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Changes in kinship and family among Koragas: A case study of selected villages in Kundapur Taluk, Udupi district

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Abstract

In Dakshina Kannada Koragas are considered as untouchables and the practice of social distance, keeping out of personal and social contact is followed in case of Koragas. Hence, Koragas are not allowed to mingle with others in any of the social functions as well as they are also not allowed to enter into places of worships the persons who touches a Koraga are considered to carry the risk of impurity. Since the concept of untouchability has its roots in the ideas of cleanliness and hygiene it is the life style of Koragas who used to eat dead animals and the left over foods has forced other to keep themselves away from them.

Keywords: Koragas, untouchable & social condition

1. Introduction

The Tribe constituent is an important segment of Indian society. India has the second largest tribal population in the world next to Africa. Tribal population constituting 8.8% of the total population of the nation as per 2011 census. It means their population is more than 20 crores. In Karnataka we have 50 Tribal communities especially Soligas, Gondas, Valmikies, Hakkipikkies, Marathi, Malekudiyas, Kadukurubas, Kammaras Meda, Todas and others. The Jenukurubas and Koragas are considered as Primitive tribal groups or vulnerable or aboriginal tribes of the regions.

In an undivided South Kanara we have observed three major tribal communities namely marati (Marati Naiks) Malekudiyas and Koragas. The population of these three tribals is less than 2 lakh.

2. Objectives

The specific objectives of Research paper is as follows:

1. To analyze the social and cultural life of Koragas with respect of their social stratification, clan system, kinship and family patterns.
2. To observe the transition from tribal character to caste system in the above-mentioned spheres of social life.
3. To know whether koragas are Sanskritised, Westernised, Modernised, Hindunised and Christianised.

3. Methodology

The information regarding the Research paper has been collected both by primary sources and secondary sources. They are as follows:

- a. The information related to the past history was obtained through the records maintained by administrative bodies.
- b. The participant observation and Interview schedule are used in this study.
- c. Group discussion was organised to gain information about the various aspects of the way of life of Koragas.

The data was collected from various secondary sources like journals, census report, Encyclopedias, Manuals, Records maintained by the social welfare departments.

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4. Scope of study

The scope of the Research paper is restricted only for the 14 selected villages and 100 koraga families of Kundapura Taluk, Udupi District. The total population of 100 selected families is consisting of 377 males and 381 females totally 758 members. The detail of selected villages, families, male and female population is as follows.

Table 1: List of selected villages, No. of families and Gender wise members of the family

Sl. No.	Name of Villages	No of families	Details of Members/selected families		
			Male	Female	Total
1.	Halady	08	30	34	64
2.	Koteshwara	15	68	59	127
3.	Kumbhashi	05	23	27	50
4.	Jadkal	15	50	56	106
5.	Bijady	06	15	19	34
6.	Haklady	04	16	12	28
7.	Golihole	02	04	05	09
8.	Kalavara	08	27	25	52
9.	Amavasebail	04	28	24	52
10.	Hallihole	05	18	17	35
11.	Nada	06	20	24	44
12.	Gujjadi	12	38	40	78
13.	Keradi	05	18	22	40
14.	Vandse	05	22	17	39
	Total	100	377	381	758

5. Review of early literature

The following literature on Koragas tribal community written by various, scholars, Anthropologists, Christian, missionaries, census enumerators, Ethnologists, Sociologists was studied for the presenting the paper.

1. The first chronicle available about Koragas is that of Francis Buchanan (1801) who gives the general description of the Koragas and make the reference to the rule of their chieftain, Hubashika for short period. The historical stories about Koragas was heard like Hinge on Hubashika as a hero, invader, Pariar king, chief of savages, king of mountain, slaves castes, king of koragas, koragas chieftain etc.
2. Edger Thurston (1909) gives a brief information about various customs traditions observed by Koragas about hundreds of years ago. But he does not analysis the problems, changes and development programmes of Koraga tribe.
3. Sturrock (1804) compiled various caste and tribes of Dhakshina Kannada. This study shows that Koragas are the tribes, who lives in forest and Hills of undivided South Kanara District. His study reveals the some of their social institutions and practices that existed centuries ago.
4. H. H. Wilson in his 'Mackenzie' collection tries to give definition of Koraga tribal community.
5. Hayavadana Rao in his Mysore Gazerter tries to explain the brief account of cultural traditions of Koragas.
6. B.A. Saletore (1944) and Dr. Padhur Gururaj Bhat (1963) Explains Koragas are earlier inhabitants of Tulunadu. They give brief information about various customs and traditions observed by Koragas about a hundred years ago.
7. Karnataka Government has published a brief account of the life and cultural practices of Koraga tribes in the form of reports in South Kanara District Gazetters

(1973) cd. by K. Abhishanker) A hill tribes living in isolation.

