

# Food Habits and Death rituals of Gangadikara Vokkaliga Community of Mysuru District, Karnataka, India

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**ABSTRACT:** Birth and death are viewed as a natural aspect of life, Man is mortal and one must eventually die. Among Anthropologists, purity and danger is Mary Douglas best known work. This Research paper article purpose is discusses the Gangadikara Vokkaliga community of death rituals culture and food habits of Mysuru districts in Karnataka and followed by the Hindu religious regarding death. Gangadikara Vokkaliga community has inhabited more in southern Karnataka and across in India. This community is death rituals Hindu religious. Rituals pollution will be eleven days, These days that family do not go to the temple for puja. and most of the Gangadikara Vokkaliga family do not prepare food veg and Non veg till 11 days. Food are prepared by death family descent, Every day 9 P.M. Starts the Bajans at death family till 11 days. Body will burning at own land, social relationships are very strong in Gangadikara Vokkaliga community, after death and their kindered relationship go to the astrologer regarding Hindu religious. The pinda leaves in Hindu rivers like Cauvery, Kapile, Kabini, Krishna, Tunga, Bhadra, Sharavathi, and also dicusses. The right to inheritance and the rites high light the gender bias in the society, and every year Ancestor worship, The eldest son and younger son being the principal performance. The researcher, tools and traditions methods of Anthropology are used to study of death rituals of Gangadikara Vokkaliga community of Mysuru district, Karnataka, India.

**KEY WORDS:** Origin of Vokkaliga Community, Spread of Community, Hindu Caste System, Samskara, Pollution and Purification, Food Habits, Ancestor Worship, Gender Bias, Inheritance rights, Commensality.

**Introduction:** Karnataka forming a part of the tableland of the Deccan Plateau. Geographically, Located on the southwestern part of South India. Social stratification is the condition of being arranged in a social strata or classes within a group. In other words it is a system by which a society divides people and ranks them in categories, These categories are placed in a hierarchy. This is shown by a pyramid where most fortunate ones are placed at the Top most level. Stratification is the trait of every society in every part of the world. Stratification

in an Indian society is based on ascription. It a type of culture in which not on the basis of achievemet but on the basis of “who persons is” Stratification is done.

In Karnataka, Vokkaliga have many sub castes vokkaliga,vakkaliga, Sarpa vokkaliga,uppina kolaga, gouda,gowda, kunchitiga,naidu, namadhari,Hallikar vokkaliga, gangadikara vokkaliga, das vokkaliga,,Marasu vokkaliga,Reddy vokkaliga, Reddy.Researcher is selected to study of gangadikara vokkaliga community. The gangadikara vokkaliga is identified at the regional level,they are found in Mandya,Mysuru,Hassan,Bengalore,Tumukur,Chikmangalur and Shimoga district,Kannada is their mother tongu,These clans are called bali,bedagu,clan,namely Alvi,Ane,Bachehala,Belli,Macchu,Chandra,Chinnada,Budi,Holur,Muvvu,and Kalli.

Study area:

Mysuru is located in the southern part of the state of Karnataka, india. mysuru district is sub divided in to eight taluks periyapatana,Hunsuru,krishnaRajanagar, mysuru, Nanjangud, Saragur, Tirumakudalu Narasipura.Researcher selected this district to study the food habits and death rituals of gangadikara vokkaliga community.

Objectives:

- 1.In gangadikara vokkaliga traditions the study of death person ritual.
2. To obseve the dead person family members women whether they will prepare the food for themselves.
- 3.To understand the concept of dead person soul in the community.
- 4.To study whether they will worship Ancestor every year
5. To study the Patrilineal wealth , gender bias, Commensality.

