



Features of Pastoralism in The Rituals of Myasabeda Tribe

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Introduction

The culture hero is a mythical being found in the religious traditions of many archaic societies. Although the culture hero sometimes assists the Supreme Being in the creation of the world, the most important activity for the culture hero occurs after creation: making the world habitable and safe for humankind. The culture hero establishes institutions for humans, brings them cultural goods, and instructs them in the arts of civilization. Thus, the hero introduces culture to human beings. The culture hero, unlike the Supreme Being, is neither omniscient nor omnipotent. In some cases, the hero's behavior resembles that of a clown or buffoon; in the myths of many tribes the culture hero appears as the trickster. In many of the myths that tell of the culture hero's exploits, the culture hero is portrayed as setting the stage for human survival. The myth of Papa Nayaka, Daddikama Nayaka, Gadri Pala Nayaka tells how the culture hero saved humanity by destroying huge monsters that were killing people. By removing this threat of annihilation, the culture hero made the world fit for human habitation. Their culture hero, referred to as "a great man," killed tigers and released the waters by felling a huge tree. This tree became the river; its branches, the tributaries of the river; its leaves, the ponds and lakes at the heads of the streams. To the tellers of this myth, the shape of the landscape is evidence that the culture hero made the world fit for human life.

For Myasabeda tribe, the culture hero is also perceived as making economic life possible for humans. According to the myths, a hunting and gathering people living in Karnataka, created all wild game and gave the animals their colors, names, and characteristics. The culture hero is able to perform these feats because he is imbued with power; he comes from another world. His divine origin is revealed in his parentage and in the supernatural nature of his birth. The master of the animals or corn mother is frequently found in association with animal culture heroes. An animal or trickster who can assume animal form secures for humans the various attributes of culture. These traditions are found in etiologic stories about how humans first learned to hunt, discovered tobacco, and accomplished other things. The most frequent motif is that of the animal who stole fire from the gods for the benefit of humanity. In other tales, the animals oppose the acquisition of culture by humans and must be overcome by a human culture hero.

A widespread motif, especially among Myasabeda people, concerns the supposed descent of the human species from plants or animals. These descent traditions usually name a particular species as humanity's ancestor, and the peoples frequently take their name from the plant or animal. In some myths, an asexual mode of creation is implied; a child, for example, appears from the bud of a tree or from a split fruit or a human being is a featherless bird sent from the sky. Even the motif of human birth from an egg is predominantly an asexual motif inasmuch as no preliminary coition is mentioned. Other traditions, particularly agricultural ones, see humans as the product of the mating of a plant or animal species. In some myths, fabrication rather than descent is emphasized. Humans are fashioned from a plant or animal by the gods, or their parts are modeled after other species. In these descent traditions, the human who results is usually the progenitor of a particular people. Other peoples are created from different or less favourable species. These traditions persist in folkloric accounts of the birth of individuals from plants or animals. Such myths express a close relationship between humans and the animal and plant world. Humans do not represent a new type of being but rather a new manifestation or form.

The ancestors are depicted as primordially powerful beings, but due to a variety of causes their world becomes transformed, and the present order of things comes into existence. Human culture and the decisive features of the world as humans now know it are established during the transformation: a person's labour, sexuality, and death are due to some action of the ancestors; the topography of the land is the "tracks" left by the ancestors; humans, animals, and plants are depicted as having received their present form after the ancestral age.

For some societies boundaries and the maintenance of distinctions guarantee the continued existence of the cosmos as an integrated totality. There are rituals that periodically re-enact the original process whereby the cosmos was divided up and established in its present form. Other rituals foster remembrance of the decisive deeds of the ancestors in fixing the present state of things; ritualized social structures maintain a complex system of distinctions; and religious ideologies foster the notion of spheres of power that control all members of a class, be they gods, planets, animals, plants, minerals, or human beings. In such societies, to be real is to affirm and repeat the structures of the cosmos.