8. Dr. Mohammed Peer and Dr. V. Heggade (1982) in their evaluation report on the impact of various developmental programmes implemented during the decade 1980-1990 for the social and economic development of Koraga tribes in undivided South Kanara have briefly highlighted the present conditions of Koragas. Their report on Koragas based on the data obtained from households drawn from South Kanara.

Apart from the studies available in the form of monographs, a few attempts have been made by some writers in the regional Language (Kannada) to contribute articles and write-ups in chronicles on life and conditions of Koragas in a most general way. It is as follows.

- Prof Amrith Someshwara : Koragas (1982)
- Sri Ramakrishna T. Shetty : Koraga Grammar (1975)
- Dr. Aravinda Malagati and Dr. Odeyar. D. Heggade : 'Koraga Jananga' Vishslationatmaka Adyayana
- P. Kamalaksha : Dakshina Kannada Jilleya Harijana Mattu Girijanara Samajika Itihasa.
- Dr. Purushothama Belimale : Karavali Janapada, Ondu parichayatmaka Kriti
- Dr. Hi. Chi. Boralingayya : Karnataka Janapada Kalegala Kosha
- Dr. H.J. Lakkappa Gowda : Karnataka Budakattugalu
- Dr. A.V. Navada : Koragaru
- Vasudevan C. : Koragas, 'The forgotten of the premitive tribes of Tulunadu
- Dr. K.M. Metri : Budakattu Kulakasabu Forest Blossoms and the concretic Jungle and 'Shukshma Adivasigalu
- Dr. K. Sundara Naik : "Social transformation among the tribals of Dakshina Kananda" A article was published in Budakattu Adhyana.
- Dr. Gangadhar Daivadnya : Koragaru Samakalina Spandana
- Dr. Hi. Chi. Boralingaiah and Dr. A.S. Prabhakar (ed) Karnatakada Budakattu Sachitra Kosha
- Sri. Gunapala Shetty : Mouna Matadidaga
- Dr. Indira Heggade : Tulunadina Koragaru Samajika Arthika Sthitigati
- Dr. Arun Kumar : Seeme
- Dr. Gayathri Navada : 'Virachane'
- Dr. A.V. Navada : Koraga Budakattu Abhiruddhi Kalpane and Tulu pole
- Dr. Ramakrishna Shetty : Koragaru Adunudi
- Dr. Raghavendra Acharya : Samajika Badalaraneyalli Koragaru, Unpublished Ph.D. Thesis Kananda University, Hampi (2010)

The above survey of the studies on Koraga tribes indicate that many attempts have been made in tribal studies on the way of life, changes and strategy of development. The reports published on the Koragas in the form of various articles are neither complete scientific nor Exhaustive. Therefore, these publications do not provide adequate information on Koraga community.

However, these publications shows that the Koraga tribes have attracted the attention of Christian missionaries, Social reformers, Administrators, Anthropologists, medical scientist, sociologists and others.

Hence, in the present study, an attempt is made to focus on the changes that have occurred among the Koragas and the factors like modern education, influence of western culture, Brahmins and upper classes way of life associated with these changes. For the purpose of study I have taken up the 100 Koraga tribal families of 14 villages of Kundapur taluk, Udupi District.

6. Koraga tribes population in Karnataka

As on 15.06.2003 fifty tribes have been constitutionally recognised as scheduled tribes in Karnataka. Koraga and Jenu Kurubas are considered a primitive tribal groups in Karnataka. The government of Karnataka has recommended for inclusion of Hakkipikki, Soliga, Iruliga and Yerava tribes in the primitive tribal groups mainly concentrated in mysore, chamarajnaraga, Kodagu, Udupi, Dakshina Kannada and Chikkamagaluru District.

Table 2: Distribution of Koraga Tribal Population by Rural and Urban in Karnataka as per 2011 census report.

Sl. No.	Name of Districts	Rural	Urban	Total
1.	Belagavi	01	07	08
2.	Bhagalkotte	05	04	09
3.	Vijayapura	01	-	01
4.	Bidar	01	-	01
5.	Rayachur	09	01	10
6.	Koppala	03	-	03
7.	Gadag	02	-	02
8.	Dharwad	14	21	35
9.	Uttar Kannada	44	22	66
10.	Haveri	420	76	496
11.	Bellary	07	02	09
12.	Chitradurga	08	04	12
13.	Dhavanagiri	09	28	37
14.	Shimogga	106	91	197
15.	Udupi	6277	2689	8966
16.	Chikkamagaluru	79	01	80
17.	Tumkur	03	06	09
18.	Bengaluru (Urban)	05	114	119
19.	Mandya	04	-	04
20.	Hassan	01	17	18
21.	Dakshina Kannada	2642	1989	4631
22.	Kodagu	30	02	32
23.	Mysore	07	05	12
24.	Chamarajpete	04	-	04
25.	Kalaburgi	02	02	04
26.	Yadagiri	02	05	07
27.	Kolara	03	-	03
28.	Chikkaballapura	02	01	03
29.	Bengaluru (Rural)	-	05	05
30.	Ramanagara	02	09	11
	Total	9693	5101	14794

