



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

HISTORICAL STUDY OF BILLAVA COMMUNITY IN SOUTH KANNADA

¹HARSHITHA B L

¹LECTURER

¹Department of History

¹Jnana Kaveri P G Centre, Mangalore University

¹Kushalnagar, Kodagu, Karnataka, India

Abstract: Billava are the Tulunadu aborigines. Devotees, worshipers, original men of the culture who have their own ancient culture and tradition. Billava's role in the history of Tulunadu is immense. He is a majority of Tulunadu. A history of the past, culture, ritual, religious and culture history of Billavas. Billavas ethnographic study cover a very wide range. Today a lot of literature, story, proverb, puzzle, pedagogy, phrases have perished with the older generation. Foreign and domestic writers have written a lot about Billava. There are plenty of references in the proverb, puzzle. Billava cultural and religious, history, traditions, rituals, main stream worship, archery practices, graft healers, midwives (a woman trained to help women in childbirth; a midwife), goddesses, serviceman, marks men, past warriors, their boundaries, deaconesses, socialists status liability rituals. There is a brief description of households such as billiards, king houses gurikkara's house, dwellings, juggling house, ornate house.

Index Terms - cultural and religious, history, traditions, rituals.

I. BILLAVA COMMUNITY IN SOUTH KANNADA

The first to write and publish Billavas were foreign travellers, foreign writers and missionaries. The informants were the educated upper class of the time. Most of the later domestic authors were of the upper class. Therefore there has been little published materials on the backward classes and the scheduled tribes. Not only that they manipulated the history. Ex: Koti Chennaiah in Kotichennaiah pad'dana (Folk) go to balyaya's to hear muhurtha. On this party Mangesha Raya has added a new account of his work Brahmana jois's account and the burning of Padumale Beedu in the preface of the story "Kotichennaiah".

The Lord of small village becomes "Thundarasa", thousands of acres of land 60-70 acres origins, hundreds of Kernels, have their own temple, Devine repository, temple administration etc. Probably this may due to inferiority and lack of attitude towards backwards and scheduled classes.

There has been no serious attempt to collect and record the available information about the archers in the Tulu oral literature. During a field interview for the study recently a number of guttu barike's were found to be allergic to some of their ancestors. The present generation of this family does not know much about their home's past. Too many homes have fallen and the existing homes are falling and there is no financial strength to sustain. In some places, the temples are ruined and the old generations. Ghosts have passed away causing the present generations to devour valuable information as they do not know the idioms and pad'danas.

In their article, the missioneries have called the tulu State, the coastal plain of the lower reaches of the Chandragiri River from the Chandragiri river in the Kasaragod District of kerala to the Gangolli in Karnataka. In Kerala the "Titanic from the Seetha River to the Payaswini River" was the Tulu country from Gokarna to the to the Payaswini River until the lower leader took over the country.

Barike, is the capital city of Tulunadu, lost its prominence after Tulunadu came under the rule of the Veerashaiva Kings. Though the culture of Tulu, some culture has grown in the north of Kundapur, Byndoor, from the Barakuru stream, Kannada has been used as a dialect. Till 100- 150 years old, people around Kundapur used to speak Tulu at home.

Two Tulunadu dates back to Bhatkal in the past. In the Mavalli inscription to Bhatkal, Lord Krishna raja, the lord of the Chandravamsha Mahamandaleshwara, ruled over the kingdoms of Gerusoppe, Tuludessa and ruled over the kingdoms of Haiva, Tulu and Konkan. It is known from the inscription of Veera Kulakshetra Devasena [Tuluvarasu] of Shirali 1278, that the Tulu language was propagated in Bhatkal.

In Tulu language 'Biru' means 'Bow' and 'pagari' is the 'Arrow'. Kantha bare and Boodabare's [they were historical hero of Tulunadu], Biru and pagari [Bow and Arrow] is still reserved. The strap can be pulled from the rope and bent in half a moon. Pagari is the Arrow. In the past a triangular sharp piece of metal was inserted into the edge of a cane or wooden stick. This sharp pointed Arrow was used in hunting and war fare. Biru pagari's quotes comes from Koti Chenniah Pad'dana.

Billava was given the nickname 'Poojary', because he was ordained as a god worshipper. Billava's have played an important role in the rituals of the deities since ancient times. In most temples the service to the divine deity [darshana patri] and thr 'Mulyadi' to the seva [Tradition] are inherited in the presence of the divine.

Billava has been known as a healer since the time of ancient as a healer and as a brilliant physician. Billava is nick named 'Baidya', because of hid medical profession. Bommaiah Baidya was a doctor of Padumalai, when Deyi Baidithi was a healing Padumale Ballala's leg with herbel medicine.

CONCLUSION

Billavas was known as graft doctor since ancient times. Now a days there are not many doctors/scholars available who are willing to give up their life for the benefit of the service without the vested interest of the doctors. The past without modern doctors and hospitals as it is today have had a number of lady physician doing successful childbirth throughout Tulunadu. Day after night without any reward men went to the homes of men gave birth to the wombs of the womb. The service of such large virtuous person who have lived and died for their benefit. Farming and homemade tools, farming methods, cooking dishes, speciality foods, snacks, dishes, jewellery, faith legends, songs, grandma stories, puzzle, folk games, Kambla, poultry score, juggling, organ performance etc.

The archaeological record of the Billava community has a very extensive history and it is possible to collect a lot of data. The hundreds of members of the joint family in the farm system living under the same roof are intrigued by the by the study of their selfless labour the management of the household and the love affairs of the elderly and grandparents throughout the study. May a thorough study of all the ancient inhabitants of Tulunadu shed light on the ancient history of Tulunadu.

REFERENCES

- [1] Casts And Tribes of southern India, K. Rangachari
- [2] Philosophy of Shri Narayana Guru, Dr. S. Omame
- [3] Thulunadina Billavaru Ondu Adhyayana, Ramanath Kotekar
- [4] Billavaru matthu Bassel Mission Ondu Adhyayana, Ramanath Kotekar
- [5] Thulu Janapada Sahithya, B. A. Vivek Rai
- [6] Wikipedia.com