

KARNATAKA TRIBES IN KORAGA SCHEME

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Abstract: The Koragas are perhaps the poorest among the scheduled tribes in Karnataka and Kerala. Koraga is an aboriginal tribe at Dakshina Kannada and Udupi Districts in Karnataka. Though the Koragas are tribal's, they are regarded as ceremonially impure and unclean in the local Hindu Society and were considered as untouchables by the main stream of social group. The Koragas are the most backward among the tribes of Karnataka State in every respect. A great majority of them lead on hard life and good proportion of they are engaged in their traditional occupations like basket making. Etymology of the label "Koraga Cultural life, Name of sub-group, Family type, Health, Ajal, Economic activities and household income, Marriage, Ritualistic items- Woman and Marriage birth and death, Gods, Demons - holy.

INTRODUCTION:

Koraga tribal is also known as Dravidian language and is spoken widely by numerous Koraga people. This language is also known by numerous names such as Koragara, Koragar, Korra Koraga and Korangi. This idiom is extensively orated by scheduled tribal folks of TuluNadu. Moreover it is verbally narrated by most of the Karnataka individuals in West south India. This Tulu Nadu consists of few districts of Dakshina Kannada and Udupi in Karnataka state. It even includes the district of Kasaragod of Kerala state. Further more this language is remotely connected to Tulu language and even Kannada idiom too. In addition this verbal communication is not comprehensible to Muddu Koraga, this is an idiom spoken by Koraga clan in Kerala. Additionally this language is regarded as an independent idiom instead of being dialect of any other language. Koraga people converse in their language only with the people of their own communities. When these people converse with other communities, they communicate in other languages such as onti and ande. This language is also considered as an endangered idiom as it is already suffering from language shift and loss in several regions within their regional home of Tulu Nadu. The language attitude by the rural people is shown negative. This language as per 2 the myths possesses some cultural traits and also some inferiors. Therefore it is spoken mostly by urban society and not by the rural people as they consider this language as dishonourable way of communication.

HISTORY:

A few centuries before, the multilingual Koragas who lives in Karkala and Kundapura converse with each other in Kannada, Tulu and Koraga language. It is also seen that the bilingual Koragas living in Magalore and Udupi taluks talk with each other in Kannada and tulu language only. Recently now days the language atmosphere has been changed and all the groups and sub groups are becoming mulilingualism and multilingual. Moreover the Koragas were considered highly unique with their distinct cultures and traditions. Their language has been grouped under South Dravidian language group. Furthermore this language has no script and it has borrowed its literature from Kannad script. It is also visible that the people of Koraga are multilingual and bilingual. In addition few trilingual are also seen in Koragas speaking different types of languages. The Koragas are perhaps the poorest among the scheduled tribes in Karnataka and Kerala. Koraga is an aboriginal tribe at Dakshina Kannada and Udupi Districts in Karnataka. Though the Koragas are tribal's, they are regarded as ceremonially impure and unclean in the local Hindu Society and were considered as untouchables by the main stream of social group. The Koragas are the most backward among the tribes of Karnataka State in every respect. A great majority of them lead on hard life and good proportion of they are engaged in their traditional occupations like basket making. Koragas are, a very quiet and inoffensive race, small and slight, the men seldom exceeding five feet six inches, black skinned, thick lipped, noses broad and flat, high-check bones and sloping foreheads, and with bushy rough hairs. Their principal occupation was basket making and food gathering. At present, they are engaged with many other occupations. Most of them are labourers. According to the 2001 Census, the total population of the Koraga tribe is 21,000. The District and Taluks wise population.

GEOGRAPHY:

In 1891, only 142 Koragas inhabit. Then in the year of 1971, approximately 7620 Koragas were seen speaking Koraga language. Afterwards in the year of 2001 and as per the census, about 16071 Koragas resided and speak Koraga language. Recently 20,000 koragas were surveyed speaking Koraga language. They live in the districts of Panchauat of Dakshina kannada and also of Udupi. Furthermore it has been estimated that there are 20,000 speakers of Koraga language in Kerala, Tamil Nadu and Karnataka. In the Kerala State Koragas are inhabitations of the Cannanore district. They are seen at Hosabettu Mudabidri. Puttur, Uppinangadi, Narumpadi [Karadukka village] Manieswara, Mangalapalli of the Kasargod District. They have been worshippers of spirits. They live in hamlets comparable to those of 3 the present in the Nilgiri hills. These thatched huts have only one small entrance. Their one of the sub-sections called Soppu Koraga who was not, formerly, wearing clothes. But were tying some leaves round their waist.

ETYMOLOGY OF THE LABEL ‘KORAGA’:

‘Kora’ the first part of their name refers to the sun and the name may have originated from their conventional worship of the sun. There is a possibility that their name is a corruption of Koruvar which in Tulu means the people of the hills. The term Koraga can be explained by number of etymologies. According to this one proposal is accepted that the term Koragas and this label is derived from the form of their cultural practice. The word Kora refers as sun which is the first part of their tribal name even and moreover it is also found that the term name have been invented from their conventional devotion of the sun. Other etymology of this term refers as the rises out of the Tulu language data. One such evidence is also thought that the name of this language has been derived from the corrupted form of Koruvar which means in Tulu Idiom, the people of the hills. Still the etymology of this language is not focused upon. It is even believed that the name of this verbal communication is derived from the customary profession of basket creation.

