

PARANA Namme



-the last boad namme of kodagu!

Parana , it's the festival with unique rituals . As the phase says "KUNDA'th BOTT'le NEANDHA KUDHURE , PARANA MAANI'Ih ALINJA KUDHURE". Parana is the last boad name of the year.



Every year this festival is celebrated at BERALI NAAD on 31st of may and 1st of June.

As the people of berali naad sing " bappaka parana bannathe baath, poopaka parana ennthe poopa..... dhammaya parana ommanlu poothe", parana is not just a festival of celebration for them.. it's a bunch of rituals ,recall of their tradition ,beauty of their customs , it's the blessings from the KAMMARATAPPA(eshwara) himself! It's just more than a festival for them!.

**So let's see what actually parana is!...
what are its rituals? , how it is
celebrated?!, and what makes it so
unique among the other boad namme!!**

Parana namme is celebrated in **BERALI NAAD**

Berali naad includes v.badaga, kandangala, 1st Rudruguppe and 2nd Rudruguppe villages. And accordingly on basis of villages and oor the berali naad parana boad is divided in mainly 5 parts

- Podhkeri kali
- Badaga kali
- Marodi kali
- Kandangala kali

And also the peggerimaad



Where as the **Badaga kali** includes {Konganda, Ammunichanda, Kolathanda, Gandangada, Kolathanda, Karthamada, Thitimada, Ammekanda, Kuppanda, Appanderavanda and Nambudumada} families, **Podhkeri kali** includes { Kanjithanda, Malavanda and Chemira} families, **kandangala kali** includes {Mookachanda, Cheriyaanda, Balladchanda, Atrangada, Mechiyanda, Kenjangada and Manger} families, **marodi kali** includes {Chandura, Appanderavanda, Mullengada, Kottranda and Nambudumada } families where as **peggari maad kali** includes {Nadumane, Nayada, Mudagaddhe}

It all starts with the **Namme kuripo** at the **Jodu Baghavathi** temple in rudruguppe on 26th of may every year,

From that day the **Dhoolh edpo** begins at each oor's ambala

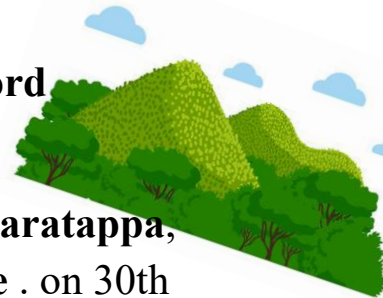
Dhoolh edpo;-

Dhool edpo means from 26th may for 5 days that is till the parana festival day ... all the 5 kali that is mentiond above with the respected families , most men from all family gather every evening in selected oor ambala or kaimada and sing the **parana paat /tali paat** it is also the part of **Namme kuripo**, where symbolizing the nearing of the parana namme and parsing the lord Kammaratappa (eshwara) this procedure follows every evening in all kali till 30th may , where as on 30th may the selected people from the oor/kali with the selected people from bandara thakka kanjithanda family offers Bandara to Kammaratapa it is called as Kammarat male'kh(hill) bandara poopoo.



Kammarat male'kh bandara poopoo?:- (offerings to lord eshwara)

As the people of berali naad calls the lord eshwara as **kammaratappa**, the **adhi sthana** (birth place) is located in the **kammaratmale** . on 30th may, few selected people from all the oor with the **bandara** (bandara includes peoples offerings such as coins , alrupas and pooja items) with poojari from **Jodu bagavathi** temple moves to **kammarat'male** carrying the bandara to perform yearly mahapooja to the lord **kammaratappa** (eshwara)by *walking nearly 15+ kms bear footed crossing nearly 7 hills deep into the dense forest to kammart'male....* Kammarat'male is belived as the adhi sthana of **kammaratappa** . and only once in year during parana namme selected oorkara with selected



people from bandara thakka kanjithanda family is allowed to go there... entry to the holy kammarat'male is restricted throught the year!