Sources: Census Report of Karnataka 2011, Census Report of South Canara 2011, Census Report of Udupi 2011

7. Koragas settlement patterns

Koraga settlements are mostly situated in the rural areas. Due to their low status in the rural areas, the Koraga settlements are located in the outskirts of the village, where they form group of their own or even separate hamlet. Since, the caste Hindu do not mix with them, they are forced to have their separate colonies far away from other houses. The primitive shed used by the Koragas was called Kotta (Kotya - Tulu) or Koppa. The Koragas give reason that they were cursed by the spirit. (Bhuta) Kallurtti thus were not supposed to live in decent houses. They should not live

under a roof, Koppa is a primitive structure, and a sort of improvised hut made of bamboos and covered with grass or coconut leaves.

The traditional Koppa is fast disappearing from the scene and now the community men resides in houses made of mud huts with thatched or Mangalore tiles roofs. In the cities and towns the design and construction of the houses of Koragas follows the same regional patterns as found among the communities belonging to lower economic and social strata.

8. Meaning and Origin of Koragas

The Koraga are a tribal community found mainly in the Dakshina Kannada, Udupi District of Karnataka and Kasaragod District of Kerala, State. They are also found in small numbers in all the districts of Karnataka. The Koragas are classified by the Government of India as a Primitive Tribes Groups.

The name 'Koraga' it would seem has many phonetic variations.

Camp Bell refers to them as 'Koras' or Koragars. While Francis Buchanan Calls them 'Corar' or 'Corowar'. It would appear that due to the Tulu accent of the term, the Koraga might have been referred by Buchanan as 'Corar' and 'Corowar'.

Thus the earlier writers have used Koraga, Korgas, Korar, Corar, Koragars to mean the same community. While the others have used 'Koragar' the Kannada Plural for Koraga. Likewise some authors have referred to the tribe as 'Koragars' the plural form in English.

In Kannada the word Koraga is the singular and 'Koragaru' is in the plural.

In Tulu 'Korage' is used in the singular and 'Koragare' in the plural.

In Konkani the word 'Korgo' is used in Singular and 'Korgar' and 'Koragaranche' in plural.

'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 etymological meaning of the 'Koraga' is not very clear.

Koragas are called in different ways by different scholars, sociologists anthropologist and others.

- In the first census report of 1871 relating to South Kanara district. It was reported that they are properly 'no hill tribes' living exclusively in the forest of undivided south kanara with the exception of malekudiyas.
- In 1881 census report they were recognised as 'aboriginals'
- In 1891 census Koragas were treated as 'Forest and Hill tribes of South Kanara'
- In the census of 1921, 1931 and 1941 they were classified as 'Depressed classes'.
- In 1951 census they were classified as 'Scheduled Caste'.
- From 1961 to 1981 census report they were reclassified as 'scheduled Tribes'
- In 1986 they were classified as 'Primitive tribe groups'
- According to Ramappa Varmika Koragas were belongs to slave class.
- Sir Herbert Risley called them 'aboriginals'.
- Dr. Elwin V. calls they were 'Original inhabitants of a land'.

- J.H. Hutton calls 'Primitive Tribes'.
- G.S. Ghurye describes them as so called 'Backward Hindus'
- Social reformer Jyothi Rao phule called 'Adipraja'.
- Narasimha Mehta, A Gujarath Saint called they were 'Girijana'
- Other Social reformer called Adivasis, Vanavasis, Antyaja
- Today we use the term 'Scheduled Tribe'.

Origin of koragas

The origin of Koragas there are web of legends and history.

- a. One such legend describes them as the issue of Brahmin women by a sudra on account of the difference in the social status of their parents. The children were treated with contempt.
- b. Another legend states that Hubashika consented to marry Kanyavathi the daughter of Lokaditya - a Kadamba prince and a girl of Varma family. The legend states that at the marriage ceremony Hubashika and his party were killed by Lokaditya soldiers and his followers driven out to the forest.
- c. A third legend connects the origin of the Koragas to chief Hubashika. Who invaded Tulunadu and driven out Mayura Varma the founder of Kadamba dynasty. The

army of Hubashika is also claimed to have defeated the Angaravarma son of viravarma of Manjeshwara. Later Hubashika and his followers defeated and driven out by Lokaditya Raya, son of Mayuravarma of Gokarna and Brahmins were brought into zone to replace Koraga.

