is because the "Karevakkalu" believe that domestic sheep has protected them in tough times as a responsible son of the family. There are several slightly different stories which indicate two morals: b.1 it is through domestic sheep, the "Karevakkalu" got rebirth. b.2 domestic sheep served the "Karevakkalu" in their difficulties as loyally as a son of the
family. Here, five stories are given which are collected through narration by the "Karevakkalu" people who are residing in different villages of Uttara Kannada district. The gere several popular stories are collected by Hegde R.P. (1998) and also by the researcher indicates domestic as the totem of the Karevakkalu. A great fear, C removed the covered blanket. But there was a miracle, instead of C's first son's head, there was a sheep's head. Therefore, the "Karevakkalu" believe sheep as first son of the family and they don't eat domestic sheep for this reason.

These stories reveal these points:

a. There is taboo on killing and eating of domestic sheep among the "Karevakkalu".

b. Reasons to the taboo are;
   b.1 domestic sheep has given rebirth to the "Karevakkalu" community
   b.2 domestic sheep is considered as son to the "Karevakkalu" Family.
   b.3 The reasons on taboo indicates that, domestic sheep is totem of the "Karevakkalu" Tribe.

Dress Pattern and Ornaments of the "Karevakkalu"

"Karevakkalu" dress pattern seems to be simple but they have a rich variety of ornaments that are followed through old time. A flow of change is clearly found in the dress pattern and ornamentation of younger people. Elders prefer wearing traditional kind of ornaments and simple cloth whereas younger generation like to follow other co-inhabitant castes people's way of dress and ornament pattern.
Dress Pattern:

a. **Dress pattern of children:** Male children wear shirt *angi* and half pant *chaddi*. Female children wear frock, blouse and skirt.

b. **Dress pattern of Elders:** Unmarried young girls wear blouse *palaka* and skirt *langa*, but in the festivals and other occasions they also wear saree and blouse. Married women wear saree, *sheere* and blouse, *palaka*. Elder women prefer traditional handloom sheere, usually of dark colors, green, blue, reddish brown. They wear sheere, slightly below to knees. Married women who are younger in age, wear slightly fashionable synthetic/nylon saree. Elder men wear white shirt *angi*, *kase angi*, a white cotton cloth - a traditional bottom wear, *panji*. Even though younger men wear colourful shirts, pant, half pant in normal days, they will be in traditional clothes in occasions such as festivals, life cycle rituals.

Ornaments:

“Karevakkalu” like to wear different ornaments especially in the occasions like marriage, samaradhane and festivals. Some the “Karevakkalu” families preserved very old and rare collection of silver and gold ornaments where as a strong tendency of exchanging the old ornaments with new patterned ornaments also taking place.

a. **Women’s ornaments:** Women’s ear rings are: *vaale, bugudi, jumaki*, and *kudaku*. Their neck laces are: *pavan sara, teeki sara ekadaani, bore gundina sara, vataani gundina sara*. Ornaments worn on
head are called as *kedige*, *tirupina hoovu*. Finger ring is called as *ungla*. The ornament used to wear on midriff is *gejje patti*. Aanklet is called as *kaal kadaga Kaal gejje*. Married women wear *Kaalugla that is leg finger ring*. Bangle *bale* is worn on hands. Silver bangle is worn by the ‘‘*Karevakkalu’’ women on the occasions. In the normal days, the women wear simple bangle, neck-chain, anklets and they also wear fresh flowers on their head; put red powder *kumkum* on forehead. Married women along with all these ornaments, wear a neck lace made of black beads and one or two sacred lockets *taali* and *gundu* at the centre, which is called as *pavan sara* or *kari mani sara*, it is an essential symbol, indicates that they are married. Leg finger ring *Kaalungla* is also another indicator to identify a married woman. In case a married man dies, his wife removes this *kari mani sara*, and *kaalungra*, which was given by the husband to her in the marriage ceremony.

b. Men’s ornaments: Only old men are found with ear rings, *onti*. In the occasions they wear necklace, *sara*, bracelet, *kadaga*.

The ‘‘*Karevakkalu’’ Settlement pattern, Family and Marriage

Settlement Pattern: People of a settlement live with a feeling of oneness and that is found through their day to day activities. The ‘‘*Karevakkalu’’ are happy to share the both materials and service with their neighbours in day today life according to the take part. It was found in field work that most of the agricultural labour requirements within the ‘‘*Karevakkalu’’ settlements take place on the basis of mutual labour. Money transaction is very less in this
sphere, as compared to that of other co-inhabitants casts people. ‘Karevakkalu’ settlements are called as ‘Karevokkaligara Keri’

A hundred and fifty years old ‘Karevakkalu’ household

The ‘‘Karevakkalu’’ found to be living in both clustered and scattered settlements. The clustered settlements are comparatively far i.e. more than fifteen kilometres to the concerned taluka- headquarters. Totally one hundred and two households of the ‘‘Karevakkalu’’ were taken for household survey. Among them, sixty seven households are single and thirty five are composite in structure.

**Typical household structure of the ‘‘Karevakkalu’’**

The ‘‘Karevakkalu’’ are found in both scattered and clustered houses. They believe that in any locality, there are several invisible paths of spirits and deities. This path is called as ‘Nede’. One should avoid these ‘nede’ at the time
of house construction because these spirits and deities could create problems as their path is being disturbed. Before initiating the house construction work, the ‘‘Karevakkalolu’’ consult a Brahmin priest to get some idea regarding the suitable direction and position of house. Because they believe Brahmin priests are efficient in this regard. Among total 102 households studied, four have the upstairs called metthu which indicates better economic condition of those household’s members. Also small hall called ‘maalige’ is found in few families who are living with better economical conditions.

![A view of cattle shed at ‘Karevakkalu’ household](image)

Generally all halls are rectangle in shape with four pillars. Traditional drawing ‘hase’ is found on all important spots. Typical ‘‘Karevakkalolu’’ house consists of five components viz.
1. **hedige**: It is front hall opened to the ground and second hall of the house.
   The wall of hedige is decorated with traditional *hase* drawing, handicrafts, photos of deities, film stars and sports stars. This hall is used for drying and cleaning the food grains and also to sit and chat with neighbors, outsiders in leisure. Few things and furnitures found here are, A home made match called ‘Eechalu chaape’, wooden furniture called ‘Kaalmane’ and wooden or plastic chairs called ‘kurchi’.

2. **Jaguli**: It is the Second hall of the house consists of two doors. The first door conct this hall to ‘hedige’ and second door to the third hall i.e. ‘devra ola’.
   The second door is most decorative as this door joins to God’s room. Traditional ‘hase’ drawings and paintings of recent trends, also wooden carvings, garlands and colorful electric bulbs. All these decorations are made towards God’s photos which are placed on the top of the door in a line.

3. **Ola/devra ola**: ‘Ola’ means ‘inside hall’ ‘Nadumane’ means middle house ‘devra ola’ means God’s place. As the meanings indicate, this is the hall at center of house. ‘Devra Ola’ contains a square (2x2 ft.) or rectangle shaped mud-platform called ‘idakalu’.

4. **Adige Ola/Ori**: Kitchen is called as ‘adige vala’ or ‘or’.it is next hall to devra ola. Here, people prepare food and take their lunch by sitting together.

5. **Bachchalu** refers to bath room, which is found just besids the outer wall,A decorative place for sacred plant ‘Thulasi katte’is foud infront of each houehold. .Most of the households are built using tile for to roof and mud for both floor and wall .Fifty households fall in this category. Seventeen households with the combination of tiled roof, mud wall, mud floor and red-
oxide front hall’s floor fall under second highest house category. There are four categories having one house in each category.

   a. House with tiled roof, mixed floor (i.e. red-oxide and mud)

   b. House with tiled roof, mixed floor (i.e. red-oxide and mud) mixed wall
   (i.e. Brick and mud)

   c. House with tiled roof, red oxide floor, and brick wall.

   d. Household with concrete roof, ceramic tiles floor, and brick wall.

**Table 2: Structures of households of ‘Karevakkalu’**

<table>
<thead>
<tr>
<th>No.</th>
<th>Roof</th>
<th>Floor</th>
<th>Wall</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mixed tile+th</td>
<td>Mud</td>
<td>Mud</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Tiled</td>
<td>Cement</td>
<td>Mud</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Tiled</td>
<td>Mud</td>
<td>Mud</td>
<td>50</td>
</tr>
<tr>
<td>4</td>
<td>Tiled</td>
<td>Mixed cement mud</td>
<td>Mud</td>
<td>7</td>
</tr>
<tr>
<td>5</td>
<td>Thatched</td>
<td>Cement</td>
<td>Brick</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>Tiled</td>
<td>Mud</td>
<td>Mixed c+m</td>
<td>5</td>
</tr>
<tr>
<td>7</td>
<td>Thatched</td>
<td>Mud</td>
<td>Mixed mud +bamboo</td>
<td>5</td>
</tr>
<tr>
<td>8</td>
<td>Tiled</td>
<td>Mixed c+m</td>
<td>Mud</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>Tiled</td>
<td>Mixed c+m</td>
<td>Brick</td>
<td>11</td>
</tr>
<tr>
<td>10</td>
<td>Tiled</td>
<td>Mixed c+m</td>
<td>Brick</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Tiled</td>
<td>Mixed c+m</td>
<td>Mixed c+m</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>Tiled</td>
<td>Mixed c+m</td>
<td>Mixed c+m</td>
<td>11</td>
</tr>
<tr>
<td>13</td>
<td>Concrete</td>
<td>Ceramic tiles</td>
<td>Brick</td>
<td>1</td>
</tr>
</tbody>
</table>

C- Cement, M-Mud, Th-Thatched

The remaining thirty households fall in between the range of highest and lowest category. Wooden rods and bamboo twigs are commonly found materials used for main, sub roofs and also for rain-protection sheets around the house. The neighbor people from other community and also Primary Health Centre employees appreciate the “Karevakkalu” as good in maintaining the cleanliness in and around the house.
Table 3: Ownership of Household

<table>
<thead>
<tr>
<th>Ownership</th>
<th>Type of building</th>
<th>Type of family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Own</td>
<td>Rented</td>
<td></td>
</tr>
<tr>
<td>98</td>
<td>04</td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>

Table 4: Household material, Livestock holding and Modern gadgets in Karevakkalu Settlements

<table>
<thead>
<tr>
<th>Household material</th>
<th>Livestock holding</th>
<th>Modern gadgets and practices</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radio</td>
<td>62</td>
<td>Cow 86</td>
</tr>
<tr>
<td>TV</td>
<td>12</td>
<td>Bull 42</td>
</tr>
<tr>
<td>Phone</td>
<td>07</td>
<td>Electrical 18</td>
</tr>
<tr>
<td>Bicycle</td>
<td>23</td>
<td>Bul-she 51</td>
</tr>
<tr>
<td>Motor cycle</td>
<td>10</td>
<td>Buffalo 16</td>
</tr>
<tr>
<td>3 wheeler</td>
<td>01</td>
<td>Foul 33</td>
</tr>
<tr>
<td>4 wheeler</td>
<td>01</td>
<td>Dog 44</td>
</tr>
<tr>
<td>Cart</td>
<td>02</td>
<td>Cat 33</td>
</tr>
<tr>
<td>Iron plough</td>
<td>26</td>
<td>Calf 04</td>
</tr>
<tr>
<td>Cattle shed</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>Clock</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>Iron safe</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>Agri-machine</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Mixer</td>
<td>02</td>
<td></td>
</tr>
</tbody>
</table>

The observation of "Karevakkalu" settlement pattern and preference reveals that, most of the "Karevakkalu" houses are built in traditional manner. An outstanding change in improving the floor-finishing is found through the alteration of mud floor into red oxide floor. A peculiar feature observed in the settlements of the "Karevakkalu" is, the houses are scattered even though they are in a clustered settlement.
Family and Marriage:

The "Karevakkalu" concept of family is based on intimacy and faith among the family members. They have a strong network of kinship which takes a decisive role each and phase of "Karevakkalu" individual’s lifetime.

Among total 102 households taken for the household survey, 98 are own and four are rented. And, 67 households are single; 35 are composite in their structure. Among the total families of the "Karevakkalu" studied, 1 is single family, 3 are split families, 49 are nuclear families and remaining 49 are extended families. The numerical difference between nuclear family and joint family is found to be nil. Now, it is found to be not possible assess the impact of family type on the mental health seeking behaviour of the "Karevakkalu" at this phase of the study. Here, father is the head of the family; name, property of the family runs through male line. As the "Karevakkalu" live in patrilocal families and fallow patrilinieal kinship, the decision making power is largely rests with the elder male member of the family. The blood relatives through male line form a clan among the "Karevakkalu". Clan is called as ‘bali’, ‘ali-bali’ or ‘kula’ People from a clan are considered as members of a family and the children are as siblings. Most of the times the whole settlement is found to be single clan. There are two factors to identify a "Karevakkalu" clan:

a. The "Karevakkalu" don’t go for marriage alliances within the clan members.

b. People fallow the ritual pollution when there is an incident of birth or death among their clan-members.
**Marriage:** Clan exogamy is practiced among the Karevakkau. Nonkin marriages are mainly found eventhough kinmarriage is allowed. The “Karevakkalu” says that, the “Karevakkalu” womens’ age at marriage is from 16 -19 years and that of men is 19-25 years. They also added that about thirty years ago, the system of bride wealth called ‘thera’ was practiced and now it is replaced by dowry. The “Karevakkalu” express that the practice of dowry is quite negligible among them, as compared to that of other communities at the surrounding. Except a handful of kin-marriages, all other are non-kin marriages that taken place in studied area. The elder people of “Karevakkalu” community noticed that kin marriage preference is decreasing in recent years. They explained that, it is because kin marriages are found to be complicated compared to non kin marriages, as the kin marriage involves multi kinship obligations that could lead to misunderstandings and tensions. But most of the non kin marriages taken place within the region, well-known families, usually the neighbours of their kinsmen. Among the kin marriage, the “Karevakkalu” prefer cross-cousin marriage.

Elder generation found the marriage ceremony’s grandeur is being decreased as the younger generation don’t have time to perform elaborative rituals. Also they remembers grand, lengthy marriage ceremonies which used to be celebrated almost four decades back; there used to be several entertaining joyful, tricky rituals, plays and dance and songs. They felt bad because all these events have been curtailed as the youngsters are busy with their and not showing interest in these events.
Table-5: Percent distribution of ‘Karevakkalu’ population by age, sex and marital status

<table>
<thead>
<tr>
<th>Age category</th>
<th>Married</th>
<th>Un married</th>
<th>Widowed</th>
<th>Separated</th>
<th>Divorced</th>
<th>Deserted</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>Up to 14</td>
<td>0</td>
<td>0</td>
<td>34.09</td>
<td>94.31</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>15-19</td>
<td>0</td>
<td>0</td>
<td>38.63</td>
<td>16.19</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>20-24</td>
<td>0</td>
<td>0</td>
<td>3.27</td>
<td>15.15</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>25-29</td>
<td>0</td>
<td>0</td>
<td>21.96</td>
<td>10.60</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>30-34</td>
<td>0</td>
<td>0</td>
<td>12.14</td>
<td>10.60</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>35-39</td>
<td>0</td>
<td>0</td>
<td>17.75</td>
<td>2.22</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>40-44</td>
<td>0</td>
<td>0</td>
<td>14.01</td>
<td>2.22</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>45-49</td>
<td>0</td>
<td>0</td>
<td>7.00</td>
<td>2.22</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>50+</td>
<td>0</td>
<td>0</td>
<td>23.81</td>
<td>0.75</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>100.0(214)</td>
<td>100.0(180)</td>
<td>100.0(132)</td>
<td>100.0(142)</td>
<td>100.0(14)</td>
<td>100.0(23)</td>
</tr>
</tbody>
</table>

A newly married ‘Karevakkalu’ couple
The usage of inviting the Brahmin priest to conduct the few main marriage rituals, house construction and lifecycle rituals is as recent as four decades in several settlements of Sirsi and Yallapur Taluks but it is almost hundred and fifty years old usage in several settlements of siddapur taluk. This is an example of sanskritisation among the 'Karevakkalu'. Decreasing traditional rituals is also an effect of sanskritisation.