Research Methods:

For every scientific concept there are like to be a number of alternative procedures available for observing or opertionalizing the relevant phenomena. research methods are the tools and techniques for doing research.the Antropological field have a number of different research tools.Particiation observation is the foundation of Anthropological research.Participant observation makes it possible to collect both quantitative survey data and qualitative interview data from a representative sample of a population.Participation observation gives you intuitive understanding of whats on in a culture.unstructured interviewing is the most widly used method of data collection in cultural anthropology,also researcher is used these methods to collect,food habits and death rituals of Gangadikara vokkaliga community of mysuru district of Karnataka,india

Definitions of caste;

Indian sociologist Ghurye is also for offering a comprehensive definitions of caste. Caste is an institution based on segmental divisions. This means that caste society is divided into a number of closed, mutually exclusive segments or compartments. Each caste is one such compartment, it is closed because caste is decided by birth -The children born to parents of particular caste, persons caste is decided by birth at birth, caste society is based on hierarchical division. The institution of caste necessarily involves restrictions on social interaction, specially the sharing of food, caste also involves differential castes, these rights and duties pertain not only to religious practices caste restricts the choice of occupation, which like caste itself, is decided by birth and is Hereditary at the level of society. Labour with specific occupations being allocated to specific caste involves strict restrictions on marriage. Caste 'endogamy' or marriage only within the caste, Ghurye definition helped to make the study of caste more systematic.

The Vokkaliga community has several subcaste groups in Karnataka and India. Previously they were mostly endogamous but in the modern context inter group marriages have become common. The community is patrilineal. The Vokkaliga community originally migrated from the Himalayas region and after settling in north and central India, they came and settled in several parts of South India.

Caste	Indian States	Different Names
Vokkaliga.	Andhra Pradesh	Reddy
	Gujarat	Kanabis.Patel.
	Karnataka	Vokkaliga,gowda
	Maharashtra	Kamatis.Kulabi
	Madhyapradesh	Gour
	Orissa	Goudas
	Punjab	Gaundan
	Rajasthan	boomiharalu
	Uttarapradesh	Kurumis.
	Tamilnadu	Gounder,

Above table Indian States and Vokkaliga their different Names:

particularly Karnataka, Tamil Nadu, Andhra Pradesh, Maharashtra, Gujarat, and North India. The Vokkaligas who had settled in Gujarat region are called as Kanabis, and Maharashtra region are called as Kamatis, in Punjab region are called as Gaundans, in Uttar Pradesh Vokkaligas have been called as Kurumis, they migrated from south to north, in Madhya Pradesh are called as Gour. In Orissa called as Goudas, and in Rajasthan, the Vokkaliga community are called as Boomiharalu. In Andhra Pradesh, Vokkaliga community are called as Reddy, in India all states the Vokkaliga community have been inhabited, they worship God Siva, Parvathy, Bhavani, Durga, Bairava, Nanjundeswara, Seethalakshmi, Perumalyogalakshmi, Cheluv Araya Swamy, Lord Tirupati Venkateswara, Manjunatha, Male Mahadeswara, Durgadevi,

The word Gowda which traces its origin with kannada, one of the Dravidian languages. The words vokkaliga and gowda are almost synonymous in usage. The kannada word okku must be the base word for the kannada okkalu. John F Kittals kannada English Dictionary containing the word vokkaliga says about okku means thrashing of grains, okkulothar means people who migrated. This Dictionary states that vokkaligas are agriculture people. Vokkaliga are hindus

Gangadikara vokkaliga:

The Gangadikara vokkaliga are one of the important endogamous divisions of vokkaliga. Women are called Gowdhi or vokkalagitti. Nanjundayya and Iyer (1930) say that 'Gangadikara is the contraction of gangavadikara, that is, a man of the country ruled by Ganga kings, a dynasty which flourished in the 10<sup>th</sup> century A.D. and held sway over the central and southern parts of the present Mysore state. The Gangas were one of the most illustrious kings who ruled over the greater part of the Mysore state, then known by the well-known forgotten name Gangavadi which survives only in the designation of the community of Mysore people known to this day as the Gangadikara Vokkaliga..

