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GRT SOCIO - ECONOMIC LIFE STYLE OF BETTAKURUBA (KADUKURUBA) A VIEW OF MYSORE DISTRICT, KARNATAKA.

Radhamani T R

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Abstract:-Bettakuruba belongs to Kuruba origin and also belongs to Dravidian origin. Though the economic, social, religious, wedding ceremony and other culture of this Bettakuruba are similar to Jenukuruba, we can find differences. 'Balu' culture of this community is a unique one. This community is facing infrastructure facilities, poverty, malnutrition, unemployment problems. In addition to this, forest act leads to their life miserable they are in cross road. Who will bear responsibility to provide shelter to them? What is the way to improve their life?, these questions rising in mind. Answers are with us. Here is small effort to find answer.

Keywords:Bettakuruba, Balu, Poverty, Malnutrition, Unemployment.

INTRODUCTION :-

Kuruba's are basically belongs to Karnataka Origin, they are 2 groups one is Village and another is *Kurubas* and *Kadukurubas*. Kadukurubas are leaving in forest, Kurubas those who leaving in middle of forest or edge of the forest are divide into two groups according to their profession, they are Betta kurubas and Jenu kurubas.

Bettakurubas are leaving at the edges of hills and collecting forest products, Jenukurubas are mainly collecting honey in the forest.

Let us know the social and economic life of Bettakurubas in the Cahapter.

OBJECTIVES OF THE STUDY:

To know the social and economic life of Bettakurubas
To know the problems of Bettakurubas
To find out the remedies for their problem

Method of study: This article involves with questionnaire method and also use of secondary data wherever necessary.

Origin and birth: The Bettakaurubas belongs to pallavas, who captured south India. As day passed, due to the attack of Koraga, Chola, and Chalukyas in 7th and 8th century, this community became weaken and settled in forest of Mysore, Kodagu of Karnataka Nilgiri of Tamil Nadu and Malbar, Wynadu of Kerala without any communication and become alone in the forest and lost their ancient glory (Nanjundaiah H V & Ananthkrishna Aiyar.L.K 1931:68

GEOGRAPHICAL DISTRIBUTION:

Today, Bettakurubas are found in Mysore, Chamarajanagar and Kodagu Districts. They are found in Kiranagur Hadi, Kogilawadi, Hosur mala and Muttur Hadi of Periyapattana of Mysore district. Information is collected through questionnaire. Population of Bettakauruba is 33475 in 1971 census.34735 in 1981 census. According to 2001 census, they are 29828

There are 5 families in Kirangur Hadi, 10 families in Kogilawadi, 03 families in Hosur Mala and 30 families in Muttur hadi. The socio-economic life of these families is viewed.

Habitation: Bettakurubas are leaving in inside the forest that to near by streams, ponds. House is built with bamboos and grass

is covered for ceiling. In order to pass smoke, small holes are there in hut and wind and light also pass through these holes. Their house is very small built in small area 5 X 7 ft. Bamboo door is fixed only one man can enter at a time. 10 to 20 huts are built at one place; these groups of 20 houses are called 'Hadi'. Recently, tiled or sheeted house are built by government scheme, only few family are leaving in them, others not interested to live in.

Social Life: Socially, Bettakurubas are friendly in nature and also Good Samaritan, selfless people and they are friendly with other people. All clan people are leaving together or neighboring 'Hadi's. They support each other when they in trouble.

Religious Life: Bettakurubas nature worshipper, their gods are Bomma, Mada and Chikkamma, Gangadevi e.t.c., the practicing 'suthaka' when a child born and a person die. After 9 days (cleaning the house, clothes and performing poojas). Until no auspicious programmes will not be done at home.

Language: Bettakurubas are speaking Dravidian language, Kannada, Telugu, Tamil mixed language and in the community itself they are speaking tribal language. Kannada language is speaking with outsider. Children are learning in 'Ashrama' Schools and are learning in Kannada medium.

Folk song of their Language.

Enu mandeno nonu

Ninnavaste yajumana

Thalegenne thandu kodu yajumana

Enu kiviya nonu

Mundale ambare yajumana

Enu kiviya takka mundale illa yajumana

Ninna kiviya thakkayya mundale

Ambayya thamoora eradayya

Poli boda nangalakka

Enu mookooka thakkayya mookattilla

Mookattu naadthare atha murathayya

Poli boda nangalakka

Enu bennuka thakkayya ravike illa

Bennuka thakkayya ravikembare

Ninna bennuka thakkayya ravikembayya

Thamaredayya poli boda nangalakka

Enna kaththakayya there illa

Ena kaththambayya theerembare

Ninna kaththakayya theerembayya

Thamaradayya poli boda nangalakka

Ena keeya thakkayya bale illa yajumana

Enu keeya thakkaika balembara yajumana

Ninu keeya thakkaika balembaia

Thamaradayya poli boda nangalakka

Ena kaalaka thakkayya chainu illa

Bainumbare yajumana

Nina kalaka khakkayya kaala chaina ambaiyya

Thamaredayya poli boda nangalakka

Ena barala thakkaika kaalungura ambaare

Nanga maga thamaradayya poli boda nangalakka.....