**Occupation and Economy:**

Most of the 'Karevakkalu' population above the age group of twelve years are working either part time or regular agri-labours in lands of brahmanru caste people. Generally those who have there own land work as part time labours and landless people work as regular agri-labours. They occasionally work in other's co-habitant caste people's land generally on mutual labour system called 'muriyalu' As the region is facing scarcity of agri labours there is no problem in getting labour but problem lies in getting a fare price to the crops grown and also in handling the cost of cultivation.

The 'Karevakkalu' planting the paddy, in the field
Traditional occupation is called as 'kulakasubu' by "Karevakkalu". The 'Karevakkalu' identify their community with occupation of cultivation. Cultivation is both traditional and current occupation to the "Karevakkalu", on which most of the population is depended for earning their livelihood. Some other occupations are mentioned along with agriculture. The native terms for the traditional occupations of the "Karevakkalu" are bhoomi kasubu, gadhdhebesaya, raithaapi, krushi kelsa, kotte-kone, jenu koyyadhu, butti henige and kooli. The first three terms, i.e. 'bhoomi kasubu', 'gadhdebesaya', 'raithaapi', and 'krashi kelsa' are referred to the agriculture. The term 'gadhdebesaya' refers to paddy crop growing. 'Jenu koyyadu' means honey collection; 'butti henige' means weaving of basket. The term 'kotte-kone' refers to a major work in areca nut plantation and the last word 'kooli' refers to daily wage labour. Along with these traditional occupations, the "Karevakkalu" also doing several modern occupations such as driving of four wheelers, pre-primary school or 'anganawadi' teaching, helper's work a school, primary school and high school teaching, tailoring, grocery business. Another community level activity which is becoming beneficiary to the "Karevakkalu" is in a big settlement of Sidhdhaapur Taluk is, creation of self help groups in the settlement. At first, some of the youngsters had seen a self Help Group activity conducted in neighbour village, through Shri Dharmasthala Swasahaaya Sangha, which is organised in neighbour district Dakshina Kannada. The "Karevakkalu" men invited them to come to their settlement and help them in starting a self-help group in their settlement also. In 2006, 'Shri
Dharmasthala swa sahaya sangha' officers came and started two self help groups namely ‘pragathi bandhu thanda’ for men and ‘Swa-sahaaya sangha’ for women. Both of the groups conduct a weekly meeting and each member pay ten rupee for joint saving. Loan is available in hear to those who are really in need of financial help. As a part of this group’s agenda, ‘Pragathi bandhu’ group members collectively spend 1-2 days in week for a group work in agriculture, in any member’s land. Success of this activity, made the “Karevakkalu” to feel happy and now finding it very easy to manage the group works in agriculture, as there is no need of paying wage labour for these works. Also they are feeling benefited by self help group and its mutual helping strategy.

The size of land holding among the “Karevakkalu” families lies in between quarter acre to three and half acre. Annual income of the households in the studied ‘Karevakkalu’ households varies in between less then Rs.10,000-Rs.1, 35,000. Most of the households come under the range of Rs.21,000-Rs.30, 000. The economic conditions of these settlements are mainly dependent on agriculture and agri- labour. Main crops grown here are paddy and areca nut. They also grow some sub crafts viz. coconut, sugar cane, cardamom, pepper, turmeric, ginger, banana, vanilla and areca plantation. Sub crops grown at paddy field for self consumption are, food grains such as uradh dal uhdhu, green gram hesaru, cow pea bavade; vegetables such as onion neerulli, garlic bellulli cucumber sauthekaayi They also collect, process and sell some of the forest products, viz kokam murugalu fruit, soap aut
sheegekaayi Garcinia cambogia uppagi, myristica malabarica Lamk ram patre, Cinnamomum macrocarpum dhaalchinni, Artocarpus lacoocha vate nut Cycas circinalis eechalu twigs.Calamus rotang bettha. Fruits such as banana bale hannu, mango maayinannu, guava perale, jackfruit halasu ,papaya aththengru; vegetables such as cucumber sauthekaayi, brinz badne kaayi, scarlet gouard tondekaayi, drum stick nuggekayi, radish moolangi leaves such as harave, Ficus tinctoria goli, Indian spinach basale, are also grown by these people, for self consumption of the family.

According to several people’s opinion, it is estimated that, in this region, paddy yield is around 12 bags that is, 560 kilograms per acre. Market price for the rice is, around 950 rupees per quintal. ‘‘Karevakkalu’’ are basically agriculturists and paddy growing people. But, from last fifteen years, the tendency of converting the paddy fields into areca nut plantations is becoming popular. It is because areca nut is a commercial crop and therefore more beneficiary also.

Paddy growing is old and traditional occupation of the ‘‘Karevakkalu’’. Earlier they used to do shifting cultivation. Fear of adversities, evil spirits was main reason for their frequent movement from one place to the other. If their children often fall sick or die, they used to think that, the place is ‘not suitable’ saaraavaliyilla to them and start moving in search of a suitable place. An elder ‘‘Karevakkalu’’ man opined that the ‘‘Karevakkalu’’ people were not ambitious regarding the ownership of land, property; therefore from a long time

66
they were satisfied in working as tenants in other’s land. But now they are used to settle cultivation as it is found to be convenient.

Main activities involved in paddy growing:

The “‘Karevakkalu’” are known as hard working people in the fields. If there is sufficient water supply, they usually grow two paddy crops per year. They distinguish two varieties in paddy viz.1. mumbelasu: mumbelasu is that type of paddy, which gives yield early that is three and half months. It is sawn in the month of June-July and 2. himbelasu: himbelasu is that type of paddy, which gives yield slowly that is within four months. Normally activities in the paddy field, starts in the month of June. Here, paddy growing activities are given serially, according to the explanation given by the ‘‘Karevakkalu’’.

a. Ploughing the field gaddhe hoodsadu: It takes eight to ten days to flow one acre of paddy field.

b. shaping the borders of the field haali kadyadhu . It is done in order to make the fields systematic.

c. Sawing the seeds age haakadhu.

d. When the paddy plant grows around six to eight inches, removing the paddy plants takes place and that is called as age keeladhu

e. After removing the paddy plants, small bunches of the plants are made and again planted in the field. This work is called as age nedadhu. Removing the weeds, applying the fertilizer, insecticides, arranging pit for water supply also takes place side by side.
f. When the plants give paddy yield, they cut the paddy twigs that is called as *gaddhe koyyadhu*, takes place in the month of December-January.

g. Then processing the paddy takes place, through several activities. They are *bhattha sheladhu gonabe haakadhu* means, separating the paddy grains from their twigs and grass in a round shaped doom that is *gonabe* in the field and leave it to dry. These grasses are used as cattle food. Then cleaning the paddy *bhattha thooradhu* takes place, in order to separate small stones and mud from the paddy grain. After this activity, there is another way of separating the leftover seeds in the paddy grass. It is done by using the bullocks. Bullocks pull a cylinder shaped stone, over paddy grass which is spread on the cleaned field.

h. Then it is the last activity of making rice out of paddy grain called as *akki maadsadhu*. It is done in rice mill. Rice mills are commonly found in small towns and taluka centres.

**Main activities involved in areca nut plantation**

The whole activities undertaken by the ‘‘Karevakkalu’’ at areca trees plantation are summarized by them in a term ‘Kotte- kone’. The agricultural work in areca plantation starts with ‘kotte kattadhu’, and ends with ‘kone koylu’ and therefore the work is called as ‘Kotte- kone’. The ‘‘Karevakkalu’’ men are found as experts in both of these works. The explanation of the series of work that are taken by the ‘‘Karevakkalu’’ in the areca nut plantation are discussed below, as narrated by the people.
a. Appling Fertilizer *Gobra haasoodu*: Applying fertilizer is done in the month of March. Fertilization to one acre of plantation takes two to three days when eight labours are involved in that work. The work takes place in the month of March. Every house use to have one pit for making of natural fertilizer by using cattle dung, green and dry leaves regularly. Neem powder and lime are also used with the natural fertilizer in order to protect the roots of areca tree from insects. Most of the times, applying the fertilizer is done through mutual labouring with in the village i.e. ‘muryaalu’ The traditional method of ‘muryaalu’ has been strengthened through the promotion of self help groups among the ‘Karevakkalu’ by “Dharmasthala Swa-sahaaya sangha” (central office located in Dakshina Kannada district).

A ‘Karevakkalu’ woman removing areca nut skin sitting next to her family deity - plant ‘Thulasi’
b. ‘Thotakke muchchige’: ‘Thotakke muchchige’ takes place in the month of May, after first rain. At least one rain is must to start this work because if this work is done at summer, ants will eat the covered leaves. It is the function of covering the plantation land, using dry leaves ‘dhraku’, green leaves ‘sadhe’ and areca leaves ‘songe’. There are twofold benefits, one is to protect the soil and fertilizer from erosion due to rain and the other is to supplement fertilizer in long term, to the plantation.

c. ‘Kotte kattadhu’ and ‘madhdhu hodiyodhu’: Normally this work is done twice in a year, starts in the month of July. The word ‘kotte kattadhu’ refers to the work of protecting the areca nuts from a disease, ‘koleroga’ which occurs in rainy season. The work of ‘kotte kattodhu’ is done through wrapping a cover around the areca nut bunch. Traditional method
was to use areca leaves cover, but the use of these leaves cover ‘haale kotte’ decreasing now a days. The use of plastic covers and spraying insecticides ‘madhdhu hodiadhu’ is increasing due to the flexibility of work. For one acre of areca plantation, normally the work takes one day to spray insecticide, when four labours are working there. But it takes more days to wrap cover on areca nuts bunch depending on quantity of the areca crop. As it is rainy season, removing the weeds also takes place time to time.

d. ‘Kone koylu’: Kone koylu’ is done between the month of November to January. It is the process of climbing the tree around 50 feet and removing the areca bunch. Removing areca nut skin; boiling and finally drying the areca nuts. Climbing of areca tree needs expertise, physical fitness and adventures mind. So, it is highly paid and dignified work. The “‘Karevakkalu’” men are known for this efficiency and other land holding communities in the region are depend on these people for ‘kone koylu’ to get their work done.
<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Income (Rs. in 1000)</th>
<th>No. of Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&gt;10,000</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>11-15</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>16-20</td>
<td>11</td>
</tr>
<tr>
<td>4</td>
<td>21-25</td>
<td>12</td>
</tr>
<tr>
<td>5</td>
<td>26-30</td>
<td>13</td>
</tr>
<tr>
<td>6</td>
<td>31-35</td>
<td>9</td>
</tr>
<tr>
<td>7</td>
<td>36-40</td>
<td>6</td>
</tr>
<tr>
<td>8</td>
<td>41-45</td>
<td>7</td>
</tr>
<tr>
<td>9</td>
<td>46-50</td>
<td>8</td>
</tr>
<tr>
<td>10</td>
<td>51-55</td>
<td>3</td>
</tr>
<tr>
<td>11</td>
<td>56-60</td>
<td>3</td>
</tr>
<tr>
<td>12</td>
<td>61-65</td>
<td>4</td>
</tr>
<tr>
<td>13</td>
<td>66-70</td>
<td>2</td>
</tr>
<tr>
<td>14</td>
<td>71-75</td>
<td>4</td>
</tr>
<tr>
<td>15</td>
<td>76-80</td>
<td>2</td>
</tr>
<tr>
<td>16</td>
<td>81-85</td>
<td>2</td>
</tr>
<tr>
<td>17</td>
<td>86-90</td>
<td>-</td>
</tr>
<tr>
<td>18</td>
<td>91-95</td>
<td>2</td>
</tr>
<tr>
<td>19</td>
<td>96-100</td>
<td>1</td>
</tr>
<tr>
<td>20</td>
<td>101-105</td>
<td>-</td>
</tr>
<tr>
<td>21</td>
<td>106-110</td>
<td>-</td>
</tr>
<tr>
<td>22</td>
<td>111-115</td>
<td>-</td>
</tr>
<tr>
<td>23</td>
<td>116-120</td>
<td>1</td>
</tr>
<tr>
<td>24</td>
<td>121-125</td>
<td>1</td>
</tr>
<tr>
<td>25</td>
<td>126-130</td>
<td>1</td>
</tr>
<tr>
<td>26</td>
<td>131-135</td>
<td>1</td>
</tr>
<tr>
<td>27</td>
<td>&gt;135</td>
<td>-</td>
</tr>
</tbody>
</table>

**Division of labour**: Division of labour among the “Karevakkalu” is found to be based on gender. In agriculture, the works such as planting the paddy plants, removing the weeds both in paddy field and areca nut plantation, cutting and cleaning the paddy crop, cutting and carrying the grass from ground or forest, collecting the areca nuts in plantation, removing the skin of area nut, classifying the areca nuts are done by female folk. Plugging the land using a pair of ox, climbing areca nut and coconut tree to remove the nuts, digging the pit of fertilizer, carrying, spreading the fertilizer, spreading the insecticides and wrapping the cover to areca nut bunch, cutting of sugarcane, digging the
channels in areca plantation, To start shaping work when conversion of paddy
field or ground or forest into an areca plantation are done by male folk. There is
difference in wages of male and female. Male wages are more than that of
female. In normal works, the difference is about ten to twenty rupees in normal
labour. In harvest season, it is about hundred and fifty rupees. The reason given
by the people is male work is considered to be more specialized, needs more
skill and physical strength; that indicates the "Karevakkalu" perception about
‘women’ as a weaker section in the community than ‘man’.