SIDE OF THE STORY :-

“ THERE IS A ROOMER THAT PEOPLE OF BERALI NAAD CALL LORD ESHWARA AS KAMMARATAPPA BECAUSE KAMMARATAPPA IS AVATHAR OF ESHWARA [KAMMARATAPPA MEANS ‘KALL(STONE) MARA(TREES) APPA(LORD), AS THE ADHI STHANA(BIRTH PLACE) IS LOCATED DEEP UP IN THE DENSE FOREST FILLED WITH STONES AND TALL TREES]”.

On 31st may morning the elected people to ware/lift the **ESHWARA KUDHURE and AANE** with max 3-4 people from all the 5 kali/orr/village goes to the **Kudhure punda** (holy bamboo) located near the badaga ambala to cut down the bamboo , to make Kudhure and Aane out of it.. only 5 bamboos are allowed to be cut from there, each one for diff kali/orr/village.. after cutting down the required length of bamboo they return to their respective orr(village) arying the bamboo and start making the Kudhure or Aane respectively [kudhure's will be of 7+feet and aane of 3+ feet] the measurements to prepare the Kudure or aanae is maintained from years in respective places where they are tied.

Once the Kudhure and aane are made out of bamboo they are shifted to the any selected ainmane of the village and kept there until the next day.

Where series of poojas takes place to it.. until it is worn/lifted by the elected person of the village

Side of the story:-

The kudhure punda (holy bamboo) located near the badaga ambala is said to be the oldest ever existing bamboo shoot in the entire kodagu ,

Usually bamboo shoot once planted vanishes for once in 40-50 years

But the kudhure punda(holy bamboo) which is used to make the Kudhure and Aane id nearly couple of hundreds of years old and the only surviving oldest bamboo shoot ever recorded!

Unless its parana no one is allowed to touch or use the kudhure punda(holy bamboo) throughout the year to maintain its sacredness

Later on 31st night it all starts ,
the parana boad kali pordo,

In selected ainmane(ancestral house) of different oor **kali ketto** takes place.



Kali ketto/(devada kali):-

Parana kali /boad kali is believed as the avathar of eshwara,

Each kali in parana namme includes **4 dhoolh**(drums), accompanied with **kalikaras** ,**yarva dhudi kott** and people of the villages {the most popular forms of kali are the **chule** accompanied with **vadda**, **papara jogi** ,**paale koramba** , **kodagi** etc} the kalikaras dresses up in desired kali and moves with the dhoolh to each and every houses present in their village/keri

The **dhoolh** and the kalikara's enters the houses , the dhoolh (drums) will be placed in front of nellki bolcha, sings the **tali paat/parana paat**, blessing the house owner,where as even the kalikaras dressed up in different dresses and kali enters the house chanting and parsing the lord eshwara , its more like the lord kammaratappa(eshwara)himself entering their house.. while the house owners will be eagerly waiting the arrival of kalikaras with full of preparations (such as drinks , food,etc) in each house they may last of 10-15mins the

vadda starts digging pit in front of house and starting **band kali**(applying mud to one another among the people and kali kara's) then the dhoolh along with the kali kara's moves to following house.



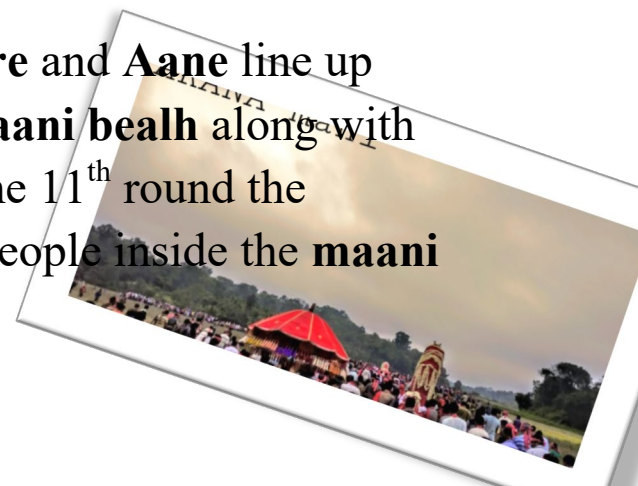
This follows in all the oor/keri from 31st may night to evening of 1st june until all the dhoolh and kalikara's reach the respective Ainmane/Ambala where the Kudhure or Aane are decorated and kept..

