

### CHAPTER III

#### PEOPLE

**T**he majority of the people in Bangalore dt (84.14%) live in the urban areas of the district and the population of the Bangalore Urban Agglomeration (BUA) constitutes 84 per cent of the total population of the district. The composition of the population of the BUA is mixed and heterogenous, consisting of the natives and migrants from both within the state and outside the state, presenting a mosaic picture of culture. The dress, food habits, working condition, the supra social factors like customs, traditions, rituals, languages they speak, etc. are all heterogenous. Still it has retained its original identity. The fast development of the city has also helped the mushrooming of a number of slums.

The population of the present Bangalore district as per calculations made from 1981 census tables was 34,95,566, consisting of 18,39,958 males and 16,55,608 females. It ranked first in population and 20 th in area among the 20 districts of the state. The rural-urban ratio was 16:84 which indicates the predominance of the urban population unlike the other districts of the state. Even the 16 per cent of the rural population is in constant touch with the Bangalore city and as such the rural life is very much influenced by the life style and activities of the urban life. The table below shows the population of the district with rural-urban break-up for the years 1961, 1971 and 1981 calculated from the census tables of the respective years. The figures also include the population of the four hoblis of Jala, Dasanpura, Bidarahalli and Tavarekere, transferred from the four taluks now in Bangalore Rural district.

<i>Year</i>		<i>Anekal taluk</i>	<i>Bangalore North taluk</i>	<i>Bangalore South taluk</i>	<i>Bangalore city and Bangalore Development Authority</i>	<i>Total</i>
1961	Rural	97,594	84,620	95,790	-	2,78,004
	Urban	14,710	84,801	28,362	10,93,798	12,21,671
	Total	1,12,304	1,69,421	1,24,152	10,93,798	14,99,675
1971	Rural	1,12,296	1,77,953	2,25,532	-	5,15,781
	Urban	17,304	64,443	59,024	15,40,741	16,81,512
	Total	1,29,600	2,42,396	2,84,556	15,40,741	21,97,293
1981	Rural	1,46,273	1,83,871	2,24,404	-	5,54,548
	Urban	19,267	2,24,219	2,21,177	24,76,355	29,41,018
	Total	1,65,540	4,08,090	4,45,581	24,76,355	34,95,566

### Growth of population

The population of the present Bangalore district comprising of the then two taluks of Anekal and Bangalore (now divided into North and South taluks) during 1853-54, according to the Khaneshumari account was 2,91,313. The reported population as per 1871 census was 3,45,541 which was reduced to 3,19,867 in 1881 due to the famines and epidemics in the decade 1871-1881. The percentage decrease in the decade was 7.43 per cent. The population of the district in 1891 was 3,77,964, an increase of 18.16 per cent in the decade 1881-91. The table below gives the population of the district from 1901 to 1981 with male-female break-up and the decadal and percentage of the decadal variations.

<i>Year</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Decadal variation</i>	<i>Percentage of decadal variation</i>
1901	1,94,044	1,90,557	3,84,601	6,637	1.76
1911	2,12,834	2,03,927	4,16,761	32,160	8.36
1921	2,42,621	2,26,177	4,68,798	52,037	12.49
1931	3,01,285	2,79,590	5,80,875	1,12,077	23.91
1941	3,79,747	3,50,032	7,29,779	1,48,904	25.63
1951	6,61,424	5,92,118	12,53,542	5,23,763	71.78
1961	7,93,552	7,06,123	14,99,675	2,46,133	19.64
1971	11,64,845	10,32,448	21,97,293	6,97,618	46.52
1981	18,39,958	16,55,608	34,95,566	12,98,273	59.09

The growth rate was the highest during the decade 1941-1951 being 71-78%. During that decade the rural growth rate was only 47.22 per cent while the urban growth rate of Bangalore city was 91.34 per cent. The high growth rate of the population of the district was mainly due to the increased migration into the Bangalore Urban Agglomeration. The II World War was responsible for increased economic activity calling for migration. (The population figures here have been calculated from the census tables of the respective censuses from 1911 onwards and they include the population of the four hoblis of Jala, Dasanpura, Bidarahalli and Tavarekere).

### Density

The average density of population of the present Bangalore district as per 1981 census was 1,595 per sq km and can be compared with the state average of 194 per sq km. This high value is mainly due to the highly populous Bangalore city which has the density of population of 16,400 per sq km. The following table gives the taluk-wise densities of rural, urban and total population as per 1981 census with 1971 figures in brackets along with the density of Bangalore city and Bangalore Development Authority Area.

Sl.No.	Taluks and Bangalore (C) & B.D.A.	Rural	Urban	Total
1.	Anekal	275 (212)	6,576 (3,259)	309 (243)
2.	Bangalore North	304 (272)	2,443 (10,929)	592 (2,225)
3.	Bangalore South	316 (292)	1,802 (1,940)	535 (355)
4.	Bangalore (C) & BDA	-	16,382 (11,462)	16,382 (11,462)
	Total	300 (264)	7,980 (10,164)	1,595 (968)

Note: Suggatta and Hunasamaranahalli with an area 8.39 sq km (Suggatta 2.02 sq km and Hunasamaranahalli 6.37 sq km) and population 2,791 (Suggatta 571 and Hunasamaranahalli 2,221) have been added to Bangalore North taluk.

### Houses and Households

An occupied residential house is a census house used wholly or partly as residence by one or more households. An household is a group of persons living together taking their meals from a common kitchen unless the exigencies of work prevent any of them from doing so. There are also households without houses and households of unrelated persons as in the case of hotels. During 1981, there were 6,15,764 residential census houses and 6,23,817 households in the district (including the four hoblis of Jala, Dasanpura, Bidarahalli and Tavarekere). There were 1,013 households for every 1,000 houses in the district (rural 1,023 households and urban 1,013 households for every 1,000 houses) and in Bangalore city and B.D.A. area, there were 1,014 households for every 1,000 houses. The table below gives the taluk-wise houses and households with rural-urban break-up as per 1981 census with 1971 figures in brackets.

	<i>Anekal</i>	<i>Bangalore North</i>	<i>Bangalore South</i>	<i>Bangalore (C) &amp; BDA</i>	<i>District total</i>
<b>Residential Houses</b>					
Rural	24,452 (18,629)	31,932 (30,398)	39,530 (40,746)	-	95,914 (89,773)
Urban	3,251 (2,808)	40,923 (11,114)	42,709 (8,726)	4,31,967 (2,45,057)	5,18,850 (2,67,705)
Total	27,703 (21,437)	72,855 (41,512)	82,239 (49,472)	4,31,967 (2,45,057)	6,15,764 (3,57,478)
<b>Households</b>					
Rural	25,601 (20,331)	32,498 (32,455)	40,045 (41,647)	-	98,144 (94,433)
Urban	3,304 (3,223)	41,291 (12,424)	42,982 (10,789)	4,38,096 (2,97,717)	5,25,673 (3,24,153)
Total	28,905 (23,554)	73,789 (44,879)	83,027 (52,436)	4,38,096 (2,97,717)	6,23,817 (4,18,586)

### Institutional Population

Institutional population consists of persons living in institutions like hostels, boarding homes, hotels, jails, orphanages, rescue homes, hospitals, etc., and these institutions are called households of unrelated persons. There were 3,213 institutional households in the district as per 1981 census with 64,403 inmates as against 3,673 institutional households with 39,887 persons in 1971. The table below shows the taluk-wise break-up of institutional households and population as per 1981 census with 1971 figures in brackets (the population of the four hoblis is not included, and such population in them is negligible).

<i>Particulars</i>	<i>Anekal</i>	<i>Bangalore North</i>	<i>Bangalore South</i>	<i>Bangalore (C) &amp; BDA</i>	<i>District total</i>
<b>Rural:</b>					
Households	28 (266)	148 (185)	68 (153)	- -	244 (604)
Male	171 (669)	7,737 (981)	978 (1,118)	- -	8,886 (2,768)
Female	79 (562)	159 (49)	476 (399)	- -	714 (1,010)
Total	250 (1,231)	7,896 (1,030)	1,454 (1,517)	- -	9,600 (3,778)
<b>Urban:</b>					
Households	18 (15)	80 (153)	274 (56)	2,597 (2,845)	2,969 (3,069)
Males	300 (78)	1,855 (5,733)	2,712 (588)	40,467 (24,216)	45,334 (30,615)
Females	43 (13)	317 (65)	923 (77)	8,186 (5,339)	9,469 (5,494)
Total	343 (91)	2,172 (5,798)	3,635 (665)	48,653 (2,955)	54,803 (9,509)
<b>Total:</b>					
Households	46 (281)	228 (338)	342 (209)	2,597 (2,845)	3,213 (3,673)
Males	471 (747)	9,592 (6,714)	3,690 (1,706)	40,467 (24,216)	54,220 (33,383)
Females	122 (575)	476 (114)	1,399 (476)	8,186 (5,339)	10,183 (6,504)
Total	593 (1,322)	10,068 (6,828)	5,089 (2,182)	48,653 (29,555)	64,403 (39,887)

### Houseless households and population

Those persons who do not have residential houses to live in are termed as houseless population and they generally use roadside pavements, public buildings like temples, *chatras*, bus-stands, railway stations, etc. for night-halts. Many of them are beggars, nomadic tribes, vagrants, etc. Such households are called houseless households. There were 6,697 such houseless households with 18,303 persons as per 1981 census in the district as against 4,848 households with 8,311 persons in 1971. The following table shows the taluk-wise break-up of houseless households

and population in rural and urban areas of the district separately for 1981 with 1971 figures in the brackets (excluding the four hoblis of Jala, Bidarahalli, Dasanpura and Tavarekere).

<i>Particulars</i>	<i>Anekal</i>	<i>Bangalore North</i>	<i>Bangalore South</i>	<i>Bangalore (C) &amp; BDA</i>	<i>Total</i>
<b>Rural:</b>					
Households	143 (125)	479 (96)	209 (150)	-	820 (371)
Males	241 (187)	951 (127)	444 (129)	-	1,636 (443)
Females	203 (147)	816 (80)	341 (162)	-	1,360 (389)
Total	444 (334)	1,767 (207)	785 (291)	-	2,996 (832)
<b>Urban:</b>					
Households	43 (19)	176 (62)	166 (93)	5,492 (4,303)	5,877 (4,477)
Males	91 (16)	349 (80)	336 (141)	9,717 (5,378)	10,493 (5,615)
Females	64 (8)	204 (19)	242 (99)	4,304 (1,738)	4,814 (1,864)
Total	155 (24)	553 (99)	578 (240)	14,021 (7,116)	15,307 (7,479)
<b>Total:</b>					
Households	186 (144)	644 (158)	375 (243)	5,492 (4,303)	6,697 (4,848)
Males	332 (203)	1,300 (207)	780 (270)	9,717 (5,378)	12,129 (6,058)
Females	267 (155)	1,020 (99)	583 (261)	4,304 (1,738)	6,174 (2,253)
Total	599 (358)	2,320 (306)	1,363 (531)	14,021 (7,116)	18,303 (8,311)

### Drift in population

Bangalore city being the fast growing urban centre, is attracting people of all kinds with different social, cultural and linguistic backgrounds from within and outside the state. The drift in population of the district is more meaningful when

the migration of people into the Bangalore Urban Agglomeration (BUA) is considered, as it comprises of 84 per cent of the people of the district and migration is mainly into this city. As per 1981 census, 10,99,225 persons consisting of 5,82,286 males and 5,16,939 females had migrated into the B.U.A. Among the migrants, 2,25,774 (20.5%) were from within the district (undivided), 4,26,684 (38.8%) were from the other districts of the state, 4,39,336 (40.0%) were from the other states and Union Territories of the country, 5,704 (0.5%) were from Asian countries and 1,728 (0.2%) were from other countries (excluding Asian countries) of the world. Among the states, the major contributing states were Tamil Nadu (2,28,018), Andhra Pradesh (77,170), Kerala (67,396), Maharashtra (20,050) and Rajasthan (11,855).

Among the migrants from within the district (undivided Bangalore district), 55,968 had come in search of employment, 14,359 for education, 59,053 had migrated due to family itself moving, 46,296 on account of marriage and the rest for the other reasons. The duration of migration of 7,259 was less than one year, 52,175 were between one and four years, 36,211 persons had resided between five and nine years and the rest were migrants for more than 10 years. Among the migrants from the other districts of the state, 1,26,939 had come in search of employment, 30,727 to pursue education, 1,23,570 on account of family moved, 76,683 on marriage grounds and the rest for other reasons. On the basis of the duration of residence, 15,872 had less than one year of residence, 1,05,307 had one to four years of residence, 78,999 had five to nine years of residence and the rest had come more than ten years back. Among 4,39,336 persons who migrated into the B.U.A. from other states and union territories of the country, 32.7 per cent had come in search of employment, 5.3% for educational causes, 29.7% on the grounds of the family moving, 17.1 per cent on marriage grounds and the remaining 15.3% on other causes. Among them, 4.3 per cent resided in Bangalore for less than one year, 25.7% between one and four years, 15.8% between five and nine years and the remaining 45.5% beyond ten years.

Among the prominent causes of migration, 29.82% of the migration was in search of employment, 6.3 per cent to pursue education, 28.7% on the grounds of the family moving, 18.1% on marriage grounds and 17.1% on other causes. A total of 3,27,796 persons had migrated into the city on employment grounds and among them 17% were from within the undivided district of Bangalore, 55.8 per cent were from the other districts of the State and 43.8 per cent were from other states of the country. From among the other states, 51.3 % of the total were from Tamil Nadu followed by 20.37% from Kerala and 15.83 % from Andhra Pradesh. Males formed 90 per cent of the migrants who came in search of employment. Among 69,296 who came for pursuing education, 70% were males, 20.72% were from within the district, 65% were from within the state and the rest were from outside the state. Among those who came from other states, 8,515 were from Tamil Nadu, 5,214 were

from Kerala and 4,770 were from Andhra Pradesh. The number of migrants into the city on the reason of the family moved was 3,15,428, and out of them 18.7% were from within the district, 39.2% were from the other districts of the state and 41.4 % were from the other states of the country. On this reason 67,388 persons were from Tamil Nadu, 23,384 were from Andhra Pradesh and 14,644 were from Kerala. More number of females had come to the city on marriage grounds and 59% of the migrants on marriage grounds were females which formed 37.5% of the total female migration. The two causes of family moved and marriage formed 73.5% of the total female migration. Stating other causes, 1,88,298 persons had migrated into the city and among them 26.6% were from within the undivided district of Bangalore, 36.5% were from the other districts of the state and 35.8% were from other states and union territories of the country. About 40% of the migration into the city was from other states and among the states, Tamil Nadu contributed 52% of migrants from outside the state, 17.56% was from Andhra Pradesh, 15.34% was from Kerala and 4.56% was from Maharashtra. Among those migrated from other districts of the state and other states of the country, a majority were from urban centres.

Among the migrants seeking employment, 79.45% were literates and 85.4% had been engaged as main workers. Among illiterates, (67,385) 68.12% were of the age group of 30 years and above and 14% of the migrants seeking employment were still non-workers and among these 59.34% (27,125) were over 30 years of age. Among the total migrants, 30% were illiterates, 34.18% were never married, 60% were married, 5.82% were widowed or separated (males 9,011 and females 53,930). Among the widowed (53,930) 69% were illiterates and 5.14 per cent only had studied upto matriculation and above.

According to a survey conducted during 1973-1976 (the structure of an Indian metropolis-a study of Bangalore by V.L.S. Prakasa Rao and V.K. Tewari), the areas of low socio-economic status with higher level of congestion and lower levels of urban amenities had more residents than migrants, and high socio-economic status areas such as Palace Orchard, Shankarapuram, Kodandaramapuram, etc. had low population densities, higher level of urban amenities and a low resident-migration ratio. In the survey, it was found that 67% of the sample households changed their residence at least once during their stay in the city. Inadequate accommodation was found to be the most important reason for residential shift followed by owners' demand to vacate and construction and purchase of houses. Sales and service workers belonging to Rs. 500-700 monthly income class were the most mobile and higher proportion of residential population moved out of the core of the city than moved in indicating the maximum concentration. The survey has also revealed that the Muslims had more resident households (54.1%) while Hindus (62%) and the Christians (70%) had more migrant households. The Brahmins had the maximum migrants (80 %) followed by the agricultural castes (65 %). There were more residents among the Scheduled Castes (56%). Of the language groups the



Malayalam, Konkani, Tulu and the Gujarathi speaking households were mostly migrants (90% to 96%).

### Sex Ratio

The number of females to one thousand males is the sex ratio of any given population. Sex ratio to some extent, is influenced by the rural-urban migration, preference of male to female children, maternal mortality, etc. The sex ratio in the district in the beginning of this century was 982 and has come down to 900 in 1981. The decade-wise sex ratio of the district from 1901 to 1981 was as follows, the numbers indicating the sex ratios of the rural, urban and the total population of the district respectively: 1901 - 995, 965, 982; 1911 - 972, 943, 958; 1921 - 975, 896, 932; 1931 - 955, 906, 928; 1941 - 950, 902, 922; 1951 - 916, 889, 895; 1961 - 960, 875, 890; 1971 - 923, 875, 886; 1981 - 922, 896, 900. There has been a general decrease in the sex ratio of the district. The rural and urban sex ratios of the district of 922 and 896 were less than the State's ratio of 977 and 926 respectively. The table that follows gives the taluk-wise sex ratios in the district for the years 1971 and 1981 with rural-urban break-up.

Taluk	1971			1981		
	Rural	Urban	Total	Rural	Urban	Total
Anekal	944	951	945	944	922	941
Bangalore N	912	787	877	898	866	880
Bangalore S	922	900	917	928	899	913
Bangalore (C) & BDA	-	877	877	-	898	898
Dist. average	923	875	886	922	896	900

The sex ratio of BUA over decades from 1901 to 1981 was as follows: 1901-962; 1911-939; 1921-893; 1931-903; 1941-899; 1951- 883; 1961-874; 1971-875; and 1981-896. The growing Bangalore Urban Agglomeration attracts more number of males than females on account of occupational, educational and other opportunities.

### Age distribution

Age distribution as an important sociological factor, shows the nature of population and also is an indicator of the quality of population showing the working force, dependents, etc. The age distribution for the present Bangalore district is not available, but however, for the undivided Bangalore district it was as follows for the year 1981.