Social interaction of the "Karevakkalu":

The "Karevakkalu" people’s cultural history, as summarized through
their memory, starts from the stage of shifting cultivation. "Karevakkalu" were practicing shifting cultivation, around hundred years back. The reason for
frequent movement from one place to other was, basically fear. Whenever their
children were sick or died, the elders used to decide that, the place is not
suitable saaraawali to them. This suitability or saarawali was largely
depending on the blessings of benevolent spirits and deities. The condition of
unsuitability was believed to be caused by wrath of deities or malevolent
spirits. Then slowly the "Karevakkalu" started to stay in a place, as they found
moving from one place to other is quite difficult. Afterwards, they came into
often contact with non-tribal people; started living near to the village. Here is
an interesting factor viz. the "Karevakkalu" largely took the tenancy as their
occupation instead of becoming cultivators even though they are experts in
agriculture. The justification given is the "Karevakkalu" are basically not
ambitious about owning land. Therefore most of them remained as tenants and agricultural labours. Now most of the ‘‘Karevakkalu’’ People who are agri labours are working in the lands of Brahmins who are upper caste people. They found to be humble compared to community labours. Most of the ‘‘Karevakkalu’’ population above the age group of twelve years are working either part time or regular agri-labours in lands of brahmanru caste people. In the day to day life, the social interaction of the ‘‘Karevakkalu’’ people mainly includes two broad category of people viz. (a) People living with in the same region graama. This category includes people from several castes, tribes and also the people with tribal features named under caste list in the government documents viz., The Brahmins (havyakru/hegderu/bhatru/bramhanru), Naaykaru,( thengina dheevru), Shetti(shetru), Sheduled castes/SC(harijanru), are the people whose social status placed according to Indian caste hierarchy. The Sidhdhi, are tribal people living on the same region. The higher caste people in the region consider that, Gaamokkalu, Haalakki okkalu, Attevokkalu/Kunubi, Kumri marathi, are equal to the ‘‘Karevakkalu’’ in their social status. All these people including the ‘‘Karevakkalu’’ are those who labelled as caste even though having the tribal features in their culture. There are two indicators to their equal status; one is, all these communities are placed in middle layer of caste hierarchy i.e., higher than the Harijana /scheduled caste and lower than Brahminaru/havyakaru. The other indicator is all these communities are considered as category I i.e. other backward castes under the
The table 2 shows the literacy rate among the ‘Karevakkalu’.

Table 7: Percent distribution of ‘Karevakkalu’ population by age, sex and literacy

<table>
<thead>
<tr>
<th>Age category</th>
<th>Non-literate</th>
<th>Pri-school not completed</th>
<th>Pri-school completed</th>
<th>Mid-school completed</th>
<th>High school</th>
<th>Higher secondary school and above</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>6 to 9</td>
<td>5.6</td>
<td>6.31</td>
<td>16.98</td>
<td>27.69</td>
<td>6.66</td>
<td>6.34</td>
</tr>
<tr>
<td>10 to 14</td>
<td>1.40</td>
<td>0</td>
<td>2.83</td>
<td>0</td>
<td>25.33</td>
<td>28.57</td>
</tr>
<tr>
<td>15-19</td>
<td>0</td>
<td>0</td>
<td>6.60</td>
<td>7.69</td>
<td>12.00</td>
<td>15.87</td>
</tr>
<tr>
<td>20-29</td>
<td>12.67</td>
<td>15.78</td>
<td>16.03</td>
<td>33.84</td>
<td>28.0</td>
<td>31.74</td>
</tr>
<tr>
<td>30-39</td>
<td>28.16</td>
<td>25.26</td>
<td>19.81</td>
<td>12.30</td>
<td>9.33</td>
<td>6.34</td>
</tr>
<tr>
<td>40-49</td>
<td>11.26</td>
<td>14.73</td>
<td>11.32</td>
<td>12.30</td>
<td>8.06</td>
<td>4.76</td>
</tr>
<tr>
<td>50+</td>
<td>40.84</td>
<td>37.89</td>
<td>25.47</td>
<td>7.69</td>
<td>10.66</td>
<td>6.34</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Therefore the ‘‘Karevakkalu’’ people’s interaction with people living in the same grama is largely influenced/controlled by Indian Caste System. The ‘‘Karevakkalu’’ eat food given by higher and middle caste people. They don’t eat the food cooked in the houses of lower caste people. ‘‘Karevakkalu’’ practice endogamy. It is due to these factors ‘‘Karevakkalu’’ community seems like a caste at the surface of its culture.

(b) Outside people who give regular visits to ‘‘Karevakkalu’’ settlements, on their business are, the Teachers, Health care providers, Government administrative officers, small businessmen and occasionally...
freelance journalists and social workers. Here the mutual interaction is based on the particular activity.

Other community's people from the same 'grama' appreciated 'Karevakkalu' as humble innocent, simple and hardworking people. There are also people observed the "Karevakkalu" people as less intellectual, ignorant of current events, legal issues and modernity. It is observed by the people from 'brahmanru' caste who largely who come into contact with the "Karevakkalu" on day to day life that, the "Karevakkalu" people's day to day interaction with the neigbhourers is humble, gentle as compared to other community people such as 'dheevru', 'Edigaru', 'shetru' who are living in the same region. They also adds that, the the "Karevakkalu" living in the interior settlements( i.e. when the settlements are more than fifteen kilometres far from taluk headquarters) are innocent towards modern social systems such viz. law, government- offices and officers. They fear of outsiders, strangers who visit their settlements, with a doubt that the strangers might be forest officers or police who could trouble them on several grounds on the basis of issues such as forest products collection, land disputes by using unknown forest laws and other laws. Generally they haven't shown courage to enquire about the strangers on their purpose of coming to their households or discuss about their doubts frankly, immediately. A grossary shopkeeper from Sirsi town described the 'Karevakkalu' from his native place that there are several "Karevakkalu" people from the interior settlements of Sirsi taluk who don't use even foot wears. The elders of those settlements, who transact for the whole settlement
come to the taluka headquarters once in year; bring the paddy grown by the whole settlement, in order to process them towards rice grains in the rice mills. Also they buy tea powder, sugar in big quantity that is sufficient for the whole year. An elder person from higher caste, residing very near to the “Karevakkalu” settlement, observed that, there is difference between the behaviour of “Karevakkalu” before thirty years, to that of recent period’s people. Earlier, they were very humble, innocent and honest but in recent years, they have changed a lot towards anti-social activities such as steeling, cheating in money transaction, gambling, and drinking liquor. Also he added that it is due to loss of their cultural values they have been exposed towards the urban cultures’ unhealthy practices.

Both outsiders and insiders of the region complained the “Karevakkalu” is several contexts viz. they often steel neighbour’s material such as grass, timber, food crops. Also they add that, addiction liquor and gambling is the root cause steeling and cheating activities of the “Karevakkalu”. An informant from the ‘Gaamokkalu’ community opined that, steeling is a birth-instinct to the “Karevakkalu”, Informants from Brahmin community are also observed many “Karevakkalu” men addicted to liquor; opined that most of the “Karevakkalu” house has at least a man addicted to liquor. Also they described the “Karevakkalu” as too conservatives in their beliefs, customs and religious life.

The “Karevakkalu” are considered to be a bunch of supernatural/blind beliefs by social workers, journalists and some biomedical doctors. Social workers and journalists explained with a shock that, the “Karevakkalu”
consult shaman (go for trance) even in case of a simple sickness such as fever and cold; even literate people such as primary school, high school teachers from the "Karevakkalu" community are also having strong belief and go for faith healing first rather than biomedicine. Biomedical doctors working in same region opines that, in case of any sickness the "Karevakkalu" don't come to the doctor immediately. They take at least two days; they come to the doctor only after visiting shaman or 'notagara'. i.e. after the shaman does advise he guesses. They analyse reasons for this tendency of the "Karevakkalu" as illiteracy, poor economic conditions and addiction to liquor. A folklorist described about the strong kinship bound among the "Karevakkalu" by giving an example a joint family having about one hundred and fifty members living so peacefully in interior forests of Sirsi taluk. The Primary Health Centres employees, nurses, assistants had given both positive and negative approaches towards the nature and behaviour of the "Karevakkalu". These people are blamed for their negligence towards immunization programme of government, poor concern on personal hygiene who has lots of strong, blind believes on Ghosts, witchcraft etc., but also appreciated as good in maintenance of cleanliness of household and surroundings, comparatively sensitive, and slowly improving their personal hygiene level and responding to the community health awareness programmes.

Also they are actively participating in the community welfare activities such as self help groups and progressivists group organised by NGOs.
Awareness of importance of formal education is slowly growing in recent years viz over last ten-fifteen years.

Religious life of "Karevakkalu":

"Karevakkalu" says that they follow Hindu Religion. They believe in Hindu pattern and worship several Gods. The "Karevakkalu" believe that, all spirits and deities expect at least an annual worship by them by their disciples in a complete state of ritual purity. The sense of purity involves the following factors: a. The people shouldn't be in under the state of birth or death pollution (of eleven days) at the time of festivals or worship. b. The women shouldn’t having their menstrual period. c. The disciples should avoid non-vegetarian food till the completion of those festival days on which concerned deity rejects non vegetarian food. The vegetarian deities are such as Lord Ganapathi, Timmappa /Venkataramana of Tirupathi, Manjunatha swami of ‘Dharmasthala’ ‘Naggaru’, and ‘chaudi’ The non vegetarian spirits are such as ‘amonru’, ‘bhoothappa’, and ‘beerlu’. Spirits and Deities worshiped by the "Karevakkalu" are categorised in this way:

a. Nature and natural objects, animals and plants as deities (examples: water gange, Earth bhoomi, Cow govu)

b. Spirits dhaiva

c. Ancestors thalegaledhavaru

d. Hindu pattern characters devru

a. Nature worship: Among the "Karevakkalu", Nature worship is found through the worship of water, Earth, plants and animals. The
“Karevakkalu” believes several major ingredients of the nature as their deities viz. Water, Earth, animals, plants and crops. Because they believe that nature is the source of prosperity; therefore, worshiping of water, Earth, animals and crops leads to the good rainfall, more fertility of land, more crops in the field. The “Karevakkalu” women daily worship Water filled in a pot i.e. baagila gindi (‘baagilu’ means door; ‘gindi’ means pot) or kel hande (‘kel’ means water; ‘hande’ means drum) and the men worship once in a week at their households. Every morning the eldest woman of the family changes the yesterday’s water and fills fresh water. Beside the baagila gindi, they put a pair of coconut also Because, the coconut is believed as a symbol of Lord Ishwara (because, Lord Ishwara has three eyes and coconut also has three black spots called ‘coconut-eyes), who protects the justice and ethics on the Earth. In some of the “Karevakkalu” settlements people worship another form of water called neergall devru (‘neergall’ means a stone symbolises the water deity ‘devru’ means deity See the photo - ). Neergall devru is situated just beside a stream in front of a “Karevakkalu” settlement of Siddapur taluk. Coconut offerings are made by each family’s head on ‘Deepavali Festival’.

The “Karevakkalu” consider Earth as mother Goddess called as ‘bhoodhevi’. They Worship the Earth and crops on the annual festival called bhoomi pooje (‘bhoomi’ means earth ‘pooje’ means worship), festivals of hosakki habba (‘hosakki’ means new rice; ‘habba’ means festival) and
Deepavali ('Deepavali' means festival of lights). They also worship sacred animals like cow ('govu'), snake ('naagaru'), tiger ('hulidevru') plants-crops such as Ocimum sanctrum plant ('Thulasi gida'), Ficus religiosa Lin tree ('Ashwaththa mara'), paddy plant and crop ('bhattha'), areca tree and crop ('adike'), coconut tree and crop ('thengu'). The ‘‘Karevakkalu’’ says that they worship several animals that are believed to be sacred and there are different purposes to the sacred animal-worships viz. worshiping of Cow brings prosperity to the house is a goddess of prosperity. As the ‘‘Karevakkalu’’ are agriculturalists, they are much depended on cattle-strength such as ploughing, fertiliser from cattle dung, and also milk and milk productions are an essential component of their food habit. The ‘‘Karevakkalu’’ believe Snake God as a God of fertility and its blessings are essential in order to avoid infertility and to get healthy children. Therefore, people worship the stone images of snake on the festival called. ‘naagarapanchami’ ('naagara' means snake; 'panchami' means fifth day). Tiger god ‘Huli devru' ('Huli' means tiger; 'devru' means God) is also worshiped with a pray to protect the cattle's of the ‘‘Karevakkalu’’. The stone image or a crude stone is worshiped as Tiger God on Deepavali festival. The elder ‘‘Karevakkalu’’ remembers the critical situation about forty years back. The cattle were often dying due to tigers attack; It was almost a common event as there were thicker forest than nowadays: peoples were also at the risk of tiger attack in those days. At that time people used to take vows and also conducting coconut offerings to the tiger God with a pray to save their cattle’ life when they were missing in the
forest. They also added that now a days, the chance of tiger attack are almost nil as there is continuous destruction of forest in the region but tiger worshiping is practiced as a cultural event on ‘Deepavali’ festival.

b. Spirits *dhaiva* worship. The ‘‘Karevakkalu’’ worship a cluster of local spirits called ‘Gaama’ or ‘gaama daiva’. (‘Gaama’ means local ; ‘daiva’ means spirit). ‘Gaama’ is the family deity of most of the ‘Karevokklau’ households. Generally every locality of 3-5 settlements of ‘‘Karevakkalu’’ has wooden face images of ‘Gaama ‘Gaamadha maka’, The images are kept in a closed wooden box in the normal days and opened for worship in the main festivals( see the photos --and – on page - - ) such as ‘Chauthi habba’( festival of Lord Ganapathi) ‘Samaaradhane’( festival of ‘gaama’), ‘Deepavali’ ( festival of nature all spirits and deities), ‘Hosakki habba’( festival of new rice), ‘Ugaadhi’ ( festival of new year), ‘gudu hunive’( festival of ‘gaama’ and wild fruits). At the time of starting a new venture (such as marriage negotiation, taking a tenancy of other’s field) and in case of serious ill health, economic crises, head of the ‘Karevokklau’ should hold performs coconut offerings with a pray for the success in the new venture and solution to the problem. The ‘‘Karevakkalu’’ believe that, blessings of ‘Gaama’ is essential precondition to the well being of the ‘‘Karevakkalu’’ they can live happily only when their settlement’s ‘Gaama’ is happy towards them. Comparatively grand, collective worship is performed to the ‘Gaama’ on the festival called ‘samaraadhne’. The Gaama includes
spirits such as ‘Chaudi’ ‘Amnoru’, ‘maasthi/baalantha maasthi’ who are female spirits and ‘beerlu/beerappa’, ‘Naagaru’, ‘bhoothappa’ are male spirits.

c. Ancestors’ worship: Ancestors are called as ‘thalegaledhavaru’. Ancestors have a special role and significance in the ‘Karevakkalu’ culture. The ‘Karevakkalu’ believe their ancestors as benevolent spirits, who could assure the wellbeing of the family. On the event of death ceremony the family members of the died person perform very elaborate rituals that includes relieving the soul from worldly ties, worships and several kind of offerings are made to show their gratitude and to receive blessings from the ancestors. Ancestors are considered as one of the family God to some ‘Karevakkalu’ families. Coconut offerings are made to the family deities whenever the people start new venture.

d. Hindu pattern- sacred human characters: The ‘Karevakkalu’ worship several Gods and Goddesses, who are Hindu pattern- sacred human characters. The photo images of these deities are commonly found in every household of the ‘Karevakkalu’. There are several annual, festivals on which the ‘Karevakkalu’ worship the deities for total wellbeing and prosperity of their family. Generally, the ‘Karevakkalu’ take vows to these deities, in case of serious, prolonged illness or any other crises when the first vow made to the spirits becomes fruitless. Names of most popularly worshiped deities and their special power for
which purpose the "Karevakkalu" worship these deities are as follows: 
Lord 'Ganapathi' is believed as the lord of solving the difficulties and he 
is worshipped on the 'Chuthi habba' festival, Lord 'Timmappa' of 
Tirupathi, or 'Venkataramana' of 'manjuguni' as believed to be the God 
of prosperity and happiness and he is worshiped on 'Deepavali' festival. 
Lord 'Manjunatha swami' of 'Dharmasthala' is believed to the God of 
justice and worshiped daily and also on 'ugaadhi', and 'shivaraatri' 
festivals.