Death, as Rite of Passage:

Although Van-Gennep treated funerals in less than 20 pages his concept of death as one of a series of ritual passages through the life cycle remains one of the best known and perhaps dominant metaphors. Van Gennep had expected that the element of separation would be more marked in funerals than other rites of passage, but his evidence demonstrated that it is the transitional or the liminal which dominates mortuary ritual and symbolism. Like Hertz, Van Gennep noted social status aspects of rituals and mourning saying the length of the period of mourning increases with the closeness of the social tie to the deceased and with higher social standing of the dead person. If the dead man was a chief, the suspension affects the entire society. At the same time persons for whom no rites were performed. In almost all modern societies different special occasions warrant the observance and performance of specific rituals. Rituals have the recognition of society. They are modes of behaviour and methods that individuals use towards society. In this way, rituals are modes of behavior recognized by society that are performed on particular occasions. According to Hindu scriptures, the body is mortal, although the soul is immortal. After the body dies, the soul moves to another realm of existence, either to Swaraga (heaven) or to Narak (hell) depending on good or bad deeds done in one's life time. *In Gangadikara Vokkaliga, the funeral rites have closing of the dead man's limbs, on the back of his head 1 kg of rice is kept, and an incense stick is kept in front of the house. Fire is kept. After the words, kinship, relations, friends are informed about the dead matters. When all of them have come, in the previous years a bamboo table was prepared by the blacksmith caste but now an iron table is used to take the dead person to the crematorium. The iron table is decorated with new cloth and flowers, during the time. Hot water is ready, the dead person is kept on the table and given a bath. Wearing the new clothes, the dead person's father, mother, son will give the*



*bathing first, their sons will take the dead person body to the iron table as ritual. The dead person is taken to the road of village important places. finally, the body is burnt at cremation place. The dead person family members must not do bathing, and neighbours and decent family after taking bath the give food for them, from that day only they should not prepare food. blood relations go to the home is taking the permission of the dead person family members will prepare food, will keep their, dead person family members will eat the that food. This process continuous till 11 days. prepare rice, sambar, Happla, in the food items, even plate glasses also brought by blood relations. gangadikara vokkaliga community, family member dies 11 days of death rituals are done. after 3 days. the elder person in the blood relation will go and ask the Astrology., the main aim of this is to know the life expectancy of the person.*

Definitions of rituals: Anthony Wallace F.C. An anthropologist says that it is “Religion in action” it is personal and Private behavior, as it is social. A sick patient praying for strength to endure pain and the soldier praying for protection while undergoing bombardment exemplify solitary ritual.

*during this time, the family member of dead person do not do any cooking till 11 days, during this time sweets vegetables and non veg or not eaten by them. the family member of the death person and blood relations will not go to temple also, all this will show the sorrow of the person is not there. when the death happen the person family members will not eat food. the neighbouring take the family members of the death person to eat food. this shows the shadow*

Ritual may involve sacred or secular symbols. it is “stereotyped communication which reduces anxiety. Prepares the organism to act, and( in social rituals( coordinates the preparation for action among several organisms.(wallace236) They will prepare the food by using (Kusubalakki), rice prepared in the land, vegetables are brought to prepare food, wooden is brought from their field itself, generally. to prepare food domesticated place is selected, during preparation of food on the women will join together for preparation. The death person family members will eat 3 time food a day. the time of eating food is 10 o'clock morning 2:00 o'clock afternoon and night 9 o'clock. Every day. the dead person family houses will do bajans.(god songs) this will happen till 11 days, the village people will listen to the bajans.

#### *Cremation:*

One approach to the study of rituals emphasizes the social and psychological functions of behavior. social functions refer to the effects of a rite on the social structure. The net work of social relations binding individuals together in an orderly life. The immediate or direct effects on the individuals involved in the ritual are psychological functions (Radcliffe brown) Gangadikara vokkaliga community has the ritual, if father, mother dies. the younger son or elder son, will hold the Axe generally. and Fire will keep on dead body also. The cremation is done on their field

itself. after burning the dead person. they will come to the place that person was sleeping and salute to the place. This shows the soul will get the peace, everyone will stay 5 minutes and console the dead person family members and return home. Rituals made during purity and pollution.