## BANGALORE DISTRICT

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<i>Sl. no.</i>	<i>Age group</i>	<i>Population of the district</i>	<i>% to the total population of the district</i>	<i>% of the state</i>
1.	0-9	12,47,179	25.2	26.41
2.	10-14	5,90,210	11.9	13.12
3.	15-19	5,01,771	10.2	9.94
4.	20-24	4,91,891	9.9	8.83
5.	25-29	4,45,096	8.9	7.83
6.	30-34	3,42,035	6.9	6.21
7.	35-39	3,00,899	6.1	5.73
8.	40-44	2,42,048	4.9	4.98
9.	45-49	2,02,234	4.2	4.21
10.	50-54	1,70,196	3.5	3.80
11.	55-59	1,02,031	2.1	2.22
12.	60-64	1,22,038	2.5	2.74
13.	65-69	63,948	1.3	1.40
14.	70 & above	1,18,837	2.4	2.48

It is seen from the above table that the dependents in the age group of 0-14 and 60 years and above form 43.3 per cent of the total population of the district. According to a survey in Bangalore city during 1973-76, 61 per cent were in the age group of 35-39, 29 per cent in 15-34 age group and 9 % in the age group of 60 years and above. The largest proportion of females (23 %) was in the age group of 45-49 and among males 17% in the age group of 30-34 years. (Prakasa Rao & Tewari)

#### Age at marriage

The age at marriage is a sociological factor of some importance as it echoes the population growth. According to a survey conducted during 1973-76 (Prakasa Rao & Tewari) of the total of 10,567 persons, 39% were married, 56% never married and 5% were widowed. The survey also revealed that 72 per cent of men had been married between 20 and 29 years of age while 79% of women had been married when they were in the age group of 15-24 years. The mean age at marriage for men was 26 years and for women 18 years. The influence of education was visible and among those who sought higher education after high school stage, there was a raise

in the age of marriage- an increase of about one year for men and three years for women for those with secondary and higher level of education. The difference in age at marriage between men and women declined along with the increase in educational achievement. The survey also indicates that there was no significant difference in age of men at marriage among Hindus, Christians and Muslims, but in the case of women, the mean age among Christians at marriage was one year higher than that of Hindus and Muslims. It was also found that there was a consistent increase in the mean age at marriage along with the increase in husband's income level. The mean age at marriage for rural migrant women was 17.9 and for urban migrants and residents, the mean ages at marriage were 18.2 and 18.4 years respectively. Among men, the respective ages for rural migrants, urban migrants and residents were 25.2, 26.3 and 25.6 years. The tables on the next pages give the marital status for males and females as per 1981 census separately for the rural, urban and total population of the undivided Bangalore district.

Table showing the marital status for males and females for different age groups during 1981-Total population

Age group years	Total Population		Never married		Married		Widowed		Divorced/separated	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	25,82,539	23,65,071	15,44,642	11,69,025	9,99,560	10,08,637	35,238	1,79,435	1,854	7,185
0 - 9	6,24,693	6,22,486	6,24,693	6,22,486	-	-	--	-	-	-
10 - 14	2,96,549	2,93,661	2,94,704	2,89,524	1,585	3,851	175	110	5	15
15 - 19	2,63,158	2,38,613	2,59,388	1,67,068	3,515	70,547	116	378	21	412
20 - 24	2,56,959	2,34,932	2,20,952	58,137	35,462	1,74,036	231	1,640	62	1,007
25 - 29	2,28,085	2,17,011	1,02,222	16,339	1,24,952	1,96,387	502	2,943	203	1,250
30 - 34	1,85,276	1,56,759	23,431	5,392	1,60,655	1,45,494	920	4,766	199	1,073
35 - 39	1,63,888	1,37,011	6,378	2,642	1,56,097	1,25,905	1,071	7,549	223	901
40 - 44	1,38,334	1,03,714	3,409	1,697	1,32,881	88,986	1,759	12,236	263	785
45 - 49	1,15,280	86,954	2,175	1,156	1,10,439	70,303	2,425	14,945	169	545
50 - 54	92,705	77,491	1,615	775	87,208	53,139	3,711	23,105	146	456
55 - 59	56,558	45,473	836	431	52,584	28,295	2,976	16,556	142	170
60 - 64	63,245	58,793	808	406	56,689	25,874	5,527	32,244	172	234
65 - 69	33,194	30,754	426	232	28,335	12,077	3,789	18,291	106	140
70 & above	60,533	58,304	626	472	47,664	13,045	11,994	44,540	144	186

Source : Census of India, 1981 Karnataka Social and Cultural Tables - Part IV A - Bangalore.

Table showing the marital status for males and females for different age groups during 1981-Urban

Age group (years)	Total population		Never married		Married		Widowed		Divorced/separated	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
All ages	16,81,960	15,11,256	10,17,914	7,59,307	6,44,482	6,43,685	17,889	1,05,066	658	2639
0 - 9	3,88,632	3,82,400	3,88,632	3,82,400	--	--	-	-	-	-
10 - 14	1,85,739	1,80,931	1,84,667	1,78,860	951	1,931	55	45	5	10
15 - 19	1,72,953	1,62,069	1,70,634	1,20,205	2,165	41,368	40	199	11	159
20 - 24	1,84,588	1,66,468	1,60,027	50,175	24,158	1,14,924	161	973	16	283
25 - 29	1,63,983	1,49,041	79,364	14,425	84,080	1,32,411	276	1,665	98	473
30 - 34	1,31,552	1,02,742	19,301	4,654	1,11,565	95,130	548	2,643	77	290
35 - 39	1,11,314	89,431	5,179	2,306	1,05,419	82,291	522	4,508	92	320
40 - 44	90,442	62,019	2,717	1,409	86,773	53,245	855	7,022	77	333
45 - 49	72,727	54,991	1,778	1,035	69,610	44,163	1,252	9,564	36	223
50 - 54	55,339	45,980	1,266	689	52,192	30,892	1,819	14,197	36	192
55 - 59	33,419	29,538	699	365	32,967	17,879	1,671	11,209	62	75
60 - 64	35,700	33,534	611	351	32,303	14,319	2,716	18,707	30	123
65 - 69	19,123	18,630	321	216	16,634	7,304	2,091	11,035	41	69
70 & above	31,506	31,256	415	401	25,085	4,740	5,856	23,250	75	90

Source : Census of India, 1981 Karnataka Social and Cultural Tables - Part IV A, Bangalore.

Table showing the marital status for males and females for different age groups during 1981 - Rural

Age group (years)	Never married		Married		Widowed		Divorced/separated			
	Males	Females	Males	Females	Males	Females	Males	Females		
All ages	9,00,579	8,53,815	5,26,728	4,09,718	3,55,078	3,64,952	17,349	74,369	1,196	4,546
0 - 9	2,36,061	2,40,086	2,36,061	2,40,086	-	-	-	-	-	-
10 - 14	1,10,810	1,12,730	1,10,037	1,10,664	634	1,920	119	65	-	3
15 - 19	90,204	76,545	88,754	46,863	1,350	29,179	76	179	10	254
20 - 24	72,371	68,464	60,925	7,962	11,304	59,112	70	667	46	723
25 - 29	64,101	67,970	22,857	1,914	40,872	63,976	227	1,277	105	777
30 - 34	53,724	54,017	4,130	738	49,090	50,364	372	2,123	122	783
35 - 39	52,573	47,581	1,200	336	50,678	43,614	549	3,040	131	581
40 - 44	47,891	41,696	693	288	46,108	35,741	904	5,214	186	453
45 - 49	42,552	31,963	397	121	40,829	26,140	1,173	5,381	133	322
50 - 54	37,366	31,511	349	86	35,015	22,247	1,892	8,908	110	264
55 - 59	21,139	15,935	137	66	19,617	10,416	1,305	5,347	80	96
60 - 64	27,545	25,258	196	56	24,380	11,554	2,811	13,537	142	111
65 - 69	14,072	12,124	104	15	12,200	4,772	1,698	7,256	64	70
70 & above	29,026	27,048	211	70	22,580	5,576	6,138	21,290	68	96

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Source : Census of India, 1981, Karnataka Social and Cultural Tables - Part IV A, Bangalore.

### Rural Population

There were 5,54,548 persons consisting of 2,88,537 males and 2,66,011 females living in 718 inhabited villages of the district calculated from the 1981 census tables which include the people of the four hoblis of Jala, Bidarahalli, Dasanapura and Tavarekere. There were 209 inhabited villages in Anekal taluk with a rural population of 1,46,273 persons, 246 villages in Bangalore North taluk with 1,83,871 persons and 263 inhabited villages in Bangalore South taluk with a population of 2,24,404 persons as per 1981 census (this includes the hoblis of Jala and Dasanapura in Bangalore North taluk and Bidarahalli and Tavarekere in Bangalore South taluk). The rural population of the district formed only 15.86% of the total population of the district. Since these villages are situated around and nearer to Bangalore, the rural people are in constant touch with the Bangalore city and the urban influence is clearly visible in the villages also.

The Table below shows the rural population over decades from 1871 to 1981 with percentage of growth in the district.

<i>Year.</i>	<i>Population.</i>	<i>Decadal variation.</i>	<i>Percentage of decadal variation</i>
1871	1,90,844	--	--
1881	1,53,078	- 37,766	- 19.8
1891	1,84,194	+ 31,116	+20.32
1901	2,13,695	+ 29,501	+16.00
1911	2,17,672	+ 3,977	+1.9
1921	2,19,779	+ 2,107	+0.97
1931	2,62,789	+ 43,010	+19.6
1941	3,08,524	+ 45,735	+17.4
1951	4,54,204	+1,45,680	+47.2
1961	2,78,004	- 1,76,200	- 38.79
1971	5,15,781	+2,37,777	+85.5
1981	5,54,548	+38,767	+7.51

The decrease of rural population in the decade 1871-1881 was due to famine and epidemics in that decade. Again there was a decrease in rural population in the decade 1951-61, which was mainly due to merging of many villages in the Bangalore Urban Agglomeration. During the decade 1971-81, Bangalore South taluk registered a decrease of 0.5 per cent of the rural population and Bangalore North Taluk a small increase of 3.3 per cent mainly due to the inclusion of many

villages in the Bangalore Urban Agglomeration. Anekal taluk during this decade registered a growth rate of 30.26 per cent in the rural population.

The classification of villages according to population size and percentage of villages in each group to the total number of villages and the percentage of population in each group to the total rural population of the district are given in the table below as per 1981 census. These figures are calculated for the district including the villages and population of the four hoblis of Jala, Dasanpura, Bidarahalli and Tavarekere.

<i>Population size</i>	<i>Number of inhabited villages</i>	<i>Percentage of villages to the total no. of inhabited villages</i>	<i>Percentage of population to the total rural population of the district.</i>
Less than 200	106	14.76	1.7
Between 200 & 499	205	28.55	13.4
Between 500 & 999	240	33.43	30.4
Between 1,000 and 1,999	130	18.11	31.7
Between 2,000 and 4,999	28	3.90	13.7
Between 5,000 and 9,999	9	1.25	9.1
10,000 and above	nil	nil	nil

The taluk-wise distribution of villages according to population size as in 1981 is given in the following table (the four hoblis of Jala, Bidarahalli, Dasanpura and Tavarekere are also included).

<i>Population size</i>	<i>Number of villages in each group</i>		
	<i>Anekal</i>	<i>Bangalore North</i>	<i>Bangalore South</i>
Less than 200	29	41	36
Between 200 and 499	73	67	65
Between 500 and 999	68	90	82
Between 1,000 & 1,999	32	36	62
Between 2,000 & 4,999	4	9	15
Between 5,000 & 9,999	3	3	3
10,000 and above	nil	nil	nil
<b>Total</b>	<b>209</b>	<b>246</b>	<b>263</b>



### Urban population

The Bangalore district is in reality an urban district with 84.14 per cent of the population living in the urban areas and 83.58 per cent of the total population of the district in Bangalore Urban Agglomeration alone. The growth of urban population of the district from 1871 to 1981 was as follows:

1871 - 1,54,697; 1881-1,66,789; 1891 - 1,93,770; 1901- 1,70,906; 1911 - 1,99,089; 1921 - 2,49,019; 1931 - 3,18,086; 1941-4,21,255; 1951 - 7,99,338; 1961 - 12,21,671; 1971-16,81,512; and 1981 - 29,41,018.

The growth of Urban Population, the Urban growth rate and the percentage of Urban Population to the total population of the District from 1871 to 1981 were as follows:

<i>Year</i>	<i>Urban Population.</i>	<i>Growth of urban Population</i>	<i>Percentage growth of urban Population</i>	<i>Percentage of Urban Population to the total population of the Dist.</i>
1871	1,54,697	--	--	44.77
1881	1,66,789	12,092	+ 7.82	52.14
1891	1,93,770	26,981	+ 16.18	51.27
1901	1,70,906	22,864	- 11.80	49.64
1911	1,99,089	28,183	+ 16.50	47.78
1921	2,49,019	49,930	+ 25.08	53.12
1931	3,18,086	69,067	+ 27.74	54.76
1941	4,21,256	1,03,170	+ 32.43	57.72
1951	7,99,338	3,78,082	+ 89.75	63.77
1961	12,21,671	4,22,333	+ 52.84	81.46
1971	16,81,512	4,59,841	+ 37.64	76.53
1981	29,41,018	12,59,506	+ 74.90	84.14

Assuming the indices as 100 in 1901, the growth rate of urban population in 1981 was 1,621.

The district stands first in urban population among the 20 districts of the state and contains 27.41 per cent of the total urban population of the state. The decadal urban growth rate of the district was maximum in 1951 with 91.34 per cent followed by 75.56 % in 1981. These high growth rates were also due to the merging of some of the villages into the Bangalore Urban Agglomeration. Bangalore being one of the industrial and academic centres in the country attracts people from all parts of the country and from different walks of life. The growth rate of the Bangalore Urban Agglomeration during the decade 1971-81 was the highest in the country.

The urban population of the district is concentrated only in Bangalore Urban Agglomeration. The following tables show the increase in population of the Bangalore Urban Agglomeration and also of the Bangalore (C) and Bangalore Development Authority area from 1901 to 1981.

## Bangalore Urban Agglomeration

Year	Area in in sq. km.	Population			Decadal variation	Percentage decadal variation
		Males	Females	Total		
1901	N.A.	83,117	79,974	1,63,091	-	-
1911	60.35	97,749	91,736	1,89,485	26,394	16.18
1921	N.A.	1,26,784	1,13,270	2,40,054	50,569	26.69
1931	N.A.	1,62,767	1,47,018	3,09,785	69,731	29.05
1941	N.A.	2,16,340	1,94,627	4,10,967	1,01,182	32.66
1951	N.A.	4,17,706	3,68,637	7,86,343	3,75,376	91.34
1961	501.21	6,44,047	5,62,914	12,06,961	4,20,618	53.49
1971	177.30	8,87,782	7,76,426	16,64,208	4,57,247	37.88
1981	365.65	15,41,397	13,80,354	29,21,751	12,57,543	75.56

## Bangalore City and B.D.A.

1901	28.85	81,086	77,960	1,59,046	-	-
1911	60.35	97,749	91,736	1,89,485	30,439	19.14
1912	60.35	1,25,487	1,12,009	2,37,496	48,011	25.34
1931	67.34	1,61,089	1,45,381	3,06,470	68,974	29.04
1941	69.93	2,14,210	1,92,550	4,06,760	1,00,290	32.72
1951	67.34	4,13,687	3,65,290	7,78,977	3,72,217	91.51
1961	463.92	6,08,282	5,32,825	11,41,107	3,62,130	46.49
1971	134.42	8,20,662	7,20,079	15,40,741	3,99,634	35.02
1981	151.16	13,04,752	11,71,603	24,76,355	9,35,614	60.72

## Disabled population

The census of disabled population was revived in 1981 (stopped after 1931 Census) and during 1981, data of only totally blind, crippled and dumb persons were collected during the house listing operations and no attempt was made to collect data about sex and age. During 1981, there were 622 totally blind, 1,190 totally crippled and 593 totally dumb in the district (excluding the four hoblis of Jala, Bidarahalli, Dasanpura and Tavarekere). There were 444 totally blind, 845 totally crippled and 380 totally dumb persons in the Bangalore Urban Agglomeration. This boosted figure in the city may be mainly due to migration for education and employment (training and educational opportunities are more in Bangalore city). The taluk-wise break-up of totally blind, crippled and dumb respectively was as follows: Anekal 72, 112 and 79; Bangalore North 441, 956 and 420; and Bangalore South 379, 785 and 358. (For details and welfare measures see Chapter 17).

**Scheduled Castes and Scheduled Tribes**

The castes that are specified by notification by the President of India under Article 341 of the Constitution of India are called the Scheduled Castes. Those tribes or tribal communities or parts or groups within the tribal communities specified by notification by the President of India under Article 342 of the Constitution of India are called the Scheduled Tribes. The following are the names of the Scheduled Castes found in the district as per 1971 Census with their numbers in the brackets excluding the hoblis of Jala, Bidarahalli, Dasanapura and Tavarekere. Adi Andhra (11,442), Adi Dravida (1,00,909) Adi Karnataka (1,11,329), Banjara or Lambani (682), Bhovi (25,452), Dhakkaliga (131), Ghanti Chores (82), Handi Jogis (1,076), Koracha (785), Korama (3,406), Machala (33), Mochi (1,433) and Unspecified (17,027). The following table shows the taluk-wise break-up of the population of Scheduled Castes in the Bangalore district as per 1971 and 1981 Census including the four transferred hoblis.

<i>Taluk</i>	<i>1971</i>			<i>1981</i>		
	<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
<b>Anekal:</b>						
Rural	16,926	15,806	32,732	24,042	22,849	46,891
Urban	11,155	1,113	2,268	744	651	1,395
Total	18,081	16,919	35,000	24,786	23,500	48,286
<b>Bangalore N:</b>						
Rural	20,807	19,207	40,014	22,568	21,812	44,380
Urban	84,524	77,403	1,61,927	22,944	21,797	44,741
Total	1,05,331	96,610	2,01,941	45,512	43,609	89,121
<b>Bangalore S:</b>						
Rural	26,428	24,530	50,958	29,029	27,803	56,832
Urban	4,698	4,309	9,007	21,678	20,480	42,158
Total	31,126	28,839	59,965	50,707	48,283	98,990
<b>Bangalore (C) &amp; BDA Urban Only---</b>						
				1,46,960	1,37,461	2,84,421
<b>District total:</b>						
Rural	64,161	59,543	1,23,704	75,639	72,464	1,48,103
Urban	90,377	82,825	1,73,202	1,92,326	1,80,389	3,72,715
Total	1,54,538	1,42,368	2,96,906	2,67,965	2,52,853	5,20,818
<b>Bangalore Urban Agg.</b>						
	88,707	81,194	1,69,901	1,91,872	1,80,010	3,71,882

The population of the Scheduled Castes in Bangalore (C) and B.D.A. in 1981 was 2,84,421 consisting of 1,46,960 males and 1,37,461 females. Among the Scheduled Castes, the most numerous are the Adi Karnataka and Adi Dravida. All the Adi Andhras are found only in the urban areas of Bangalore North taluk only. Ghante Chores are reported to be found only in Anekal taluk of the district. Mochis are found only in the Bangalore Urban Agglomeration. Among the Scheduled Castes 63.26% of the population lived in urban areas and 62 per cent in Bangalore Urban Agglomeration alone in 1971. The following are the names of the Scheduled Tribes found in the district with their numbers in 1971 in brackets. The four transferred hoblis are not included. Gowdalu (448), Hakkipikki (334), Hasalaru (26), Iruliga (283), Jenukuruba (539), Kadukuruba (900), Maleru (342), Soligaru (579) and Unclassified (17,959).