Following are the details of a ceremony took place in fond memory of Jagalur Papa Nayaka after a long gap of fifteen years. The story of Jagalur Papa Nayaka is very famous among the Myasabeda tribe. There is a long narrative about Papa Nayaka among the Myasabedas. He is considered to be the cultural hero of this tribe. There are temples and religious institutions built in the name of Papa Nayaka. Similarly, Kadu Golla tribe has oral tradition about their cultural hero Junjappa and it is called Junjappana Kavya. Gadri Pala Nayaka is yet another cultural hero of Myasabedas. There are many evidences in the oral traditions to drive home that Gadri Pala Nayaka did miracles in order to save his herd of cattle and as a result of his miracles, he is being worshipped by this tribe. Myasa Beda and Kadu Golla tribes offer us innumerable oral narratives. They unfold the cultural aspects of primitive era and man's cultural evolution. The oral narratives glide through food collection, hunting, animal rearing, pastoral culture, social and economic conflicts between tribal communities. Interestingly, the rituals of these two communities compliment the oral narratives. This paper has special emphasis on Jagaluru Papanayaka, a cultural deity of Myasa Beda tribe in Molakalmuru taluk of Chitradurga district in Karnataka. Gadri Pala Nayaka has occupied a special place in the rituals and the oral narrative tradition of Myasa Beda tribe. Many temples have been erected in his name across the parts of Karnataka. Similarly, Kadu Golla tribe has carved a niche for Junjappa, Malingaraya, Manteswamy. Jagaluru Papanayaka is revered by Myasa Beda tribe for which the oral narrative stands evident. Oral narratives describe that Jagaluru Papanayaka wandered from place to place in order to rear his animals, performed miracles and died in Jagaluru while serving for the welfare of his community. He was at loggerhead with his brethren Kadu Golla tribe. Dr A S Prabhakar writes "the birth of a leader in a tribal community stands as an eloquent testimony for the intellectual evolution thus showcasing its protest to denounce the false notions of intellectual hegemony of

the dominant regime'. (Myasa Bedara Kathanagalu, Kannada University, Hampi, 1999, page-5). Popularly known as Jagalurajja, Jagaluru Papanayaka, is narrated as a follower of Shaiva sect and eked out his living by rearing animals. His was born to Korimalla Nayaka and Balarapattamma. It is also narrated that when the baby Jagalurajja took birth, his feet emerged first. (Normally, during the delivery of a baby, head emerges first). The birth place of this baby was called Kalukunte Dibba owing to his footling breech. (Usually, birth of a cultural hero in a tribal society is often in an unnatural method). More so, the narratives say that Jagalurajja spoke while he was in his mother's womb. This made his parents to desert him at the delivery spot thinking him to be evil. The baby was fed honey by Lord Shiva and Goddess Parvati. The baby grows up under the care of nature. He makes friendship with serpents and owing to his friendship with serpents he got Nagamuri Betta, as his weapon. Oral stories state that Jagalurajja wandered in most parts of Chitradurga. This can be attributed to the fact that Myasa Beda tribe is largely populated in this district. It is said that Jagalurajja fought with Kadu Golla tribe and later came to reconciliatory terms. People are of the belief that Jagalurajja walked to Tirupati and vowed to live with Kadu Golla tribe amicably. He also installed the idol of Lord Venkateshwara at Kampala Devara Hatty. That is, even today, people offer prayers to Papanayaka and Kampalaranga Swamy simultaneously on festivals.



On 07.03.2021 the cattle of Gadri Pala Nayaka and the followers of him left for Ramasagara from Molakalmuru taluk. Arrangements were made for the overnight stay at Ramasagara village. The next day morning, the deity was taken for a puja. Next day i.e., on 08.03.2021, the devotees of Gadri Pala Nayaka offer special puja to the bamboo stick, silver ornaments, silver idols of Nagara hede (hood of a cobra) at the wee hours. They reach Papamuttihally via Gajuganahally village and after reaching the destination the silver ornaments of the Gadri Pala Nayaka deity are washed in water. They take their cattle along with them and reach Pelarahatty village to stay at the field of one Nallamallaiah.

Budi Dibba (Ash Mound)



Budi Dibba

The devotees of Gadri Pala Nayaka offer a special puja to the deity at the Dadlimaramma Temple in Devarahally. Before offering the puja, the devotees dig the land. While digging the land, large of ash mounds are procured. It is said that when Gadri Pala Nayaka was alive, he had once erected a hut at this place and rested at this hut along with his herd of cattle. He had thousands of cattle. Nayaka had collected the dung of the cattle during his stay here and placed the heap of dung at one place. Before leaving the place, he burnt the heap of dung and same had been converted into ash mound over years. Even today, the Myasabedas revere these ash mounds and use it as Vibhuti (sacred ash) to apply on their forehead.