then the Kudhure or Aane will be lifted/worn by the elected people in the respective families,

Like wise all the 3 Kudhures and 2 Aanes sets out separately from different keries/village to meet up in the **maani beal, located near kandangala.**

They meet up in an order **badaga kali** and **podhkeri kali** sets out separately from their **keri** with **kudhure** and meet up in **chandura beal** near the **maani beal** , then the **marodi kali** with their meets these two kali , but no one enters the mani beal unless all the kali meet up together and all 3 **Kudhure** and 2 **Aane** enters the **maani beal**, the **poojaris** of **Jodu Baghaathi** temple along with **bandara thakka** awaits the entering of all **Kudure** and **Aane** into **maani beal**.

Once all enters the **mani beal** all **Kudhure** and **Aane** line up and walks nearly 11 rounds inside the **maani bealh** along with the **kalikaras** from diff oor... at end of the 11th round the pojaries sprays the threetha all over the people inside the **maani**



beal,concluding the end of kali and **parana boad**, then all the 3 **Kudhure** and 2 **Aane** moves out of **maani beal** and the people starts preparing for the chopping ... all the gold and silver jewels and the **parana patt** (red cloth dotted in white, which will be used to wrap kudhure/aane) from the kudhure and aane.

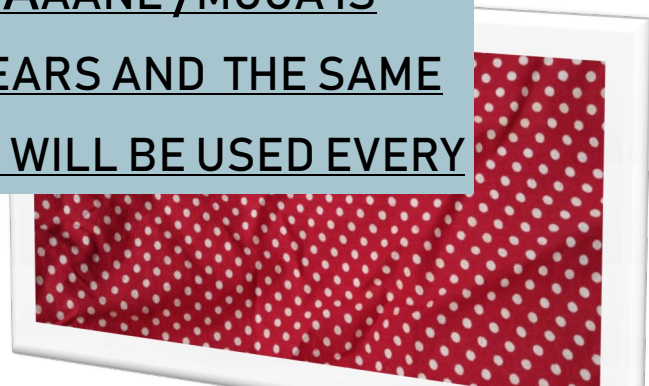
Thousands of people all over **kodagu** and diff place take the blessings of the **Eshwara KUDHURE** and collect basma and witness the end of the *last boad namme* in **kodagu** the **parana boad!** In the holy **mani beal**.

In the end of parana namme the freshly built Kudhures and Aane from the holy Kudhure punda will be chopped into pieces !

SIDE OF STORY :-

(FACT ABOUT BOAD NAMME AND KUDHURE EDPO IN KODAGU)

BOAD NAMME IN KODAGU STARTS IN KUDATH BOTT (PONNAMPET) AND ENDS IN PARANA NAMME, ALL OVER KODAGU WHERE EVER THE BOAD NAMME IS CELEBRATED MOST OF THE RITUALS SEEMS ALIKE , BUT IN EVERY OTHER PLACES THE KUDHURE /AAANE /MOGA IS PRESERVED FROM HUNDRES OF YEARS AND THE SAME OLD ONE WITH LITTLE RESTORATION WILL BE USED EVERY



YEAR . BUT WHERE AS IN BERALI NAAD EVERY YEAR NEW
KUDHURE /AAANE /MOGA WILL BE MADE OUT OF THE
HOLY KUDHURE PUNDA!

And that's the end of the PARANA TALE

"thaniya lerala lerala lella thaani lelle lellaa, ||

Kammaratappanda parana namme thani lellee lella, ||

Berali naad ra parana boad thani lellee lella, ||

Parana paat palathara unnd thani lellee lellaa, ||"

**“ BAPPA KA PARANA BANNAGHE BAAGHI!
CHAI ULLO PARANA CHODH ULLO NAMME!
POOPAKA PARANA ENNGHE POOPA!
DHAMMAYA PARANA OMMALU POOTHE “**

Source and information collected from:-

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Parana kali



Mani beal



ESHWARA KUDHURE



3 KUDHURES LINED UP IN MANI BEAL