The following table shows the taluk-wise population of the Scheduled Tribes with males and females and rural and urban break-up for the years 1971 and 1981.

Taluk	1971			1981		
	Males	Females	Total	Males	Females	Total
<b>Anekal:</b>						
Rural	191	175	366	1,030	946	1,976
Urban	27	13	40	54	47	101
Total	218	188	406	1,084	993	2,077
<b>Bangalore North:</b>						
Rural	284	326	610	2,605	2,509	5,114
Urban	2,318	1,887	4,205	1,292	1,252	2,544
Total	2,602	2,213	4,815	3,897	3,761	7,658
<b>Bangalore South:</b>						
Rural	113	148	261	1,934	1,838	3,772
Urban	51	44	95	1,182	1,033	2,215
Total	164	192	356	3,116	2,871	5,987
<b>Bangalore (C) and BDA---</b>				10,696	9,519	20,215
<b>District total:</b>						
Rural	588	649	1,237	5,569	5,293	10,862
Urban	2,396	1,944	4,340	13,224	11,851	25,075
Total	2,984	2,593	5,577	18,793	17,144	35,937
<b>Bangalore Urban</b>						
Agglomeration	2,358	1,918	4,276	13,170	11,804	24,974

The population of Scheduled Tribes in Bangalore (C) and B.D.A. in 1981 was 20,215 consisting of 10,696 males and 9,519 females. Excepting Hakkipikki, all other

tribes are found mostly in Bangalore North and South taluks, whereas Hakkipikkis are found in Anekal taluk. Out of a total of 35,937 Scheduled Tribe persons in the district, 25,075 were in urban areas and among them, 24,974 (70%) in Bangalore Urban Agglomeration during 1981.

### Languages

The predominant language spoken in the district is Kannada. But the district is multi-lingual in character comprising people speaking different languages like Tamil, Telugu, Malayalam, Marathi, Hindi, etc. Bangalore Urban Agglomeration has a cosmopolitan out-look with people talking different languages. Though Kannada is spoken by a majority of the people, it is the mother tongue of only 38 per cent of the total population. The table below shows the distribution of population in the district by languages mainly spoken at households specified in the VIIIth Schedule of the Constitution of India, as per 1981 Census (excluding the four hoblis of Jala, Bidarahalli, Dasanpura and Tavarekere)

Sl.no.	Languages	Anekal	Bangalore North	Bangalore South	Bangalore (C) & BDA	Dist. total	BUA
1.	Assamese	-	47	4	59	110	77
2.	Bengali	4	726	458	2,758	3,946	3,710
3.	Gujarathi	72	193	260	12,024	12,549	12,380
4.	Hindi	774	4,793	3,519	59,817	68,903	65,983
5.	Kannada	55,851	1,42,385	1,45,948	8,41,432	11,85,616	9,89,267
6.	Kashmiri	-	-	3	74	77	77
7.	Malayalam	157	9,602	14,691	66,359	90,809	87,361
8.	Marathi	1,216	5,052	4,612	79,787	90,667	87,776
9.	Oriya	4	80	132	242	458	412
10.	Punjabi	-	999	198	4,825	6,022	5,669
11.	Sanskrit	-	-	-	199	199	199
12.	Sindhi	-	49	8	7,583	7,640	7,622
13.	Tamil	34,005	63,320	82,865	5,63,010	7,43,200	6,73,241
14.	Telugu	63,905	45,893	97,291	3,85,955	5,93,044	4,75,033
15.	Urdu	8,899	41,292	17,554	3,50,351	4,18,096	3,99,888

The total number of Kannada speakers in the district excluding the four hoblis of Jala, Bidarahalli, Dasanpura and Tavarekere is 11,85,616 which forms only 35.45 per cent of the population. Among the taluks, there were 55,851 persons (33.74 %) speaking Kannada in Anekal taluk, 1,42,385 persons (43.45 %) in Bangalore North taluk, 1,45,948 persons (38.89%) in Bangalore South taluk and 8,41,342 persons (33.98 %) in Bangalore (C) and BDA area. The Bangalore Urban Agglomeration contains 9,89,267 Kannada speakers which forms 33.86 per cent of the total population living in Bangalore Urban Agglomeration. Among the townships and

outgrowths, H.A.L. township (68 %), Hebbal (58 %), B.E.L. township (45 %) H.M.T. township (42 %) and Yelahanka (40 %) are some of the places where Kannada speakers are found in good numbers.

The total number of Tamil speakers in the district in 1981 was 7,43,200 (22.22% of the total population of whom 6,75,015 persons (90.83 %) were found in the Urban areas of the district and 90.59 per cent were in Bangalore Urban Agglomeration alone. Construction and allied works in Bangalore Urban Agglomeration has attracted large number of Tamil speakers into the district. The taluk-wise distribution of Tamil speakers is as follows: Anekal taluk 34,005 (rural 32,531 and urban 1,474), Bangalore North 63,320 (rural 9,643 and urban 53,677), Bangalore South 82,865 (rural 26,606 and urban 56,259) and Bangalore (C) and B.D.A. 5,63,010. There were 5,93,044 Telugu speakers in the district which formed 17.73 per cent of the total population of the district and among them 4,82,443 (81.35 per cent) were living in the urban areas of the district and 4,75,033 persons were in the Bangalore Urban Agglomeration. The taluk-wise Telugu speaking population in the district is as follows: Anekal 63,905 (rural 56,495 and urban 7,410), Bangalore North 45,893 (rural 12,469 and urban 33,424), Bangalore South 97,291 (rural 42,248 and urban 55,043) and Bangalore (C) and BDA 3,85,955.

There were 4,18,096 Urdu speakers in the district forming 12.50 per cent of the total population of the district. The Urban Urdu speakers constitute 96 per cent of the total Urdu speakers in the district and there were 3,99,888 Urdu speakers in Bangalore Urban Agglomeration alone which constituted 95.65 per cent of the total Urdu speakers in the district and 99.32 per cent of the Urban Urdu speakers in the urban areas of the district.

There were 90,809 Malayalam speakers which formed 2.71 percent of the total population of the district. Among them, 96.25 per cent were urban dwellers and 96.20 per cent were in the Bangalore Urban Agglomeration alone. There is a fair representation of Hindi (68,903 persons), Gujarathi (12,549), Bengali (3,946), Marathi (90,667), Sindhi (7,640) and Punjabi (6,022) speaking people in the district.

Among the other languages not mentioned in the VIII Schedule, there were the following number of people in the district speaking Arabic 193, Bhil 18, Coorgi (Kodava) 5,595, Dogri 159, English 15,509, Gondi 125, Nepali 1,190, Halam 4, Khasi 3, Konkani 23,005, Lahnda 3, Lushai or Mizo 20, Manipuri 44, Mundai 2, Santali 4, Tibetan 65, Tulu 12,836 and other languages 5,665. (Note-The language figures do not include those living in the hoblis of Jala, Bidarahalli, Dasanpura and Tavarekere).

### RELIGIONS

Hinduism, Islam, Christianity and Jainism are the religions with a notable population in the district. As per 1981 census (excluding the hoblis of Jala, Bidarahalli, Dasanpura and Tavarekere), Hindus constitute 79.26 per cent of the total population of the district followed by Muslims 13.27 per cent and Christians 6.35 per cent. There were 29,008 Jains (rural 210 and urban 28,798), 468 Buddhists

(rural 44 and urban 424) and Sikhs 3,148 (rural 350 and urban 2,798). People belonging to other religions were 4,542 (rural 75 and urban 4,467) and 15 unclassified. The Hindus numbered 26,51,136 (rural 3,71,144 and urban 22,79,992), Muslims 4,43,983 (18,461 rural and urban 4,25,522), Christians 2,12,549 (rural 16,342 and urban 1,96,207) and Jains 29,008 (rural 210 and urban 28,798). People belonging to all the communities were found more in the urban areas as the urban dwellers of the district was 84.14 per cent. The percentage of rural and urban population of people belonging to various religions (religion-wise) were as follows. Hindus-rural 14.0 % and urban 86.0 %; Muslims -rural 4.16 % and urban 95.84 %; Christians-rural 7.68 % and urban 93.32 %; Jains-rural 0.72% and urban 99.28 %; Buddhists - rural 9.40% and urban 91.6% and Sikhs- rural 11.12 % and urban 88.88 %.

In the table that follows are given the taluk-wise distribution of persons belong to various religions in the district as per 1981 census.

Religion	Anekal	Bangalore North	Bangalore South	Bangalore (C) & BDA	Total	Bangalore Urban Agglomeration
Hindus	1,56,549	2,58,455	3,21,814	19,14,318	26,51,136	20,44,151
Muslims	7,909	43,087	21,949	3,71,038	4,43,983	4,22,841
Christians	905	24,760	30,493	1,56,391	2,12,549	1,96,126
Jains	164	283	638	27,923	29,008	28,770
Buddhists	-	49	41	378	468	432
Sikhs	-	704	141	2,303	3,148	2,809
Other religions	12	327	214	3,989	4,542	4,468
Religions not stated	-	-	-	15	15	15

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The percentage of people belonging to different religions over some decades are given in the following table. The figures are for the whole undivided district.

Religion	1911	1931	1951	1961	1971	1981
Hindus	86.44	86.63	84.62	85.77	84.36	83.16
Muslims	8.62	8.95	10.76	9.65	10.76	11.61
Christians	3.21	3.69	4.19	4.12	4.31	4.44
Jains	0.35	0.45	0.25	0.37	0.46	0.61
Buddhists	0.01	0.03	0.01	0.01	0.02	0.01
Sikhs	0.03	N	0.14	0.07	0.08	0.07

N-Negligible.

### Hinduism

There were 26,51,136 Hindus in the district as per 1981 Census (excluding the four hoblis of Jala, Bidarahalli, Dasanapura and Tavarekere) which constituted 79.26 per cent of the total population. Of these 3,71,144 persons were in the rural areas of the district.

There are many castes, sects and cults among Hindus but all these groups and sects though look different are having the same belief system and cultural traits which unify them. The sacred books of the Hindus are the Vedas, Upanishads, Puranas and the epics. The popular philosophies are the Adwaitha of Shankaracharya, the Vishistadwaitha of Ramanujacharya, the Dwaitha of Madhwacharya and the Shakti Vishistadwaitha of the Veerashaivas. In addition to these popular philosophies there are other schools of thoughts, cults and totemic belief systems. Hindus worship Vishnu and Eshwara and rarely Brahma, their consorts and incarnations together, with their pariwara devathas. Village deities like Maramma, Kabbalamma, Sappalamma, Yallamma, Kaveramma, Ukkalamma, Muthyalamma, Annamma, Gangamma, Patalamma, Plegamma, etc., are found and worshipped in the villages and towns of the district. Ganesha and Hanuman are the two deities worshipped by all Hindus. The Hindu worship consists of 16 services (*shodashopachara*) and on many occasions are elaborate with Sanskrit hymns and prayers. Hindus generally start all important projects or work first by invoking and worshipping the family deity and Ganesha. It is often found that the religious practices are mixed up with animistic and totemistic rituals. The worship of Sri Rama and Anjaneya are of special significance in the district. Almost all villages and towns have Hanuman temples and the district is said to be in the *Ramakshetra*. There are many Ramamandirs in Bangalore City and Ramotsava during March-April is a speciality in Bangalore with music concerts everywhere attracting the music lovers of the city. The Ramotsava celebrations at the Fort High School

grounds is famous in the State which lasts long for a month. There are Rama temples and Rammandirs at Agara and at K. Agrahara and Narayana Ghatta (both in Anekal taluk). The Ramamandirs, of late, have become centres of socio-cultural activities in Bangalore City. Hanuman is another deity worshipped by one and all. Some of the famous Hanuman temples in the district are at Banasavadi, Bangalore Fort, Ragigudda in Jayanagar, Gali Anjaneya on the Mysore Road, the one at Mahalakshmi Layout, the Karanji Anjaneya in Basavanagudi, the Ramanjaneya of Hanumanthanagar, the Tuppada Anjaneya near Avenue Road, the Gutte Anjaneya near Lalbagh and the temples at Yediyur, Sarakki, Bairasandra, Lakkasandra, Mattikere and at Palace Guttahalli (all in Bangalore Urban Agglomeration), Indabele, R.K. Puram and Marasur in Anekal taluk, Ravagadlu, Agara, Yelachanahalli, Anjanapura, Doddanekkundi, Talaghatta Vijanapura, Holagerehalli and Kengeri in Bangalore South taluk and Kempapura and Joganahalli, in Bangalore North taluk. The Hanuma Jayanthi celebrations during December every year at Ragigudda and other places have become more and more popular attracting large number of crowds. The Maratha settlements during 17th and 18th centuries helped the popularisation of the Vitthala cult in the district. Of late a huge Vittala image has been installed at Arisinakunte near Nelamangala which attracts a large number of devotees from Bangalore City and nearby places. The Ganapathy temples at Fort, Cavalry road, Malleswaram and at Basavanagudi are very famous. Many of the Hindu festivals like Gowri Ganesha, Deepavali, Ramanavami, Shivaratri, etc., have become community festivals, involving the people of the locality and are observed on a grand scale. Voluntary associations are organised for some of these festivals and funds are raised by voluntary contribution.

*Shakti worship:* The Mother Goddess is worshipped in her various forms and ways and seems to be the earliest form of worship. Every village has a village deity, a form of Mother Goddess represented by symbols, images, stones, etc., with or without temples. Annual festivals are held in Her honour and She is appeased whenever the devotees feel that they are troubled by the evil spirits. The presiding Mother Goddess of the City is Annamma whose temple is near Kempegowda Circle in the heart of the City. The worship of the Saptamathrikas (seven mothers) is an age-old tradition and there are Saptamathrika temples at Totagere near Gollahalli Cross, Huskur in Anekal Taluk and Akkayyamma Betta in Bangalore North taluk of the district. The temple at Akkayyamma Betta attracts many devotees of the surrounding area and the Madduramma Jatre of Huskur is very famous. Karaga is a form of Shakti worship associated with Draupadi and the Pancha Pandavas. The Dharmaraya Karaga of Bangalore is very famous in the State and is of special significance to the Thigala caste, attracting a large gathering of devotees. There are also Karaga festivals and temples of Karagadevaru at Anekal, Bidaraguppe, Tattanahalli, Karpoor and Bestanahalli in Anekal taluk, Panathur, Belandur and Agara in Bangalore South Taluk. The other temples of Shakti worship in the district are the following: The Chowdeshwari temples at Begur, Yelahanka and Bangalore City; the Patalamma temples at Gunjur, Dodderi, Bairasandra in Bangalore South

taluk, and at South-End Circle, Basavanagudi; the Bandikalamma temple, Banashankari temple, Amba Bhavani temple, Plague Maramma temple and Kanika Parameshwari temples in Bangalore City; the Kalikamba temples at Begur and in the city; the Yellamma temples at Yelahanka and in Anekal taluk; the Bisilu Maramma at Bannerghatta; the Maramma temples at Anekal, Katriguppe and Jigani; the Lakshmidēvi temple at Koramangala; the Gangamma temple at Anekal; the Muthyalamma temples at Jalahalli, Mayasandra and the City. There are also many other temples of tutelary Goddesses of many castes in Bangalore City. The Banashankari temple in the Southern part of Bangalore attracts large number of devotees on Sunday evening for Rahukala Puja. The Rajarajeshwari temple recently built near Kailasashrama is becoming more and more popular.

*Shiva worship:* Shiva is worshipped in his various forms of which the Linga form is widely popular. There are two forms of Linga- the Sthavara Linga found in temples and the Ishta Linga carried by the Lingayats on their body. Shiva worship is one of the earliest forms found in the district. There had been many cults in Shaivism like the Pashupathas, Kalamukhas, Lakula-shaivas, etc. The following are some of the Shiva temples in the district: the Gangadhareshwara temples in Vartur and Bangalore City (Gavipura); the Someshwara temples at Ulsoor in Bangalore City, Agara, Madivala-Tavarekere, Gunjur near Varthur, Varthur, Belakahalli, Kengeri, Gottigere, Kadugodi, Tippagondanahalli, Hulimavu, Domluru, Belur and Anekal town; the Moonji Someshwara temple in O.T.C. Road, Bangalore City and Mastenahalli in Anekal taluk; the Chandramouleshwara temples at Sarjapura, Hesaraghatta, Vanakanahalli; the Nagareshwara, Nageshwara, Karneshwara, Kamateshwara and the Choleshwara temples at Begur; the Basaveshwara/Basavanna temples in Bangalore City, Tammanayakanahalli, Madivala and Settihalli in Anekal taluk; the Eshwara temples in Bangalore, Hebbal and Vanakanahalli; the Dharmeshwara temple at Igandapura; the Bhaireshwara, Kadumalleshwara and the Jalakantheshwara temples in Bangalore City; the Kashi Vishweshwara temples in Bangalore, K. Agrahara in Anekal taluk, Varthur, Krishnarajapuram and Kadugodi in Bangalore South taluk; the Bhavani-Shankara temple in Anekal town; the Nanjundeshwara temples at Narayanaghatta, Attibele, Bidaraguppe and Kadugodi; the Prasanna Nanjundeshwara temple at Attibele in Anekal taluk; the Mallikarjuna temples at Madivala and Naganayakanahalli in Anekal taluk; the Mahabaleshwara temple in Krishnarajapuram; the Veeranna temple in Agadoor (Bangalore South taluk); the Vishwanatha temple at Gentiganahalli in Bangalore North taluk; and the Bhimeshwara temple at Makali. There are also the Subramanya/Kumaraswamy temples at Ulsoor, Palace Guttaballi, Sajjanrao Circle and Naraharirayanagudda in Bangalore. The Harohara *jatra*, a festival mostly celebrated by the Tamilians during the *Adi* month of the Solar Calender is worth mentioning. The devotees of Subramanya wearing saffron clothes carry the articles of offering on an *adde (kavadi)*, a pole to the ends

of which they are hung in bundles and carried on the shoulders to the temple of Subramanya on the Naraharirayanagudda. This *jatra* attracts large number of devotees. Natha Pantha which is a fusion of Buddhism and Shaivism seems to have had flourished in Bangalore. God Siddeshwara is generally associated with the cult.

