

# Rites Rituals, Usages of Vaddar Community

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## **Abstract**

History demonstrates that the significant change in people's social and economic environmental usually brings about new developments in ideology and in religious practices. There is always co-relation between economic, political and religious transformations among the people in society. Among the vaddar community, it is observed that the complex religious and mythological systems are more liable to change the simple beliefs and religious practices. In this chapter food, dress, ornaments, deity worship, ancestral worship, naming ceremony and death ceremony etc, are discussed elaborately and recent changes in the community are noted.

## **1. Introduction**

Religion is secondary organization but it plays important role in fulfilling secondary needs divinity and religion of people religion only have power to explanatory answers related to existence of man and his happy and sorrows. Religion forces people to act as the expectation of society. By this view religion work as powerful missions to control over society, religion is universal organization, in every well known society, past societies and present existence society religion exist in one on the other form. This present research study focus on basic elements of religion religious works, and relation between religion and science of vaddar community.

Religion include number of rituals people follow many rituals on the basis of religious beliefs. For instance hindus believe that varuna is god of rain. For this reason they worship varunadeva people believe that goddess feel pleasure by yagyas. And they provide rain to earth or people so hindus conduct worships yagyas etc as same muslims pray (namaz) five times a day like this rituals grow through with believes.

Durkheim explained about in his work "suicide" according to him "religion plays important role in incorporate man with society." And durkheim explained that in traditional catholic Christian community followers believe that their life incorporated successfully with religion, so the number of suicide cases decreased, but it is not applying to protestant community followers their life is not in corporate with religion they like, so the number of suicide cases increase here. Durkheim argues through out in his work which religion helps to their people to incorporate with society and which religion does not do this work.

Religion gives definition about which is ethicality which is immoral which is truth, which is false, which is justice, which is injustice which is right and which is wrong. If a person goes a wrong way, does immoral activities or use injustice way religion strongly oppose these people . for example one of the orders of king

you should not follow debauchery “ as same the words of Basavanna “ Kalabeda husiya nudiyalu beda” such kind of religious speeches maintain ethicality of society.

Man can not live only with knowledge or logical thinking man is emotional creature if upsets, thore and problems filled in mind of person religion helps to come out of all these emotionally people should experience upsets, problem throes along with greed expectation, success when people experience problems in life religion helps to maintain enthusiasm in life. It makes person as optimist with statement “ suicide is crime “ religion makes man to face problems of life.

**Clifford Greetz (1973:143)** rightly points out that “where the functional approach has been least impressive, it is always in relation to social change. As has been noted by several writers, the emphasis on systems in balance on social homeostasis and on timeless structural pictures, leads to a bias in favour of well integrated societies in a stable equilibrium and to a tendency to emphasis the functional aspects of people’s social usages and customs rather than their day’s functional implications. In the analysis of religion this historical approach has led to a somewhat over conservative view of the role of the ritual and belief in social life.

Religion plays a very important role in the rites and rituals among vaddar community. According to **Emile Durkheim** (quoted from **Nisbert, 1974:169**) “religion is a unified system of belief and practices to sacred things. Therefore, religion plays different roles in all sub-groups of vaddars community. The group who follows the rites and rituals of Hindu religion called ‘**BANDI VADDAR**’. Here religion plays very important role in making new group caste in society.

Vaddar community is considered to be the most backward community in the district. Among the schedule caste of Karnataka vaddars are considered as the most vulnerable. The socio economic conditions of vaddars community is been always a challenge for the development workers and the governmental organizations involved in the development of the vaddars community. The general condition of living is very poor. The accessibility of the community to natural resources is negligible. The housing condition is dilapidated. Most of the families do not have safe drinking water. The vaddars are placed outside the village and excluded from the social and economic systems of the village. The vaddars families are considered as slaves in the most of the villages, their services are considered as mandatory and not eligible for remuneration. The handicraft on which vaddars community is completely dependent on for their survival is not played for its value.

## INFLUENCE OF RELIGION

In Karnataka state we have multiple of religions. All religions right from the past influenced all sections of people including vaddars in Karnataka. Vaddars are followers of ‘shaivism’ and ‘vaishnavism’. Today we notice that schedule caste or tribes is general designation for several castes. The members wear the ‘vadda’ on their bodies after due initiation. The actual history of the vaddars begins from ‘gurusidda mallikarajun swamiji’, a contemporary and disciple of In B..**Basavalingappa V.D. Munichinnappa** (1965). 316 the relevant facts were that m who was elected from a schedule castes constituency claimed to belong to the bhovi caste which was one of the schedule castes mentioned in the constitution.

**H.V. Nanjundayya (1931; 443)** observed that, vaddars worship both devi and Vishnu. Vaddars worship only shiva, while tirunamadharis,, also reverence Siva. Each family worships some special deity as its patron god.

Vaddars community deity can be divided as main deity and sub deity they are devotees of shetigamma, barmaswami, tayyamma, duramma, muramma, tirupatitimmappa, ambabhavani, narasimha of dharwad districts.