9. Kinship system

Kinship plays an important role in family life. It is generally understood that the tribal people are kinship oriented. They depend much upon their kinsmen in observing religious rites and rituals, arranging marriages etc. Therefore family bond and kinship obligations are comparatively stronger among tribal community. Relations by kinship fell a strong mutual obligation to assist each other in all possible needs and difficulties. A person may expect help only from his kinsmen in times of Distress. However in modern society under the influence of urbanization, Industrialization, modern education and legislation the kinship bond and obligation are weakening. Such changes are also evident in the kinship organization of the Koragas.

a) Rule of Endogamy and Exogamy

Koragas practice Endogamy as it is the rule among almost all the tribal community. They are divided into several endogamies groups or sub sections.

In 1891 census report recognised 22 sub caste among Koragas.

1.	Ada (ಆಡಾ)	12.	Nadu (ನಾಡು)
2.	Kadu (ಕಾಡು)	13.	Soppina (ಸೊಪ್ಪಿನ)
3.	Medaru (ಮೇದರು)	14.	Halu (ಹಾಲು)
4.	Satapadi (ಸತಪಾಡಿ)	15.	Kota (ಕೋಟ)
5.	Goneru (ಗೋನೇರು)	16.	Nagasara (ನಾಗಸರ)
6.	Kapaga (ಕಪಾಗ)	17.	Tulu (ತುಳು)
7.	Mundala (ಮುಂಡಾಲ)	18.	Holeya (ಹೊಲೆಯ)
8.	Sona Devaru (ಸೋನ ದೇವರು)	19.	Madi (ಮದಿ)
9.	Vanti (ವಂತಿ)	20.	Sappu Koraga (ಸಪ್ಪು ಕೊರಗ)
10.	Gujalavasvu (ಗುಜ್ಜಲವಾಸು)	21.	Urumand (ಊರು ಮಂದ)
11.	Kavadi (ಕವಡಿ)	22.	Vastrada (ವಸ್ತ್ರದ)

Mr. A.A.D. Luize Identified 5 sub divisions among Koragas. They are

- a. Soppur Koraga
- b. Kuntu Koraga
- c. Tippi Koraga
- d. Vanti Koraga
- e. Nadu or Kapтта Koraga

Mr. H.A. Stuart recognised three sub caste Kappada Koraga, Tippi Koraga & Vanti Koraga

There are six endogamous groups or sub caste of Koraga tribes

- a. Nadu Koraga - They consider themselves superior than the other Endogamous groups
- b. Kappada or Vastra Koraga - They wear black coloured cloths. They were also called Kuntu Koragas.
- c. Tippi Koraga - Who wear ornament made of the coconut shell
- d. Kadu or Soppu Koragas - They wear gathered the leaves of the nicki bush which grows abundantly in waste land and made small covering for upper body of their waist.

e. Vanti Koraga - Who wear a peculiar kind of large earring to one ear.

f. Ande Koraga - They continually wore a pot suspended from their necks, in to which they were compelled to spit. It is said that in pre-British days ande - Koragas has to take out a licence to come into the towns and villages by day. At night their approach was forbidden, as his appearance would cause terrible calamity and something was happen bad.

b) Balis

Besides the rule of Endogamy Koragas also practice Kinship exogamy in various degrees of relationships. Almost all tribes observes the kinship exogamy through its rules may vary from region to region. Koragas practice clan exogamy. They are divided into several clans or septs known as bali which are exogamous. The primary function of the clan is regulate marriage relationships. Koragas clans are enumerated as totemistic, territorid and professions.

K.B. Kappad during his field study has recorded the following bali:

1.	Upparu (ಉಪ್ಪಾರು)	11.	Bajigarru (ಬಾಜಿಗಾರು)
2.	Aleru (ಅಲೇರು)	12.	Elkijiaru (ಎಲ್ಕಿಜಿಯಾರು)
3.	Padamma (ಪದ್ಮಮ್ಮ)	13.	Bajiaru (ಬಜಿಯಾರು)
4.	Cherkadi (ಚರ್ಕಡಿ)	14.	Talin (ತಳಿಯಾ)
5.	Mukka (ಮುಕ್ಕಾ)	15.	Kunkarini (ಕುಂಕರಿಣಿ)
6.	Konara (ಕೋನಾರ)	16.	Odiyarru (ಓಡಿಯಾರು)
7.	Guttaru (ಗುತ್ತಾರು)	17.	Banger (ಬಂಗೇರ)
8.	Kuttaru (ಕುತ್ತಾರು)		
9.	Tadiarru (ತಡಿಯಾರು)		
10.	Hantaru (ಹಾನಕಾರು)		

Prof. A.V. Navada identified seven Balis. It as follows:

- Kundannaya (ಕುಂದನ್ನಾಯ)
- Saliyannaya (ಸಾಲಿನ್ನಾಯ)
- Mujjinhaya (ಮುಂಜಿತ್ತನ್ನಾಯ)
- Bangerannaya (ಬಂಗೇರನ್ನಾಯ)
- Tadppenaya (ತಡ್ಪನ್ನಾಯ)
- Tirganaya (ತಿರ್ಗನ್ನಾಯ)
- Sommanaya (ಸೋಮನ್ನಾಯ)

Mr. Babu Pangala in his article 'Koragara Charitrika Mattu Samskriti' has recognised five balies. They are Tireghenakulu (ತಿರೆಗೆ ನಕ್ಕು) Talanakulu (ತಾಲನಕ್ಕು) Tadpe nakulu (ತಡ್ಪನಕ್ಕು) Kundarannakulu (ಕುಂದರನ್ನನಕ್ಕು) and Mookeenakulu (ಮೂಕಿನಕ್ಕು) Each bali is associated with dead, living objects, plants and some supernatural power. (Dr. Gangadhara Daivajna : 2012 : 4)

Each clan is associated with the Bhuta or the spirit of the ancestor of the clan which is represented by animate or inanimate objects.

c) Nomenclature

The nomenclature is a part of Kinship system, as it constitutes a relation between generations. The various common names maintained in the lineage or family line shows that there is some significant similarity among the kinsmen. This further strengthen the bond of kinship.

The names of Koragas are interesting and peculiar. Traditional minded Koragas prefer to use the traditional names of their ancestors. There is also a practice of naming the child after the grandparents in the male and female line.

It is interesting to note that certain names among traditional Koragas are commonly used for both boys and girls. They were originally worshippers of the sun and they are still called after the names of the days of the week - It as follows:

They were originally worshippers of the sun and they are still called after the names of the days of the week - It as follows:

Sl. No.	Days	Names
1.	Monday (Somavara)	Thoma, Soma
2.	Tuesday (Mangalavara)	Angara
3.	Wednesday (Budavara)	Budhe, Budha
4.	Thursday (Guruvara)	Guruva
5.	Friday (Sukravara)	Thukra, Tankara
6.	Saturday (Shanivara)	Taniya, Saniya, Chaniya
7.	Sunday (Adithyavara)	Aitha

A few names represent the names of both Flora and Fauna

Example:

Males: Koraga, Pakira, Appu, Domba, Bomma, Hoova, Kampara, Kalu, Tukka, Nakura, Pijina, Tabura, Kupula, Chaniya, Chinkra, Chinkra, Naga, Tankara

Females: Nagi, Kakke, Korapolu, Tarmbe, Tambe, Bage, Kusu, Akku, Gubbi, Negi

Transition from tradition to modern secular nomenclature.

10. Family structure

Family is the basic institution of the society. It plays an important role in the upbringing and socializing of the younger generation. It helps internalize the basic values of the society which is required to be the member of society. According to Andre Betiele "The family has been and continues to be one of the strongest institution of Indian society, in all regions, among all communities and in all social classes as are institutions through which individual acquires his capabilities and orientations as a member of society."

Among Koragas, the family is the unit of social organisation, Thus, the individual is primarily accountable to his family. Family plays an important role in the life of a Koraga from birth till death. Though the dominant form of family among the Koragas is Joint and extended. It has been transforming itself into nuclear in the present day society. In olden days there were large number of joint and extruded families in which 30 to 45 people lived together.

(A) Types of family

Among the tribes like any other community family is the main unit of social organisation. Nuclear family consists of husband, wife and married male children. The joint family system slowly started disintegrating. Soon after marriage children form their own separate family and do not depend on elders of the family.

Table 3: Data of Types of Family

Sl. No.	Types of family	No of Family	Percent
1.	Nuclear	43	43%
2.	Joint	48	48%
3.	Extended	09	9%
	Total	100	100

The table no 3 explains the family types to which the Koragas respondents belong to selected in villages of Kundapua. It is universally accepted fact that family is changing with regard to its size and functions. In the present sample 48 families comes under the category of Joint families, 09 families belonged to extended family system. And 43 families belonged to Nuclear family system.

(B) Age wise distribution of Koraga family

Age is an important factor which plays a crucial role in deterring the nature of action by an Individual. The success and failure of any actions depends largely on age factor. In this contact the study of age reflects the attitude and opinion on the various aspects of social life. It is necessary to know the age compositions of the members of 100 families to provide guidance and training regarding the action and interactions of tribal community.

Table 4: Age wise distribution of family

Sl. No.	Age Group (yrs)	Age wise distribution of members of the family		
		No of Male	No of Female	Total
1.	0-06	21	32	53
2.	07-17	120	142	262
3.	18-40	119	102	221
4.	41-60	90	71	161
5.	61 and above	27	34	61
	Total	377	381	758

Table No. 4 explain that majority of the members area between the age group of 07-17 years. The group which have higher number of female members are tend to be very active.