*Vishnu worship:* It is the belief that Vishnu is the protector of the universe and there are incarnations of Vishnu of whom the popular forms of worship are Rama, Krishna, Venkatesha, Ranganatha, Narasimha, Janardana, etc. As has already been said the worship of Rama is very popular in the district. Venkatesha, another form of Vishnu, is widely worshipped in the district. The Venkataramana temple in the Fort area, Banashankari II stage and Srinagar of the City are very popular in Bangalore. The devotees stand in long queues and wait for hours to have the *darshan* of the deity on Mukkoti Ekadashi day. There are also Venkateshwara temples at Yelachanahalli, Kammasandra and Immadihalli in Bangalore South taluk. The Ranganatha Swami temple near Avenue Road in Bangalore is also famous. The other important Vaishnava temples in the district are the following: the Gopalakrishna temples at Begur, Yelahanka, Mattikere and Bangalore City; the Narasimha temples at Agara and Bangalore; the Vishnu temples at Bettada Sompura and Jigani; the Narayanaswamy Temples at Narayana Ghatta in Anekal taluk, Harogadde, Settihalli, Hesaraghatta and Bangalore; the Cheluvayaswamy temple at Anekal; the Vasantha Vallabharayaswamy temple at Vasanthapura; the Champakadhama temple at Bannerghatta; the Satyanarayana temple at Vishweshwarapuram, Bangalore; the Venugopalaswamy temples at M.C. Halli, Handenahalli, Anekal (Anekal tq), Horavu and Begur in Bangalore South taluk, Yelahanka and Arakere in Bangalore North taluk; the Thirumaladevaru temples at Katriguppe and Thindlu in Anekal taluk and Kodihalli in Bangalore South taluk; the Channarayanaswamy temples at Kaikondrahalli, Varthur and Agara in Bangalore South taluk and Chikkabanavara in Bangalore North taluk; the Varadaraja temple at Kethamaranahalli; the Lakshminarayana temple at Krishnarajapuram; Chanakeshava temple at Harogadde. Allalasandra near Yelahanka was once a Vaishnava centre. Dasayyas, the religious mendicants of the Vaishnava cult are found in the district. Lord Venkateshwara of Thirupathi- Thirumala in Andhra Pradesh attracts the largest number of devotees from the district. Pilgrims in groups, wearing yellow dress visit Thirupathi during Shravana month of the Lunar calendar. Hanumad jayanthi in December is a colourful function at the Ragigudda and at other place in Bangalore City. The Dattatreya Jayanthi Celebrations at Vasanthapura near Bangalore is also worth mentioning.

*Jainism:* The number of Jains in the district excluding the hoblis of Jala, Bidarahalli, Dasanapura and Tavarekere was 29,008 as per 1981 census. The taluk-wise distribution was 164 in Anekal taluk, 283 in Bangalore North taluk and 638 in Bangalore South taluk the rest being in the city. Jainism is one of the earliest religions in the district. The Sadaru found in the district now say that they were Jains once. Most of the Jains in Bangalore City are Shwethambaras who are migrants into the City from Gujarath and Rajastan and are mainly engaged in trade. There are a number of Jaina temples in Bangalore City, belonging to both Digam-

bara and Shwethambara. The two major sects among the Jainas are the Digambaras and the Shwethambara. The Digambara Jains are the local Jains who are further divided into two main divisions, the priestly class called the Indras or Jain Brahmins and the Shravaks. Among Shravaks, there are Bogars, who trade in vessels, the Panchams who are also traders and the Chaturths who are cultivators. It is said that Jains have 360 *gotras* of which only 20 are in vogue like Sagara, Nirvana, Mahasadhu, Sanmathi etc. The native Jains speak Kannada at home. Some hailing from Dakshina Kannada speak Tulu. The Jains believe in the concept of *karma* and rebirth. Jainism, like Buddhism, denies the authority of the Vedas. The cardinal doctrine of the faith is *ahimsa*. The Shwethambaras are immigrants from Gujarath and Rajastan and are found mostly in Bangalore Urban Agglomeration who are traders and bankers. The three divisions among them are the Moorthi Pujaka, Sthanakavasi and the Terapanthi.

**Buddhism:** A total of 468 Buddhists has been reported as per 1981 Census in the district, of whom 432 are found in the Bangalore Urban Agglomeration. Many of these are the Tibetans settled in Bangalore and the rest may be the Neo-Buddhists. There is one Mahabodhi Society in Bangalore and is publishing many books on Buddha and Buddhist literature. It is also active in organising mass opinion against killing of dogs, cruelty to animals etc. There is a Buddha Vihara in the old Cantonment area, now named as Bangalore Buddha Society.

The Bangalore Buddha Society in the Buddha Vihar Road Cocks Town was started in 1907 by Ayodidas Panditar, a man from Madras who had been to Srilanka and embraced Buddhism. On his return to Madras he started the South Indian Shakya Buddhist Society. Dr. B.R. Ambedkar had visited the Bangalore Buddha Vihar on 8-7-1954. Now Venerable Bikku Lokapalo is looking after the Vihara for the past six months. The Vihar organises discourses and meditation at the Vihar in the mornings and on fullmoon days there will be *puja*, meditation and discourses in the evenings. There is a Buddha Statue since the inception of the Vihar. Bikku Lokapalo is also organising International Friends of Buddhists in Bangalore. The Buddhists of Bangalore belong to the Heenayana sect.

**Sikhism:** Sikhs numbering 3,148 are found in the district and among them 2,809 are in Bangalore Urban Agglomeration. The Sikhs have built Gurudwaras in Bangalore. The Sikhs of Bangalore are of two groups-the natives who came to this State about 200 years ago to join Tipu's army who speak Kannada at home and are called Kannada Sikhs, and those who have migrated from Punjab recently. The later migrants have built their own Gurudwara at Ulsoor in the City. Sri Gurusingh Sabha at ulsoor was built in 1943 by A.G. Russel and was inaugurated in 1945. The upstairs of the building was built in 1975. Generally the sikhs add the suffix 'Singh' to the names males and 'Kaur' to that of females. The Sikhs believe in one god, in one Guru in ten forms and the Guru Granth Saheb. The five symbols of a Sikh are *Keshas* (hair), *Kangha* (wooden comb), *Kara* (iron bracelet), *Kirpan* (sword) and *Kachhera* (a typical under-wear). The Sikhs cremate the dead. The Maharaja of

Mysore had granted lands for many of the Sikhs who had settled down and become natives, after the fall of Tipu. Their descendents are found at Dornahalli near Shrirangapattana, Santhebachahalli in Shimoga district, Hebbanahalli and Kesanghatta. Close contact and inter-marriage with the local people brought about sweeping changes in these families with the result that a few merged completely into the native population and the rest imbibed local rituals and mores. About 14 families who migrated to Bangalore now have multiplied to about 50 families and have clustered in Ramachandrapura, Srirampura and Nagappa Block of the City. They built a Gurudwara in 1975 at Ramachandrapura where often the services are conducted in Kannada. They celebrate Ganesh festival as well as Guru Nanak's birth day. Their social mores and religious procedures are a blend of Kannadiga and Sikh ways.

#### **Mathas:**

The Mathas in the past were the custodians of religious beliefs and had control over their devotees. Now a days they have become centres of socio-cultural and educational activities. They also serve as centres for the propagation of the religious values. There are many *mathas* in the district belonging to different castes, cults and faiths and many more are the branches of the *mathas*, whose headquarters are located outside the district. The branches of the *mathas* found in Bangalore city are Sringeri Shankara Matha, Avani Sringeri Matha, Kudali Shankara Matha, Dwaraka Amnaya Matha, Sringeri Shivaganga Samsthana Matha, Uttaradi Matha, Mulabagal Sripadarayara Matha, Raghavendra Mathas of Mantralaya, Sosale Vyasraya Matha, Kashi Matha, Gokarna Parthagali Matha, Parakala Matha, Yethiraja Matha, and the Adichunchanagiri Matha. The Sahajananda Matha in Kalasipalyam was once very popular. The Pillappa Swamy Matha in Mayasandra, the Shambhappana Matha at Sarjapur are other *mathas* in the district. The Kundapura Vyasraya Matha which had its headquarters at Abbur in Channapatna taluk has been shifted to Hunumanthnagar, Bangalore. The present pontiff is Sri Lakshmeendra Thirtha, 34th in the line of pontiffs from Madhwacharya. There are also Ananthashrama near Kempegowda Circle, Vadakattur Swami Ashrama near Ulsoor Lake, Ramachandra Mission in Banashankari Second Stage, Dasashrama etc., in Bangalore City.

The *Maratha Gosayi Matha*, Gavipuram, Bangalore is said to have been established in 17th or 18th century by Jagannathagiri Gosai who came from Allahabad side. The Matha follows the Shankara tradition and the Marathas of the region are the devotees of this Matha. The present Swamiji is Sri Lavanga Bharathi who is the fifth in the line of pontiffs of the Matha. This Matha is said to be Dattatreya Avadhutha Peetha. There are also *mathas* of the Marathas at Shikaripur, Belgaum and at Maralavadi in Kanakapura taluk. The Shikaripur Matha is called Maratha Shivagiriswamy Matha and the Belgaum Matha the Jathi Matti. The two *mathas* at Maralavadi are the Bharathi Matha and Giri Matha. There is also a *matha* at Bhuhalli. All these *mathas* are headed by *grihasthas*.

*The Kailash Ashram:* The Kailash Ashram at Kenchenahalli in Bangalore City was founded by Sri Thiruchi Swami in 1960. The Ashram follows the Adwaita philosophy of Sri Shankaracharya and belongs to Yajurveda Shakha. The Swamiji also founded Sri Rajeshwari Vidyashala Trust in 1963 for the propagation of education. The Trust is running a primary school since 1965 and a high school since 1968. The Ashram is running a Veda Pathashala where Sanskrit and Agama classes are conducted. There is a free hostel attached to the Pathashala. The Ashram also organises training classes for the *sanyasis* who would become pontiffs of the *mathas* and eleven such *sanyasis* had been trained till 1989. The Ashram also has an agricultural farm on 15 acres of land adjacent to it. To-day there are nine branches of the Ashram two at Mysore, two in Kodagu district and four in Tamil Nadu and one near Kengeri.

*The Veerashaiva Mathas:* The Veerashaiva *mathas* are of two types- the *virakta mathas* and the *pattada mathas*. Selection to the post of pontiff of the *virakta matha* is from among the devotees whereas in the case of *pattada mathas* the pontiffs are generally selected from among the members of the *guru's* family. It is said that the rulers of the Kempegowda family had built 300 *mathas* in and around Bangalore. There were 63 Veerashaiva Mathas in Bangalore City alone. Mathas were mostly founded by the immigrants from North Karnataka, who came to the city 250-300 years ago. The Veerashaiva Mathas in Bangalore which are having pontiffs to-day are the Beli Matha, Guruvannadevara Matha, Jangama Matha, Sarpabhushna Matha, Shankaradevara Matha, Naragunda Devara Matha, Totadadevara Matha, Dodda Matha, Ganjam Matha, Kolada Matha and the Muthinakante Matha. The other Veerashaiva *mathas* are Mahanthina Matha, Godurayana Matha, Thipashettara Matha, Kalmatha, Kambi Nanjayyana Matha, Mariswami Matha, Burugalu Devara Matha, Budiswamy Matha, Deshada Matha, Basavalinga swamy Matha, Bale Matha and the Dandinarayara Matha. There are no pontiffs in some of these Mathas and some Mathas remain in name only.

*The Beli Matha* near Binny Mills is about 350 years old. The *matha* was founded by Sri Basavalinga Swamy who was a desciple of Sri Channaveeraswamy of Mallara Banavadi Matha near Nelamangala. The present pontiff of the Matha is Sri Shivanubhava Charamurthy Shivarudra Swamy who took office in 1965 and is 14th in the line of pontiffs of the *matha*. It had 63 branch *mathas* in the past but only 10 at present located in the districts of Bangalore and Mysore. In the earlier days it was called Sigebeli Matha. Some of the famous pontiffs of the *matha* are Sri Kempananja Swamy, Muddaveera Swamy, Siddalingaswamy I and Shivarudra Swamy. The *Guruvannadevara Matha* in Binny Gardens is about 200 years old and is a Virakta Matha of the Murugha Samaya. The present pontiff of the Matha is Sri Mallikarjunaswamy. The *Jangama Matha*, Gavipuram, is another Virakta Matha of the Murugha Samaya. The Matha was revived in the earlier decades of this century by the pontiff Nijaguna Shivayogi. The *Sarpabhushana Matha* near Kempegowda circle was started by Sarpabhushana Shivayogi (or Sappanna, who was

also a famous Kannada poet) in the 18th century and the place of the present *matha* was donated by Thopukhane Krishnaraya. Some of the famous pontiffs of the Matha are Sri Phalanetra Swamy, Guru Swamy, Channabasava Swamy, Mahadeva Swamy and Shivakumara Swamy. The present pontiff of the Matha is Mulagunda Mallikarjunaswamy. The Matha is running a free students hostel and has a publication wing also. The *Shankaradevara Matha* was founded about 200 years ago by Shankaraswamy as per the wishes of the devotees who had come from Bellary region and settled in Bangalore. Even to-day the devotees are the cotton traders who came from Bellary region. The present pontiff of the Matha is Sri Shantha Kumara Swamy. The *Naragundadevara Matha* was started by a Swamy who came from Nargund and the pontiffs Karibasava Swamy and Channabasava Swamy of the Matha are famous. The present pontiff of the Matha since 1967 is Sri Karibasava Swamy and he is the head of the Totadadevara Matha also. The Dodda Matha in Akkipet is about 150 years old and the present pontiff of the Matha is Sri Channaveera Swamy. The *Ganjam Matha* was started by a Jangama who came from Ganjam near Bellary. Nanjundaswamy, one of the pontiff of the Matha, had started Manonmani Samskrutha Patashala which is defunct now. Many of the pontiffs of the Matha were scholars. The present pontiff is Sri Chidghanaswami. The Matha is running a high school in Chamarajapet. The present pontiff of the *Kolada Matha* near Lalbagh is Shanthaveeraswamy. The Matha had derived its name from a pond in front of it. It was founded by Jalakanthaswamy about 200 years ago. The *Muthinakanthe Matha* was founded by Sri Nanjundaswamy who came from Northern Karnataka. The present pontiff Sri Somasekhara Shivacharya Swami is the third in the line of pontiffs. His predecessor was an Ayurvedic Pandit and has written a book on Ayurveda called *Ayudarpana* in Kannada. The *Mahanthina Matha* in Chickpet is also about 200 years old and was founded by Sri Virupaksha Swamy. It is a branch Matha of the Balehonnur Renukacharya Peetha. The last pontiff of this matha Sri Veeragangadhara Swamy ascended the Peetha at Balehonnur and since then the Matha is looked after by a trust. The Matha is running a hostel for the Sanskrit students.

The two *mathas* the *Muthinakanthe Matha* and the *Mahanthina Matha* in Bangalore belong to the group of *pattada matha* and all the other Veerashaiva Mathas are the *virakta mathas*. The *Godurayana Matha* in Subedarchatram Road was once very famous but to-day the Matha has lost all its importance and there is no pontiff for the Matha and the Matha is under the management of Muzrai department. It is said to have been founded by the efforts of Goduraya, a rich man. The Thippasetty Matha is associated with the development of Bangalore City. The pontiffs Guru Mahantha Swamy and Kiru Mahanthaswamy are famous. The Brihanmatha of Chitradurga has undertaken the renovation of this Matha. The names of the *Kalmatha* behind Chikka Lalbagh, the *Karisiddadevara Matha* in Chikpet, the *Kambi Nanjayana Matha* in the B.V.K. Iyengar Road, the *Mariswamy Matha* near the Goods Shed Road, the *Burugaludevara Matha* in Vishveshwarapuram, the *Budiswami Matha* in Royan Circle and the *Deshada Matha* near



the Mastan Sab Dargah have all remained in name only and in some cases it is even difficult to locate the site. The site of the Basavalingaswamy Matha which was famous once is very difficult to locate.

The Vishwa Kalyana Mission for the propagation of the Veerashaiva faith and the teachings of Basaveshwara, was started in Bangalore City by Sri Lingananda Swamy in 1976. There are two centres functioning under the Mission, the Basava Mantapa and the Basava Gangotri at Kumbalagodu. The Mission has a publication wing and it publishes a monthly magazine called *Kalyana Kirana*. A branch of the Basava Dharma Peetha of Kudala Sangama started by Mathe Mahadevi in 1987 is functioning in Bangalore which also aims at the propagation of Veerashaiva faith and the teachings of Basaveshwara. Some of the leading Veerashaiva Mathas of Karnataka have their branches in Bangalore City.

*The Srimad Rajapura Veeradharmasimhasana Samstana Matha* at Rajapura in Anekal Taluk is said to be about 800 years old started by Rajarajeshwara Shivacharya Swami. It is a Pattada Matha following the Renukacharya tradition of the Balehonnur Rambhapuri Veera Simhasana Samstana. It had received the royal patronage from the Wodeyars of Mysore during the period of Karibasava Rajendra Swamy. The present Swamy is Shatstala Brahma Renuka Shivacharya Swami, sixteenth in the line of pontiffs. There are other four *mathas* in the area which along with this form five *mathas* of the Renukacharya order. They are the *mathas* at Rajapura, Vibhuthipura near H.A.L., Ballahalli, Gummalapura and Hosapura near Bale Anchatti (in Tamil Nadu). There are six *gadduge's* in the premises of the Matha and three outside the Matha at Rajapura.

*The Devanapura Atheetha Deva Simhasana Matha* at Hunasamaranahalli is said to have been started in 1506 at Devanahalli by Parvatha Swamy. The Matha belongs to Sree Shaila Jagadguru Panditharadhya tradition and this Matha is called the *Parvatha Peetha* branch. The Matha was shifted from Devanahalli to Hunasamaranahalli in the 17th century and a temple of Chandramauleshwara was built at Hunasamaranahalli by the then pontiff of the Matha. The Matha has branches at Chikkabanahalli and Vijayapura in Devanahalli taluk. The present pontiff of the Matha is Sri Parvatharaja Shivacharya Swamy, fourteenth in the line of pontiffs. The Matha started a Vedic school with hostel in 1896, built the building of the government primary and middle schools in 1902 and 1914 respectively, started a high school in 1961 and a Junior College in 1982.

*The Ekadala Bilva Bande Matha, Kengeri* is said to be seven to eight hundred years old and founded by Channaveera Swamy, who came to this side after the revolution at Kalyana. This is a Virakta Matha and the present pontiff is Sri Sachidananda Swamy, sixteenth in the line of pontiffs. The Matha had received royal patronage from Mummadi Krishnaraja Wodeyar of Mysore. It is said that the Matha had 64 branches in the past. The Matha is running a primary school and a

Sanskrit and Vedic school in the premises. There are fourteen *samadhis* of the previous pontiffs and one at Kannalli nearby. There is one Mahantha Matha in Kannalli, a Pattada Matha, branch of the Balehonnur Veera Simhasana Peetha.

