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## KADUGOLLA TRIBAL COMMUNITY OF HATTI CULTURE AND IMPURE PRACTICES

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### ABSTRACT

Culture is a symbol of reorganization. It is sacred and ancient. Culture means a way of life, its unknowingly practiced. Culture is totally and totalitarian point of life. As per the views of Rahamath Tharikere "The aspects of life reflects dress, food, colloquial language, customs, beliefs a particular community and entire life of the people". Generally we see the culture on the basis of spoken language, cast, religion and the place of living.

According to Kannada Sahithya Parishat and Kannada dictionary culture is defined as the mental achievement of the race of the Nation. It is a nomenclature of communities, style of living and thinking. There is no universal culture but it includes the information of regional, caste, religion and forms of tribal's.

Kadugollas were wondering across the edges of forest and there work was to rare the cattle's and goats. Now a days Kadugollas have historically lived in self contained hamlets called hatties on the margins of towns. Kadugollas are extremely religious and worship a pantheon of gods including Krishna. There self enforced segregation has helped to keep their religious believes cocooned from outside influences.

**KEYWORDS:** Kadugollas, Hatti, Jenige Milk.

## INTRODUCTION

Nirmal Kumar Bose explains there culture on this way. "They don't invite Brahmins in their rituals (birth and death) and wedding ceremonies. Because of the special characteristics they have saved their tribal features.

The tribal community strictly follow the impure or unclean practices like birth, death, monthly period. If unclean women enters in to the hattı they believed that hattı becomes impure. And they believe in Philosophy of impurity. As per Kadugolla culture their life long impure practices begins with their birth and ends with their death. These practices are still living in their community. It is astonishing and noticeable issue.

## LITERARY SOURCES

Many researches are held on Kodugalla Tribal communities about their life, culture, believes, customs, traditions and their identity. I have mentioned some of the important works of social researches. Thee nam, Shankaranarayan's work Kadugolla Sampradayagalu mathu Nambikegalu, Dr. Chelugaraja's - Junjappa, Dr. M.Gurulingaiah, V.Nagappa's - Kadugolla, Dr. Mallikarjuna Kalamarahalli's - Gollara Hithihasa Kathana, Dr. Meerasabihalli Shivanna's - Kadugolla Budakattu Veeraru, Dr. S.K. Sannobaiah's - Myasabeda and Kadugolla Communities comparative studies. In this way there are many researches on Kadugolla and Hattı culture.

D. Devaraju Arasau research institute organized the state level seminar on Kadugolla tribal community on 16-12-2013 and 17-12-2013 in Chitradurga. In this seminar many scholars, researches suggested about the Kadugollas culture, tradition, believes and also they said the way to develop this community.

## THE PROBLEMS THAT HAVE TO BE TAKEN IN TO THE ACCOUNT

According to my research work is concerned I have chosen hattı culture and heritage as my subject. As per this subject is concern I selected Chitradurga district.

To know about the social, economic, culture, educational, concepts of this community not only this due to modernization the whole world is modernized today but this Kadugolla community follow their own believes culture and addition to this they follow impure practices which are living since today. When I went to field work I got some information about their celebrations I like to share them to with you. As already I mentioned that Kadugolla culture their life long impure practices start with their birth and ends with their death. In this community they give more importance for birth, means ration, monthly period, death, etc. they think that these are impurity.



**"Halukudida Swamy" Temple**

When I went to Yaraballi Doddagollarahatti, Hiriur Thaluk, I Personally meet, these people who belong to this community and I gathered some information from them. Yaraballi Doddagollarahatti belongs to Hobli it is 19 km far from the Aimangala. In this hattı they worship a god called "**Halukudida Swamy**" this temple is built from grass even today the people of other caste are not allowed to go for that temple. In this hattı a Kadugolla settlement of around 97 houses this hattı has a

mud track. One distinctive features of Kadugollas is there unusual notions of purity because of which they considered a women unlearned when she has her monthly period. A women was a period have to leave out side the hattı the menstruating women in a destructed building. Languishing in dust and filth. The women has to stay there for 3 to 5 days every month. She can enter the hattı only after taking bath. If we talk to this women or even if her shadow falls on us we can enter their hattı only after taking bath. If I asked the reason for these practices they replied like this "This our tradition and we can stop it only on gods instructions and they also said that we will be punished by god if we don't follow this".

Katappana Hattı is 3km far from Yaraballi Doddgollarahattı, Chandramma, Shivamma, Triveni, presenting in this hattı they reflects the strict rules of their uncleaned practices. They also gave the same answer for asking the reason that it had been followed from their elders form the beginning and today we are continuing this traditions.

Form this we come to know that not only in olden days but in this modern time, the women is exploited.

