

# JUSTICE THROUGH BHOOTA(DAIVA) WORSHIP

A MINOR RESEARCH PROJECT

By

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## FOREWORDS

Tulunadu is the state of a variety of rituals. All over this land one can see faith and observation. Among this Bhoota(Daiva) worship is also one which is closely associated with the life of the people of this region. Anyone can get immediate solution for their problems by appealing to this holy potent. The fear and reverence of the deities make the Bhootas(Daiva) as the main part of the life. Hence the verdict given by the holy Bhootas(Daiva) is also crucial.

Family disputes, property claims, problems of water, quarrel for path and some such things can be immediately resolved in the sacred place of Bhootas(Daiva). Nobody dares to refuse the justice given by the Bhootas(Daiva). Thus this is an unofficial system of rendering justice. However it has its own dignity and solemnity. This way is undoubtedly parallel and helpful to judiciary system. Therefore with the cooperation of Karnataka Law University this is considered as a worthy project.

With the enormous field work and with the materials of information kindly provided by many made the work complete. I am very thankful to Prof. Ishawara Bhat, Vice chancellor of Karnataka State Law University. I am also grateful to all the faculties of University and honorable Dr. K.V. Chidananda, President, Academy of Liberal Education®, Sullia.D.K. (KVG institutions). I remember with gratitude Mr. Lakshmeekanth K L, lecturer and Mr. Gopinath K. Office Superintendent of K.V.G. Law College together with all associates. Although I cannot mention many more names here, I always keep their service in mind.

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## THOUGHT OF RESEARCH

According to the wish of constitution justice should be given at the earliest and it should be fair to the victims. So the Article 39 of the constitution should be taken into consideration to maintain the peace of the society. Many a time in law court the course of justice will become snails' pace. There is a good saying "Justice delayed is justice denied." The reason for this is the large pile of cases which are very tough to be resolved in time. In addition to this, the judicial system has to follow some formalities which will drag the case. The final and ultimate aim of the law is to protect the human rights. The judicial course should be followed to maintain harmony in the society.

Now a days following state rules also makes the judicial process slower. So it is essential to take other ways to get justice quickly. Other than judicial system many institutions also do this job parallely. Among such systems in Tulunadu, getting justice through Bhoota(Daiva) worship is also one. People believe and obey the verdict given by the Bhootas(Daiva) as they have fear and reverence for the holy potent. So both the side get satisfied and the dispute comes to an end quickly and easily. So not only the study of effectiveness of justice of this kind but also convey it to the society is our motto.

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## CHAPTER – 1

## 1. Features of Study

**1.1 Introduction:** This short research project includes a subject 'Justice through Bhoota(Daiva) worship in Tulunadu" Here we follow two methods of research work, that is doctrinal and nondoctrinal. The historical records have been referred. The field work also has been done to collect information. Mainly our study is on 'Four Bhootas(Daiva) of Kanatthuru'. There is much importance for Bhoota(Daiva) worship in Tulunadu from Udupi to Chandragiri including Dakshina Kannada District. Majority of people in here obey the orders of the Bhoota(Daiva) with reverence. Throughout our study it is found that all the people we met are staunch believers of Bhootas(Daiva) and its greatness.

People of this place believe that they are blessed if their dispute is resolved through Bhootas(Daiva). That is why the problems will be tackled and the Bhootas(Daiva) assure them protection. In this way justice through Bhootas(Daiva) worship is a heritage in Tulunadu. People in Tulunadu naturally accept the justice given by the Bhootas(Daiva) is fair and worthy.

**1.2 Diversity of folk art in Tulunadu:** In Tulunadu there are many folk arts at present. Bhuta Kola, Atikalenja, Jogi Dance, Yakshagana, Buffalo Race, Cock Fight and the like. They are imbibed in the life of people of Tulunadu. These arts which give physical fitness is observed in devotion. Such observation shows the culture of this soil. 'Integrity in diversity' comes through participation in such observations. It is beyond cast and creed. There is much importance for Bhoota(Daiva) worship in Tulunadu. It is called the theater of worship.

The western scholars stand first regarding the study of Bhoota(Daiva) worship. Mr M J Wallhouse has written an article on Bhoota(Daiva) worship. In this article titled as 'On behalf of Bhutas – Devil and Ghost in Western India' Mr M J Wallhouse has related the observation of Bhoota(Daiva) worship.

**1.3 Regulation through folk song – judgement:** In a gathering at any place a man dances with possession of Bhoota(Daiva). He decorates himself with a halo like structure that looks like the spread feathers of a peacock. Trembling like anything he moves forward and backward and addresses the important persons of the family or the village. He inquires how they are. At that time if there is any dispute to be resolved it will be presented by the seeker of justice. The Bhoota(Daiva) possessed person gives the verdict and assures them protection. His verdict will be accepted without any further petition. This is a very common phenomenon all over Tulunadu.

Fundamentally 'The Devil Worship of Tuluvas' is the collection of folk songs by A C Barnel. There are 26 folk songs in English. In 'On Bhutas – by the Late Rev. A. Manner' related the origin of Bhutas as in one of the Tulu folk song. In this collection some faces of the Bhoota(Daiva) worship is revealed. In the fourth chapter of District Manual of South Karnataka – Vol I by Mr J Spark, the Bhoota(Daiva) worship is roughly related In Tulu Paddanada Katheglu (Tale of Tulu folk songs) written by a well known poet Amrith Someshwar 'Bhoota(Daiva) Worship in Tulunadu', folk songs, regulations and adjudication have been mentioned. In a book 'Avilu' by the same author there are some articles related to the Bhoota(Daiva) worship named 'Koraga Taniya', 'Bhoota(Daiva) Worship and Society', 'Tulu Society in Folk Songs' are some notable articles. The eminent writer Dr. K Shivarama Karanth roughly analyzed the system of the Bhoota(Daiva) worship in his book 'Bhutaradhane'. Dr. Viveka Rai A, author of a book called 'Tuluva Adhyayana – Kelavu Vicharagalu (Study of Tuluva – Some Thoughts) has written two chapters namely Paddanagalu (Folk songs) and Panjurli Paddanagalu

  
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('Panjurli is the name of a Bhoota(Daiva). There is a lot of information in the research work by Dr K Chinnappa Gowda. A recently published book called Tuluva Darshana (Original is by Peter J Clauss and translated by Mr A V Navada Subhaschandra) analyzes the psychological back ground of Tuluvas culture in the basis of the Bhoota( Daiva )worship. It is viewing the same subject in some other angles. Similarly there is a scope of research in Bhoota ( Daiva) worship and Justice.' Therefore we have taken this subject for our research work.

**1.4 Range and orientation of the subject:** The range of this study is limited to learning the method of justice given by the Bhoota(Daiva) worship and to convey the effectiveness of this method to the public. To create awareness in public is another aspect of it. The different aspects of justice through the Bhoota(Daiva) worship are to decrease the pressure of the court, to increase the speed of judgment, to stop the unnecessary expenditure, to make the judicial process easy for the poor class etc.

**The merits of this method:**

1. The number of refusal of the verdict is very less.
2. The conflict will be only objective and not be subjective.
3. To develop passion activism.
4. To control the unnecessary expenditure.
5. Transparent ethics.
6. To sort out the dispute without complications however complicated the case may be.
7. To follow nonviolence rule.
8. To encourage and empower the people.
9. To create awareness of this in public.

**Judicial theories:**

The main aspect of this is to adopt natural justice. Inquiry should be conducted without prejudice and discriminations. The process should be confidential. Preapplied and rejuvenated justice is possible here.

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