The *Basava Samithi*, Bangalore (1964) has the main objects of propagating the eternal and universal principles of Sri Basaveshwara. In 1972 Basava Samithi Trust was registered. It has a building of Basava Bhavan with an auditorium Anubhava Mantapa. The Samithi undertakes the publication of books both in the regional and foreign languages and has published so far more than 30 volumes. It also publishes journals *Basava Patha* and *Basava Journal* in Kannada and English respectively and maintains a central library named after B. Shivamurthy Sastry since 1972 and maintains a free reading room at its headquarters. The Samithi runs a free Music School. It has a membership of more than 3000 life members, belonging to different religions and faiths, spread all over India and it has its branches in London, New York and Washington, etc. Due to the devoted service rendered by Dr. B.D. Jatti and Annadanayya Puranik who are the Founder President and Founder General Secretary, the Samithi has grown into a premier institution. The Samithi has also started Sri Basaveshwara free Hospital and Basaveshwara Tailoring School for ladies since 1980 at the Basavashrama near Kengeri on the Bangalore-Mysore Road. The Samithi is also running a working women's hostel at the Basavashrama and hopes to start a residential school. The Samithi is also awarding scholarships to poor students and prizes to the winners in the competitions out of many endowments meant for the purpose.

The Dr. Sri Ja.Cha.Ni Adhyayana Peetha of Sri Sree Shaila Nidumamidi Mahasamshtana of Gulur (Kolar dist) is a pioneer institution in publishing books on religion and philosophy in Kannada. It also brings out a quarterly magazine *Mamidi*. Its branch at Basavanagudi is very active academically.

Bangalore sympathised with the religious, philosophical and social changes that were taking place in the country and also the socio-religious movements and moved with the times. The city reverberated the Arya Samaj, Brahmo Samaj, Theosophical Society and the like movements of the 19th century. The Arya Samaj was one of the earliest movement in the city. Vishweshwarananda Saraswathi of the Samaj started a branch in Bangalore on 17th December 1894, and Paravastu Venkata Krishna Ramanujacharya, Takhare Simha Varma, M. Hanumantha Rao and others were the active participants in those days. The Samaj has a branch at Vishweswarapuram, Bangalore. C. Venkatavarada Iyengar was its active worker in the 1920s. Satyaveda Vidyalkar from Kangri and Dharmadeva Vidyavachaspathi were some of the eminent men who worked in Bangalore Arya Samaj.

Swamy Vivekananda had visited Bangalore somewhere around 1892 before his visit to Chicago. He stayed as a guest of one Dr. Palpu who was the medical officer in the Cantonment Municipality. (Dr. Palpu also hosted Narayana Guru during the Saint's visit to Bangalore). A branch of the Ramakrishnashrama at Bangalore was started in 1904 by swamy Ramakrishnananda and it is quite popular,

attracting many people for its evening prayer and lectures by eminent people. The Ashram has a publication wing and a library. Sharadamanidevi had also visited Bangalore in 1911. The Ashram has also undertaken Integrated Rural Development work in villages. It maintains a good hostel for boys, a sub-centre at Ulsoor and two associations, Vivekananda Balaka Sangha and Vivekananda Yuvaka Sangha.

The Brahma Samaj movement, started in West Bengal in 1828 by Rajaram Mohan Roy was initiated in Bangalore in 1866 by some religious minded intellectuals conducting a congregational prayers in a small room at Kalasipalyam. Chandrasekhara Iyer who was later known as Brahmananda Swamy was leading the group in prayer. Subedar Major Appavu Pillai started a girls school in 1878, who was the then President of the Samaj. Appavu Pillai and R. Gopaldaswamy Iyer rendered yeoman service to the Samaj. The latter's unique work among the untouchables earned the prefix 'Panchama' to his name. The leading persons of the movement in those days were M. Mahadevan and Balasundaram in the Cantonment area, Muniswamy Raju, Kadarappa, Galappa, Venkataramanappa, Hanumaiah, Subbanna, Dr. Guruswamy Modaliar, Thripuranthaka Modaliar, Muniswamappa, Narayana Singh, Babusa, W.H. Hanumanthappa (Sr), etc. The Cantonment branch was earlier known as the Regimental Brahma Samaj for which, a great philanthropist Rao Bahadur Arcot Narayanaswamy Modaliar donated a site on which was built a Brahma Mandir. The foundation of the building was laid by Pratap Chandra Mazoomdar. To-day there are three more branches of the Samaj in Bangalore City one in Cottonpet and the other two Gangadhara Chetty Road in Shivajinagar and at Basavanagudi.

The Theosophical Movement was started by Madam H.P. Blavatsky and Colonel H.S. Olcott. Theosophy had its first foothold in Karnataka with its first lodge in Bangalore City in 1886 followed by another lodge in the Cantonment area in the same year. Col. Olcott personally visited Bangalore in that year and addressed a public meeting presided over by Dewan Seshadri Iyer. The Charter of the Bangalore City Lodge is dated 21-7-1886. This is one of the oldest lodges in India. Dr. Annie Besant laid the foundation stone of the building in 1909 and also she inaugurated the Karnataka Federation in 1910. The Shankariah Hall of the Society was built in the decade 1910-20 and was the venue for all important functions of the City. The foundation stone of the Mesonic temples was laid by Dr. Annie Besant in March 1923 and that of the Star Room on 28th October, 1924. The members of the Lodge were also responsible for the establishment of the National Educational Society and the Scout Movement. Kalyanamma, a member of the Society started the Makkala Kuta. The Cantonment Lodge was formed on 31st July 1886 and was first located in an old house of Thoppa Mudaliar Street and later shifted to the Jewellers Street and to its present location in 1916.

There are a number of philosophical, religious, spiritual, social and cultural institutions in the City. Savan Darbar Ashrama of Kengeri was started in 1958 by

Somanathji Maharaj, a desciple of Baba Savan Simhhaji of the Radhaswamy Satsangh. The branches of this Satsangh are found at Sirsi, Dhareshwar, Davangere, Y.N. Hoskote and Ramanagaram in the State. The Radhaswamy Satsangh arranges spiritual discourses in Bangalore often and the Ashram at Kengeri provides shelter to those who are desirous of meditation. The Shivabalayogi Ashram in Bangalore City was started by the holy saint Shivabalayogi in 1963 which has branches in Dodballapur, Adivarapupeta, Ananthapur district, Hyderabad, Guntur, Dehradun, Sambar Lake and in London. There are Siddharudha Ashramas too in Bangalore, of which one is at Chamarajpeth, one more at Jayanagar and a third on the Mysore Road. Narayanaguru Seva Samithi is also active in the city.

The growth of Ayyappa cult in Bangalore has been astounding in recent years. The prayer 'Swamiye Sharanam Ayyappa' by the devotees, clad in black and blue clothes reverberates in different parts of the city in winter season, before the devotees leave on their final trek to Shabarimale, the abode of the Lord.

The Ramana Maharshi Centre for learning near Mekhri circle is another spiritual centre in the city registered in 1979 which has a shrine of Ramana Maharshi, a meditation hall, and a library. The Centre publishes books on the teachings of Ramana Maharshi and a monthly. The Jnanashrama, a socio-spiritual institution on the Bangalore-Bannerghatta Road was founded by Brahmachari Shivarama Sharma to propagate the cardinal virtues of Sanathana Dharma and to provide spiritual and educational opportunities for those who desire. A Gurukula, a temple of Ganesha and Skanda and a health unit are the centres of activities of the Ashrama. It also runs a Vriddhashrama for the aged. The Divine Life Society of Swami Shivanand with headquarters in Hrishikesh has a branch at Bangalore. The Chinmaya Mission is active and there are many centres in the City engaged in Bhajan and spiritual activities like chanting of Geetha, meditation etc. Every year the Geetha Jnanayajnya conducted by Swami Chinmayananda in the City attracts large crowds and the spiritual talk of the Swamy Chinmayananda is heard by his admirers in large numbers. The Mission is running a hospital and school in Bangalore. The followers of the Krishna Consciousness Movement are often seen in the streets of Bangalore wearing saffron clothes and performing *Bhajana* and dance, and selling books and *Bhajan* tapes. There are many foreign devotees among them. Kabir Pantha founded by Kabir Das whose centre is at Varanasi in Uttara Pradesh has some Ashramas in Bangalore City. The Adi Kabirashrama in Gavipuram was started in 1925 by Hamsadas and the present Swamy is Nichchaladas, third in the line. The Adikabirashrama at Munireddypalya was started in 1935 by G.V. Ramakrishnaiah and the present Swamy is Arjundas. There are also Kabirashramas at Sudhamanagar, Bommasandra, Anekal, B.E.L. Colony, Kengeri and Kannamangala in Devanahalli taluk. The Shankarananda Yogashrama started, in 1982 by Dr. Nilakanta Swamy in the city is an effort to revive Natha Pantha in the City. The Natha Pantha is believed to be a blend of Mahayana Buddhism and

Shaivism. *Homas* and *Yajnyas* of the Vedic tradition are often performed in Bangalore city inviting the Vedic scholars from Gokarna, Varanasi, Thirupathi and other places.

There are followers of the Bahai movement in Bangalore city. The Brahma kumari Eshwareeya Vidyalaya Movement is also popular in the City. Their first centre was started in 1958 at Nehru Nagar by Smt. V.K. Hridaya Pushpa who came from Mt. Abu. She is the head of the Karnataka Zone now. She stays at the Zonal headquarters at the Vishwashanti Rajayoga Bhavan at Gottigere, Bannerghatta Road. There are seven Rajayoga centres and 15 Geeta Pathashalas in Bangalore City and one Geeta Pathashala at Anekal. Whitefield near Bangalore has become a major centre of Satya Sai Movement of Satya Saibaba of Puttaparthi. The Brahma Chaithanya Mandir and Shirdi Saibaba Mandir (one of them at Thyagarajanagar) are also seen in the City. The Adhyathma Karyalaya of Holenarasipur and Shankara Krupa in Jayanagar are arranging discourses on various philosophies and on Vedantha all the year round. The Raghavendraswamy Mathas are increasing in number which cater to the various religious practices of the individual families and hence are becoming more and more popular.

### Islam

The permanent settlement of Muslims in the district may be assigned to the date of the Bijapur Sultan's conquest of Bangalore under Ranadulla in 1637 and later to the Mughul conquest under Kasim Khan in 1687. By settlement and conversions, the number of Muslims increased. The Muslims in the district are concentrated in the Bangalore City. Muslims believe in one God, in His Angels, in the Koran, in the Prophets of God, in His Judgment, paradise and hell and in the Divine Decrees. The five primary duties of a Muslim are the *Kalimah* or the repetition of the creed, prayer, alms-giving, fasting during Ramzan and pilgrimage to Mecca. There are both Sunnis and Shiahis in the district but the former outnumber the latter. The major sub-groups found in the district are the local Dakhnis speaking Urdu, the Labbes who are migrants from Tamil Nadu speaking Tamil, the Moplas of the Malbar Coast speaking Malayalam, and the Navayats, speaking Konkani from Bhatkal area. The Memans who appear to have been originally Rajputs are immigrants from Cutch. The 'Daire' of Mahdavi, who believe that Mahdi has already appeared in the person of Saiyid Ahmad, are also found in Bangalore City.

Some of the important mosques in Bangalore City are the following: The Sangeen Jamia Masjid at Taramandal Pet is said to be the oldest mosque in the city said to have been built by a Mughul Killedar under the instructions of Khasim Khan. The mosque was partly damaged during the Third Mysore War and was renovated by Mohiuddin Mekhri in 1836. The Jumma Masjid in the Old Poor House Road in

Shivajinagar is said to be the oldest one in Cantonment Area built by Abdul Quddus, one of the Chief Qazi of Bangalore using the materials of the razed palace of Tipu Sultan at Shrirangapattana. Nearby this mosque are the Masjid-e- Bewarpalian (Merchants' mosque), the Masjid-e-Azam and the Lal Masjid. The Labbe Masjid is one of the biggest masjids in Bangalore. The Ibrahim Shah Sahele Mosque in Kumbarpet was constructed in 1761 and was renovated later in 1971. The Jamia-Masjid near City Market surpasses all other City mosques in its size and was built by a well known architect Fayyaz Asifuddin of Hyderabad. It is built of white marbles and accomadates 5,000 persons for prayer. The Darul-Uloom (Arabic College) near Kadugondanahalli has a beautiful mosque. The Modi Masjid was constructed by late Haji Modi Mohammad Abdul Gaffar, a merchant of Bangalore. The Cutchi Memans have their fine mosque near Basappa Circle.

Some of the important Dargahs in Bangalore are the following: The Hazarat Tawakkal Mastani Shah Suharwardi Dargah in Cottonpet is associated with the Karaga of Dharmaraya. Hazrat Tawakkal is said to have been a mason by profession and had come from Arabia to India during the days of Hyder Ali. Another Dargah of fame is that of Hazarat Sayyed Manik Shah in the Avenue Road area and Manik Shah was a contemporary of Hazarat Tawakkal. The other *dargahs* are the tomb of Meer Bahader Shah Sayyed Pacha Shaheed near the *dargah* of Hazarat Sayyed Manik Shah; the tomb of Hazarat Hameed Sameed Shah Qadri in Cubbonpet; and the tomb of Hazarat Mohibulla Qudri popularly known as Dargah of Besar Wali Shaheed; the tomb of Kambal Posh (Hazarat Sayyed Shah Mohiuddin Quadri) on Broadway; and the tombs of Qadir Hussain and Hazrat Abdul Ghaffar are also nearby. The *dargah* of Zinda Wali (maternal uncle of Haidar Ali) is in Kumbarpet, facing this is the grave of Khasim Ali Khan the son-in-law of Tipu Sultan.

As per 1981 Census, there were 4,43,983 Muslims in the district which constituted 13.27 per cent of the total population of the district. The Muslim population is concentrated in the Bangalore City, and only 7.68 percent are found in the rural parts. The taluk-wise break-up was as follows: Anekal 7,909, Bangalore North 43,087, Bangalore South 21,949, Bangalore (C) and B.D.A. Area- 3,71,038.

### Christianity

The earliest settlement of the Christians in the district seems to be at the Anekal town with the arrival of Dominicans in the 14th century. It is said that there were 900 Christians in Anekal town in the beginning of the 16th century and a Church of Our Lady of Snow was in existence in 1704. St. Mary's Basilica in Shivanjinagar (Bangalore City) seems to be the oldest Catholic Church in the City. Somewhere back in 1685 AD a small chapel with a thatched roof called 'Kanikaimatha Kovil' or 'Arogya Matha' was raised at Blackpally (now Shivajinagar) in between the temples of Anjaneya and Someshwara (now not found) which later became the St. Mary's Basilica. According to Abbe Dubois there

were 1,000 Christians at Bangalore in 1803, and most of them were Europeans. Abbe Dubois built a small Chapel in Blackpally. The construction of the present Church was started in 1875 and completed in 1882.

The Diocese of Bangalore of the Catholics was formerly a part of the Mysore Mission created into a Vicarite in 1850 after separation from Pondicherry in 1845. In 1886, when the hierarchy in India was established by the Bull "Humanae Salutis Auctor" Mysore became a Diocese with Bangalore as Headquarters. The Mysore Diocese was bifurcated and the Diocese of Bangalore was created on 13th February 1940, which became an Archdiocese on 19-9-1953.

At present there are 25 Catholic City Parishes and the rural Parishes are at Adigondanahalli, Anekal, Whitefield, Begur, Chellekere, Chikkakamanahalli, Doresanipalya, Mariyapura, Kammanahalli, K. Agrahara Kodathi, Marian Palya, Thambuchettypalya, Somanahalli, Yelahanka and 25 Religious Congregations of Fathers, five of Brothers and 79 of sisters in the district. Saint Peter's Pontifical Seminary (1934), Malleshwaram, Dharmaram Vidyakshetram, Bangalore, Adhyatma Vidya Pitha, Carmelaram, Vidya Deep, Ulsoor Road, National Assembly of Religious Brothers, Ulsoor Road, Savier Hall, Richmond Town, Visva Deep, Institute of Youth Pastoral and Faith Education, Bangalore, Dyanashrama, Missionaries of St. Francis De Sales, Malleshwaram, Suvidya College, Hebbagodi, San Thome Study House, Hulimavu, Dharmaram Pontifical Institute of Theology and Philosophy, Hosur Road, Bangalore, Sudeep Training Institute, St. Thomas Town, Movement for a Better World, Banaswadi Road, Reach, Mount St. Alphonsus, Indian Social Institute Training Centre, Benson Road, Ashirvad, St. Mark's Cross Road Dyanashrama, Mount St. Joseph, (Bangalore) Centre for Study of World Religions, Dharmaram College, Hosur Road and Mount Fort College, Old Madras Road are some of the seminaries of the Catholics.

The Protestant Missions of the district belong to Karnataka Central Diocese. Anglicans in the English army arrived in Bangalore in 1808. The first Protestant Mission that was started in the district was the London Missionary Society which commenced its operations in Bangalore in 1820. It started boarding homes for boys and girls. A theological college was started in 1910 which was later merged with the Theological College of South India and Ceylon. Rev. W. Reaves, who compiled Kannada-English and English-Kannada dictionaries, Rev. E.P. Rice, Rev. Benjamin Rice, Rev. Hudson and others belong to this Mission. The other mission which laboured mostly among the Tamilians of the Bangalore Civil and Military Station is the Wesleyan Mission. The Missions of Protestants are the Church of England, the Church of Scotland, American Methodist Episcopal Churches, Church of England Zenana Mission, Leipzig Lutheran Mission, Babel Mission of Switzerland, Syrian Church, etc. Most of these Protestant Missions joined together to form Church of South India (CSI) in 1947.

The Syrian Christians of Kerala traditionally hold the belief that their church was founded in 52 AD by Saint Thomas. During 16th and 17th centuries, the Roman Catholic in Malbar aimed to bring the Syrians under their ecclesiastical authority. The Syrians are so called because they have borrowed the method of worship from Syria. They differ from Catholics and Protestants only in the mode of worship and church administration. Marthoma is reformed orient Syrian Church in India particularly in Kerala established by St. Thomas. They had friendly relations with the Church of Persia and the Antiochene Jacobites in the earlier days. The two big sections among the Syrians are (1) The Orthodox Syrian church and (2) The Marthoma Church. There are about 1,100 families belonging to Marthoma sect and three Marthoma churches in Bangalore. The Bangalore churches belong to Madras Kunnan Kulam Diocese of the Marthoma Church. There are about four churches of the Orthodox Syrian church in Bangalore. The Eastern church is more Indianised and they follow many of the customs like tying *tali* in the marriages. The original converts to the Syrian church are claimed to be mostly brahmins. The Marthoma church maintains a school for the mentally retarded. The Church of South India, the church of North India and the Marthoma are conciliar units. There are also Catholic Syrians (mostly Keralites) in Bangalore City.