The family deities of the "Karevakkalu"

It is found through the field studies that, the "Karevakkalu" accept one 
or more deities or spirits as their family deity ('kuladevru' or 'manedevru'). 
'Gaama' is most commonly found 'kuladevru' of the 'Karevokklu'. It is found 
that, the "Karevakkalu" pray for the blessings of 'kuladevru' in both happy 
and sad moments. Therefore, it is evident that 'kuladevru' is the primary 
source of religious faith of the "Karevakkalu". It is said by the 
"Karevakkalu" that, at the time of life cycle rituals, before starting a new 
venture such as purchasing of land, taking an offer of tenancy-cultivation, head 
of the family prays the 'kuladevru' with coconut offering, for the success of the 
ew venture. In the same way, any family member take vows first to the 
'kuladevru' at the time of crises such as difficulties found in marriage 
 negociations, childbirth, ill health, economic crises. The possibility of a family 
accepting more than one 'kuladevru' is discussed here as explained by the 
"Karevakkalu"; When the family encounters with a crises that is continued
even after several vows taken to the deities, a family tries to have a new much stronger deity as the ‘kuladevru’ of the family and takes a special vow in this regard. If the problem seems to be solved after this vow, the family gives the dignity of ‘kuladevru’ to the second deity also. There are only few families having more than one ‘kuladevru’. Thirteen category of family deities, kuladhevru or mane dhevru are found in the study area. The list of family Deities found through household survey is as follows:

a. ‘Gaama dhevru’
b. ‘Mane dhevru’ i.e. water, coconut and ancestors
c. ‘Beerappa’ of ‘aththisavalu’
d. ‘Vekataramana swami’ of ‘Manjuguni’
e. ‘Venkataramana’ of ‘Thirupathi’
f. ‘Ganapathi’ of ‘Heruru’
g. ‘Gaamadhevathe’ and ‘Manedevru’
h. ‘Maasthi’ at home
i. ‘Maasthi’ of ‘Aththisavalu’
j. ‘Gaama’ of ‘aththisavalu’ and ‘venkataramana’ of ‘Udupi Thirumalakatte’.
k. Ancestors and ‘Gaamadhevru’ of ‘Atthisavalu’
l. ‘Boothappa’ of ‘Dhigodu’
m. ‘Thirupathi Thimmappa’ and ‘Gaamadhevathe’

Five households in the study area accepted a pair of Gods as their family Deities. The “Karevakkalu” firmly believe that ‘Kuladevru’ are so strong; they created this world and rule us. ‘Kuladevru’ expects at least a simple
worship daily. These Deities are very strict regarding purity and pollution. They expect every service and rituals has to be conducted through the procedures of purity. Along with the routine weekly, annul worships, festivals and fairs, the traditional songs ('bingi padha' or 'habba haadadhu' performed on 'deepavali festival), dance ('kolata' performed on 'deepavali’ festival), and offerings are performed in front of God in order to make happy/ satisfy that particular Deity or to decrease its wrath.

Fairs and Festivals among the “Karevakkalu”:

The “Karevakkalu” participate in several fairs ('jaatre' or 'theru'), which takes place in neighbour villages and taluks. The 'jaatre' or 'theru' is done for special worship of a famous local deity arranged by the whole locality in order to pray for the well being of one and all; This also a time to fulfil the vows of the disciples on a traditionally prescribed sacred day. The fairs in which “Karevakkalu” takes part regularly are, ‘heruru theru’, ‘nelemaavu theru’, ‘Manjuguni theru’, ‘goli theru’ and ‘sirsi jaatre’. The first term of all ‘theru’ are the name of the places in which the ‘theru’ takes place.

Whenever people face with a serious, sudden problem in the family, including ill health, they take a vow to one of these deities. After the problem gets solved, the people fulfil their vows on the occasional day of fairs.

The ‘Karevakkalu’ are found to be religiously taking part in the local fairs; fulfilling their vows, mainly through the coconut offerings.

Festivals:
The ‘‘Karevakkalu’’ celebrate several annual festivals as an act of making each deity to become happy towards the disciples and bless them and also it is an occasion of praying for the wellbeing of the family and settlement.

A significant practice revealed in my field study that there are some festive occasions on which some of the shamans are possessed by the respective God. For example, on every Dhodda habba or deepaavali festival, a shaman gets possession by thulasi plant which is family Goddess of the family. At this occasion, his family members ask solution about the problems related to the family. Hegde R.P.(1998;453) also gives an instance of mass possession by gadiga, the main priest of village deity on the festival, Hosakki habba.

As ‘‘Karevakkalu’’ follow Hindu religion, they celebrate most of the major festivals according to Hindu calendar. Photos of the Hindu deities are also found in all most all ‘‘Karevakkalu’’ households. But, typical ‘‘Karevakkalu’’ cultural traits are found in the worship of face images of village deity ‘gamadhama maka’, celebration of Samaradhane, hosakki habba, gudi hunnive/gudde hunnive, and Aridhra male habba.

Hegde R.P. (1998; 450-451) opines that there is no idol worship among kare vokkalu. Even though they are worshiping many Arya Gods, and built few temples of God Beerlu, they are of very recent period. But the ‘‘Karevakkalu’’ have preserved some images of faces to which they consider as ‘gaama devru.’ They are kept in a copper box separate huts or newly built temples The place in which ‘gama devru’ is called as ‘gaamadha mane’ means, residence of gama. In the occasion of Samaaraadhane, of these Gaama Devaru, ‘‘Karevakkalu’’
priest gunuga wears the face and perform dance. In other festivals, gunuga just worship the face images.

On every festival, the ‘‘Karevakkalu’’ priest gunuga /gaadiga has an important role. Gunuga perform the worship of village deity, ‘gaama devru’ and fulfills several offerings ‘naivedya’. Then only villagers can start In the whole village, only gunuga has the right to touch, handle these face images.

All festivals and fairs are celebrated once in an year. In case of pollution arose due to birth or death, the blood relative’s families bali, of that person, has to post pone the event up to the completion of the pollution days i.e. eleven days. It is because ‘‘Karevakkalu’’ believe that, in these polluted days, the person becomes unable to perform any worship, rituals or celebrate life cycle ceremonies such as marriage, hair cutting ceremony.

Here, the festivals are described according to the studied people’s priority, range of granger in the way of celebration. The major annual festivals celebrated by ‘‘Karevakkalu’’ are, Samaradhane, dodda habba/deepavali, chauthi habba, ardhra male habba, gudi hunnive, navaratri, hosakki habba. Other festivals in which celebration is comparatively simpler are, ugadi, bili sampe hoovina habba, nagara panchami, barath hunnive are also celebrated through worshiping the respective deities.

‘‘Karevakkalu’’ priest gunuga, acts an important role on the eve of festivals. On that day, he wakes up in the early morning to put hanneelya’ which is meant for inviting the concerned deities to receive the celebration.

Hanneelya refers to a pair of beetle leaves and an areca nut, put at the centre of...
the leaves. *Hanneelya* is kept through addressing and praying the name of family deity and village deity. On every festival day, the shaman worship village deity *gaamadevru* first and fulfills several offerings on behalf of his neighbors. Afterwards only other people of the settlement start worshiping family deity *manedevru* at their households.

A strong sense of unity or oneness among "Karevakkalu", who are living in a settlement, is indicated through the celebration of these festivals. Leading the religious functions in the settlement is traditionally assigned work to shaman *gunuga*. He has the honor of worshipping the village deity *Gamada maka*. On the festival day, People from all households' gives special food, flowers, coconut fruit, food grains to *gunuga*. *Gunuga* assembles these offerings from all households and performs worship and offerings on behalf of the all members residing in a settlement. Before starting the main rituals or offerings such as *aarathi, naivedya*, Shaman waits for some time and make it sure that at least one member is present from all household, to take part of the special worship on festival. Shaman is a male and actual worship is performed by men in

**Taboo on celebration of religious events:** "Karevakkalu" always keep a sense purity which is a pre-requirement to conduct any religious function. People with the pollution status are not eligible to take part in these events. A Pollution status occurs (a) at the time of birth (ten days), death (eleven days), to the blood relatives through male line and (b) to the woman at the time of her menstrual cycle. Whenever there is a celebration of festival or life cycle rituals,
“Karevakkalu” check / make sure that, there is no event of pollution among their blood relatives. Most of the times, a “Karevakkalu” settlement consists of families from a single clan Bali or majority of the households in a “Karevakkalu” settlement are blood relatives only. Therefore when there is a clan level pollution, which has to be followed by a cluster of families due to birth or death, usually festivals and other religious events are postponed till the last day of pollution. There are plenty of instances in which “Karevakkalu” became unable to celebrate annual summer festival samaradhne, as it was postponed several times till the end of the summer. In the other case, i.e. when the women are polluted due to their menstrual cycle on the religious occasions, the event does not postpone but the woman leave her household, settlement and whole day stays at the forest, out of the settlement, the God’s visible place and peoples’ zone, in order to avoid the possibility of spreading of pollution and thereby to enable the smooth functioning of the event. It is due to the same reason, the “Karevakkalu” women are not considered to be eligible for the priest’s role. The “Karevakkalu” women who are having their menstrual period, at the day of festivals, has to quit the house and settlement, in the morning, before the gunuga put hannelya, to family and village deities. There is a belief among “Karevakkalu”, regarding this issue that, women who are at their menstrual period, should not hear the bell ringing at the village deity’s place, in order to maintain the smooth running of the festival day’s special worship. It is the belief that explains why these women have to quit the house and settlement in the festival days. “Karevakkalu” have fear that in
case of any deficiency or scarcity by the people, at the time of celebration of festivals, performance of the rituals will lead to the wrath of respective deity. This wrath may be found through several newly occurred troubles, conflicts including ill health. There is another significant usage that is possession, which takes place on some festivals such as *deepavali* and *samaradhne*. There are several priests *gunuga* and shamans *gadiga* and *notagara*, who gets possession on these festival events, by some specific deities. This possession takes place at the end of the festival rituals. At the event, the disciple wants to receive the feedback of the whole event by the deity, through the mouth of possessed shaman. Also the disciples ask solution to the various problems from which their day to day life is disturbed. The act of disciples conveying their prayers / problems to the god and shaman is uttered as *arike*. The state of possession by God at the event of festivals and fairs is always desired and expected by the people. It is almost considered as an essential part of the festivals and fairs in order to assess the level of satisfaction felt by the God, after receiving different worships, rituals and offerings by his disciples.

Below noted festivals and celebrations are significant annual events as they through the light on various beliefs and practices related to ‘supernatural’, which helps the researcher, to trace the path of ethno psychiatry.

(a) *Samaradne*: *Samaradne* is a typical, ‘‘Karevakkalu’’ celebration, which annually takes place in summer i.e. in between March-May. It is grand celebration, for which each household contributes a amount of money, fixed by the village elders. In a big settlement of forty two households, the expense
of samaradne is estimated as thirty-five thousand rupees. Samaradne is a collective worship of village deities. The “Karevakkalu” priest Gunuga with his wife perform the worship on behalf of “Karevakkalu” people, concerned to a settlement. It is one of the significant occasions in which face images of village deity, Gamada maka is taken out for worshipping. Here, every village has a cluster of Gods face images, called as ‘Gaama Devaru’ means village Deity. Gaama Devaru includes both God and Goddess. But the name of these face images may differ from a settlement to other. Usually ‘Gaama’ includes Goddess viz. Maasthi and Amnoru. Gods viz. Naagaru and Hulidevru, bhoothappa, veerabhadra, Beerappa/ beerlu. Gamada maka is kept in a wooden box during normal days. Other festivals in which Gamada maka is opened from the box are Dodda Habba, Aridramale Habba, Chouthi Habba, Hosakki Habba and Gudu Hunnime. Samaradne unlike other festivals is an occasion in which both kharevokkalu priests and Brahmin priests participate in worshipping the deity. On the day of Samaradne, “Karevakkalu” priest starts the worship and the Brahmin priest takes it forward to completion. Flowers, incense sticks, wick lamp, fruits and coconuts turmeric powder arishina and red powder kumkuma, sandal wood paste ‘gandha’ and akshatha(rice mixed with arishina and kumkuma) are commonly used basic things for any worship done by “Karevakkalu”. During Samaradhne also all these things are used to please the village deity. Along with all these offerings, other lunch items which are special offerings, such as payasa, anna, saaru are prepared in a large quantity. After worshipping rituals and counseling with shaman, there will be a community lunch in front of the village deity’s house ‘gaamadha mane’. Though Samaradne seems to be concerned with one settlement of
“Karevakkalu” people, relatives and friends of them also participate in celebration. After the completion of most of the Samaradne rituals, Gunuga is possessed by the village deity. The village deity tells if it is happy with the whole worshipping, if it is not, how it needs to be rectified. It also speaks about the mistakes done by the devotees during last one year. Concerned people ask the deity for remedy. Gunuga possessed by explains the necessary rituals like offering a coconut, a cock or a goat. Deities like Chaudi, Nagaru ask for coconut or rice and other deities like Bhootappa, Beerlu, Maramma ask for cock or goat as offering. At this time people also ask the solution for their problems that affect their family.

On the occasion of annual festivals, people who are living at a distance from their native settlement, offer worship to the concerned deity ‘gamadha maka’ through a river. On the day of festival, head of the family, visits any river nearby, performs a brief worship through offering a coconut. He breaks the coconut and pours coconut-water into the river, joins his hand, prays the deity at distance to receive his worship and bless him and the family. This act strengthens the earlier evidences that, primarily /basically “Karevakkalu” are worshipers of water.

(b) *Deepavali*, is one of the most significant and popular festival celebrated by “Karevakkalu”. The term *Deepavali* indicates, it is the festival of lights. The festival also called as ‘Dhodda habba’ means big festival, ‘Danni habba’ means cattle’s festival, celebrated once in an year in the month of October-November, is a significant and popularly celebrated festival among the
“Karevakkalu”. It is totally five days festival, starts on two days before new moon day. The last day ‘balipaaadya or karthika shudhdha paadya’ is center of rituals.