NAME OF SUB-GROUP:

Several studies report the existence of many sub-groups among the Koragas. However, we could observe only 6 groups. They are Onti Koragas, Soppu Koragas, Mudu Koraga, Tappu Koraga, Dadi/ kada Koraga, Vastra/Kuntu Koraga and Kappada Koraga. In 1971 and as per Bhat, there are 4 dialects of Koraga language which are as follows:- Tappu dialect in Hebri, Ande dialect which is the midway between ontı and tappu in Mangalore, Mudu dialect in Kundapura, Onti dialect which is spoken in Kannada. It is found that all the orators and speakers are bilingual who converse in Mudu dialect with Kannada language and all the narrators who communicate in ontı dialect are bilingual with Tulu language. This type of situation creates a heavy pressure on Mudu Koraga of Kannada language whereas it has also created an immense effect on Onti Koraga dialect as well. It is even searched that some negative forms of Onti Koraga language has been adopted and borrowed from the language of Tulu. As per the investigation it has searched that Koraga people are bilingual and the other language they speak are Tulu and Kannada. Moreover the speakers of the third dialect orat only with Kannada language as their mother tongue. It is even seen that Tappu Koragas are multilingual. They converse and talk in both languages of Kannada and Tulu instead of their mother tongue. In the year of 2006 and as per Prof. Ramakrishna T. Shetty, he proves five regional dialects with Karnataka in his Koraga dialects which are as follows:- Northwest Koraga dialect, Northeast Koraga dialect, Central Koraga dialect, South Koraga dialect, North Koraga dialect. Other than these regional dialects there are other few dialects more which are suggested such as Badaga 4 Koraga and Kappada Koraga dialects. These are the social dialects and therefore these dialects are not found in regional dialects.

HEALTH:

Good health is crucial for socio-economic development of the people. Health is defined as "complete physical and mental fitness of an individual. But health is one of the serious problems among the Koragas. Some of them are suffering from fatal diseases. Frequently they are affected by T.B., fever, typhoid, cold, skin diseases etc. The other problems reported were leprosy, malaria, jaundice, typhoid, heart pain, back pain, stomach pain etc.

MARRIAGE:

The matrimonial affinity of the tribe as reflected in the kinship system. Once matching the pair is over, the process of marriage rituals will be undertaken. The marriage processes in Koraga are simple but convincingly matching with the common core of the Hindu marriage methods. Here, lexical items related to the marriage ceremony have been taken. Matrimonial alliance will be made as according to the cross-matrimonial relations allowed in their community. Usually marriage process is simple and arranged marriages are common. Marriage by elopement is also practiced but now it is becoming rare. Marriage by labor in the father-in-law's house is also common. In this section the lexical items of the Koraga language related to most fundamentals of a marriage process has been given. The most fundamental items for a marriage are collected from the natives by asking questions like 'what are the most essential items and events necessary to say a marriage is over?' Responses of the informants after deductive programming resulted with twelve lexical items which denote the most essentials of the marriage process. However, informants also indicated the relative order of the items. The Koraga language is quite notable for the fact that in many domains it holds multiple numbers of synonyms for one and the same concept. The lexical forms denoting the concept 'marriage' are four in number. The muyi is identical to the Kannada and Tulu forms with the same meaning. The presence of the form muyi 'present a newly married couple' indicates that the culture of presenting whatever it is possible, one fellowmen of the society had a long practice. According to Koraga tribe, the first most essential to a marriage is 'bride'. This again certifies the matrilineal system of the Koraga tribe.

BHUTA WORSHIP:

Here the specific ritualistic terms related to the worship of God and bhūta worship are found. The five forms kaapuru, lēci, maatana, panyara, and nerang are native Koraga forms. The relatable forms either from Kannada or from Tulu are not found. The five forms puja, ceca, cīrta, purcada, and kilabāra given above are the adaptation of the Sanskrit borrowed items puja, sese, tirtha, prasāda, and tulabāra via Tulu. The Koraga language in this domain exhibits the fact that it has its own vocabulary of worship related items. At the same, through its borrowed vocabulary it also evidences that it had sufficient contact with mainstream Hindu based worship practices.

GODS:

Even though the Koraga community is a primitive tribe, which is associated with the spirit worship we find that the ethnic group hold distinction between holy spirits and evil spirits. And their association with the trend other than bhuta worship is quite evident to the fact that those people were associated with the major trends in the Hindu society from the very beginning. This is linguistic evidence as reflected in their lexicon, for the fact which is reflected in their legendary King habashika who fought with

the Kadamba dynasty of Karnataka and defeated the army of Kadambas twice and who later got killed tyrannously by the Dynasty, as according to their legends. How far their relation with Kadamba dynasty can be proved with this is a difficult question. However, their co-existence with the dominant society of plain land can be well established with this at least from the period of Kadambas.

CONCLUSION:

The Present paper concludes the format and results of the research as presented in the dissertation. General introduction to the present paper study involves broader ground chosen for the paper which defines most fundamental of the research work undertaken. Brief introduction to the Koraga tribe involves facts like their regional affiliation, population, possible etymology of the term Koraga, their appearance (traditional), their traditional food pattern, ethnic historicity and origin of the tribe, traditional occupations, socio-cultural life and status, sub groups of the tribe, family type, health and alcoholism, their 'ajal' duties and their relation with main stream society, and their relative status with other tribes in the zone, house hold income, and the sub varieties in the Koraga language.

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