The Jehova's Witnesses are the individual members of the Jehova's kingdom who unlike Catholics and Protestants claim to follow only the Bible and not traditions and creeds of men. Jehova's kingdom according to them is the Government of God which they believe will very soon make the whole earth a beautiful paradise. The first Jehova's witness according to them, was Abel the second son of Adam. In Modern history, the Jehova's Witnesses began in the 1870s. The place where Jehova's Witnesses meet are known as congregations and the place of worship the Kingdom Hall. The most matured male member takes lead in teaching the Bible in the congregation and is known as the 'elder'. There are about 350 Jehova's witnesses in Bangalore City and two Kingdom Halls, one in Cooke Town and the other in Okalipuram. Most of the members of this church hail from Kerala.

The Seventh Day Adventist Church grew out of a world wide religious revival in the mid-19th century. The church was organised formally in 1863 and began its mission to the world. The Church differs from other Protestants and other Christians mainly in their day of worship (Saturday), state of the dead and baptism. There are about 1800 adult members of the church in the district and there are about 17 chapels and churches of the Seventh Day Adventists in the district. The Mission is running a Junior College with high school, two high schools and many primary schools in the district and maintains a 25-bed hospital at Frazer Town.

The following are some of the earlier and important churches in the district. The St. Mary's Church in Shivajinagar built in 1702 is associated with Abbe Dubois a French Missionary and was renovated in 1875. It was given the status of a basilica in 1974. The St. Patrick's Church at Brigade Road is another beautiful Catholic



Church built in 1844. The St. Francis Cathedral, the biggest Catholic Church in Bangalore City was built in 1851 and it was expanded in 1911. The St. Joseph's Church in Chamarajapet was built in 1857 and renovated in 1969. The Immaculate Conception Church was built in 1901 and the Sacred Heart Church in 1874. The other notable Catholic Churches in the district are St. Ignatius Church, Begur, and the Immaculate Conception Church, Doresanipalya, Bannerghatta Road. Among the Protestant Churches St. Marks Cathedral is the biggest one in the City. Originally built in 1808-12 by the Anglicans, it took the present shape in 1927. St. John, the Evangelist Church near St. John's High School in Benson Town is a Gothic structure following the basilica model. It was built in 1858, with three entrance porches. The Holy Trinity Church in Mahatma Gandhi Road, another Protestant Church originally built by the Anglicans, in 1908 and was attended by English officials in the Pre-Independence days. The Wesleyan Mission Church near the Coles Park was built in 1896. The Hudson Memorial Church near City Corporation Offices was erected in 1904 by the London Mission. Another important Protestant Church in the City is St. Andrews Church.

The Christian Missionaries are running many educational, medical and other institutions mostly in Bangalore City which include St. John's Medical College and Hospital, St. Joseph's Colleges of Arts, Science, Commerce, Mount Carmel College, Christ College, Jyothinivas College, St. Martha's Hospital, St. Philomina Hospital, etc. They are running a number of training institutions, colleges, vocational institutions, high schools, middle schools, nursery schools, orphanages, homes for the aged, and hostels for boys and girls.

As per 1981 Census there were 2,12,549 Christians in the district and the taluk-wise break-up was as follows: Anekal 905, Bangalore North 24,760, Bangalore South 30,493 and Bangalore (C) and B.D.A. area 1,56,391.

### TRIBES AND CASTES

The following are the Tribes and Castes found in the district whose number exceeded one thousand as per the survey estimates made by the First and the Second Backward Classes Commissions in 1972 and 1984 respectively. The numbers are rough estimates and refer to the undivided Bangalore district.

*Agasa:* The caste Agasa is also called as Madivala whose traditional occupation was washing clothes. There were 47,648 persons belonging to this caste in 1972 in the undivided district of Bangalore. In the villages they act as torch bearers on festive occasions and during the procession of village deities and they were also rendering special services during marriages and were included among the 12 Balutis or Ayagars. There are both Kannada and Telugu speaking people in the district but most of them speak Kannada. They have many exogamous clans or *kulas* like Bellikula, Nagarakula, Halekula, etc. They worship all Gods and Goddesses in addition to Hiriyanna and Hunasamma. They worship Bhumidevaru during the Gouri festival along with their implements. They bury the dead bodies and propitiate the dead ancestors during Mahalaya Paksha. They have their caste

headmen to solve the problems within the caste. The Corporation of the City of Bangalore has provided them the *ghats* called the Dhobi Ghats, where water tanks are built with sheds to wash the clothes. With the growing of the Bangalore City, the new ways of washing clothes by machines (dry cleaning) has become popular and most of the traditional *dhobis* in the city are engaged in ironing the clothes rather than washing.

*Arasu:* There were 2,891 persons belonging to Arasu caste in the undivided district in 1972. They are found mostly in the Bangalore City. They are said to belong to the Rajapinde branch of the Kshatriya caste. They speak Kannada at home and have *gotras* like the Brahmins and are said to be Brahma Kshatriyas. They follow Vedic rites and rituals in marriages and other religious ceremonies. They observe all festivals but Dasara is an important festival for them. They also revere Rachappaji and Siddappaji and the Boppagowdana Purada Matha in Malavalli taluk is managed by an Arasu family. They cremate the dead bodies and observe pollution for 10 days. They venerate Tibbadevi of Mugur (T. Narsipur tq).

*Baliya:* Baliya is the name of a trading community who are also called Banajigas. Their traditional occupation was selling bangles and other *mangala dravyas* used in marriages and other occasions. Now they have taken to other occupations like agriculture, government service and also work as casual labourers. Their number in the undivided district was 1,26,544 in 1972. There are both Kannada and Telugu speaking among them. The Baliya caste consists of many sub-groups like Ele Banajiga, Dasa Banajiga, Setti or Gopala Banajiga, Dudi Banajiga, Punavalu Banajiga, Gandudi Banajiga, Naidu Banajiga, etc. The Dasa Banajigas are said to have been Jaina Kshatriyas, and in the days of Hoysala Bittideva they embraced Srivaishnavism. Das Banajigas are also called Jaina Kshatriya Ramanuja Dasa Vaniyas. They have *gotras* like Atri, Angirasa, Kashyapa, Janaka, etc. The Dasa Banajigas are vegetarians and revere Melkote Peetha. Among them a section wears the sacred thread. The Telugu Banajigas have many exogamous clans or *kulas*, some being totemistic. The Kaivara Naranappa Matha at Kaivara in Kolar district is the *guru peetha* for them. The Setti Banajigas are dealers in bangles. The Dandi Dasar is a sect among Balijas, who are wanderers; they allowed widow marriages and divorce. The Balijas worship all Hindu Gods and Goddesses and also Muneshwara, Maramma, Patalamma and Muthyalamma. Some Balijas like Dasa-Banjigas cremate the dead bodies and generally all others bury.

*Banjara:* The other names of Banjaras are Lambanis, Lamanis and the Vanjaras. They were formerly itinerary traders carrying merchandise on packed bullocks. They claim to be Kshatriyas migrating from Rajastan and Gujarath. There were 13,466 persons belonging to this caste in the undivided district in 1978. They were a wandering tribe in the earlier days but are now found in the settlements known as *tandas*, generally located near villages. It is said that they have three main divisions of Mathurias, Labhans and Charans and exogamous groups like the

Rathods, Pamhar, Chauhan, etc. There are also groups like 13 *phanas* and 7 *phanas*. They worship all Hindu gods and goddesses but Balaji is the family deity for many. Their patron saints are Sevaya Bhaya, Mittu Bhukya and Bhajan Nayak. The women folk worship Nagarasi, Asaveri, Khogarasi and Pibbalavari. They have their own caste priests to conduct marriages. As a symbol of marriage women wear bangles of ivory instead of *tali* and other ornaments. At the time of marriage, they wear *bugudi* and *kanya* for the ear and *bharya* for the nose. *Tera* of Rs. 101 to 501 is present even to-day. In the rural areas their main occupation is agriculture and their women sell fuel carried on head loads. They allow marriages of widows and divorced women. Holi is the most important festival for them. The Banjara women can be easily identified by their dress, which consists of a skirt or *langa* made of coarse print cloth embroidered in heavy patterns and a veil also made of coarse cloth. Each *tanda* has a headman whose office is hereditary.

*Beda*: In the past the Beda were a hunting tribe. They are called by other names such as Nayak, Valmiki, Nayakamakkalu, etc. There were 61,663 persons belonging to the caste in the undivided district in 1972. They are a warrior class of people and were largely employed in the rank and armies of Vijayanagar empire and later by Haider Ali. They were also employed as village watchmen. To-day many of them are engaged in agriculture. There are both Kannada and Telugu speaking among them. There are many endogamous groups like Bile, Jas, Nas, Nayak, Uru Bedaru, Guddlu Bedaru, etc. The exogamous clans or *kulas* among the Telugu speaking are Pagadepothlollu, Mandalollu, Sankeyavaru, etc. They worship Gangamma, Maramma, Durgamma, etc and Muneshwara is the saint of the caste whom they worship. Even in the past marriage of girls was adult and *tera* was in practice. The Brahmins officiate in marriages at the time of *dhare*. Dedication of girls to the Goddesses as Basavis was an evil custom in the past. The custom of *manevalatana* (adoption of son-in-law) had also existed. They bury the dead bodies.

*Brahmins*: The Brahmins of the district belong to the Panchadravida section of the South, speaking Kannada, Telugu, Tamil, Tulu and Malayalam, the Kannada speakers predominating. There are also those speaking Konkani and Marathi. The number of Brahmins in the undivided district according to a survey estimate in 1984 was 3,16,886 and a sizeable number of them are concentrated in Bangalore City. The Brahmins of the district are either Smartha, Madhwa or Sreevaishnavas, the followers of Shankaracharya, Madhwacharya and Ramanujacharya respectively. There are subsects among these broad divisions such as Hoysala Karnataka, Seernadu, Badaganadu, Mulukunadu, Babburkamme, Uluchukammi, Saraswath, Sanketi, Karahdi, Chitpavan, Prathama Shakhe, Ayyars, etc. among Smarthas; Aravelu, Deshastha, Aravathuvokkalu, Badaganadu, Gouda Saraswath etc., among Maadhwas and Tengalai, Vadagalai, Hebbar, Mandyattar, Hemmigeayar, Keel-natar, etc., among Srivaishnavas. All Brahmins are divided into exogamous groups having different *gotras* and *pravaras*. The caste, Sub-caste and the linguistic endogamy, which was practised in the earlier days is losing ground in recent times.

All Brahmins are expected to undergo sixteen *samskaras*, of which *upanayana* is the most important one for boys which initiate them to the Vedic studies. Traditionally divorce and widow marriage are not permitted. There are many taboos associated with food habits and use of vegetables. The Brahma type of marriage is in practice which is an elaborate one with many rites and rituals extending over days and in recent times, the period is restricted to two days or a day and a half. The dead bodies are cremated as a rule but the young children who have not cut teeth and *sanyasis* are buried. Brahmins perform monthly *shraddhas* during the first year of death and afterwards annually. Of late, Brahmins are entering into many professions and callings to which they were not allowed in the earlier days. The Dikshits, migrants from Tamil Nadu long ago, who are priests in the Shiva temples are found in the district. They belong to the Bodhayana section of the Yajurveda. Most of them speak Kannada at home. They belong to the Srikantha Shivacharya Peetha and take Shivadikshe during *upanayana* and invite Smartha Brahmins for their religious ceremonies.

*Christians:* See Christianity

*Darji:* Darji is the occupational name of tailors and refer to Bhavasar Kshatriyas, Shimpis, Rangare, Chippiga and Namadev Shimpis, whose traditional occupations are tailoring and dying of cloth. Many in Bangalore have now taken to textile business. There were 5,496 persons in the undivided district in 1984 belonging to this caste. But there are also tailors who do not belong to the caste of the Darji. The Bhavasar Kshtriya and the Namadev Shimpis speak Marathi at home. The gods and goddesses they worship are Vithoba, Jothiba, Khandoba of Jejuri, Amba Bhavani and Yellamma. They have *gothras* like Varne, Tikare, Puthane, Telkar, etc., and it is said that there are 360 *gothras* among them. They wear the sacred thread at the time of marriage and marriages are according to Vedic rituals to some extent (*laja homa* and *shesha homa* are performed). Smartha Brahmins are invited to officiate as priests during marriage and other ceremonies. *Tera* was present in the past. They arrange Gondhali dance at the time of marriages. They go on pilgrimage to Pandharapur during *Ashada* and *Karthika* months.

*Devanga:* The Devanga is a caste of weavers found in Bangalore City in good number. There were 66,255 persons belonging to this caste in 1984 in the undivided Bangalore district. There are two linguistic groups among them speaking Kannada and Telugu. The Kannada speaking section is divided into Siryadavaru (of Sira) and Hadinentumaneyavaru. There are exogamous clans or *kulas* of Ambali, Arivina, Banna, Bale, Belli, Banne, Kadaga, Mande, Machche, Dabbe, etc. The Telugu-speaking section is divided into *kulas* like Bandi, Bantha, Onti, Uddu, Goduna, etc. The Devangas wear the sacred thread. Singadavaru is a group of dependents of the Devangas who are said to be the bards of the Devanga families. They worship all Hindu gods and goddesses but Ramalinga, Chowdeshwari and Banashankari in preference. They bury the dead bodies. They have *kattemanes* presided over by the *yajamans* or *settis* to solve the internal problems of the caste.

*Ediga:* The Edigas (Idigas) are the toddy tappers whose number in the undivided district was 26,824. There are sub-castes among them like the Maddi Edigas, Bellada Idigas, Eni Edigas, etc., which were endogamous in the past. The Maddi Idigas who are also called Sacha Idigas have four *gotras*, the Karunya, Vatsalya, Kaundinya and Kamandala. They have also two sects, viz. Samseyavaru and Boddeyavaru. The exclusive gods and goddesses they worship are Katameshwara, Yellamma, Surabhandeshwari and Matangi. Enuntivallu is a class of religious mendicants who visit them periodically and are bards of the caste. There are both Kannada and Telugu speaking Idigas. They bury the dead bodies.

*Gangakula:* The Gangakula is a caste of people whose occupations in the past were fishing, lime burning, boat rowing, palanquin carrying etc. They are called by other names such as Bestha, Toraya, Ambiga, Parivara, etc. There were 39,307 persons belonging to this caste in the undivided Bangalore district in 1984. Some of the Besthas were Ayagars in villages who were entrusted with the work of supervising flow of water in canals for irrigation and control of water in tanks and were called Nirugantis. There are exogamous clans or *kulas* among them such as Chinna, Belli, Surya, Chandra, Devi, Mugilu, Bhasinga, Muthu, Ratna, etc. The institution of Basavi was present among them in the past. There are two religious mendicant orders among them, the Shaivate Jogis worshipping Bhairava of Chunchanagiri and the Vaishnavite Dasari worshipping Ranganatha. They also worship Tulasamma, Maramma, Yellamma and Patalamma. They bury the dead bodies.

*Ganiga:* The Ganiga is a caste of oil pressers and the word is derived from the Kannada word *gana* meaning an oil mill. The traditional occupation of oil pressing has been almost completely abandoned and most of the people of the caste have taken to agriculture and some have entered into services and factories. There were 25,217 persons belonging to this caste in the undivided Bangalore district. There are sub-sects among them like the Sajjana, Jyothiphana, Jyothinagara, etc. There are also two divisions of Hegganigas who yoked two bullocks to a *gana* and Kiruganigas who yoked a single bullock. The Hegganigas are also called Jyothinagara Vyshyas and have exogamous *gotras* like Ballendra, Mannendra, Hullendra, Nagendra, etc. They perform *upanayana* for boys on the previous day of his marriage. Bride price or *tera* was in practice among them in earlier days. Generally the Ganigas add the suffix Setty to their names. They worship all Hindu Gods and Goddesses and invite Dasayyas on all important occasions. The old Bangalore City had a Ganigarapet where Ganigas were residing. They speak Kannada at home. The dead are disposed off by burying.

*Goniga:* The Gonigas originally are from Andhra and speak Telugu at home. They are also called Janapa, Telugu Setty, Telugu Chettiar, Telugu Deshadhipathi Chetty, Yaga Kshatriya Sadu Chetty, etc. They are found mostly in Bangalore in the district. It is said that there are nearly 50,000 people (about 5,000 families

speaking Telugu and 5,000 families speaking Tamil) belonging to this caste in Bangalore city alone. There are also some Telugu Chettiars in the City speaking Tamil who have come from Tamil Nadu. Their family occupation in the past was weaving *goni* (gunny) a coarse packing material. Now they have taken up many other vocations like trading, business, agriculture, services and hawkers of clothes. The tutelary goddess of the caste is Kamakshi of Kanchi near Madras and Adinarayana Swamy is their patron deity whose temple is in Cottonpet in Bangalore City. There are both vegetarian and non-vegetarian among them. They have twenty four *gotras* divided into two divisions of 16 *gotras* and eight *gotras* which are exogamous. The families of 16 *gotras* are considered as cousins and so also among the group of eight *gotras*. The sixteen *gotra* division is called Purushasanthathivari and the division of eight *gotra* Streesanthathivari. The Gonigas of Mamballi, the priests of Parameshwari, undergo 'Lingadharane' ceremony. There are five types of *tali* that is tied to the neck of the bride during marriage among the Gonigas. They allow widow marriage and in a conference of them held in 1928, it was resolved to have widow marriages among them. They generally bury the dead bodies but the eldest of the family who takes initiation from a *guru* called 'Chakrankitha' is cremated. On the eleventh day of death they have the custom of pasting butter on the front door of the Adinarayana Temple and then the doors of the temple are opened. There are both Shaivites and Vaishnavites among them. The Vaishnavites revere the pontiff of the Parakala Matha of Mysore and the Shaivites the pontiffs of Sringeri Matha and Kanchi Kamakoti peetha.

*Gujarathis:* Those who speak Gujarathi language are Gujarathis and they do not constitute one caste. They include Hindus, Jains, Muslims, Parsees, Jats and so on. These people pick up the language of the place to which they move and there are Gujarathis in Bangalore who speak Kannada better than those who were born here. Gujarathis migrated to Bangalore in the beginning of this century and in 1909, it was known that there were only four Gujarathi families in Bangalore. It seems that the Dowager Maharani, wife of Chamarajendra Wodeyar was the first to have come to Mysore and the other princely family to settle in Bangalore was that of Rana Lakshman Singh. To-day, it is said, there are more than 30,000 Gujarathis in Bangalore, which include the 40 families that left Africa to settle down in Bangalore. The Gujarathis are industrialists and traders of all sorts. They have contributed culturally to the city by building temples, by giving donations to the medical institutions and by starting educational institutions in the City.