The first day of ‘dhodda habba’ is called as mann boore. On this day, the people clean their cattle shed, and also repair it by using the soil if necessary. Then the cattle shed is decorated by using sacred white soil shedi and red soil kemmannu. Especially “Karevakkalu” women take part in this work. The second day is called as dhodda boore or kadubina habba. On this occasion, almost all of the Deities concerned to a settlement are worshiped with flowers and coconut offerings. The deities who protect the settlement area, by residing outside the household, are, Chaudi, Amnoru / Gadimaari, Naagaru, Beerlu/beerappa, Bhoothappa, Neergalla Devru, Huli Devru, Araleekatte/ Ashwaththa katte, Jataga are worshiped by the elder male member of the family. All these outside deities are believed to be the protecting spirits of the region, people and their domestic animals. On this day, “Karevakkalu” worship the mythical king, Bali/ Balivendra, by ritually inviting him. People believe that, Balivendra was the king of this earth. He was defeated by Lord Vishnu in a tricky test and therefore was insisted to quit his kingdom i.e. the earth. As Balivendra was a very popular king to the subjects, Lord Vishnu gave boon to Balivendra that he can visit the earth once in year, receive the worship, hospitality by his subjects. A pair of cucumber is taken as a temporary idol of ‘Balivendra’ and worshiped up to three days on deepawali festival. Face image is drawn on these cucumbers, by using burnt oil. Cucumbers are put on a
decorated wooden seat mane, on which “Karevakkalu” women draw traditional hase drawing and picture of mudi, to indicate king Balivandra’s crown. They use white and red soil i.e. shedi and kemmannu, to drawing.

Two pots are put on the same mane, beside the image of Balivendra. One pot is filled with the sacred water boore neeru on boore habba, the second day of Dodda habba festival. The sacred water is filled by “Karevakkalu” women it the early morning. This sacred water or boore neeru is used on next day’s worshiping which is performed in the cattle shed, towards the cattle.

The other pot is filled with rice and a coconut is put on the neck of that pot. This is the image of Lord Ishwara and he is one of the family deities to the “Karevakkalu”. A bunch of areca nut flower singaara is put on this image till the end of the festival.

Compared to other days, the third day’s celebration is simple. Lord Balivendra is worshipped with coconut offerings. Forth day celebration is much grand and it is the centre of all celebrations. Though all cattle are decorated with garlands, areca nuts and fruits colorful papers and worshiped on this day, a cow having a calf is preferred for the main worship, with a hope that, they will assure the growth of cattle’s generation. The sacred water Boore Neeru which was put on mane on second day of ‘Dodda habba’ is taken to cattle shed and used for worship. The gold-water Honnina neeru is used for cow-worship, in washing the feet and face of the cow. A piece of gold put into a pot of water and called honnina neeru and considered to the pure and sacred water. The special dishes ‘kadubu’, ‘thellevu’ and ‘holige’ are offered to cow
and other cattle. After cattle worship Karevokklu people worship the agricultural equipments *galaya*. He term *galaya* includes hammer *gudli*, sword *kaththi*, iron rod *hare*, *pikasi*, plough *negilu*, and *noga*. The *galeya* equipments and cattle are decorated with *shedi* and *kemmannu*, before worship. The cattle are also decorated by artificial colors, colorful ribbons, After worshiping the cattle, all men of the settlement with their cattle assemble in a cattle ground *dhana bayalu*. Several funny and adventurous games take place at this time. Another noteworthy practice is to take out the images of village deity *Gamadamakha* for community worship in Gamadamane.

Worship of goddess ‘Tulasi’ plant (botanical name; *ocimum sanctum*) is also an important component of Deepavali festival. The “Karevakkalu” says that Goddess ‘Tulasi’ is the wife of Lord venkateshwara or Krishna who is one of the family deities to the “Karevakkalu”. Generally this takes place in the evening. Every year, a shaman found to be possessed by ‘Tulasi’ plant after the completion of this worship. At this time, usually his wife prays and asks Goddess ‘Tulasi’ to give solutions to the family problems such as ill health, economic crises. Goddess also expresses her satisfaction or dissatisfaction regarding performance of ‘Deepavali’ celebration. If she is not happy with the celebration, her disciple has to offer coconuts in order to correct their mistakes. In the evening women prepare small wick lamps by using pieces of bitter cucumber *hindlekgayi* and long wick lamps by using a wooden stick, *Deevalige kolu*. In the evening, women keep small wick lamps in front of family deity, main doors, cattle shed, Tulasi plant. Men place long wick lamps near outside
deities, in paddy fields and plantations. This is called as deeparathi. People also believe that these wick lamps show the way to lord balivendra in darkness while returning to his place. In the evening the last event is to send Lord Balivendra back home habba kalisodu. Pouring out of sacred water boore neeru worshipped during last three days symbolizes lord balivendra’s return to home. In the evening crackers are burnt for fun.

Fifth day is called as Vasthadike Habba. On this day, coconut is offered to family god and people who want can go for hunting, shikari.

On this festival ‘dhodda habba’ ‘‘Karevakkalu’’ people fulfill the vows which were made in the previous year. Those vows which involve only vegetarian things are fulfilled on this day because the major worship is done on lord ‘Balivendra’ who receive only vegetarian offerings. A popular sweet kadubu is prepared on this event and therefore the festival is also called as the festival of kadubu.

c. Chuathi habba: Second significant festival is Chauthi habba, which takes place in the month of September, on forth day after new moon day. Lord Ganapathi, who is believed to be the God of solving the difficulties, worshiped on Chauthi festival. A Ganapathi temple is found at ten kilometers distance, to which the ‘‘Karevakkalu’’ people often make vows at the event of difficulties. Also they visit Ganapathi temple in order to fulfill their vows viz. coconut offerings. The difference between Ganapathi temple and Gaamadha Mane is found in priesthood. In the Ganapathi temple, Brahmin priest (an upper caste person), worship the God and the ‘‘Karevakkalu’’ has to perform their
offerings through him and also they need to stand at a traditionally prescribed
distance, to maintain ritual purity. But in Gamana mane, the “Karevakkalu”
priest worship village deity and therefore “Karevakkalu” need not to follow
any rule of purity. On Chauthi festival, the “Karevakkalu” prepare several
sweet dishes such as modaka, panchakajjaya, atrasa, laadu, laddige, karajikaayi
and offer them to Lord Ganapathi.

d .Aaridramale habba or Hannina habba or GadiHabba: This first term
means festival of rain, as it is celebrated in rainy season. Second term means
festival of fruit because jackfruit and a special sweet dish made of jackfruit
kadubu is offered to God in this festival and “Karevakkalu” don’t eat
jackfruit till the completion of this day’s offerings. Third meaning is festival of
boader because people worship some boarder-deities who protect the
settlement’s boarder.

The “Karevakkalu” being an agriculturist community which is much
dependent on natural rainfall, ‘Aaridramale’ festival’s theme is to welcome
rainy season and worshiping the related deities, pray for good rainfall and crop,
through the offerings of jackfruit to the village deities, the festival is known for
the major annual fulfillments of vows, in which some of the typical
“Karevakkalu” celebrations and beliefs are found. They mainly offer hen,
sheep to deities such as Beerappa/beerlu, Jataga, Bhoothappa (devil God) and
maaramma/amnoru. Also they offer boiled rice chara to the deities such as
chaudi, naagaru, and Gaama. The difference between the offerings depends on
the each deities which were conveyed through shamans or as instructed by
Brahmin caste priest. The first worship, offerings has to be done by gunuga, the "Karevakkalu" priest at village Deity's residence Gaamadha mane and then only other "Karevakkalu" people can worship. This practice indicates the supreme of 'Gaama' Deity in the "Karevakkalu" settlements on the one hand and Gunuga's has the special religious right to worship Gaama on behalf of all members of the settlement on the other. On this occasion, Gunuga cooks the special dish chara and Kadubu and offer them to the village Gaama. There is a taboo among the "Karevakkalu" on eating Jackfruit before aaidra male festival. In deed, the "Karevakkalu" priest gunuga strictly follows the taboo. The intention behind this taboo is, to offer the jackfruit, very popular fruit of the region to village Deity, without tasting the fruit, is a special kind of treating the Deity.

**e. Hosakki habba:** Meaning of the term hosakki habba is the festival of new rice. The "Karevakkalu" being basically agriculturalists celebrate this festival as a way of welcoming the new crop of paddy every year and also their gratitude to the village deity gaama, through the offerings special dish prepared by rice. The festival takes place at the last week of December i.e. before the entry of pusya month, according to Hindu calendar as explained by the people.

On the occasion, every household contributes one cup of raw rice ondhu shidhdhakki to village deity's residence. The priest clubs all raw rice and prepares special dishes such as boiled rice chara, a sweet dish halaga/manni. These are offered to Gaama deity. After worship and offerings, "Karevakkalu" assemble for community lunch in front of the deity's
residence. Usually two members from each family join to the community lunch.

Hegde R.P.(1998;453-454), quoted the events of ritual dance by the "Karevakkalu" priest gunuga, in a state of possession, offering sheep’s blood to mother Earth, crossing the path of fire kenda haayodhu , on the eve of hosakki habba.

**f. Gudu Hunnime or Gudde hunnime** is the festival celebrated on full moon day in March. The word gudu is rooted in the term goodu means nest. Hunnime means full moon day. In some settlements it is celebrated in this way. A nest is prepared by using bamboo twigs and hanged in front of the gaamada mane. Also family deity is being worshiped through offerings of special dishes such as chara, kadubu, vade, paayasa, holige, suklunde.

But in some other settlements of the "Karevakkalu", as observed by Hegde L.R. (1998; 454), this festival is called as gudde hunnive. Here the word gudde means hill. On this day, people go to forest hills, collect forest fruits and nuts and prepare a sweet dish paayasa by using these them. People have a special meals on the event after offering the sweet dish Paayasa to God.

**g. Bhoomi pooje / bhoomi hunnive** is worship of mother earth which is celebrated on full moon day of October month. Agricultural land is a sacred one to the "Karevakkalu" as their life style is largely based on cultivation. There are many beliefs and rituals indicating their interaction with land. The festival takes place when the field is full of paddy grains. As agriculture is both traditional and current occupation of the "Karevakkalu", Earth-worshiping
festival reveals the way of the ‘‘Karevakkalu’’ expressing their gratitude towards their agricultural land. On this festival, a sacred plate *Ede* is prepared. The special foods made on the event are arranged on the *Ede* and offered to Earth-deity. *Edo* is prepared by putting two banana leaves having tip which is called as *kudi bale*. These leaves are put on either bamboo basket *butti* or bamboo plate *mora*. On the *Ede*, boiled rice *chara*, curry made by using five kinds of leaves, vegetables *palle*, sweets such as *kadubu*, *atrasa*, *unde*, *paayasa* are arranged.

Head of the family, with others, bring the *Ede* to field ad spread the chopped vegetables and leaves by covering all corners of the cultivated land. This is an act of offering. They select a well grown paddy plant in which there is much grain. People worship the plant by decorating it with flowers, sacred red powder *kumkuma* and yellow powder *arishina* i.e. turmeric powder. Gold jewelries are also put when family have sufficient jewelries. Then *Ede* is offered to mother Earth. A small pit made just beside the worshiped plant and a special sweet *Kadubu* is put in that pit and then pit is closed. This is also an act of offering.

The other festivals celebrated in simple manner are:

h. *Kode amaase habba* ; (celebrated on new moon day in July ),

i. *Nagara Panchami*; (celebrated in August and includes the worshiping of God-snake)
j **Ugadhi** (festival of new year according to Hindu calendar, celebrated in between late March-early April),

k. **Navaraatri** (festival of worshipping mother-Godesses Amnoru, celebrated in October).

All these festivals include a worshipping several deities by using flowers, offerings of coconuts, fruits and sweet dishes.

Celebration of festivals is an essential event in three contexts;

1. Festivals bring joy because family members, relatives, friends and neighbors join together on these days

2. Fulfilment of vows on Festival days, bring a sort of emotional relaxation, from a ritual/religious debt.

3. As people collectively pray for the wellbeing of their family and whole settlement, on festivals, it adds positive spirit among people.

**Life cycle rituals:**

Life cycle rituals are called as ‘saastra’. And they start from the stage of woman’s pregnancy, followed by cradle ceremony, hair cutting ceremony (only to male child), ceremony at puberty (only to girl), marriage and death ceremony.s

**a. Bayake badsadhu:** The event **bayake badsadhu** means to ‘giving the desired lunch’. It is observed that pregnant women feel several desires such as to eat. The family members try their level best to fulfil the pregnant woman’s desires and to keep her in happy mood.
The event is celebrated either in 7th or in 9th month of a "Karevakkalu" woman's pregnancy. First delivery of a "Karevakkalu" woman takes place in her mother's home and this ceremony is a very happy occasion to both parents and in laws. The suitable auspicious day is chosen by approaching a Brahmin priest of the locality. On early morning, the parents of pregnant women start travelling to their daughter's in laws home and invite daughter to her mother's place. The parents return their home, with their pregnant daughter and also few relatives, on the same day, usually at the lunch time. There is a delicious lunch prepared for this occasion, in order to fulfill the (food related) desires of pregnant women.

There is a custom of making seven or nine kinds (kula) of dishes on ceremony of 'bayake badsadhu'. The dishes are, 'atraasa', 'idli', 'baje', 'chakli', 'holige', 'suklunde' and 'vade',

LIFE CYCLE RITUALS

Cradle Ceremony / Naming Ceremony:

On the eleventh day of child birth, the "Karevakkalu" invite their relatives and neighbors to the birth ceremony Which includes both naming ceremony and to put the new born baby into cradle. The "Karevakkalu" follow ten days pollution status on the event of birth. They live in patriarchal system and Pollution status is applicable to blood relatives of the baby's father. Because the "Karevakkalu" believe that the event of birth causes 'pollution' to the relatives of the new born baby.
The ritual performed before cradle ceremony are: a) planting and worshiping banana areca nut plant and b) worshiping mud balls. ‘‘Karevakkalu’’ believe that these worships bring a good life to the new born baby.

a) Planting of and worshiping of a banana or areca plant on the event of birth is found among the ‘‘Karevakkulu’’. In some settlements this is performed on third day of baby’s birth. The elder male member of the family (usually grand father of the baby) plants one banana plant and one areca plant in a line. Placenta of new born baby is burred in between the above said plants. Another way of disposal of placenta practiced by the ‘‘Karevakkalu’’ is to create a pit in front of the main door of cattles head and to burry the placenta in that pit. This ritual performed just beside the household. In some other settlements on the fifth day of the child birth, the baby’s mother plants a banana plant; makes a small pit beside that plant. The new born baby’s placenta is burried in that pit. Then mother worship the plant with offerings such as ‘‘anna’’ (rice), ‘sarun’ (boiled grain with vegetables), ‘payasa (sweet liquid with jaggery, milk, rice and grains), muddegadubu (stemmed balls of raw-rice powder). Mother and other elder members plar for the well being of the new born baby on this occasion. Planting is considered as an auspicious ritual through which the ‘‘Karevakkalu’’ equalize the growing process of the baby, with that of the plant.
b) Worshiping the mud-balls: This ritual is also performed in some of the settlements. Mother of new born baby performs the worshiping ritual on the eleventh day of childbirth. The intention is to pray for the long life and well-being of the new born baby. The mother after taking bath and drinking ‘panchagavi’ (that ensure the end of pollution status) prepares a pair of Mud-balls put on a pair of banana leaves. The worship takes place in the wel-house (‘bavi mane’) the place just beside to the house. Worshiping involves applying flowers. Arishina (turmeric powder) kumkuma (processed talmarc power in read colour) gandha (sandal paste) and rice grains (‘akshata’) on the mud-balls. Offerings made to mud-ball deity are, ‘anna’, ‘saru’, ‘payasa’ and “mudhe gadubu’.

