

Golden Research Thoughts



Radhamani T R

Research scholar, Department
of tribal studies,
Kannada University, Hampi
Karnataka .

Abstract:-

Soliga are basically shifting cultivators till today they are practicing hunting fish, honey collection, food gathering and also making Bamboo materials likes lades kukke Bag, tray ...etc.

We know about the soligas origin and their different clan system.

Keywords:

Origin , Clan System , Soliga Tribe ,
Socio – Economic Condition.



ORIGIN AND CLAN SYSTEM OF SOLIGA TRIBE IN SOUTHERN KARNATAKA



INTRODUCTION

OBJECTIVES :

- To know about Soliga’s Origin
- To describe the clan system
- To disuse their Socio – Economic Condition

METHODOLOGY :

Observation and Interview method using prepare the research paper internet information also add. Belived

Origin : A according to anthropological study Soligas are belived to belong to veddoid race.

HISTORY :

Hence the name Soliga is traced to the kannada word ‘SOLU’ which means defeat historical documents such as the records left behind by British. Officials and adventurers such as Francis Buchanan, James Breeks Edges Thurston Rev Sharing and other mention soligas as one of the wild tribes in the forest of southern India.

Another’s stay among the soligas goes this Karaiah and Billaiah were born to neelaiah and sankamma with the blessing of shiva and parvathi their descendents became leaders and ruled a kingdom, but one day they lost a battle. To save their lives they run away and entered the forest. Hence they are called soligaru the people who lost.

MYTHOLOGY :

Soliga myths trace the origin of the soligas to karaiah who along with his twin Billaiah was a student of mahadeshwara. He was assigned to live in the forest while Billaiah was assigned to the plains. The soligas believe they are the progeny of karaiah hence call themselves karamakka.

Another group of people who have been called uralis or urali soligas say they are the progeny of Billaiah while some scholars say that it is the Lingayaths. Who are billaiah;s descendents and the uralis are also karaiah’s off spring.

Another story told by a soliga is recorded her parvathi and parameshvara created two dolls out of their sweat and they became neelaiah and sankamma. These two people went on the have children who grew up eating a wild b tuber called Solanagedde . as often as they pulled out the tuber and ate it. It continued to grow one day the plant spoke to an old man and said : how much ever you may pluck my tubers. I will not die. I win and you lose. Hence you will be known as soliga the one who loses this tuber is mentioned in many soliga songs keeping te story alive four story’s about the soligas are recorded.

POPULATION :

years	1961	1971	1981	1991	2001	2011
population	9502	13622	18331	24745	-	33819

Source – 2011 cences

SOCIO – ECONOMIC STATUS :

The socio – Economic status of the soliga tribe can be classified as marginalized and disadvantaged. For the most part they are not highly educated especially those living in the forest areas of BR hills and Malemahadeshvara hills. Basic education is available in the forest will access to higher education in votes relocation to urban area.

STRUCTURE OF FAMILY :

The soliga society is centered around the put rilineal clan system. All religious rituals hunting and festivals are begin only after the blessing of the clan elders. Similarly after death a person’s spirit has to be restored to the clan’s gopamane or kallumane stone temple where the spiral can rest.

There are five clan soliga and seven clan soligas and though they recognize the other as soliga they do not inter marry or entertain any formal relationship with each other there are some differences in rituals five clan. Soliga believe that the seven clan soliga throw their dead on the rocks for vultures and animals to eat.

The five clan soligas of BR hills identified the following clans.

SALAKARAKULA :

Siddeshvara is the clan deity and they are also called hongelara kula some soligas were cutting a honge tree when they saw siddeshvara since then they do not cut this tree and they do not use it as fuel wood also one of the elders from this clan becomes the yajamana or village head one elected the head of his clan inherits pumale's ring which is used at all important occasions such as hyoyas jatras at the templeetc.

SOORARAKULA:

Baramaswamy is the deity of this clan and the temple dedicated to him is in Kollegal's mathalli the soliga's of Kollegal believe they got the name because of the knife soora they held in their hands the soligas of BR hills believe they are named after surya. The sun god the cheluvadi always comes from this clan and he helps the yajamana in his duties. He asks questions at the nyaya and carries out the investigation on behalf of the yajamana.

TENERU KULA:

Mahadeshvara is the clan deity and they believe they are so-named because soligas were carrying the ragi crop (tene) on their heads when they encountered mahadeshvara. The pattegara comes from this clan and he is responsible for fixing the date of the nyaya and is the executive authority who informs the people about the dedication of the nyaya pumale. The tribal girl who became Biligiri bride was from this clan the pattegara is also called upon to bless a new podu. He also visits homes where births and deaths take place. His visit removes the ritual impurity and purifies a place.

BELLARAKULA:

Pandeshwara is their clan deity and he lives in Banali taluq of Coimbatore district they said 'Belli' simply because the locals were then working on silver. Hence they are also called belli kula. The kolukaara is usually from this clan and he is the disciplinarian in that he holds a hooked stick and ensures attendance at the nyaya.

AALARAKULA:

Mahadeshwara and Kanneri colony's kyatedevaru are the principal deities of this clan kyatedevaru is a martial god who sits on a horse and carries arms. The temple is about 20km from the BR Hills Rangaswamy temple the Dalavadi is from this clan and he helps kolukaara and other officials.

CONCLUSION:

Each clan has its own rituals for all the important festivals these rituals vary depending on clan family, geography and sub-division. However each clan believes that it is the best every clan must be represented in the death rituals of the every five clan soliga.

REFERENCE BOOK:

1. Nanjammanni : in social anthropology. Mysore university organization
2. Dr KM Methri : Budakattu kulakasubugalu. Prasanga kannada university Hampi
3. Adivasi usiru : Karnataka adivasi rakshana parishath 2014
4. Documentary Film : Karnataka news department
5. Internet