*Holeya:* The Holeyas belong to the right hand section of the castes (Balagai) prefer to be called Adikarnatakas. In the rural parts they lived in cluster of houses called *hattis* adjacent to the villages. There are both Kannada and Telugu speaking among them. They have sub-sects like Gangadikara, Morasu, Dasa, Magga, Hagga etc., and also exogamous clans or *kulas* like Hattikula, Anekula, etc. The marriages are conducted by their own elderly castemen and the bride price or *tera* was present.

They have their own caste panchayats to settle the internal problems of the caste. They were landless agricultural labourers in the past, now seeking employment in Government departments. Their number in the undivided district in 1972 was 2,99,896. They bury the dead bodies.

*Kodava:* The people of Kodagu are also called Coorgis or Kodavas. They are ethnically different from the rest of the South Indians. Kodavas are a closely knit community, very sociable and famous for the lavish hospitality. The Coorgis of Bangalore are migrants from Kodagu even earlier to Independence as Kodagu was under the administrative control of the Resident with headquarters in Cantonment. There are about 20,000 Kodavas in Bangalore to-day. Most of them are employed in the State and Central Government offices, Public sector organisations, hospitals, banks, etc. Beside their notable contribution to the Indian Army the Kodavas have distinguished themselves in the field of sports. A gun shot in the air rocks a male child while a girl is heralded into this world by the tolling of bells. The baby is named and cradled on the 12th day. The absence of the holy fire and the priest, and the peculiar custom of mother instead of the husband tying the *karimani* or the *mangalasutra* around the bride's neck are some of the striking uniqueness of Kodava marriages. Most of the Kodavas of Bangalore lead predominantly westernised life. The traditional dress of a Kodava comprises of a black knee-length overcoat called 'kupya', bound securely at the waist by a gold-embroidered 'chale'. A sharp sword 'peechekatti' with an ivory studded casing is fastened to the 'chale'. A flat topper, white turnban edged in gold called 'mandethuni', completes the outfit. The women wear the traditional saree in an unusual way with the plaits gathered at the back instead of the front and the *pallo* wrapped tightly around the left arm. The three important festivals of the Kodavas are the Kaveri Sankramana, Kail podlu and Huthari. The Huthari (or harvest festival) is the most sacred of all, marked by the special delicacy *thambittu* made of fried rice, flour and bananas.

*Koracha & Korama:* The Korachas numbering 1,423 and Koramas 9,475 in 1972 were found in the undivided Bangalore District. It is the opinion among themselves that Koracha and Korama denote people belonging to the same caste or group. The Koramas are divided into sub-sects like Ethina, Baragai, Haggada, Valgada, Kalla, Kukke or Koravanji, Konchi, etc, and exogamous *Kulas* of Satpadi, Kavadi, Menpadi and Mendaragutta. Bride price called *rooke* is present among them. The headmen of the caste conducts marriages and a brahmin is called into service at the time of *dhare*. There are both Kannada and Telugu speaking people among them. The dead bodies are buried. Their womenfolk move from village to village, telling fortunes and are called Koravanjis. The Korachas were a wandering tribe in the past, now settled and cultivating lands. They have sub-sects like Uru or Dabbe, Uppu or Ethina, Sonai and Kunchiga, which were endogamous in the past and exogamous clans or *kulas* of Satpadi, Menpadi, Kavadi and Mendergutta. The Uru Korachas are a settled people cultivating lands and making baskets out of bamboo. Their women practiced tattooing and fortune telling. The Sanai Korachas

play on wind instrument and are generally snake charmers. The Satpadi division regard *kakke* plant and the Kavadi division that of margosa tree as sacred. The Satpadis are so-called because they adorn their God with flowers and jewels, this process in Tamil is styled Satpadi. *Kavadi* means a carrying pole and the people of this division carried their offerings to their God in *Kavadi*. The Menpadi division sing before their God. The Uppu Korachas have exagamous *kulas* like Bandi, Pulu, Ragale, Saka, Uyyale, etc. The traces of the custom of couvade which was once found among them is totally absent now. The Korachas and Koramas worship Venkataramana, Durgamma, Halagamma, Mathangamma, Gangamma and Yellamma. The tutelary deity of the caste is Parvathi in the form of Koravanji. The dead are buried in lying position and the Sadhus among them in sitting position.

*Kumbar*: The Kumbars formed an important part of the village community and were included among the *barabalutis* or Ayagars, whose number in the undivided district was 20,036 in 1984. There are two sections among them, one called Gunda Bhaktaru and the other claiming to be the descendants of Shalivahana. The Gunda Bhaktaru are generally Lingayats who are also called Chakrasalecyavaru. There are two linguistic sections speaking Kannada and Telugu. The Kannada speaking section has exagamous *kulas* like Kasturi, Nagara, Sampige, etc., and the Telugu speaking section have *gotras* like Malalu. The tutelary deity of the caste is Kumbheshwara whom they worship in the form of *Kalasha*. The Kumabars bury the dead bodies. They have their caste leaders to decide the caste issues and problems.

*Kuruba*: There were 1,39,582 people belonging to Kuruba caste in 1984 in the undivided district of Bangalore. The traditional occupation of the caste was tending sheep and weaving of *Kambli*s out of wool. They also cultivate land. There are sub-sections among them like the Hattikankanadavaru and Unnekankanadavaru, Ande Kurubas, Jade Kurubas, Halumathadavaru, etc. There are also groups like Adityavaradavaru, Bruhaspativaradavaru and Shanivaradavaru, depending upon the day in the week they worship their family deities. There are also many exogamous clans among them. The marriages and religious ceremonies are conducted by their own caste priests called Wodayars, but they also invite brahmins for services at the time of *dhare* in marriages. They worship Beeredevuru, Mailaralinga and Yellamma with special reverence in addition to other Hindu gods and goddesses. They organise fairs in honour of their Gods where Gorava Kunita in honour of Mailara Linga and Dollu Kunita in honour of Beeredevuru form an important feature. The Goravas are the religious mendicants among the Kurubas who done themselves in their traditional dress of black *kambli* profusely decked with cowries with a head dress of bear skin. They dance and sing in a weird manner with a small drum. The Kurubas bury the dead. The dead bodies of Wodayars are disposed off in accordance with the Lingayat rituals and customs.



*Kuruhina Setty:* A division of the Weavers' caste, the Kuruhina settys are also called the Bilimaggas. The people of this caste were earlier inhabitants of the City and have been mentioned by Buchanan. They are found in a sizable number in the old part of Bangalore around Cottonpet. The caste is divided into two endogamous divisions of Dodda Kuruhinavaru, following the Veerashiva traditions and Chikka Kuruhinavaru. There are 60 divisions called *gotras* which form two division of Shiva and Parvathi, each containing 30 *gotras*. Most of the names of the *gotras* are derived from the names of plants, animals, implements, etc. They invite the Jangamas for service in marriages and other religious ceremonies and rituals. They worship Shiva by preference. They bury the dead. Their occupation in the past was weaving white cloth and now many have taken to other occupations and services.

*Lingayath:* The Lingayath denotes a faith rather than a caste, consisting of groups like the Aradhyas, Jangamas, Nonabas, Gowda Lingayats, Sadaru, Banajigas, etc. which were once endogamous. The Lingayats in the undivided district were estimated to be 1,92,068 in 1984. They speak Kannada at home and are vegetarian by food habits. The rural dwellers are mostly agriculturists and there are traders in the urban areas. Astavarana, Panchachara and Shatsthala form the fundamental structure of the Lingayat faith. The origin of the faith is sometimes traced back to Shaiva Agamas and Basaveshwara is described as the reviver of an old form of worship. It is believed by some that Panchacharyas, viz, Revanasiddha Panditharadhya, Ekorama, Marularadhya and Vishwaradhya are the originators of the Lingayat faith who established their *mathas* at Balehonour, Srishaila, Himavat Kedara, Ujjain and Varanasi respectively. Veerashaivism is considered as the full-blown offshoot of earlier Shaivism, popularised by Basava. Basava and his contemporaries preached their religion in Kannada. The Veerashaiva teachers preached through *vachanas*, which are brief compositions in poetic prose. Jedara Dasimayya and Ekanthada Ramaiah, the two saints who had preceded Basava and contemporaries like Allama Prabhu, Channabasava, Siddarama, Madivala Machayya, Kakkayya, Hadapada Appanna and women like Akkamahadevi, Akkanagamma, Neelambika and Muktayakka were among those who composed *vachanas*, a unique contribution of Kannada to the world literature. The Veerashaiva *mathas* feed the poor and shelter students as *dasoha* (serving food to guests) is an essential part of the Veerashaiva practice. The Veerashaiva *mathas* have contributed much to the promotion of education by starting educational institutions and free hostels. According to the faith those who wear *Linga* are believed to be always pure and birth and death cause no pollution but some Lingayats of the district like the other Hindus observe defilement at birth and death. The Lingayats acknowledge the supremacy of the Vedas, but dissent from the performance of the sacrifices and repudiate the efficacy of the *shraddhas*. They oppose distinction of men on the basis of caste, colour, sex and profession. They regard 'Kayakave Kailasa' or worship through work and compassion as the root of the religion. They have firm faith in Universal brotherhood and human values. They take *diksha* and tie an *Ishta Linga*, to their neck in a silver box called *karadige* and

worship it. Among some section of the Lingayats *tera* is present. Some of the important rituals in marriage among the Lingayats of the district are *nischitartha*, worship of the family gods, erection of pendal, *punyaha*, *nandi*, *ankurarpana*, *mantapa devatha prathiste*, *kalashasthapana*, *kankanadharana*, *basinga dharana*, *kashiyatre*, *madhuparka*, *kanyadana*, *tali* tying, worship of Shiva and Parvathi, *panigrahana*, *saptapadi* (not around *homa kunda*) and *nagavalli*. Some perform Rudrahoma instead of Shiva Parvathi *puje*. Those, whose family deity is Veerabhadra perform *guggula seve* in marriage. The Lingayats always bury the dead in sitting position. The dead body is washed and seated against a wall and *padodaka* of the *guru* is poured into the mouth. The *guru* blesses the corpse, *Vibhuthivilya* is given to the *guru* and a feast is offered to the Jangamas. Then the dead body is carried in a sitting position on a decorated *vimana* which will be in the form of a chair, with *vachana bhajane*, and is buried in sitting posture. There are two types of *samadhis*, *gomukha samadhi* for married persons and *shikhara samadhi* for the celebrities. A feast is served to the relatives on the eleventh day of death called *Shivagana Aradhane*.

**Madiga:** The Madigas also called Padmajati and Begars belong to the Edagai (left hand) section of the castes. They were in the earlier days working on leather. They were also employed as village watchmen in villages. They are mostly landless labourers and now have taken to other occupations and services. There are both Kannada and Telugu speaking people in the district. There are three endogamous divisions among them. Tanige or Tale Buvvadavaru, Hedige or Gampa Buvvadavaru and Mora (winnow) Buvvadavaru, which are named after the manner in which the bride and the groom eat *buvva* (common marital meal). There are also exogamous *kulas* like Belli, Billu, Emme, Hatti, Chinna, Honnu, Hoovu, etc. Dakkaloru among them is considered inferior to others among them and Jambava is another sub-division, sometimes used for the whole caste. The Madigas are said to be the children of Mathangi, a Shakti deity. Bride price or *tera* was present among them and the marriages are conducted by the headman of the caste. They have *kattemanes* or caste councils to solve the internal problems of the caste. In the villages they generally live in *hattis* adjacent to the village. Both Holeyas and Madigas are included under Scheduled Castes.

**Marwaris:** The Marwaris are not a single caste, but people who came mostly from the former Jodhpur State. The Marwari businessmen, had come to Bangalore as regimental bankers from Jhalna. They followed the British troops in their bullock carts to Bolarum and then to Bellary and finally to Bangalore, not long after the fall of Shrirangapattana to the British. These bankers in Bangalore settled first in the Cavalry road. There were about ten business firms in the beginning which increased to about 100 firms by the beginning of this century. Shambumull Gangaram of Brigade Road claims to have helped Winston Churchill once, when he was in Bangalore. The Marwaris till the beginning of this century were confined to a few pockets in the Civil Area. Later they started spreading into other parts of

the City around 1910 particularly to the Chikpet and Avenue Road areas. There are over 3,000 Marwari families in Bangalore. They have diversified their business from money lending to textile trade, electrical goods, chemists and druggists and cutlery. The Marwaris in the city have remained a closely knit tradition-bound community. The *pardah* system among women is slowly vanishing.

Many Marwaris are Jains. But among the migrants from Rajasthan there are also the Raja Purohit community whose earlier avocation was to perform *yagnyas* and *pujas* for the rulers and now they have taken to business in Bangalore. There are about 4,000 families of Raj Purohitis in the city. The other smaller communities of the Rajasthan migrants are the Chaudhari, the Srinaths, the Kshatriyas, etc.

*Maratha:* The Marathas numbering 60,735 in 1984 in the undivided district are mostly found in Bangalore City. They hail from Maharashtra having come in the army of Shahji. Later Marathas were employed by Haider and Tipu. They are said to belong to four Vamshas i.e., the Surya Vamsha, Somavamsha, Yaduvamsha and Sheshavamsha and have 96 *kulas* called *devaks*. There were also groups like Vishaballi and Siballi. They speak Marathi at home and invite brahmins for religious functions. They worship Shiva by preference in the form of Khandoba and Bairoba and Goddesses Ambabayi and Tulja Bhavani. They are also devotees of Vitoba and Subramanya of Ghati. Each family hoists a banner of a particular colour during Yugadi, the new year's day. They wear the sacred thread during marriages. The dead are cremated and the dead ancestors are propitiated during Mahalaya Paksha on a fixed day for each family, e.g. *Pinda* is offered on Navami in Mahalaya Paksha by the Ghorpade family. They are land owners, soldiers, traders, and many have entered into services in factories and government departments.

*Meda:* The Medas are also called Gavariga and Gaurimakkalu and speak Kannada at home. Their number in the undivided district was 5,539 in 1984. Their traditional occupation is making bamboo articles and they are generally found in urban centres. They have clans or *kulas* like Bellikula, Nagarakula etc. Their marriages are conducted by the elder persons of the caste, and a brahmin is invited for services at the time of *dhare*. They worship Hiriyanamma a female deity and Goddess Lakshmi with special reverence and also Gidada Muthraya (tree spirit) periodically. The *kattemanes* presided over by headmen solve their caste problems. They split the bamboo from the top or the thin end. They bury the dead bodies.

*Modaliar:* The Modaliars are the migrants into the district from Tamil Nadu long back. Their number in the undivided district in 1984 was estimated to be 1,10,362. They speak Tamil at home. Among them are groups like the Vaishnavites and the Shaivites which were endogamous in the past, and they put on their foreheads *nama* or *vibhuti* respectively. They wear sacred thread at the time of marriage and invite Brahmins for service in religious ceremonies. They have the custom of both burying and cremating the dead bodies and observe *shraddha* for the spirit of the departed. They take non-vegetarian food also. The caste problems and disputes are decided by their caste councils. They are numerous in Bangalore

City. Many among them are rich contractors, traders and brokers and some have taken to medical, legal and other professions.

*Muslims:* See Islam.

*Nagartha:* The Nagarthas are found in Bangalore City in a sizeable number as original inhabitants and their number in the undivided Bangalore district was estimated to be 7,092 in 1984. There are two broad endogamous divisions among them, the Vaishnavas and the Lingadhari Nagarthas and the latter are also called Ayodhyapurada Shivachars. They are again divided into five divisions (i) the Bheri or Bheri Komatis, (2) Betappa or Basetti followers, (3) Honnappa's followers, (4) Yemmalanadu and (5) Devendahalli. The Yemmalanadu and Devendahalli are the Shaivas. The Nagarthas are said to have one thousand *gotras* named after *rishis* like Devendra, Kovendra, Kannendra, Mahotsaha, Nagendra, etc. The Shaivites worship Veerabhadra, Nagareshwara, Parvatheshwara, etc. Aradhyas are the priests and *gurus* for the Shaivates but they invite both Smartha Brahmins and Aradhyas for marriages and only Aradhyas or Jangamas for death ceremonies. The custom of *tera* was present in the past. During marriages the Shaivates have karagada shastra on the first day. They also perform *laja homa* and some wear the sacred thread during marriages. Devathaprasta is a special festival for Shaivites when the ear boring ceremony also takes place and is generally celebrated in groups in the temples of the family deities. The dead body is buried among the Shaivas, the body being carried to the grave by four persons roled in a *kambli* or blanket. The *shraddha* ceremony takes place only on the first Saturday after 10 days of death and Ganaradhane on Sunday. On the next Monday, the family members take oil bath and cook food in new pots which they bring on that day alone. The Namadhari Nagarthas worship Venkataramana and invite Smartha Brahmins for *upanayana*, marriage and other religious ceremonies. They perform *upanayana* for boys at the time of marriages. They cremate the dead bodies. They owe alligance to the Sringeri Matha.

*Nayinda:* Nayinda is a caste of barbers whose number in the undivided district was estimated to be 29,801 in 1984. There are both the Kannada speaking and Telugu speaking in the district but the Telugu speakers out-number the Kannada speakers in Bangalore City. The caste is called by many names such as Napita, Kelasi, Kshaurika, Bhajantri, Nayanaja Kshatriya, etc., Among the Kannada speaking there are sub-groups like Morasu, Uppina, Shilavantha etc., and among the Telugu speaking people Nadiga, Reddi-Bhumi, Gundala-Jagatha, Kudipatia, etc. The Kannada speaking people have *gotras* of five which are exogamous while the Telugu speaking have *kulas* like Chitlu, Gurrarn, Jamba, Kanagila, etc., named after plants, animals, flowers and other objects. Bride price or *tera* was in vogue. The dead are buried. Their traditional occupation is hair dressing but they are also professional musicians. In rural areas they attend to the temple services during festivals and *jatras*. They have *kattemanes* presided over by headmen.