After completing the rituals on birth, ‘Karevakkalu’ women actively take past in naming rituals. Five women take a coconut around the cradle five times. Intention is to remove possible evil spirits. Coconut is concerned as sacred nut for offerings in the region and also among the Kalevokkalu. It is considered as a symbol of Lord ‘Shiva’ or “Ishwara’. The reason given by the people is Lord Shiva has three eyes and coconut also has three black spots are called as ‘coconut eyes’. Next ritual takes place in this way; Baby’s father put a piece of sandal wood wrapped in a cloth into the cradle first and worship the cradle by using wick lamps or incense sticks rice grains, flowers and then put the new born baby into cradle. Sandal wood is considered as sacred ingredient in all worships. There fore, sandal wood piece put into the cradle and

1 ‘Panchagavi’ is a mixture of milk, curd, ghee, urine and dung of Cow. It is believed by the “Karevakkalu” and other people as a scared liquied that would relieve the people from ‘pollution’ status when the swallow a drop of ‘Panchagavi’. 
worshipped as a gesture of wishing well-being of the new born baby. Paternal aunt called as ‘sodaratthe’ (baby’s father’s sister) and she has the special role of giving a name to the new born baby. On this occasion, she put buttes in baby’s mouth and spells the name first in baby’s ear. Typical ‘Karevakkalu’ name are Putti, Putta, Chinnu, Gubbi, Huliya, Beera, Vera, Mastya, Venku, Chanda etc. removing areca nuts in the region. A common last name of because the ‘‘Karevakkalu’’ is ‘Gouda’ men found to be experts in this work. Around twenty-five people gather in a naming ceremony.

III. Chawala :

‘Chawala’ is hair-cutting ceremony of male child among the ‘Karevakkalu’. The ceremony takes place when the child is three or five years old. Odd numbers (3, 5, 7) are called as ‘migilu’ means more; so, these numbers are considered as auspicious in celebration of life cycle rituals. Maternal uncle of the child (child’s mother’s brother) has a special role in ‘chawala’ celebration. He starts the hair-cutting ritual by cutting a small bunch of child’s hair. Then Child’s father, grand father and other close relatives follow the hair cutting rituals. A barber is invited to complete hair-cutting. Then the child is given bath and after that his parents take him to ‘devaraola’ (God’s room in the house). The child is made to sit in front of the family-deity’s God’s place and women show ‘aarathi’ (wick lamps) to his face. Arathi ritual is performed in all auspicious life cycle rituals as a gesture of wishing a long life and prosperity.
After 'arathi ritual, child's maternal uncle and other relatives gives gift (new cloths, ornaments) to the child. Around fifty people gather on 'chawala', in a settlement having more than twenty households.

IV. Dindina Shastra:

'Dindu' or 'Dindina sastra' is celebrated on the fourth day of a "Karevakkalu" girl's first period of menstrual cycle.

'Dindu' event is about celebrating the elders' happiness towards their family's younger girl's growth from childhood towards women hood. They also think that, the girl-child now reached the stage of marriage. Girl's maternal aunt and uncle are specially invited as the aunt is assigned to perform, flowers and cloth offering rituals on this event.

On fourth day of a girl's first puberty, women of neighbor houses and close relatives gather in girl's house. After girl's bath, women decorate her with new cloth 'seere' and ful of flowers on her head. Women apply 'arishina' powder on her cheeks and 'kumkuma powder on forehead. Arishina, kumkuma and flowers are believed as the lucky things that could lead prosperity in a women's life. Maternal aunt is the first person apply flower to the girl's head and gift new cloths. Then that is followed by other women gathered.

Women show 'arathi' (decorated plate with wick lamps) to the girl's face with a wish that may the girl's life become prospurous. After completion of the rituals, there is a lunch with a sweet such as 'payasa, 'laddu' to the invitees.
The celebration is comparatively simple among other life cycle rituals of the ‘Karevakkalu’. Normally about fifteen people gather to this event and most of them are women. Influence of other communities’ practices found to the simple celebration of ‘Dindu’ reason for.

V. Marriage:

On the occasion of marriage both bride’s and bridegroom’s houses are decorated by ‘hase chithara’ on the walls of the house. The word ‘hase’ in normal days refers to mat or bed spread on the floor while sitting. Giving ‘hase’ is compulsorily practiced among the ‘Karevakkalu’ whenever a guest or outsider comes to their house. A major picture in ‘hase’ drawing is a mat like picture found in the ‘Karevakkalu’ marriage ceremonies, drawn on floor that is used for conducting the main rituals. ‘Hase’ drawing is done by using rice powder (‘Akki-hittu’), vice-grains (‘Akki’) stone-powder or white-red mud-powder (shedi). On marriage ceremony a mat like picture called ‘hase’ is drawn by using rice powder, in front of the central hall. On this drawing the flat wooden stand ‘mane’ is kept. This ‘mane’ is a stand to the ‘dhare gindi’ (water filled pot used for ‘dhari’ titual) and a wick lamp.

The whole ‘Kavana’ (square shaped decorated) is decorated by ‘hase’ drawing, by using white-red mud paste. In front of the household a big drawing is drawn all of the rituals except death ceremony; by using white-stone powder. Another important ‘hase’ found on the wall of fomt hall in the ‘Karevakkalu’ settlements.
This hase is drawn by using white-red mud paste as it readings over year. This ‘hase’ includes pictures of house hold, ‘Kavana’, bride and bridegroom inside the ‘Kavana’, ‘Balagodeya’ and balagodathi or Kalashagithi beside the bridegroom other decorations indicates a marriage ceremony are decorated house front year, ‘Chappara’ (means temporary tent) in front, back yards of the household, mango-levels garland ‘thorana’ [that is considered by ‘Karevakkalu’ as sacred and therefore essential to all auspicious events], colourful paper-garlands, electric lights, artificial flowers are also used for decorating the house.

Hase is the favorite work of art to the ‘Karevakkalu’ women. But other decorations are taken care by the ‘Karevakkalu’ men.

Another attraction of the ‘Karevakkalu’ marriages is traditional descriptive songs song by the ‘Karevakkalu’ women. These songs (hadu/padha) reveal typical ‘Karevakkalu’ cultural tracts I the way of signing richness of description of each marriage event.

Normally, the ‘Karevakkalu’ girls get married at the age of sixteen-eighteen, and boys normally at the age between eighteen-twenty two. Cross cousin marriage is commonly accepted among the ‘Karevakkalu’. They don’t fallow uncle-knee’s marriage because they think it is wrong. It is like act of a person using or thinking a creep for one self which had been planted by the him for the well being of others. They opine as ‘naavu netta balleena thirugisi thorabaaradu’ (means we shouldn’t turn or bring back the ‘creep’ planted by us)

Non-kin marriages are found to be more in studied settlement than kin
marriages. People think that it creates several complications when kinship is
double folded. Therefore preference to kin marriages is declaining in recent
years. It is observed that most of the non-kin marriages taken place among the
familiar families, with in a taluka place who are neighbors of the kinsmen.

The "Karevakkalu" remembered about the practice of 'thera' (bride
wealth) that was present among them before four decades. But, now 'thera' is
not in practice. But, 'varadhakshine' (dowry) came into practice from last two
decades. Both endogamy and Nexo gamy are in practice among the
"Karevakkalu". The marriages are arranged by selecting the person within the
"Karevakkalu" community. Because their social norms insist them to follow
endogamy in community level. Exogamy is also found among the
"Karevakkalu" at clan level. The "Karevakkalu" are bound to a traditional rule
that allows only those marriages among the people from different clans. The
native term for clan is 'kula' or Ali-bali' and 'kula' is a cluster of families
related to each other by blood-relation through male-line. Cross-cousin
marriage is a popular kind of Kin-marriage among the "Karevakkalu".

As the "Karevakkalu" considered marriage as an auspicious event in
everybody's life-time, he parents of bride and bridegroom take all possible
precautions to perform a successful marriage ceremony and married life of
their children. Whenever they go out of their house in order to negotiate for a
marriage alliance. They keep observing good-bad signs that come across their
way.
The good signs are believed to be the forecast of success in targets event. But, the "Karevakkalu" also observe bad signs that could give hints towards failure of in the expected event.

The good-signs according to the "Karevakkalu" people's belief are:

a) A person returning from 'Gamana mane' or any temple, coming in front of the "Karevakkalu" person.

b) A person coming with flowers, fruit-nuts, ('hannu-kayi' taken for worshiping any deity) in front of the "Karevakkalu" person.

c) A couple from 'Brahmanaru- caste coming from the opposite direction.

d) A single person from the "harijanaru" caste.

e) People with water filled pot.

f) A cat or snake crossing the road from left side to right.

The Bad signs for which the "Karevakkalu" either postpone the day's programme or drop the marriage proposal are as follows –

a) People in wet cloth or holding the "Karevakkalu" person going to produce or negotiate a marriage proposal.

b) People coming across the way holding a blank pot.

c) A couple from 'Harijanaru' caste coming opposite to the "Karevakkalu" person.
d) A single person from ‘Brahamanaru’ caste coming in front of the ‘Karevakkalu’ person.
e) A cat or a Snake crossing road from right to left.
f) People coming by holding basket, axe, or hammer.
g) People also avoid the birth day of either boy or girl in order to fix the marriage date.

To the ritual of hennu nodudhu, the boy, his parents and close relations visiting girl’s place to see the girl for marriage alliance is called as ‘hennu nodo sastra’ (means the ritual of looking facing the girl). If the girl is found to be the right person to the boy and his parents boy’s parents convey their consent to the girl’s parents.

The next step is to ask the consent of a deity that is believed to be a strong deity in the locality. This process is called as ‘Sarawali Nodadhu’. Two methods are followed to know the ‘Sarawali’ status any marriage proposal. First method is called as asking ‘Prasadha’ to deity. ‘Prasadha’ is deity’s blessings through flower. The ‘Karevakkalu’ go to the temple to conduct the ‘Sarawali’ ritual. Both boy’s and girl’s parents with their close relatives sit infront of the deity’s statue. The deities head have to be decorated with flowers. After that, the people pray the deity for blessings. They also keep observing the flowers kept on the head of deity’s statue. They wait till any flower drops from the top of the statue. If the flower drops from the right side of the statue, ‘Karevakkalu’ consider it as a good sign that indicates the deity’s consent to
this massage. If the flower drops from left side, the “Karevakkalu” believes that it is a bad sign through which the deity conveyed the disciples that the marriage alliance is not a suitable arrangement; better to drop the marriage proposal. Therefore the “Karevakkalu” drop a marriage proposal, depending on the deity’s response the ‘Sarawali’ ritual.

The second method is asking a brahmansu priest about the suitability of marriage by following horoscopic procedure. The ritual is called as ‘bhatrahatra kelsadhu’. Bhatru examine the suitability of marriage to girl and boy by taking their birth data and time or letters of their name as a standpoint. If the ‘bhatru’ consider a marriage is suitable to both girl and boy, the “Karevakkalu” elders start marriage preparations.

The elders from both girl and boy’s side sit together after confirming the suitability of the marriage. This gathering is to discuss about ‘thera’ (bride wealth) or dowry (Varadhakshine). Earlier bridewealth was in practice among the “Karevakkalu” but now dowry replaced thebridewealth. However most of the marriage take in practice place without bridewealth or dowry now. Usually the marriage negotiation takes place in girl’s household.

‘Oora hiriyaru’ (elders of the settlement) are invited to participate in the negotiation, to avoid communication gap between the groups and also to act as a third party who witness the agreements and agreement that toke place in the discussion.

After the negotiations, engagement ceremony takes place and engagement ritual is called as ‘hoo kotte oyyadhu’ hoo means flower.
means cover, Oyyadhu means carrying or 'Oppeelya; Oppu menas agree, 'veelya' indicates the act of conforming the marriage. 'Veelya Shastra' Veelya means beetal leaves and areca nut. It is celebrated before almost a month before 'hoo kotte oyyadhu' by asking a Brahmin priest.

On the day of veelya sastra, 4-5 close relatives of bridegroom go to the bride's house. They carry a cover of flowers, some fruits, beetal leaves-areca nut ('veelya') along with them, groom's people flowers to bride who is sitting in the middle hall infront of the deity's place. Women decorate bride's head by applying those flowers. Then 'veelya' (an areca nut put on a pair of beetal leaves) is put front of the God's place by elders of both side. 'Veelya' indicates a signified and religious way of inviting the bride's people to come forward give their daughter to the groom's family as their daughter is law. The ritual of 'hoo kotte oyyadhu' or 'veelya' confirms the marriage alliance. A Brahmin priest living nearby to the 'Karevakkalu' locality is consulted in order to the fix a date for marriage. By referring 'panchanga'. A Hindu calendar, the priest fix a date and 'Karevakkalu' invite their relatives, friends and neighboring people accordingly. Marriage prepareing are done largely on the basis of mutual help and co-operation among the nebhoring people and relatives of the 'Karevakkalu' family that is celebrating the marriage ceremony.

About three decades back, the 'Karevakkalu' used to celebrate a marriage ceremonies till 4-5 days. The rituals well move but now it is shortend for 1-2 days due to lack of time and interest mainly among the youngsters in 'Karevakkalu' community. Therefore, most of the entertaining rituals are
curtailed in these three decades as considered by the "Karevakkalu" are discussed here.

The marriage ceremony begins with the ritual of 'Kavana Kattodhy', 'Kavana' refers to the decorated square shaped tent in which the major rituals of marriage takes place.

'Kavana' includes other marriage preparations such as decorating the whole front yard tying 'thorana' to the main door temporary entrench gate joining the road, and front yard and main curves and circles on the road around four kms to the house in which marriage is taking place. 'Thorana' is a ling garland of mango leaves. The "Karevakkalu" believe that mango leaves are suitable to represent any auspicious occasion. 'Thorana' is used in other occasions also, viz 'Samaradhane', 'theru'.

'Kolkara' of the settlement has a special role in the marriage ceremony of "Karevakkalu". 'Kolkara' initiate the activity of inviting the people. He states the event ritually by applying sandal wood-paste (Gandha) rice grains with 'grish?? And 'Kumkuma' (akshatha) on the forehead of neioghours.

There is another kind of marriage invitation that also shows the significance of traditional political system among the "Karevakkalu" and its relevance in recent year even though their political system's hold has been decreased to a great extent. About fifteen days before marriage, both bride's fathers and bridgrroms father meet in bride's house and invite the elders of the settlement (usually four people and called as 'Oora hiriyaru in a "Karevakkalu" settlement.) to the marriage ceremony and request the elders'
full-cooperation in managing the whole activities and responsibilities of marriage arrangements. This practice ensure the mutual help and co-operation in any special event that takes place in the “Karevakkalu” settlements.

The political and judicial heads of the “Karevakkalu” community are also the lead their cultural events an instance to the marriage day. After ‘Dharw’ ritual on the marriage day, the ‘veelya’ (that had been put in front of the God’s place at bride’s house) is given to the households of ‘Gowda’, ‘Budhavantha’, ‘Kolkar’ and ‘Oora hiriyar’ first and then to the “Karevakkalu” community according to their position prescribed by their culture.