The Data also shows that out of 758 members of family 221 people belong to the age group of 18-40 years. These members can be productive, pro-active to the group.

(C) Housing Patterns and ownership

Table 5: Data of Housing Patterns

Sl. No.	Types of Houses	No of Houses	Percent
1.	Thatched Hat	02	
2.	Tiled	59	
3.	R.C.C (Half)	21	
4.	R.C.C (Full)	18	
	Total	100	

The Table No 5: Shows the types of Houses owned by families (Respondents) which helps us to know their standard of living and Economic conditions. Out of 100 family respondents most of them (59%) lives in tiled houses. Only (2%) family respondents lives in thatched huts. Only 21 families lives in half RCC and half tiled houses. The 18 families who are reported in RCC. In many cases the RCC houses are not completely built. Due to poor earning capacities it is difficult for them to build complete RCC houses.

The house ownership among the 100 families (Respondent). It in well known fact that house ownership pattern helps us to understand the economic status of the family.

In the present study the house ownership patterns explain that out of 100 family respondents 80 families lived in their own house. Where majority of family headmen reported that they live in Government sanctioned lands and built houses. It is observed during the field work that Indira Awas Yojana, Pradhana Mantri Awas Yojana, Basava Vasathi Yojana, Ambedkar Yojana has helped these families to have their own shelter. The pattern of houses ownership explains us about the socio-Economic status of Koraga community. It is due to the traditional barriers on them as well as their life style which made them as more migrant community.

(D) Marital status of Koragas

Marriage is one of the basic Institution of society. In every society we find marriage system, though the forms of marriage vary of one society to another. It is the main feature of every society right from the primitive tribal societies to the modern industrial societies. In most of the societies marriage has seen as a means of regularizing sex relations. Apart from this child bearing and rearing without any objection from the community in which they are living in, Economic support and sharing of affection between the

opposite sexes are also seen as the essential aspects of marriage.

The social institution of marriage has been described differently by different scholars. According to western mark "Marriage is defined by as a relation of one or more men to one or more women who is recognised by law or customs and involves certain rights and duties both in the case of parties entering the union and in the case of children born of it". (C.N. Shanker Rao:)

According to Dr. Ravindranath (2003 page) Among the tribes marriage is regulated by the observance of various rules of their clan or village exogamy, tribal endogamy and certain preferences such as cross cousin marriages, levirate, sororate marriage and some prohibitions. The rites, rituals and rules of marriage differ from one tribe to another. A marked difference can be noticed between tribal marriage and that in the Hindu society.

On the other hand, various writings on tribal marriage describe it as a civil contract and not a religions sacrament. It is only with the contact of hindu culture that tribal marriages taking the form of religions solemnization with the prestige value in the eyes of tribal people.

In general among the tribes marriage involves not only sexual transaction but also imposes economic, social and families responsibilities upon them. Marital status of the members of the Koragas families could prove decisive in shaping the nature and extent of their participation in the activities of the family. It also influences the role that they perform in the effective functioning of the group.

Table 6: Data of Marital Status of Koraga

Sl. No.	Marital Status	Males	Females	Total
1.	Married	169	180	349
2.	Unmarried	26	34	60
3.	Separated (Divorce/Desertion)	06	07	13
4.	Widow / Widower	12	09	21
	Total	213	230	443

The Table No: 6 shows that in 100 families selected for the present study majority of the respondent 169 males and 180 females totally 349 persons were married and only 26 men and 34 women totally 60 persons were unmarried. This data helps us understand the fact that marriage in Koraga communities especially for the girls is the ultimate objective of life so it is compelled on them.

It is observed during the field work and also opinioned by the respondents that women's marital status decides her level of community participation.

It is also found that in the selected sample there were 06 men were separated from their wives and 07 women were separated from their husband 12 men and 09 women were lived as a widows. In all the 100 families of Koragas tribe selected for the present study marriage is a matter decided in the family by the elders and it is not the personal choice of the member.

(E) Occupational status of Koraga

According to Gurulingaiah "Occupation not only exhibits the economic position of a person but also represent the social status of an Individual. The socio-economic life of a particular group or individuals is predominantly determined by the nature and types of occupation. Occupation of tribal

people is generally classified into traditional occupation and non-traditional or modern occupations. Traditional occupation are those occupation which are associated with the community. Even though occupational changes have taken place among the tribes today they depend on traditional occupation for their livelihood, such as food gathering, hunting, shift cultivation, cattle rearing and handicrafts etc." (2008: Page 89)

During the field work it was observed that majority of the members continued their traditional occupation i.e. Basket making out of 570 members 64 males and 122 women totally 186 (32.63%) persons continued their traditional occupation Basket making. Most of them are working as

daily wage earner like agriculture labourers, Mason, coolie, plantations, construction sites, working at factories etc. Only some of the members of family after their retirement are still engaging in the traditional occupation. Basket making, collecting forest products and tribal handicrafts. About 14 men and 82 women totally 96 persons have mentioned their occupational status as beedi rolling. Beedi Industries is one of the earliest Industries in the district involving large number of women belonging to the lower strata of the society. Since beedi rolling can be done sitting at home it is very convenient for women as well as for tribal women to carry out their regular activities along with beedi rolling.