*Astrologer:*

Another eminent social anthropologist, Malinowski, death rites functioned to allay anxiety. the crisis of death triggered “a chaos of emotion” which might result in mental conflict and possible disintegration. Mortuary rituals dampen the potential danger to the individual and the group. Also, these ceremonies prepared the individual for his own ultimate demise any survivor who has gone through a number of death “Mortuary ceremonies for others becomes prepared for his own. Gangadikara vokkaliga community the dead person family members and blood relations will go to Brahmana purohita, to ask about astrology they will follow the astrology rules accordingly, and the dead person home will be painted on wall by family members and blood relations and also clean the house this activity show some relations.

*Remove hair*

For British social anthropologist Radcliff-Brown says that Death rituals are the collective expressions of feeling appropriate to the situation, in this common display of emotion, individuals, signal their commitment to each other and to the society itself. rituals functions to affirm the social bond. according to astrology before cleaning the house that barber person will clear the hairs on the head and follow the Hindu religion and rituals. while following the ritual generally will not take the breakfast

*Food items during Shraddha*

During preparation of food items, will go to nearby places and bring the oil vegetables and pulses. They will call neighbours and blood relation all of them will come and prepare the food items and at the backyard of the home. The food items prepared for chuckle, neppattu, Semalina, wade, pancake, clover, Karjikayi, Kajjaya, chickenhunde, sweets, fruits like papaya, apple, mango, chikku, sugarcane are kept ready before going cremation place. The food items are kept in a baskets. The dead persons son already who has removed the hair. will take the wooden log and will go a procession in the main places of their road. The blood relation and village people follow them. After reaching the cremation place, the food items are kept on the place where dead person is burnt and will do Pooja. If the person is good, the food items are eaten by crow and eagle and will show swarga otherwise. If he is a bad person will go to narak, this belief is there in gangadikara vokkaliga.

*Commensality:*

*all community people like kuruba community, kumber community, blocksmith community, Ganiga community, uppara community, madivala community, barbar community, fisher men community, banajiga community, ediga community, after came to the cremation place on given the food, to eat. the food given are rice, sambar, Paisa, Bondi, salad.*

*In Gangadikara vokkaliga 11 days of death sorrow will be their. after purity work. in the evening when the Lineage people are going home, the food items are prepared during shradha, are given in cover to them. This is Ritual which is practised in this community*

*Leaving the bone:*

*According to Hindu traditions elder son or younger son with blood relation and with priest go to the river and do Pooja after doing Pooja the bone is left the river*

*Opening of heaven*

*Bhagwad gita: Hindu holy scripture informs hindus that “ death is certain for the one who is born, and birth is certain for the one who dies” after doing all the work of cremation according to the advice of priest. The dead person family member and blood relation will go to the temple, to open Heavens door for the soul and this will give to the peace to soul*

*Conclusion:*

*Gangadikar vokkaliga community are hindu. Death is seen as a transition from life to existence in another state. As hindu believe in reincarnation. Funeral rites are performed not only for the disposal of the body but also to assist the soul in its transmigration to the next destination. The study shows that the responsibility of performing funeral rites is interrelated with the rights to inheritance. The funeral rites highlight the gender bias in the society. The youngest son and elder son being the principal of performer of the rites and by performing the worship of ancestors one establishes a relationship with the ancestor. Gangadikar vokkaliga community has strictly ritual functions of food habits and food taboo and death rituals and they are not go to pilgrimage and home female diety and male diety and are not celebration functions. Strictly purification and pollution follow hindu rituals are swarga and naraka(good and bad) to give food to all community and gender biased system.*

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