After the ‘Kavana’ ritual of first day, actual rituals of marriage takes place on the second day and guests are more on this day.

People of groom’s side called ‘Gandina Dhibbana’ including the bridegroom goes to bride’s house. The bride’s house is decorated by both traditional ‘hase chithra’ and other means of decoration such as colourful papers, artificial flowers, garlands, electric lights and colourful cloths.

When bride grooms with his ‘Dibbana’ (marriage-invitees) reach the bride’s house, elder women from bride’s side, followed by the other welcome them, by calling the bridegroom five times. Women sing several songs that are describing the ongoing ritual. The welcoming ritual is called as ‘Edhurugolluvadhu’ and it takes place in front of a decorated entrance gate in front of the house called as ‘thoranadha baaglu’.
Bridegroom’s sister has a significant role in the marriage ceremony of the “Karevakkalu”. Because, she holds a main instrument for the whole marriage ceremony i.e. ‘Kalash’ therefore she is called as ‘Kalashagiththi’ or ‘balagodathi’. If she is married has his husband is called as balagodeya in the marriage ceremony. Because the pair has to be present at the right side of the bridegroom. The word ‘bala’ means right side and ‘odeya’ means owner. ‘Odathi’ means female version of owner.

‘Kalasha’ refers to a metal pot filled with rice, a coconut put on the neck of the pot at the centre and mango leaves decorated around that coconut. Kalasha is found to a symbol of their family deity to the “Karevakkalu” and they believe that the whole marriage takes place having the witness of their family deity.

‘Kolkara’ is a designation in traditional politico-judicial system of the “Karevakkalu”. Kalkara is in the third position in the hierarchy. The first position Gowda and second ‘Budhuvantha’

The ‘Kalasha’ is kept on a plate decorated with other sacred things that are considered to the essential objects according to “Karevakkalu”. The other things are, ‘Arishina’, ‘Kumkuma’, flowers and fruits. Kalasha is prepared in both bride’s and bridegroom’s houses, by the women. The presence of ‘Kalasha’ is maintained till the completion of marriage ceremony. Because it is a sacred object that symbolize witness of family deity, to the “Karevakkalu” marriage ceremony.
Another important object seen at the bride’s house on marriage day is a flat wooden stand put in front of the center wall of the front-hall. There are two objects put on this wooden-stand (mane) viz., a wick lamp (‘hanathe’) and a water-filled pot. (‘Bagila gindi) or ‘kel kumba’. This water filled pot is a kind of family deity to the “Karevakkalu” community. And wick lamp is an after to the water deity. This ritual is also ensure the presence and blessing family deity to the whole massage ceremony. A special drawing ‘hase’ is drawn on the floor, by using rice; after that, ‘mane’ is put on the ‘hase’ rice is used for most of the rituals among the “Karevakkalu” material (shresta) to all deities worshiped by the “Karevakkalu”.

Dhare Eriyodhu : is a significant ritual in the “Karevakkalu” marriage ceremony. The ritual is conducted according to the instruction of brahmanra priest (‘bhatru’). The ritual start from the exchange of garland between bride and bridegroom. According to the holy chants of ‘bhatru’, people fallow instructor of this ritual. Before garlanding bhatru ask the couple to stand opposite to each other. A white cloth called ‘anthara pata’ is held in between the couple. After finishing the relevant holy chants bhatru ask the couple to exchange garland that indicated the mutual acceptance of the bride and bridegroom to marriage. Then start the actual ritual on ‘dhare’. Bride’s father and mother conduct this ritual of handovering their daughter to the bridegrrom’s hands. At this moment the bride’s parents put same objects that are believed to make the holy giving (‘dhara’) of the virgin daughter (‘Kanya’). In this process a handful of rice (symbol of prosperity) four rupee called varaha
(ie. Given to bridegroom as a gester of honour) and a bad of plant ocimum sanctum (considered to be essential to make any holy-giving also believed to be a purifying plant) are put in the hands of bride and than her hands are put in the hands of bride-groom, by bride’s father. Then he with his wife, pour the water of ‘Kel Kumbha’ on the hands of the both.

This ritual is followed by tying of ‘Karimani Sara’ (a holy necklace with black beads two big gold beads and two lockets called thali), ‘patte noolu’ (a red thread considered as holy) and ‘Kaalungura’ (foot finger rings) to the bride by bridegroom. These ornaments are considered to be essential that indicates the married status of a ‘Karevakkalu’ women.

Auspicious moment (‘Muhoortha’) for conducting ‘dhare ritual is fixex by the ‘bhatru’ Hegde opines (1998:441) according to an estimation that Brahmin priests are invited to conduct marriage ceremony of the ‘Karevakkalu’ around 300 years back only. Also he adds that, earlier, internal uncle of the bride had the honour of conducting ‘dhare’ ritual i.e., handovaring the bride’s life into the hands of bridegroom. But now this ritual right has been shifted to the parents of the bride. In my field work, an information is collected that the ‘Karevakkalu’ living in some interior settlements that are more than 20 kms to the Sirsi taluka head quarters, were unknown to the ‘dhare rituals’ and other main worshiping rituals of Hindu marriage (used to be conducted by the ‘bhatru’) till 1980s. Both instances gives hints for sanskritization of religious beliefs and practices into the ‘Karevakkalu’ culture. At this time the bride’s father gives gifts such as vessels, plants of coconut, flowers area,
wishing a prosperous newly married life to his daughter. He atters kannada chants came through ‘Karevakkalu’ tradition i.e. I am giving my daughter to this boy, with the witness of the ‘Kavana’ that’s builti Kalasha I hold; pillars of the upstairs, coconut three standing outside and witness of all people gathered here.

Same kind of chants uttered by the fathers in another ritual usually held in bridegroom’s place in the evening or the next day. The ritual is ‘hennu oppisuvadhu’ means handovering the women

After ‘Dhare’ ritual, nearly married couple are called inside the house from the ;Kavana’ infront of the house. A white cloth is spend on the way to God’s hall’ (dhevra ola) to welcome the newly married couple. Bride’s mother put a pot-full of raw-rice in front of the main door. The bride spread the rice on the way and come inside the house. The ‘Karevakkalu’ think this act as a wish that entry of the newly married couple may bring prosperity to the house. After entering the house the newly married couple go to ‘devra ola’ to pray for God’s blessings. They join their hands, touch the floor in front of the God’s place. This act is repeated towards the elders gathered to marriage ceremony. The ‘Karevakkalu’ consider the act of joining their hands and touching the feat or floor infront of the feet by hand or forehead towards somebody is an act of respecting and praying for the blessings of God or elders. The ‘Karevakkalu’ honor the elder invitees and also people from higher caste, by giving ‘veelya’ with one rupee coin. Then the ivities is of a ‘sweet lunch’ called ‘see yoota’ arranged and served by the ‘Karevakkalu’ neigbhorers. People from higher caste including the priest from brahmanru caste are requested to receive their
lunch arraigned in a brahmanry caste parson’s house. If the guests from higher caste are more than ten. The ‘Karevakkalu’ ask a brahmanru caste cook to prepare marriage lunch and offer lunch to the higher caste people first and then they eat. This happen’s in the event of samaradhane also. These arrangements are to meet the traditional. Obligations of food-habits under caste system viz a higher caste person can’t eat any food cooked by a lower caste person. But the ‘Karevakkalu’ prove themselves to be very efficient in hospitality, by arranging an alternative way to offer their hospitality in such occasions. And they always offer fruits and milk to the people from other-caste I order to avoid a situation of embarrassment on both side.

After lunch a ritual called ‘Arishina Shastra’ takes place. The ‘arishna sastra’ includes jokes, songs, tricky dialogue between the newly married couple and their relatives especially among the youngsters. The ritual starts from the elder ‘Karevakkalu’ women applying tarmaric paste on brides and bridegroom’s checks. Termaric paste is used as an essential past of the auspicious events as it is believed to be an object of prosperity that also adds one’s beauty. Then younger women nebhors friends of bride and groom take past in this ritual so, it is a friendly happy gathering allowed through a ritual.

After ‘arishina sastra’ newly married couple goes to bridegrrom’s house at the prescribed auspicious time (‘muhoortha’) by ‘bhatru’. Usually ‘Godhuli muhoortha’ (evening between 6.00 pm to 7.30pm) is preferred to the new couple’s entry into the bridegroom’s house. Bridegroom’s house is decorated to recive the newly married couple a new –white cloth is spread from decorative
door ‘thorana bagilu’ at the gate, to main door of the house. Inside the home 2-
4 measuring vessels (‘shidhdhe’; ‘kolaga’) filled with both paddy and raw rice are put just after the main door. The couple has to spread those grain with a slow kick and come into the house with a first step of right leg. Because right leg, right hand are considered to be superior by the ‘Karevakkalu’ and there any ritual has to be initiated by right hand or right leg.

The ‘Karevakkalu’ women show wick lamps ‘arathi’ as gesture of best wishes to the couple entered God’s hall (devara ola). After ‘arath’ ritual bride is instructed to perform the ritual of ‘chittu hoyyadha’ o the walls of the God’s place in the house. The bride’s fingerprints are made in a triangle shape by using a paste made of banana fruit, milk, turmeric powder ‘arishina’ and processed turmeric powder in red colour ‘kumkuma’.

The ‘Karevakkalu’ understand this ritual as an act of including the bride as a member of the in laws family.

‘Henru Oppisuvadhu’ is a final main ritual that involves the bride parents and close relatives handing over their daughter to the bride’s parents. It is a painful moment to the bride’s parents and others and ‘Karevakkalu’ women start crying immediately as the ritual gives a feeling of their daughter is leaving their home. Bride’s father and the relatives bride and his parents to take care of their daughter in a kind manner. At this moment bride’s father gives a descriptive speech regarding his daughter’s innocence and request the bridegrooms people to be patient and broad minded in treating his daughter. He also request them to give her possible mistakes in conducting the day to day
works and provide the things generously when ever she needs something. Also
he adds that the bridegroom’s and his family people are great superior and
lucky (‘punyantru’) and he is inferior (‘paapi’) and now he is giving his
daughter in order to make her life prosperous and also he wish that by receiving
his daughter as daughter in law, the in law’s geneology or family (‘Kula’) may
grow well like a pumplein’s creep.

At this time, the bride’s father takes an oath that he is giving his
daughters to the bridegroom in witness (Saakshi) of invitees ‘dhare-bhatru’ fine
‘Kavana’ and ‘dhare-gindi’. Then a ritual of giving the bride to the bridegroom
takes place by the bride’s by the bride’s father with the bride several things
that are believed by the ‘Karevakkalu’ as sacred and leads towards prosperity
are given as a gesture of their well-wish. Those objects are two banana fruits, a
cup of rice, two buds of plant ocimerm sanctorum, ‘veelya’. Along with these
objects the bride’s hand is put in the bands of bridegroom and some drops of
water poured on these hands by the bride’s father to make the act of giving a
sacred one (‘dhana’).

After ‘hennu oppisuvadhu’ ritual, the bride and bridegroom take the
blessing from the elder women and men as to become parents of son within an
year. Traditional songs, plays, funny games also takes place at this time and
people relax through these activities.

Death Ceremony:

The ‘‘Karevakkalu’’ believe about the life after death. They identify and
call the soul as ‘Kole’ or ‘Jeevala’. The ‘‘Karevakkalu’’ believe that, a person’s
body and soul exist and function together in his life-time. Soul lies in the body till one's death. After one's death the body is separated from 'Kole' and therefore a body becomes dead-body ('hena'). Dead-body is cremated among the "Karevakkalu" with a bunch of specific rituals that leads to the supernaturalistic analysis of facts. For instance, the dead body among the "Karevakkalu" is cremated while it is attached to a tree that is having green-leaves. People observe tree in coming days; the people think that the person died without satisfaction of his desires if the tree remains green. If the tree is also burnt with the cremated body, the "Karevakkalu" believe that the person died after fulfillment of his life time desires. This thinking reveals the "Karevakkalu" perceptions on the nature of soul after death i.e. after one's death, a soul is an invisible and strong supernatural being that can move into different objects of this world, in order to fulfill it's desires.

The "Karevakkalu" believe in good-death and bad death. When a person dies due to his old-age it is considered as good-death. When a person dies due to any serious disease such as Cancer, Paralysis, Tuberculosis (T.B.), madness or the pati??? Who were bedstead from several years and then died is considered as people met with bad-death. The soul relieved from the body due to bad-death is called as 'heena kole' ['heena means low-graded, 'Kole' means Soul].

A fear "Karevakkalu" have about 'heena kole' is that it may transfer the, long farm disease (i.e. suffered by the died person) to the other members of the family.
It is believed among the “Karevakkalu” that ‘heena kole’ trouble the family members and other in many ways whereas; the souls after a good-death will spread positive energy and will bless the whole family. In other words, ‘heena kole’ is malevolent spirit and ‘Kole’ or thalegaledhavaru’ is benevolent spirit to the ‘‘Karevakkalu” community.

The dead-body is worshiped before shifting it to the graveyard. Flowers incense sticks (‘udhinakaddi’), aromatic chips (‘karpura’), coconut-offerings are made in this worship. Worshiping the dead body reveals a person’s status after death in “Karevakkalu” culture. A “Karevakkalu” person attains sacred position i.e., status of a benevolent spirit of family deity after his death. There are several rituals followed by the cremating on the event of death. The purpose of cremating rituals is to help the dead person to get real-relieve (peace of soul) from this world and worldly joys. Because “Karevakkalu” believe that an unsatisfied soul becomes a threat to its family and also to the settlement. Later it may turn to an evil spirit also. First and last son of the dead person are given priority in performing the death ceremony rituals among the “Karevakkalu”. It is a general impression in the region that, people love more either the first son or the last son. Therefore, death ceremony rituals are mainly handled by these sons, in order to make the soul satisfied with the offerings and rituals. Female members of the family help the male members in performing the death rituals.

Dead-body is carried by the sons, son-in-laws and other “Karevakkalu” community’s male-members by holding the ‘Chatta’ on their shoulders. ‘Chatta’ is prepared by the community members by using bamboo or
areca tree. ‘Chatta’ is a wooden frame in rectangle shape that is used to tie the dead body in order to make it convenient to shift it to the graveyard. When the way to graveyard is half-crossed, rice-malt is offered to the dead body in order keep the ‘Kole’ away from becoming hungry. First son takes lead to the death-rituals and therefore he walks in front of the dead body holding fire pot while it is shifting to the graveyard. The relatives from nearby settlements, all most all people from the own settlement join the family members and they share necessary responsibilities and sadness of the family members of died person. The neighbor-people prepare a wooden stage (‘Eedu’) and on that stage the dead body is put for cremating. The people holding Chatta of dead body put the dead body on ‘Eedu’ as soon as they reach the graveyard. The first son performs a ritual at this event. He holds a water- filled pot on his shoulder and takes three rounds to the ‘Eedu’. When he is taking the rounds, some body makes holes to that pot. Hegde R. P. (1998:447) opines that this act is a symbol of a human beings’ life; time is flowing continuously out of a person’s life like water flowing out of a broken pot. After finishing three rounds, the son throws that pot, which indicates the event of death. Then the first son put fire to the ‘Eedu’.

