

Semi hill country of Chitradurga Vajjura celebration among folk

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Chitradurga plain area. It is a region rich historically and folklorically. Most of the pastoralists and tribals live in this area. This is surrounded by hill ranges and it is very pleasant to enjoy the beauty of nature here during the rainy season. Kanchidevara hill, Gilivajra, Doddavajjura, Hale UttaraBetta, New Uthirebetta, HaluRameshwar, BhairavanKallugudda, Siddhappa'sVajjura and Marikanive hills are found here. There are numerous water springs embedded in this hill line which have become shrines here and there. This semi-mountainous hill range is a bunch of many such vajjuras. There are many evidences of the existence of sages and siddhas in many caves along these hills. Because the small rocks of the caves found in the line of these hills are natural caves made of bedrocks. There are many evidences that Avita Siddhas, Arudhas and sages lived in such caves. Also, in this part, Bhajansongs, can be seen pulling the pose.

Although it is a plain area, the higher you go to Chitradurga, the more you will find a semi-mountainous environment. In such an area, the common people of the rural community still observe their own unique customs, tradition and fate prohibitions. Performing rituals with fear-bhakti, faith and devotion. These rituals have grown as an integral part of the birth of man and have come into existence as traditions. Many such rituals are shaped by individuals and become important for collective rituals. According to the beliefs of the man, he mingled with the nature and with his community and celebrated joys and sorrows and happy celebrations. Be it any tribal community in the world, be it the rural masses, one can see many practices that find solutions to the problems of their respective communities within their environment. Example:- Cholera, plague, mass death, drought without rains and crops, such problems have been practiced within the boundaries of their community's environment. Rituals are performed as rites to appease the deity residing within that environment or knowing it to be the anger of the community. Whether such practices are scientific or superstitious, these practices cannot be dismissed as completely unscientific, superstitious. The common people of the rural areas, the tribes have their own customs and ideas and their own ideological touch. In the case of cholera, plague and mass deaths in the rural communities, festivals are created to prevent the spread of infectious diseases, the cleanliness of the village, the cleanliness of the houses, and the cleanliness of the people. It can be seen that it has been followed as a tradition by putting a religious framework on it. Many such rituals have found their own meaning in rural tribes. Thus, the concept of Vajjura (diamond) ritual has been traditionally developed in the areas of Hosadurga, Holalkere, and semi-mountainous part of Chitradurga. Natural water springs are found in the hill ranges of this region. These are called Vajjuras by the rural masses and tribes here. It is also known as Ganga tube. Even though this vajjura does not have a specific meaning in the folk dictionary, the people of that region believe it to be a holy place and a channel of the Ganga. In Vajjura, the common people of the rural areas of many surrounding districts bring the gods and goddesses of their community to this holy place and offer Gange Puja to their God through puja-rituals-fatemethods. In addition, the devotees beg to protect their village from many hardships and ask for boons with devotion. The common people who come to such holy places have their own faith and mythological background story.

Dasharatha Maharaja, the father of Sri Rama and Lakshmana in the Ramayana, came to this place to hunt. On this occasion, a young man named Shrivana Kumara was leaving for Kashiyatra with his elderly blind parents sitting in a potty. When Shrivana Kumara was going on this route, his parents became very thirsty. He immediately sat his parents in that potty and took the Kumbha to fetch water. Dasharatha Maharaja, who had come to hunt in the same forest, was lying in wait to kill the animals. Then Sravana Kumara descends from Kumbha in the river and fills with water, a sound like some animal drinking water comes. Immediately Dasharatha Maharaja Releases the arrow. That arrow also hits the chest of Shrivanakumara and he dies. Seeing this, Dasharatha Maharaja very atonement told his parents. ShrivanaKumara's parents, who were very saddened by this, cursed Dasharatha Maharaja. To get rid of this curse, Dasharatha Maharaja established an IshwarLinga in this area and worshiped it. In front of this, there is an image of 'DasaratharayanaVajjura' and it is also known as the Big Vajjura. Such unique rituals have been celebrated by our forefathers since time immemorial. Many rural communities around this region are carrying out this vajjura ritual. Many such rituals can be seen in rural areas, among pastoralists and tribes. These rituals contain their own meaning, background, conflicts.

As we seek answers to the many questions behind the Vajjura ritual, we find many conflicting grounds. First of all Vajjura may be a ritual practiced by the folk. This can be seen as the basis of the conflict between the priesthood and the Brahmins. Priestly Brahmins have been exploiting the lower caste masses and Dalits in the name of God-Dindar through their Yajna-Homa-Havanas, in the name of God, in the guise of rituals. In response to this, our folk have been conducting the Vajjura ritual. Originally mother worshippers of Dravidian culture as well as tribal with an aquatic background, our folk find solace in nature. Nature is their mother. They are children of nature. Brahmins used to perform yajna-homas in order to infuse life to the gods and goddesses through the sacrifices performed by the priests and to alleviate the hardships of the people. But the folk living in our rural community have found a meaning or solution to any such rituals. The tribal go to the natural water wells of their community and enshrine their gods and goddesses and worship the Ganges to fill them with life and to relieve the hardships of their villages. In this way, it has been adopted as a counterculture to the culture of the upper class.

Tribal communities and folk in rural areas have traditionally celebrated such rituals from generation to generation. The rites and rituals used by the rural communities have been accepted by the people, and the rituals are conducted in a disciplined manner in the context of rural life. In religious, social and cultural contexts, the same should be done with respect to any person's material, subject matter and cultures. In this case the injunctions to do so are functional format

In our rural communities, any ritual activities have to be performed in a completely religious manner. Could be a sacrificial system. Puja-Vidhi-Vidhanas can be and there rituals. These have a subtle background. Observing this Vajjura ritual in this context, we can see the cases of growing up in nature and keeping in touch with nature, knowing that nature is God and finding relief through that in our rural folk, tribes and pastoralists.

While observing the attitudes of the priestly class, the common people of rural life came to terms with the traditions of non-Vedic practices in life, maintaining their status. He must have accepted the Dravidian deities. Despite accepting the Dravidian deities, they maintained their caste superiority. The Vedics and tribal folk have their own customs and practices. It can be seen that these Vedics have forcibly added the customs and ideas of their clan religion and created the concept of superiority.

In general, among the common people of rural life, there are themes and ideas like class, struggle, colour, conflicts in every ritual. Although they do not express their pains directly, in this way they can reflect the pains and conflicts through some unique rituals.

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