Meaning: Women of the Kadukuruba telling her husband. See my head, no oil and bring oil, see ear bring ear rings or hangings, bring hangings, see nose, there is no ornament, bring please bring ornament husband, see my back there is no jacket please bring jacket, see my neck no sarees bring saree husband, no bracelet bring bracelet husband, see my leg no hanklets, bring hanklets husband, see my toe no ring bring ring husband.s

Food Habit: They are eating food available naturally such as sweet potatoes, leaves, honey, fruits and also they eat flesh. Sweet potatoes, fiber sweet potatoes, noore sweet potatoes, uttarigas, kalugasu, among leafy food, they eat ganikale, marakeere,

onegone, kadu nugge, amla, guava, chate kayee.

They are using rice, wheat and sugar supplied by the government. They changed their food habit due to external contact. Since animal hunting is banned by the government, they are in dilemma, they are eating flesh in low quantity. They cooked Bamboo rice in bamboo. Both men and women in their community are using intoxication. In the festival season non-veg. and intoxication is compulsory.

Economic Life of Bettakuruba: In previous decades hunting and food gathering was the main occupation. They got enough. They hunt animals and brought flesh and burnt and eat it. There was no financial necessity, now they need money. They are coming to plateau of hills. The forest policy is made them to go outside of the forest. In order to purchase basic needs, money is important; therefore they are working on daily wagers in agricultural farms and also contractual laborers. Though, basic facilities are available to them. Men are engaged in ploughing fields in neighboring, sowing, pruning trees in garden. Women are engaging in weeding, plucking tobacco leaves, digging and collecting ground nuts, sowing sugar sprouts and harvest works and they getting wages at the rate Rs.250 for men and Rs.150 for women. This works are available for 2 or 3 months only. They are unemployed rest of days.

Some others are slaves in farmer's fields; others took land from landlords on contractual basic and grown crops they will retain 50% of crops rest of the crop to land owners. Few of them are engaging in basket weaving out of bamboo, creating art work available there in forest. Women are formed an association under Dharmasthala Rural Development Institutions, there 5 association are working and they are saving money in the association and availed loan and solve their some problems.

Marriage: In Bettakuruba, mainly 2 clans are there, which are 'mage' & 'moorele' there are 100s of sub clans are their more outside marriages. Traditional weddings are also their.

Balu celebration: This 'Balu' is specially practiced in Bettakurubas. Both bride and bride grooms bring together in one place and erect a pendal covering a dabbe leaf. Made rice ball and placed on pendal and round the auspicious light to the bride and bride grooms clockwise and anti clockwise. then placed the rice ball on plantain leaf burn the camphor. There is belief that if eat the rice ball a witch will we go. Adi- ayyama performed pooja.

Local court: Local court is called 'ambala'.

PROBLEMS OF BETTAKURUBA:

The main problem of Bettakuruba is that mention of their caste name as Kadukuruba in Scheduled Tribe list of 1951. Nowhere mentioned their name as kadukuruba officially. Even there is a problem in getting Caste certificate.

There is no economic stability

Problem of children Schooling as there is no transportation for tribal area

Since collection of forest products is seasonal, there is no works in other period and have no money

Most of the Bettakurubas are illiterate, due to this most of them are believe in mind belief, have inferiority complex, socially they are downtrodden.

They are facing poverty, malnutrition.

Ashram Schools are not functioning properly

Nurses are absent; they are not visiting and providing health facilities.

Kitchens of Ashrama schools are not cleaned.

SUGGESTIONS:

Govt. has to provide jobs at least for some months in order to overcome poverty and unemployment.

Programme must be conducted to eradicate illiteracy and mind belief and inferiority.

Proper guidance must be given to them

Respect them and bring them to mainstream.

Best health facilities must be provided.

Nutrient food must provide to children of tribal habitat.

Motivate them to buy ISI marked goods

CONCLUSION:

In view of the above it is necessary to provide permanent settlement to the Bettakurubas. They are in search of permanent housing facilities by the concerned government. Government officers has to take steps to improve their life, Citizen have to joins hands with them.

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