After returning home from the grave yard the ‘‘Karevakkalu’’ people take cold-water bath and also clean the house by using water. The intention of this act is to wash out the pollution occurred out of death. The ‘‘Karevakkalu’’ follow three days mourning and eleventh days pollution. Till eleventh day of death there will be a simple kind of pollution situation in the household. Most
of the times whole settlement and several other settlements are under the same pollution status, as the settlement among the "Karevakkalu" is nothing but a bunch of blood-relatives' households. Therefore when death takes place in the "Karevakkalu" settlement, the blood relatives' families (through male line) don't entertain any outsider; also they don't celebrate any other lifecycle rituals, worships and festivals up to eleventh days as a part of death-pollution.

**Offerings to the Soul:**

It is believed by the "Karevakkalu" that the soul remains very near to the home till twelfth day's ceremony, as the soul can't become free from thirst and hungry till the completion of death ceremony-offerings by children and shaman. Therefore the family members ritually offer water to the soul, in this way; a flat wooden stand ('mane') is put on the place on which the dead body was kept on the first day of a person's death. A water filled pot and a wick lamp are kept on that 'mane'. Sacred ash ('bhasma') is spread around that 'mane' in order to make that place a sacred one. A turmeric piece, tied to a thread is hanged from the roof towards inside of water filled pot. Hegde R.P. (1998:447) opines that this ritual symbolizes the "Karevakkalu" people's belief that the soul, comes through the thread in order to drink water offered by the family members. Hegde has collected one more belief also; i.e. foot mark of the soul is found in the morning hours, as the soul comes to drink water inside the house. Because after a person's death, his soul enters a chain of rebirth such as birds, animals and it gives the hint of its next birth to the family members by giving a mark or sketch of that animal on the sacred ash spread around the
water filled pot. On the third-day and fifth-day of death, the children of died
person offer rice-malt to the soul of their father/mother in order to keep the soul
out of hungry.

According to the "Karevakkalu" beliefs, third and fifth day are
considered as sacred days to conduct death-rituals. On the third day of death, a
ritual of relieving the soul from cremated place is performed by washer man.
The washer man of nearby villages is assigned some ritual on this day. A twig
of amla tree 'nelly gida' (botanical name – Phyllanthus emblica) is put in a small
pit made on the cremated place. A thread is tied to that twig. The elder son
requests washer man to relieve his father from the tie (tie of worldly passion).
Then washer man cuts the thread. Hegde R. P. (1998; 447) opines that this
ritual indicates the removal of soul from worldly ties. The washer man offer
dead people's meals 'Guli' or sacred meals 'Ede' to the soul in order to make
the soul rest in satisfied status without hunger.

In some settlements, the shaman is invited to the dead person's house,
on third day and in some other settlements he comes on eleventh day only.
When the parson meets bad death, shaman don’t call the 'soul' inside the
house; he gives 'Ede' to 'Sodle bhootha' (means grave yard ghost that has
supreme control over grave yard) and finish the ritual symbolically there itself.
The reason given by the "Karevakkalu" is to avoid the bad effect of the death
or transformation of the deadly disease to the other family members who are
alive. They believe that a 'heena kole' can spread the disease or any other
trouble that caused death to other members of the family in case it is entered

128
into the house when shaman invites it on the day of ‘Mashika’. The term ‘Mashika’ means monthly. But, in this context it indicates the day of shamanic rituals on death-ceremony which is held on the eleventh day of ‘‘Karevakkalu’’ person’s death. The eleventh day is considered to be the last day of pollution according to the ‘‘Karevakkalu’’ beliefs.

**Shamanic Rituals on Death Ceremony:**

The shamanic ritual takes place on the eleventh day’s evening around six o’clock. The evening time is considered by the ‘‘Karevakkalu’’ shaman as the suitable time to interact with supernatural beings. Numbers such as three, five are considered as suitable numbers in case of choosing the Purpose of these rituals is to invite the soul into the house and satisfy its desires through several offerings and thereby relieve the soul from worldly ties. The ultimate goal of these rituals is to ensure that the dead person becomes a benevolent spirit to the family. A flat wooden stand (‘mane’) is put in front of the shaman. A layer of rice-grains spread on that ‘mane’ and that is the base for conducting ‘nota’ or ‘trance’. The Shaman sits in front of the ‘mane’ and starts observing that ‘mane’ thoroughly. At this moment, he gets possession by and invites the ‘Kole’ or ‘Jeevala’ into the house. Then he offers Coconuts, Lemons, and three kinds of Creeps such as ‘haalene balli’. The shaman or ‘Gaadiga’ Starts cutting the above said objects one by one in single beat, by using a sickle The procedural expectation is that, both pieces of fruits and nuts have to fall in same manner i.e., either upward (‘melmuka’) or downward (‘Kelamuka’ or ‘Kaunchi beeladhu’). when the pieces drop in similar way, the people become
happy as they understand that, when the pieces dropped in similar way, the ‘kole’ came into the house and it is satisfied with their offerings. But, when the pieces are not dropped in similar way, the ‘Karevakkalu’ decides that it indicates some complication. The ‘Karevakkalu’ believe that, the fruit and nut pieces dropping dissimilarly indicate two possibilities for the delay of ‘kole’s entering into the house. At this situation, the ‘Karevakkalu’ think about several possible reasons; one possibility is that, the dead person is not very affectionate towards his family members. The other possibility is, the grave yard-ghost (‘sodle boota’) stopped the ‘Kole’ as it wants to consume more offerings through the death ceremony-offerings made to this ‘kole’, at died person’s home. So the fruits and nuts won’t drop in proper manner. The process of cutting will be repeated till it drops uniformly. After the completion of this ritual, the ‘Gadiga’ cut the wild creeps in some way; the intention of this act is to relive the soul from its family’s and other worldly emotional ties and joys.

A relevant fact to quote here is that, the ‘Karevakkalu’ symbolize creeps to their genology. The word ‘balli’ have two meanings among the ‘Karevakkalu’ viz creep and one’s blood relatives. Therefore, creeps-cutting ritual on death ceremony justifies the ‘Karevakkalu’ thoughts on death as an event of departure from one’s geneology.

Along with these rituals, a special dish (‘Ede’) is prepared and put in front of the dead person’s photo, as an act of offering meals to the ‘kole’. Died person’s photo is put in ‘devra Ola’ in front of the deity’s image. New cloths
are put on this photo. Two ‘Ede’ are prepared on death ceremony. One ‘Ede’ consists of meals with sweets and spicy dishes prepared by the dead person’s family members. The other ‘Ede’ consists of sweet dishes and other food items brought by the relatives. They also offer coconuts with ‘Ede’. Then, all family members and relatives pray the ‘Kole’ to eat whatever offered and be happy; bless the whole group of family and relatives by joining their hands and touching the knees into earth i.e. Namaskara.

After the completion of shamanic rituals, the elder family members make two part of the ‘Ede’. The first part is offered to ‘cow’ that receives the main worship in ‘dhod habba’ festival. The second part is shared and eaten by the family members when other people gathered to the event in their dinner. There is a ritual to know the effect of total rituals and also to confirm whether the ‘Kole’ and other deities are happy with the whole event. The ‘Gaadiga’ put two pair of threads in a wick lamp with an inch’s gap. Then he lightens the threads; and observe whether the two flames joins or not. If the flames join, the ‘Karevakkalu’ come to the conclusion that the ‘Kole’ or ‘Jeevala’ is satisfied with the death ceremony rituals relieved form this world happily. If the flames remain separate, the shaman again goes into ‘trance’ and suggests some more offerings to the ‘kole’, by the dead person’s children. Then again repeats the wick –lamp ritual to know the status of the rituals.

There are few instances of taking the bones (‘ashti’) of died-person to a sacred place called ‘Gokarna’ (situated in the same district at kumta taluk) and to conduct the death rituals by taking the help of any Brahmin priest available.
there. This instance also indicates the sanskritization process in the "Karevakkalu" culture.

One more observation made here is that, even though the "Karevakkalu" perform elaborative satisfying rituals towards the dead-person's soul's well being as well as the family's well-being, they are not completely confident or happy with the effectiveness of these rituals. They often doubt about the proper conduct of the rituals, maintaining the 'purity' obligations whenever they meet with ill health or other crises in the family. A "Karevakkalu" woman analyses the comparatively much incidence of trouble from 'Heena Kole' (evil-soul) among the "Karevakkalu" in this way: The death rituals ('Karma') among the "Karevakkalu" is insufficient compared to that of Brahmins caste people’s rituals. It is due to the rituals like monthly-death ceremony (called ‘Maashika’) and annual death ceremony (‘Thithi’) the Brahmins are safe from the trouble by with soul or any other ghost. As the "Karevakkalu" people's death rituals are completed on twelfth days of one’s death only, the incidents of trouble by evil souls, ghosts are more among the "Karevakkalu" then the ‘Brahmanaru’ caste people.

Therefore, study of "Karevakkalu" people's death-ceremony is a significant and primary source in understanding the "Karevakkalu" beliefs and perceptions of life, death and super natural power. There by it throws light on the basic personality structure of the "Karevakkalu" individual.
The “Karevakkalu” have a traditional, strong network for the smooth running for their community’s public affairs that largely includes both political and judicial affairs. In the day to day life of the “Karevakkalu”, the administration of political, judicial and religious activities are headed by a person called as ‘Gowda’. It is to be clarified here that there are two types of usage of term ‘Gowda’. The first meaning is the common surname of each “Karevakkalu” and the second meaning of term ‘Gowda’ as a designation of “Karevakkalu” political system, means the headman. The ‘Gowda’ is male headman as the ‘Karevakkalu’ live in patriarchal system. He functions in a specified area called ‘Seeme’ that consists of several clusters of “Karevakkalu” settlements situated in a region or Taluka place. Hegde R. P. (1998; 431) observed that, the ‘Gowda’ was treated as king. He also adds that in old days, each “Karevakkalu” family used to give money grant to Gowda annually; there was no scope or usage of one Gowda interfering the other Gowda’s area called ‘Seeme’. These practices indicate the “Karevakkalu” people’s way of maintaining the sovereign status of each ‘Gowda’ and his ‘Seeme’ simultaneously. It is also an indicator of internal homogeneity among the “Karevakkalu” which is an essential feature of any tribal community. There is a unique post of supreme headman viz. the ‘Gowda’ of sixteen ‘Seeme’ called as ‘hadinaru seeme Gowda’ (hadinaru means sixteen; Seeme-Gowda means area headman). The ‘Hadinaru seeme Gowda’ can call the biggest meeting ‘Koota’ whenever he wants to take decision on major issues concerned the “Karevakkalu” community as a whole. The unsolved judicial
conflicts at the 'seeme' level are taken by the respective 'Seeme-Gowda' and settled here under the guidance of 'hadinaru seeme Gowda'. Decisions taken here are considered as supreme. Nobody has the right to break the decisions taken in this phase. Penalty (called 'dhanda') and prohibition of the culprit from social life (called 'Kattu' means tie) are the modes of punishment in the "Karevakkalu" judiciary. Heavy penalty was to be imposed to the culprit. In case of a culprit breaking the rules or rejecting to pay penalty 'Kattu' (social separation or prohibition) used to be imposed on the culprit as it was impossible to live separately to a "Karevakkalu" person when he is born and brought up in a homogenous group. Therefore, the culprit used to obey the punishment given by 'Gowda or Seeme Gowda'. In this way, the "Karevakkalu" politico-judiciary controls the disputes, thief, cheating, incest, quarrels and fighting among the "Karevakkalu".

The politico-Judicial body of the "Karevakkalu" consists of other designations that assist the 'Gowda' in conducting coordinating the administrative and cultural affairs of the "Karevakkalu". When the politico-judicial body gathers for any discussion, it is addressed as 'Panchayati'. The group is called as 'Pancharu' ('pancharu' means five people). The 'pancharu' consists of Gowda, 'Budhavantha', 'Kolkara' and 'Oora Hiriyaru'.

The term 'Gowda' indicates the meaning as 'headman, 'budhuvantha' means the intelligent person who helps the 'Gowda'. The term 'Kolkara' means a person who holds the stick 'Kolu'. The 'Kolkara' is in charge of announcing the 'Panchaythi' date and place to the people who involve in any
kind of dispute. He holds the special stick called ‘Kolu’ or ‘Naagara beththa’. ‘Nagara beththa’ is the symbol of the power, dignity and punishing authority of the ‘‘Karevakkalu’ panchaythi’.

‘Naagara Beththa’ is made by using a strong twig of a plant called ‘beththa’ (botanical name; Calamus rotang). The main function of Kolkara is to communicate the ‘‘Karevakkalu’’ community with regard to messages, orders of ‘Gowda’ The ‘Kolkara’ visit the concerned settlements, people, gives the relevant information and assembles the people for a ‘panchaythi’ if necessary. The Gowda hold or keep the ‘Naagara beththa’ at the time of ‘panchaythi’ as it is the symbol of ‘‘Karevakkalu’’ people’s judicial consciousness.

The term ‘Oora Hiriyaru’ means elderly people of the village or settlement. They are local headmen who are 4-5 in number. The ‘‘Karevakkalu’’ consult settlement elders before taking any major decision that includes the issues such as marriage negotiations, purchasing of property. They also called for the settling the quarrels, disputes and any other complications take place in between the two families. ‘Oora hiriyaru’ functions in maintaining the harmony and peace among the ‘‘Karevakkalu’’ people of a settlement.

The whole ‘panchaythi’ is a group of male members and it is an indicator to the male dominant politico-judicial system of the ‘‘Karevakkalu’’.

Apart from the traditional structure of ‘Panchayati’ among the ‘‘Karevakkalu’’ as a politico-judicial body in particular and a cultural identity in general, the judicial functions of ‘panchaythi’ is decreasing; the focus is being limited to cultural functions such as participating in marriage
negotiations and rituals, to relieve people from pollution by using ‘Nagara beththa’. The elder ‘Karevakkalu’ people (who are above fifty years) opine that fear, respect towards ‘pancharu’, ‘Kattu’ is almost nil nowadays. They also give the reason as the younger ‘Karevakkalu’ are not taking the strength of ‘panchaythi’- system as seriously as their elder generation.

The ‘Karevakkalu’ participate in elections, also contested for village, Taluka panchayath elections, which shows their positive spirit to taking part in the modern, democratic political system of India. They also feel about their community that the ‘Karevakkalu’ lack proper political organization and representation as they are ignorant of knowledge of parties and political functions taking place in the region. The people of higher caste living in the same region opine that the ‘Karevakkalu’ are quite innocent and economically weak; therefore they are easily available community to the political parties as vote bank. Therefore politicians are misusing the innocence of the ‘Karevakkalu’; they give some essential and popular things such as liquor, rice, cloth, bicycle to attract the ‘Karevakkalu’ people’s vote. They also opine that the ‘Karevakkalu’ don’t think they have better choice and they shouldn’t go by these gifts because they are economically poor. This is why the ‘Karevakkalu’ are not well represented in political sphere of their state as well as Nation.

The researcher found the need of orientation to the ‘Karevakkalu’ with regard to better understanding of the current political democratic affairs.