Names of deity are different from district to district ex: kanakaraya in Raichur districts siddhama in sollapura vithobba in pandarapur , gurappa pochamma, huligamma, dyamma, in bidar yallamma in dharwad mahabaleshwar in north Karnataka mahadevi maruti nagamma and balanamma in andhra Pradesh female deities are more than the male deity.`

If any priest of their community dies they keep silver pot in middle of the house at the time festivals like ugadi, dasara,they believe that this silver pot is reflection of shivas third eyes.

Gurusiddaram Orissa jaganthswami, vatakeswara linga, kasha ramshewar venkatramna barahmaswami pochamma etc are female deities deities places are religious centers they establishment their own hanumanna temples the very important celebration marriage cannot exist without hanumanna.

The researcher observed that few vaddar people were converted into Christianity. But conversion into Christianity is slowly increasing in community. When researcher asks questions for this conversion they told main reason is the inferiority about the caste and occupation. And also they told that they can't get easily higher social status except through the religion. Because they are illiterate and unable to get higher position, and also economically they are weak, therefore, they choose conversion of religion to get the higher position.

## **FOOD HABITS**

From ancient time difference of opinions happening in the matter of food habits on the basis of caste system. There are many restrictions in accept of food from particular caste based people in this caste based society, there is deemed that brahmana caste people born excellent and sacred. To maintain this sacredness they should not accept water or food from backward castes. But they are allowed to accept scruffy food among their caste people and deepdyed food from other caste ( except backward caste) people. Scruffy food means food prepared from water and deep-dyed food means food prepared from ghee. As same caste only decides or it forces people with some regulations about from whom they should accept food and whom should not give food. In some one oppose these regulations caste courts of village have power to punish that persons, and they collect apology fine from that persons.

The prepare food for two times a day muddle for every evening at dharwad districts vaddars prepare rotti, chapatti, and vegetables for morning and muddled for night meal "GUJJU" is delicious food for vaddars they believe "GAJJU" gives strength to body vaddar community of any corner of India believes that "GUJJU" is special food.

Meat and drinks are love some food for vaddars people use to eat leaf, nut, and tobacco, male goes to hunting with adopted dog they hunt leopard and rabbits hunted things will be shared with all at street they eat egg, sheep, hen, crab, fish, pig, and some eat forest pig. Their daily food is the reason for their healthy body. While relatives visit their home, they give rest to their work and spent time with relatives with wine and meat.

## ORNAMENTS

The vaddar people use to wear the common ornaments in society. But there some differences between old and new patterns of ornaments. They always prefer the gold and silver and copper metal ornaments. But according to the study majority of the vaddars were poor, therefore the vaddar women was use very little amount of ornaments or very common ornaments like earrings, nose rings, necklaces, bangles and rings. And also they were silver earrings, toe rings, chains and heavy rings for the ankle

In olden days, in towns as well as villages, vaddars women use ornaments such are kadaga, jade nagar, moogbottu, bugudi, bendole, mangalasutra, padakada sara, gundina sara for neck, glass bangles. Mangal sutra was worn by only married women. Glass bangles are worn by both married and unmarried except the widows. 'Bugudi and gundina Sara' have lost their original popularity.

During the past decades. Some thirty-five years ago it was a practice to adorn all the toes, except the big toes, with toe rings. Today the women put on rings for the second and third toes only. The ornaments that may be worn by widows are restricted by society or community. They could were metal bangles or bilwara. But now a day's widows have started to use various ornaments like married women. An unmarried girl may put on all the above mentioned ornaments except the gold tali (mangala sutra). Only a few rich people possess gold necklace.

It is believed that children have to wear the earrings, halagadaga and udad dara for both legs. Because they believe that will save them from the attack of evil spirits. After the birth of a baby the mother puts kajal on the forehead, face and chin of the child to protect it from the 'evil eyes' of others. Lower strata vaddars use copper and silver ornaments. The rich strata of the vaddars and government employees use gold ornaments.

Now fashion has changed. Light and simple ornaments are preferred more. Comparing to rural area, in urban areas women use various type and new model ornaments. Now a day's very less people buy gold ornaments because of the high rate of the gold, poor vaddars can't buy it. Universally, we noticed that vaddars use golden ornaments for their marriage functions, birthday and religious functions.

There is citation on women of vaddar community. At the time of kalinga war many vaddar men had brave death and they made their wives and children as orphans, with this background women and children migret from oodissa, at this time women take oath as till they get back their dynasty they will not wear bangles vermeil or blouses, its assumption.

**SPIRITS WORSHIP AND SACRIFICES:**

Spirit worship is called as animism. It means belief in the existence of spirits. People fear from evils and they try to propitiate through offerings. Vaddars are also followers of both Shaivism and Vaishnavism. The Vashnavites worship the Vishnu. And followers of shivism worship the lord Shiva. Many vaddrs go on pilgrim in every year. At the village level vaddrs worship the goddesses like, Annamma, Kariyamma, Sunkalamma, Yellamma, Mandemma, Huligemma Gangamma etc.

