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KADUKURUBA TRIBE : GEOGRAPHICAL DISTRIBUTION AND MATERIAL CULTURE

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Abstract:-Kadu kuruba are also called Betta Kuruba they are staying at Mysore district and also in Kodagu, Dakshina Kannada, Hassan, we discussed about Mysore and Kodagu district Kadu kuruba people. Kurubas who live on the plains and at the periphery of my stream and society may be called Anekurubas while those who live in the forest are called kadukurubas the term kadukurubas is often used as a synonymy for kadukuruba but in fact these are two group of Kkadukuruba.

Keywords: Kadukuruba Tribe , Geographical Distribution , Material Culture.

INTRODUCTION

OBJECTIVES :

- To discussed about Kadukuruba problems
- To know about Indigenous knowledge.

METHODOLOGY :

Participant observation and group decision method using for paper preparation and also induced secondary data collection.

LOCATION AND POPULATION :

The majority of the Kadukurubas live in the old Mysore district of Karnataka. However these are also some Kadukuruba settle ments in Kodagu parts of Tamilnadu and Kerala. Most of the Kadu kurubas live in H.DKote, Hunsure and Gundalpet taluk in Chamarajanagar.district. Where the Kadu kurubas can live little interaction or disturbance form the main stream population. According to 2011 censes Kadukuruba population in Karnataka 11,953 male -5984.female 5969.

ORIGIN AND HISTORY :

The forest dwelling tribes of southern India are believed to be the descendent of the ancient Kurubas or Pallavas who were once very powerful in south India they refer to themselves as the kurubas and their language is a mix of Kannada and Tamil with some Malayalam and Kodagu thrown in depending on where they live.

ETYMOLOGY :

There has been speculation that the words Kuruba kuruba and kuruman are derived from the root word Koo meaning Mountain. As are there words refer to forest dwelling people. It is speculated

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that have a common origin or similar ancestry however these is as yet no proof of such a common ancestry there were no living beings on earth there was no land only water when the waters receded a pair of siblings was born being siblings they could not reproduce and populate the earth worried they asked god Shiva for advice Shiva asked them to stand facing opposite direction from each other when they turned look at each other again they become husband and wife material culture.

MATERIAL CULTURE: DAILY LIFE AND LIVELIHOOD

Making a Haadi The Kadu kurubas call their hamlet a haadi, A haadi consists of several houses built around a central courtyard called the ambala. Every year, around Ugadi, some groups of Kadu kurubas move to a new place after the land near their old settlement becomes infertile, or if a calamity occurs, such as a series of inexplicable pox or cholera, etc. They also move if someone dies in the haadi due to the influence of evil spirits. The Kadu kurubas elders offer puja at a chosen site and make a pile of stones to mark their new site. They then leave without looking back. The next day, they return to examine the stones, if the stones are undisturbed, they believe the site is suitable for their haadi. If the stones have rolled down, they believe that evil spirits and ghost inhabit the land and it is not safe to build there. The new site has to be close to a water source to enable them to dig a small water hole. Usually water seeps up from the ground and fills this hole is shored up with sand on all sides and clean daily use. Reports by early anthropologist note that the haadis were clean and tidy. A small hut built in each haadi to house the gods of the Kadukuruba. Each area as its own deity, who takes care of all who live there.

The Ambala: The ambala or chavadi is high platform with a roof made of grass. It is always aligned east west and head of the community sites on the eastern side, while the women sit on the western side. The ambala is where all important meetings, including social, political and rituals meetings.

Structure of the house: A house is called a paadi and is a very small space enclosed by walls and a roof, the house are short, offering more warmth and safety. House are built of bamboo and roofed with grass. More permanent houses plastered with mud to block the cold wind and The rain. The Kadukurubas are proud of their leak proof roofs the do not let in even a drop of rain. Once the roof and walls are fixed, a mixer of mud and ash is plastered and both the inside and outside of the bamboo mat walls. Mud is also piled into a platform and beaten down. It takes two days to beat the mud so that it is tightly packed.

Clothes: Kadukurubas traditionally wore few clothes. Both men and women wear a cloth around their hips. The women additionally tie a clothe around their chest, knotting both ends under the armpit, leaving the shoulders bare. These days one end of the sari is brought over the right shoulders and two ends tied in a knot. Neither women nor men cut their hair. Men do not shave. The Kadukuruba men said they never wear white clothing as it attract the attention of wild animals, especially animals the tie new white cloth above a fire in the kitchen or in the ambala so that it collects soot and turns and grey, before wearing it.

Hunting and fishing: Kadukurubas hunted small animals with traps, nets and snares. They catch fish and prawns through bamboo traps and cook them, mostly as a curry. Another method of fishing crush Kaarekai and through it in the water to intoxicate the fish, who then float surface of the water becoming an easy catch.

They also catch birds using nets made of forest fibers. In skill full hands, these nets can be thrown to trap not just single birds even entire flocks. The Kadukuruba attract birds using bird calls or insects, worms and other tempting items. They also trap birds by smearing resinous gum treated with jiggery on the branches of fruit bearing trees.

CONCLUSION :

The term kadu kurubas is used synonyms for the Bettakuruba. The Tadu kurubas speak among tribe of Kannada, Tamil and Malayalam whether they call kadukurubas language most of them are

illiterate. Only a few are educated among them Kadukuruba of hair themselves at as laboring servants to the formers and receive monthly wages they are good method and useful at Kheddah operation earlier hunting and gathering were there traditional occupation at present some of them are given land by the government for settled cultivation apart from agriculture they are also engaged and rolling of beedies the students dropout mainly due to economic constructions.

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