The Myasabeda never use the milk produces of cattle for commercial purposes. The cattle are not used for agriculture. They also believe that stamping the feet on the cattle dung is a sin. They don't use the cattle dung as manure because they may happen to stamp their feet on it while working in the fields. Therefore, they burn the dung.

Gugguri Ede (offering of grains)



On 09.03.2021, the devotees offer horse gram to the deity and after the offering the same is put in new earthen pot for boiling. The priests, Kilaris and the devotees of this deity observe fasting on Monday. On the next, the horse gram is boiled with pomp and gaiety. After boiling the grains, the same is offered to the devotees who were observing fasting the previous day. The horse gram is served with curd, milk and butter. Before serving food to the others, the food is served to the fasting devotees. These devotees are served milk, banana, rice, boiled horse gram, butter, jiggery, milk and butter. The rest will be served food later.



Devara Ettu Meresuvudu



After the completion of Gugguri Ede, the seniors of the community, village headmen and other assemble to calculate the expenditure done on the ceremony. The voluntary contribution is also taken for the future ceremonies. After the lunch, the Kilaris take the holy cattle to the open ground and decorate the cattle with silver ornaments. After this, the cattle are made to run before the deity. This is done from three to five rounds. The devotees offer flowers to the cattle at this time.

Manevu Aduvudu



This ritual takes place after taking the holy cattle to the shed. After making the cattle to run around the deity, the priests of the cattle offer Manevu Seve. Manevu Seve is a ritual in which heaps of banana fruit pieces are placed in front of the Maramma deity. The priests, devotees and the Kilaris dance to the drums beaten by the people and eat the each heap of banana fruits without touching with the hands. It is a custom to pick the fruit in mouth. This is done for three to five rounds. After this, the deity is taken back to the pavilion. After this ritual, all the holy cattle are taken back to Ramasagara village thus ending the Gadri Pala Nayaka Jatre.

Conclusion

The ceremony of Gugguri Habba makes it clear that since man first appeared on the earth, he is depended largely on animals to provide him with many of his basic needs. The domestication of animals, provide a reliable source of the animal products. The animals reared by pastoralists are rarely killed for family use alone. But hunting is often carried out by individuals or in groups. Generally, the pastoralists do not slaughter the animals they pet. But occasionally, they slaughter the animals to serve their social and cultural needs. It is also important to note that people subsist entirely on animal products. Most probably derive half or more of their calories from plant products. These may derive from growing crops, from trade in animal products with settled agricultural foreigners, by extending services such as caravan operation for pay, by having agricultural slaves or clients, and by raid or threat of raids. The human diet is greatly enriched by eating relatively small amounts of meat and animal fats. Leather, horn, wool, and animals for traction are also valuable. Thus animal specialists are often motivated to trade much of their valuable animal production for

grains, crafts and manufactures, luxuries and so forth. Settled peoples often pay tribute to pastoralists to avoid raids, or pay some pastoralists to protect them from other pastoralists. The key to the culture core of Myasabeda pastoralism is the mobility made possible by herders. In agriculturally productive areas, farmers may keep many animals, and sometimes even specialize in dairy or meat production. However, as long as these animal farmers maintain a settled residence they generally remain part of the surrounding agrarian society. In poorer environments, the reason for mobility is much the same as in the case of hunting and gathering. By emphasizing animal products, the focus of subsistence is moved up the food chain a step, and several animals must be kept to support a family. Typically, any given area is grazed out in a few days to weeks and herds must be moved. Once a whole society is committed to living in tents and temporary huts as they follow their herds, social organization can change dramatically. As we discuss in more detail, mobile herders are highly independent. They can move to avoid trouble, and move to make it by raiding their neighbors for livestock if they are other pastoralists and for other forms of booty if they are settled peoples. A quite small group, usually a patrilineal extended family that collaborates to manage one herd, is the basic social unit. It can operate as a nearly autonomous social system with tenuous ties to other families. However, mobility means that many such units can potentially assemble in one place. Thus tribes and confederations of tribes can also arise. Historically, the scale of pastoral societies tended to fluctuate unpredictably. More often than not, pastoral societies were small and independent, with much conflict between tribal segments within ethnic groups.

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