Table 7: Occupational status of the family members of villages:

Sl. No.	Occupation	No. of members of family Engaged			Percentage
		Male	Female	Total	
1.	Basket Making	64	122	186	32.63
2.	Agriculture	03	04	07	01.22
3.	Agricultural Labours	46	16	62	10.87
4.	Mason	24	-	24	04.21
5.	Cooly (Helper to Mason)	48	12	60	10.52
6.	Petty shop	07	-	07	01.22
7.	Beedi rolling	14	82	96	16.84
8.	Driver	08	-	08	01.40
9.	Working at factory	39	03	42	07.36
10.	Working on contract basics at private companies	37	-	37	06.49
11.	Government Employee	05	06	11	01.92
12.	Retired Employee	06	01	07	01.22
13.	Engineer (I.T.I.)	07	01	08	01.40
14.	Teacher (Anganawadi)	02	07	09	01.57
15.	Tailoring	-	06	06	01.05
	Total	310	260	570	-

(F) Educational Qualification of Koragas Family

Education is considered to be the basic institution which connects individual effectively to the social system. It is a well known fact that education in India has remained outside the reach of large section of the population, especially for the marginalised sections of the Indian population specially for tribal's.

It is not only considered as basic institutions but also important factor in bringing about changes in the quality of life of people. As it is observed from many research studies, that education is powerful factor which brings changes in the lives of women. Higher the level of education of women,

greater will be the possibilities of her accepting the modern values in the changing socio-cultural sphere.

Education plays a significant role in improving the social status, quality of life, social awareness and economic life situation of tribal people. Primary education has been made free for all in our country and the tribes are getting a special incentives packages to make them avail the benefit of education. Women education was encouraged by providing financial assistance, through scholarship. In spite of these programmes things did not change because most of the programmes of the government have not reached to the tribal communities.

Table 8: Data of Educational Qualification of Koragas

Sl. No.	Education	No of Respondents		
		Males	Females	Total
1.	Primary	94	158	252
2.	Primary / Secondary	78	102	180
3.	High School	67	45	112
4.	Pre-University	17	26	43
5.	Graduation	28	13	41
6.	I.T.I./Diploma	04	01	05
7.	Post-Graduation	01	02	03
8.	Engineering	-	01	01
9.	Medical	-	01	01
10.	Illiterate	21	46	67
	Total	310	395	705

Table No 8 Shows that Educational Qualification of 100 families (respondents). It is well known fact that in India girls education gets least priority among any social groups it

is true in the case of Koraga tribal women that formal education for Koraga tribal women never welcomed by the community. Since their life around the nature and their

activities related to the social living never demanded for formal education.

The table shown above highlights the fact that women in Koraga tribe had access of education up to the primary level. Out of 705 respondents 158 women and 94 men studied up to primary level. This also reflects the fact that school drop out for girls is a very general trend. Generally it is associated with the factors like family and social position enjoyed by the women, general attitude towards education in particular for women education, availabilities of schools and infrastructural facilities, longer Distance, taboos and social restrictions on women so on.

On the other hand, out of 705 respondents 46 women and 21 men totally 67 members of 100 families had never attended school. We can say that there is negative trend towards the higher education of girls in Koraga tribes selected for the present study. It is only 3 women had attained the post graduation level of education.

11. Religious Belief and Practices

Religion is a universal phenomenon. It is one of the earliest forms of human actuary. It represents the relationship of man with super natural powers. It is expressed through a system of beliefs, rituals and worship. According to Emile Durkhi em "A Religion is a unified system of belief and practices to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a church, all those who adhere to them". His defaction of religion analyses both structural and functional aspects.

Tribal religion is considered as the most primitive form of religion. It consists of worship of wild animals, trees, natural factors like the sun, the moon, rain, mountains, rivers, faith in witch craft, immortality of soul, ritualism etc. Thus tribal religion enters in almost all the aspects of life. Animism, Totemism, Taboo, magic and ancestor worship are some of the markedly predominant features of the tribal religions life.

The Koragas worship God and Goddesses and other deities which can be broadly grouped in to two categories.

- a) The first category comprises of more popular god cased goddesses of India of regional import. These include such God as Rama, Krishna, Ganesh, Shiva, Parvathi, Lakshmi and Hanuman.
- b) The second category comprises of the various Bhutas or spirits. Like Koragataniya, Baikadthi, Panjurli, Kallurthi, Kalkuda, Mariamma, Haigulli, marlechikku, Masti, Neveha etc.