### **IMPURITY RELATED TO BIRTH**

When delivery pain comes to women on that time she is sent outside on the outskirts of hattı there will be already built Geoid shape hut called as hovel or enclave, it is made up of Coconut palm and paddy hey and it is prepared in such a way that no air or light can enter directly. In that hovel the women is left alone with the nurse maid and other people return to their hattı. A women who gives birth is not allowed to enter her house for 2 or 3 moths. But now a days it is reduced to 9 to 11 days during this time she is considered uncleaned she can't be touched and food is given to her

by her family members who either leave it by the side of her hovel or spoon it into her plate to ensure that they don't get polluted. She had to stay in her hovel even though it was the monsoon season and ominous rain, clouds, howered over the parched ragı fields.

To get rid of this impurity both the mother and baby will be purified after drinking the Jenige milk. The Jenige milk will be given by the priest. They are very strict about not touching a women when she is considered uncleaned. Even if a new mother need to the taken to the hospital in an emergency scenario, we have to assist in lifting her from her hovels and placing her in the Ambulance. Non of the villages including her family members, help.

If delivery takes place outside the hattı or in Hospital the tradition of Jenige is still living.

### **PROHIBITIONS RELATED TO DELIVERY**

- ★ The Delivery must be outside the hattı.
- ★ Both the mother and the baby should not be allowed inside the hattı for 3 months.
- ★ Nobody should touch both the mother and child.
- ★ They should not enter the temple.

### **IMPURITY RELATED TO MATURITY**

When a girl matures for first time she will be sent outside the hattı, she has to take bath and she is left in a hut, made by the leaves of tree. An old women take care of that girl.

The washer man will bring cloths and that cloths will be ware by that girl. They will give datepalm, grapes, banana, coconut and flowers to that girl. She has to stay in that hut for about five day. In 5<sup>th</sup> day the maternal father of that girl will give the following things to her. Fruits, date palm, coconut, saree, bangles, and

vermilion. She has to be with the other impure (uncleaned) women for 21 days. On 22<sup>nd</sup> day she has to take bath and wear clean cloths they only she can enter the hattii.

### **PROHIBITION OF WOMEN DURING MATURITY**

- ▲ She should not enter the hattii for the 21 days.
- ▲ She has to take food by standing far away.
- ▲ The shadow of others must not fall on her.
- ▲ She has to live outside the hattii in a small hut built by leaves.

The opinion of Kadugolla women about this tradition is that “we don’t like this practice, but what can we do? These our tradition we are forced to live outside the hattii by our elders. And we have fear about our god. We feel very difficult to dwell (live) during night time. The educated among them have migrated to towns and the people who are living in this area are not strictly follow the impure practices.

### **IMPURITY RELATED TO DEATH**

In Kadugollas they not only practice impurity during the birth but they also follow the same practice during death. They keep the dead body of the person outside the hut and they clean that body and they put 3 coins in his mouth and they prepared a bier to carry the dead body and they complete is rituals. Every year they will do pooja in the name of the dead person.

Kadugollas give very much importance for their tradition and culture. They even follow Horabeedu system to get rid of the problems that they face in life, when some diseases spread in their hattii, when the cattles face some problems when the people of the hattii is beaten by slippers, and when Harijana enter the hattii during these situations, they should go outside

of the hattii, with their god called pettinge devaru for one day they can only enter hattii after taking bath and in evening they have to worship cow ( go pooja)

### **SCOPE OF MY RESEARCH FIELD WORK**

I had selected Chitradurga district for study about Kadugolla tribe, Chitradurga is one of the Historical place, it has a unity in diversity in many of the things like caste, race, culture, and community. Chitradurga has glorious history about fort, rock hills, art, sculpture, monuments, inscriptions, tribal culture and folk culture. There are six Taluks in Chitradurga they are : Chitradurga, Challakere, Hiriyyur, Holalkere, Hosadurga and Molakalmuru. In these taluks Chitradurga, Challakere, Hiriyyuru and Molakalmuru are witness for the tribal culture, Kadugollas and Myasa bedas are thickly populated in these areas. The tribal people are enrich in culture, tradition and folk culture. According to Karnataka State Backward commission in our states there are 1141 Gollara Hatties, it estimated that in Chitradurga there are 420 Gollara hatties,

### **OBJECTIVES OF RESEARCH**

In Chitradurga district very important aspects are included in the social study of hattii Culture.

1. To know the identity and existence of the hattii culture.
2. To recognize the hattii cultural heritage.
3. To study the social and cultural transformation of hattii culture.
4. To study Kadugolla tribal community and modern aspects related to hattii cultures, traditions, art, believes, moral and their celebrations.

### **METHODS OF STUDY**

In my field work I have used special methods for gathering information’s of hattii

culture. I have selected some hatties for this purpose. I have got qualitative and quantitative information's through the study of observation, questionnaire, interview and sampling. I collected the information through the study of secondary data's.

### **FINDINGS**

1. Kadugollas being a tribal community they require social changes.
2. Developmental programs are not influenced on them.
3. They are educationally backward.
4. The government facility are not reached properly for them.
5. They are not getting any opportunities in field of politics.
6. We should give importance to women empowerment.

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