Each family worships some special deity as its patron God. There is no particular God regarded as entitled to the distinctive allegiance of the whole caste. The other deities are worshipped are Munishwara, Akkagaru(the sisters) who are regarded as spirits of the woods and trees, Gangamma (water-god,) and Gram devata such as Maramma and Sidubamma (small pox spirits). Fowls and sheep are sacrificed to these goddesses, and are eaten afterwards by the devotees.

The karimma have no temple generally. On Tuesday and Friday, a small shed of green leaves of Honge, Pongamia glabra, is put up outside the village in a grove, or near a well, or river and seven small stones to represent seven sisters are installed therein, with one stone in front to represent the shiva . A lamp is lit, and puja made by offering of turmeric, Kunkum, flowers and fruits. And a fowl or sheep sacrificed, and is afterwards cooked and eaten up on the spot.

Gangamma (river or water goddesses) is worshipped near riverside or near a tank or other reservoir of water. Before worship people select the place and then clean with water. Around five to seven stones are set up on which saffron is put on. Incense is burnt (dhupa in Kannada). A new cloth is kept near the images and coconuts are broken. After the worship the cloth may be worn by any female member in the house. They have the usual belief in omens, oracles, magic and sorcery, and occasionally those consult soothsayers; and as may be expected, such belief is more in evidence in village than in towns.

**JATRAS (FAIRES):**

Jatras enable the vaddar to interact with other caste people to build up cooperation and harmony. After harvest in every village in the study region, jatras take place in the name of the grama devata or village devata or deity. During the jatras, the procession of 'ratha' through the streets of the village or town takes place. People have feeling that if they do not attend or perform the village jatra in the name of gods and goddesses about the scheduled time, they may be affected by poverty, sickness and some people may die. In the state there is district wise jatras ans uruses held at the holy centers, in these jatras vaddar directly involve or participate. Researcher found in time of the study that especially vaddars held muragamath jatra in dharwad In kalaghatagi vaddars celebrate karimma devi and shivaratari Jatra etc.

Vaddars conduct siddharama fairs at their village specially they use story of akkayya balayya, folk songs folk dances gets more importance. The relation grows among vaddars kurubas, korava, lambani, etc through the marriages, in beginning vaddars follow shaiva traditions but how time changes vaddars starats loosing traditional activities of shaiva from the influence of local daity. The different traditions followed by vaddars. So they conduct local fairs strongly they believe on god and no one able to stop animal feed at the time of fairs. Fairs of vaddars do not limit to particular community, it infulnces on other community

people. Other community people takes part in fairs as same vaddars conduct fairs on siddarama , hanumanta eshwarlinga, shaiva traditions etc.

## **Marriage in vaddars community**

Marriage is a fundamental and primary social organization. It has universal nature and all over the human society this organization has spread no one society found without marriage. Marriage play important role in fulfilling sexual desires and progeniture needs. Marriage establish elaborate relation between husband and wife and it create opportunity to get legal progeniture. Marriage is main cause to establish family and it creates platform for children to know about society. Among all creature human infant only face helpless situation at the time of birth from the view of self dependence two years human infant is equal to one hours pony or calf. If a child wants to walk or jump human infant wait minimum one or two years. Infant needs care from family members then only it can be a civilized of society. Such care can provide only from family and marriage is a reason to establish family. Society would handover a culture created by itself to younger generation through family. Such marriage are useful not only for people but also for a whole society.

Marriage system would origin from any one step of social evolution. Marriage system would origin along with concept of private legacy, because old generation or ancestors think like land or houses which is result of hard effort should enjoy by their own future generation or young generation. At that time people avoid illegal sexual relations and support monogamy marriages, with this they would wish to distribute their property for their own blood related children. by this way ancestors wish to avoid illegal sexual relations. When a family consider a girl as their family members and get child from that girl marriage institution has born. Reasons may many but marriage is a religion, thinkers opinion that marriage is older than state institutes. Marriage is important incident of man s life, it provides unique status to man and it impose various new responsibilities. As time change rules and regulations of marriage changed but importance of marriage never change.

## **Conclusion**

We notice that several changes have occurred in the rites, ritual, customs and usages of the vaddar community. Influence of higher caste people, westernization and education people start to think about their own community and try to adopt some thing new. Today they adopt new dress pattern, housing condition, food system, modern knowledge and they think scientifically. For illness, they consult doctors. All most all popular festivals celebrated by them. Many Telugu vaddars are interested to vegetarian food. Paradoxically some bhovi interest to eat non vegetarian food (only gents eat out side of the home). Majority of the vaddars at least yearly once visit pilgrim centre of their deity. According to their financial condition, people celebrate the ceremonies like semantha karya, naming ceremony and marriages etc. through the influence of other religious like Islam, Christianity they show tolerance towards other religious festivals like, Moharam (peeral habba). All these changes are taking place among the community, but comparing urban life in village people had some restriction in their mind. They hesitate to adopt new one and leading life in old manner like many village women who doesn't want to wear modern dresses like



chudi, nighty etc. now also they believe that evil spirits like devva, bhuta etc living in the trees , therefore they don't want to gout side after evening.

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