The Bhuta worship is more important in their day today life. In fact the religious fabric of the Koraga society is deeply influenced by the Bhuta cult. And this is not peculiar only to this tribe. Infact in South Kanara and Udupi District, Bhuta cult is found among a number of communities particularly of low social status.

The family Bhutas are kept inside the houses over a woodern bracket known as Bhutasthan (Seat of Bhuta) Each family has its distinct set of Bhutas, Inddition to the other bhutas such as Panjurly, Ammanoru and Neecha.

Bhutas are worshipped collectively by the members of the Kutumba at least once a year with offering of flowers, fruits and sacrifice of fowls. All these members of the kutumba if they reside in distant places are supposed to join in the annual worship the family Bhuta aradhane (Kola).

Like the worship of the family Bhuta by various Individual families all the important Bhuta in the community are collectively worshipped at least once a year. In the ceremony which is known as Bhuta Kola, the important functionaries are the patri, the Gurikara and the vottu gurikara.

Apart from the above religious rituals they have also taken to certain Hindu festivals of all India or regional import which are associated with popular Hindu god and goddesses.

12. Finding and suggestions

Government has to provide the facility for the students of Koraga community besides government has to provide like Scholarship, uniform, model School including give some facilities for the student of their parent in order to uplift the condition of theirs and make their lives and the condition better and also provide good hospitality and shelter where is it possible in the School and outside the premises and we need to find out the reason why these are the students are living the school and to find out the solution to make them to come school. To create such atmosphere for them to have good education and need to inculcate virtues of life. So from the society and NGO's have to contribute to make them most civilized and educated in the society by doing this way we can make their lives prosper and happy.

Reasons for the School Dropout and Illiteracy

- Students parents are illiterate because of that reason they do not know the value of education
- Illiterate women
- Inadequate Hostel facility
- Health issues amongst tribal students this is one of the reason to leave the school
- Class system has been affected on tribal community in the society

Government has to take some interest the pigment of tribal community. As per the field work or survey the literacy rate of schedule tribe and caste in the selected villages.

The statistics as follows:

- Primary students 252
- Higher primary 180
- High School 112
- University 43 graduation 41 post graduation 3 diploma 67 are illiterate.

It is shown that no changes have been taken place amongst the people regarding their part in getting into education at Higher levels.

There are 67 students who have left the school in the middle of the academic year, in the beginning 544 students got admitted for 1 to 10th class so when we observe these are the reasons for their absence.

- Their freedom has been snatched by disciplinary rules in schools.
- Lack of interest.
- Child marriage and psychological implications made them feel insecure.
- Lack of teaching faculty to teach the children and understand their psychological condition.
- Quality of the food supplied in schools is very poor

- Because of the Nuclear family system children are supposed to work to feed themselves.
- Because of religious rules, they migrate to various other places to take part in 'Kola', Nema and 'Jaatra' during festive seasons like 'Shravana' and 'Navavatri' and return before raining season.
- Parents refuse to use systematically provided education for their children due to which literacy rate of these communities in Kundapura is very low.
- There are many Koraga welfare organisations in Kundapura straining hard to convince Koraga people to send their children to school related to which they keep conducting meetings, discussions, pertaining to welfare of the children.
- It gives them the knowledge about grammar of Kannada and English language.

'Makkala Mane' at 'Dr Ambedkar Nagar in Kumbhashi, is organising various programme for the educational welfare of the Koraga children in Kundapura.

1. The organisation, tries to impart the importance of education to parents and children of Koraga community.
2. It conducts counseling to the children who are absent for the programe.
3. It organises them programes on Various topics such as need and importance of cleanliness, Handicrafts / arts, including sports and cultural activities.
- Koraga community is not developed to the expected level but slowly they are reaching to the mainstream of the society. It is one of the saddest part of the development.
- Koraga's culture & tradition has been changed by the modern touch, by the influence of Shista Parampare, their customs & tradition like baptism (Cradle Ceremony), Marriage, House Warming Ceremony, Funeral & Role of priest involved in their various aspects of the way of life.
- Koraga language has been declaiming because of the influence of modern education.
- Though Government has prohibited "Ajalu Paddhathi" but still it is practice in remote & interior place and in traditional Koraga families.
- Government has to provide initiative to establish Koraga Tribal Research study centre either in Udupi dist. or South Canara dist.
- Government & NGO's have to organise programmes not for the sake programme, instead of that positive & qualitative programmes have to oraganise for the upliftment of Koraga community.
- For the development of Koraga community to train their skills government has to appoint & train people with in their community to teach & train their people.
- Government has to sanction minimum 3 to 5 acres of land for agriculture and motivate them to do agriculture.

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