*Parsees:* The Parsees used to come to the city for a change, but later a few families settled in the City for business around 1880. Among the earliest Parsees to settle in the city were Dr. Hormusji Bhabha, the then Vice-Principal of Central College, Dr. Dossabhoy Chocksy, Col. Divecha, Seth Ratanji, Captain Dr. D.K. Darashah and Seth Bomonji Doctor. Religion has been a binding force and the holy fire, a guiding light for the Parsees. To-day, there are about 650 Parsees in Bangalore comprising of about 250 families. The Parsees formed their Anjuman around 1920 and their fire temple was built in 1925. In the beginning, the Bangalore Parsees were burying the dead bodies and the tower of silence with a prayer hall came up on a 15 acres of land near Hebbal in 1940. The Parsees of Bangalore speak Gujarathi at home. The Parsee marriages are conducted during evenings only. The marriages and divorces are governed by the Parsee Marriages and Divorce Act. A divorced lady can marry again. Some of the rituals at marriage are similar to that of the Hindus. After the seventh year and before the thirteenth year of child birth there is a ceremony called Navjoth which formally confirms the rights of a child as a Parsee. They wear the sacred thread called *sadreh* and shirt *kasti*. At the Parsee temple, a fire burns day and night continuously. The priest attends to the fire and prays near it five times a day. The new year for Parsees usually falls in August, preceded by ten days of dedication when the Parsees pray for their dead. There are 365 days in a Parsee calendar. They worship only one supreme deity in the name of God and fire is worshipped as a symbol of purity. The two major festivals are the Parsee new year's day and Jamshed-Navroze on 21st of March every year.

*Sale:* The Sale is a general term applied to a group of castes engaged in weaving profession and includes castes or sub-castes like Padmasale, Pattusale, Swakulasale (the last named speak Marathi), etc. The number of people belonging to this caste in the undivided district in 1984 was 37,155. The holy saint of the caste is Bhavana Rishi and the people of the caste are said to belong to Padma Shakha and Markandeya Sutra. It is said that Padmabhavanacharya redistributed the caste into 96 *gotras* arranged in eight groups. It is also said that Sales migrated from Vijayanagar territory. The Padmasale section speak Telugu and the Pattusale section Kannada. There are a number of exogamous divisions of families associated with some *rishis* and it is said that there are 101 such families like Bandi, Baku, Durga, Gurramu, Panaganti, Tadipatri, etc. They worship both Shiva and Vishnu and the tutelary Goddess is Chowdeshwari. They invite Brahmins to officiate in marriages and other religious ceremonies.

*Satani:* The Satanis are a class of temple servants whose number in the undivided district in 1984 was 2,991. They are the followers of Ramanujacharya whom they call Bhashyakar. They speak Kannada at home and their chief occupation is temple service, being priests in most of the Vaishnava temples and especially Anjaneya Temples. Some in the rural areas are agriculturists and strolling

minstrels. They are the *gurus* for the people of some of the castes like the Uppara, Kadugolla, Vokkaliga, Holey a etc. The saint of the caste is Shatagopar. They cremate the dead bodies and perform annual *shraddha*.

*Sindhis:* The Sindhis are mostly migrants to Bangalore after the Partition of India, and are found engaged mostly in trade. It is estimated that there are more than 39,000 Sindhis in Bangalore. The Sindhis of Bangalore are of two types, the Multani Bankers who came to the City a century back and those who came here after Partition. The Sindhis who were largely from Hyderabad (Sind) and Shikarpur are called Multanis because they detoured by Multan on their way to the South. The outstanding Sindhi family in Bangalore is that of Ramnarayan Chellaram who came to Bangalore in 1919 or 1920. This family has contributed to the Ramnarayan Chellaram Commerce College and many other charitable institutions. The Sindhis here are mostly Hindus, but they claim a kinship with the Sikhs. They worship in Gurudwaras with as much fervour as they worship Hindu Gods.

*Thigala:* The Thigalas are originally an occupational community of gardeners and the word Thigala is a Kannada term of the Tamil speaking Vanneru or Vanhikuladavaru, the devotees of Draupadi born of Vanhi or Agni and Dharmaraya whom they worship as their patron deities. The Thigalas are found in some concentration in Bangalore City and are residing in the areas around Dharmaraya Temple in the heart of the City. The total number of Thigalas in the undivided district in 1984 was estimated to be 1,11,828. Most of them speak Tamil at home. There are sects or groups like Thigala, Hulli Thigala, Shambhu Kula Thigala, etc. which were endogamous in the past. *Tera* was present among them. Divorce is prevalent and is executed by the caste Panchayat. A divorced lady is not allowed to remarry. They worship all Hindu gods and goddesses and Shakti worship is a speciality. Karaga in honour of Draupadi is an important festival for them. Gajagouri Vrata is another important festival for Thigalas which falls in November-December. They bury the dead bodies.

*Togata:* The Togatas are a caste of weavers of cloth found in Bangalore City who speak Telugu at home. Though no endogamous groups were traced among them in the earlier days, now Renati Permabadi, Morasu, Peddagumpu and Chinnagumpu are recognised and it is said that there are 360 exogamous clans or *kulas* named after Togata Veeras like Abbavallu, Ankiti, Bandi, Budate, Gurramu, Devatulasi, etc. The tutelary goddess of the caste is Chowdeshwari and they also worship other gods and goddesses like Muneshwara, Maramana, Gangamma etc. Periodically they celebrate Jyothi Banum, a worship on a large scale. Brahmins officiate in marriages and other religious ceremonies. They bury the dead bodies.

*Uppara:* The Upparas are called by various names such as Melusakkareyavaru, Sagara Vamshadavaru, Bharatha Vamshadavaru and Karebandiyavaru. Their traditional occupation in the past was manufacturing and selling of salt which they

have given up now and are pursuing other occupations like brick-making, masonry, lime burning, agriculture etc. Their number in the undivided district in 1984 was 4,398. There are sub-groups or castes among them like Gare Uppars, Sada Uppars, Sunna Uppars, Kallu Kutiga Uppars, etc, which were endogamous in the past. There are exogamous clans or *kulas* like Agila, Ane, Ale, Arasa, Kenda etc. Bride price or *tera* was present among them in the past. Brahmins officiate in marriages and other religious ceremonies. Harukatheshwari, Ankamma and Venkataramana are some of the gods and goddesses they worship in addition to other deities. They have caste councils to solve the problems and disputes of the caste. They bury the dead bodies.

*Vyshya*: The Vyshya is a community of traders residing in urban areas only. They are also called Komatis or Setty. Their number in the undivided district was 74,085 in 1984. They are found in some concentration in Bangalore City. They speak Telugu at home and are vegetarians. The three endogamous groups (in the past) found among them are Gavara, Tuppada and Traivarnika. They had originally 102 gotras named after trees, plants, grains etc. They employ Brahmins as priests and follow Vedic rites and rituals. The tutelary goddess of the caste is Kanyakaparameshwari. They have caste councils. They worship both Shiva and Vishnu. Their rituals are mostly similar to those of Brahmins. They cremate the dead bodies. Setty and Gupta are their surnames.

*Vishwakarma*: There were 64,859 persons of the Vishwakarma caste, in the undivided district in 1984. They are also called Panchalas and the term is applied to the five groups of craftsmen, the gold smiths, brass and copper smiths, carpenters, ironsmiths and sculptors. It is said that Manu, Maya, Thwasta, Shilpi and Vishwajnya or Daivajnya, born from the five faces of Vishwabrahma had sons namely Sanaka, Sanandana, Ahabhavana, Prathnasa and Suparna, who were the *gotrakaras* and from whom Panchalas claim descent. The five *gotras* were further divided into 125 *gotras*. The people of the caste in the district speak Kannada, Telugu, Tamil, Konkani and Malayalam. The tutelary God and Goddess of the caste are Kamateshwara and Kalikadevi. The Panchalas perform *upanayana* for their boys and wear sacred thread. Among the Kannada speaking people some wear Linga. The marriage and other religious ceremonies are conducted according to Vedic rites by their own caste priests. They are vegetarian and worship their instruments on every new moon day. Some bury and others cremate the dead bodies. The Kulachara and Shivachara are the two main endogamous groups among the Vishwakarmas. The Panchalas revere Sujnyanaprabhu whose *gaddiges* are found in many places in the state. The Panchals of the district are the devotees of the Sujnyana Prabhu Matha at Hosur (Tamil Nadu) which has a branch in Bangalore City said to be 300 years old. The Akkayamma Matha near the Veerabhadra temple in Begur once belonged to the Panchalas.

There are about 3,500 *Daivajnya Brahmins* in Bangalore city who have come into the City only after 1905. The earlier migrants were from Dakshina Kannada.

They speak Konkani at home. All are Rigvedis, of Ashwalayana Sutra and Shakala Shakha. They have *gotras* like Vashista, Vishwamitra, Kashyapa, Kaushika, Atri, Bharadhwaja, Koundinya and Vatsa. The tutelary deities are Kalikadevi of Kasarapali, Immaleshwara Somanatha, Shantha Durga, Shanteri Kamakshi and Malasa all in Goa. They were worshipping Shiva and Shakti from the beginning. They were affiliated to the Sode or Vadiraja Matha of the Madhwa order. A section of them have their own Matha established at Karki near Honnavar in Uttara Kannada coming under the Smartha tradition. All their religious activities are conducted according to the Rigvediya Brahmakarma Samuchchaya tradition. There are about eight priestly families of their group in Bangalore. They cremate the dead bodies. Most of them are engaged in business and gold work and a small percentage of them have entered into service.

*Vodda:* The Voddas or Bovis, numbering 63,572 in 1984 in the undivided Bangalore district are the tank diggers, well sinkers, road makers and masons. They are divided into Uru Voddas or Kallu Voddas, Mannu Voddas or Bailu Voddas, Uppu Voddas, Bandi Voddas, Uli Voddas, Putgosi Voddas, etc. They speak Telugu at home and are migrants from Andhra. There are many exogamous clans or *kulas* among them. *Tera* was present among them. Marriages are generally conducted by the elders of the caste. They worship Siddadevaru and Kariyamma of Sira. They bury the dead bodies. Even to-day many of them are wanderers moving from place to place in search of work. They are a hard working people.

*Vokkaliga:* The Vokkaligas, generally called Gowdas, is a dominant community in the district with their population of 10,27,291 in 1984 in the undivided district. There are sub-sects among them which were endogamous in the past and they are the Gangadikaras, Morasus, Kunchitigas, Namadharis, Sadas, Reddys, Nonabas, Hallikars etc. The Gangadikars, Morasu and the Kunchitigas are numerous. These divisions were geographical in the past as Gangadikara means Gangavadikar, a man of the country ruled by the Ganga kings. The Gangadikars have two endogamous groups of Pettigeyavaru (Vilyada maduveyavaru) and Bujjanigeyavaru (*Dhare* marriage section). The Pettigeyavaru carry the marriage articles in a bamboo box while the Bujjanigeyavaru in a covered basket. There are a number of exogamous clans like Alage, Ane, Avi, Belli, Chandra, Chinnada, Emme, etc. The custom of *tera* was present and Brahmins officiate in marriages and other religious ceremonies. They are mostly agriculturists and many have taken to other occupations and professions. They bury the dead bodies.

There are Morasu Vokkaligas also in the district who are also known as Hosadevara Vokkalu. Kempegowda belonged to this section. There are two endogamous groups among the Morasu Vokkaligas, those who were cutting the fingers (as an offering to the Sitibetta temple) and those who were not, and the other endogamous groups among this section are Musaku, Reddi, Palyada Sime and Morasu proper. The Morasu proper is divided into three *salus* of Kan Salu, Nerleghattada Salu and Kutera Salu. The Musuku division is so called because the



bride covers herself with a veil during marriage. Several Palegars belonged to the Musuku section. The Reddis and the Palyadasime people speak Telugu at home. Among them there are a number of *kulas* named after animals, plants and objects. They worship Patalamma, Muneshwara and other gods and goddesses. Bandihabba and Hosadevara Oota are the important festivals for the Morasu Vokkaligas. Shrines at Vanarasi near Kolar, Gudemarlhalli in Chinthamani taluk and Sitibetta near Kolar are places of pilgrimage for the Morasu Vokkaligas. They have organisations like Kattemanes and Nadus headed by Yajamans and Desayis.

The Kunchitigas, a section among the Vokkaligas are said to have 48 *kulas* or *gotras* like Jana Kalloru, Arasanavaru, Undinavaru, etc. Voddagere in Koratagere taluk in Tumkur district is a holy place for Kunchitigas where the temple of the tutelary goddess of caste Veeranagamma is situated. There are also Telugu speaking Kunchitiga families in the district around Yelahanka. The Reddis are Telugu speaking agriculturists who are included among Vokkaligas and are found in a sizeable number in the district. Some of the sub-sects among them are the Vetenate Reddis, Pakanati Reddis, Desur Reddis, Yellamma Kapu etc. There are a number of exogamous clans or *gotras* named after plants, animals and objects. Each *gotra* has a number of different families named after a place of residence or ancestors of the family. They propitiate Garlu Devaru during sowing season and hold a feast in honour of Jokumara or Karibanta seven days previous to the full moon day of Bhadrapada (July-August), to ensure good crop. Some cremate and others bury the dead bodies.

There are also Hallikar Vokkaligas who were the chief herdmen in the Amruthamahal Department having two sections of Hale and Hosa. In the past they were employed as menial servants and postal runners and have now taken to agriculture and cattle breeding.

*Yadava:* The Yadavas are also called Gollas, Yadava Kula, Krishnakula, etc. and numbered 67,757 in 1984 in the undivided Bangalore district, whose traditional occupation was tending cows. They are found in and around Kengeri, Bommasandra, Gokula, Bangalore etc. There are sub-groups among them like Yera, Punagu, Paitala, Karne, Puni, Bigamudre or Bokkasa, etc., which were endogamous in the past. There are also two divisions of Onti Chapparadavaru and Renduchapparadavaru. They worship Krishna, Yellamma, Gangamma, etc. The dedication of men as Dasayyas for the service of God is found among them. They have *kattemanes* headed by *yajamans*. The Bigamudre or Bokkasa section worked as seal bearers in the State Treasuries in the pre-independence times. Now the Yadavas have taken to other calling and vocations like agriculture, brick laying, carpentry, government service, etc., They bury the dead bodies.

Among the earlier settlers in the region there are *Sarigeyavaru* who are also called Aryavaishya Kshatriyas, who speak Telugu at home. They are found in the old city area and are engaged in producing gold and silver thread for brocades.

Their tutelary goddess is Nimishadevi. *Sadaru* are found in the city as well as in the rural parts of the district like Begur, Tavarekere etc., They have *gotras* or *kulas* like Belaganolli, Siddaganolli, Pothakanolli, etc. They speak Kannada at home. The *Patvegars* or *Pattegars* are also the earlier inhabitants of the city who are also called Somavamsha Sahasrarjuna Kshatriyas. They add 'Sa' to their names. The tutelary goddess of the caste is Amba Bhavani and they venerate Kartaveerya. They speak Ahirani, a mixture of Marathi and Gujarathi. The names of the family stock are Bharadwaj, Gautam, Kashyap, Naradik, etc. The *Jinagars* also called *Chitragars* are also earlier inhabitants of the City who were proficient in painting and making wooden toys. The *Mochis* are leather workers and painters found mostly in Bangalore City who are said to have been migrated into this part of the country with the Mughul commander Kasim Khan. They speak Marathi at home. They have many exogamous *kulas*; they invoke their patron saint Rohidas in marriages and are mostly Shaivas by faith. The *Jettys* are Telugu speaking professional wrestlers who are said to be immigrants from North India. They celebrate *upanayana* for their boys and wear the sacred thread. They have *gotras* like brahmins and worship Nimbaja Devi. They cremate the dead bodies. The *Hakki Pikkis* were a wandering tribe in the past but now mostly settled in colonies and one such colony is in Anekal Taluk. They speak Gujarathi at home and are said to be migrants from Gujarath. They have exogamous groups of Gujaratia, Mewar, Panwar and Kalival. They worship goddess Chamundi, Kali, Yellamma, etc. They are proficient in catching birds. Their number in the district in 1972 according to a survey was 217. The *Dombaru* were essentially a wandering tribe now settled in cities and villages who speak Telugu at home. Their number in the undivided district in 1972 according to an estimate was 1,647. They are supposed to be the descendents of Doms of North India. Their traditional profession was exhibition of rope dancing and other acrobatic exercises. They make combs from various kinds of soft wood and horns of animals and sell them in villages and towns. The god and goddess of the caste are Gurumurthy and Yellamma.

### SOCIAL LIFE

Bangalore District is an urban district with 84% of its population living in the Bangalore Urban Agglomeration alone. The urban social structure is complex with the fusion of native and migrant culture groups and the migrants comprising of rural communities and those coming from different States of the country belonging to different faiths and cultural environments. The different social backgrounds, educational levels, aspirations, etc., have made the urban life more heterogeneous and competition is found in all walks of life. When Kempegowda made Bangalore his capital, the Vokkaligas and other local castes like the Kurubas and the Bedars thronged the town as soldiers. The Nagarthas, Lingayats and the Komati traders, and craftsmen like the Devangas increased in number as with its political importance. Its commercial and industrial importance increased. The advent of Bijapur

and the Mughuls increased its Maratha and Muslim population. With the Mughuls came many foreigners like the Turks, Afghans and North Indian traders like the Gujarathis, Marwadis and the Banjaras. Under Mysore rulers, weavers from Tamil Nadu and also the Thigalas came to Bangalore, especially under Haider. Tipu employed the Marathas, Rajputs, Muslims and even the Sikhs in his army.

The Fort near the City market and the barracks near the Ulsoor tank were the two foundations of Bangalore, founded with a time lag of nearly two and half centuries. The fort city was developed as a township of wholesale and retail trades and of highly skilled artisans particularly families of cotton weavers. After the fall of Tipu the British garrison and barracks near Ulsoor were established in 1809. It developed as a cantonment with its artillery and cavalry barracks, parade ground infantry road, the fine and spacious bangalows, bars and night clubs. The Cantonment became the home for the British-oriented Anglo-Indians and the Indian Christians. As the Madras Regiment was stationed at the Cantonment, Tamilian population there increased, most of them coming to serve in military and other government establishments. The Ulsoor neighbourhood expanded west, north and south invading the open spaces and fertile agricultural lands till its merger with the city in 1949. With the development of Russel Market and the westward expansion of the Cantonment, the nucleus shifted to the Russel Market locality.

Bangalore at the end of 18th century was one of the strongest military centres in South India and was equally a commercial centre. There were specific areas devoted to buying and selling of each dominant article of trade, i.e., cotton and textile in Aralepete, rice in Akkipete, etc. Since the trade in a specific commodity was generally restricted to a particular caste, the areas were sometimes named after the caste of the traders like Nagarthpete, Kumbarpete, Ganigarapete etc., and there were localities named after castes like Tigalarapete, Kurubarapete, etc. Bangalore being a trade centre of repute, both non-local and foreign merchants used to reside in the City to participate in commercial activity and almost every coin in India was current in the City. Buchanan speaks of many streets laid out with much regularity and of great width which few towns in India could boast of better houses and richer inhabitants. People lived with ease, comfort and happiness. He also states that the gardens of the city afforded a variety of vegetables and roots and the markets were abounded with many of the necessaries of life. The trade and productive activity centred around textiles with the large population of the town consisting of weavers and traders in clothes like the Devanga, Banajiga, Nagartha, etc., Other occupations were subsidiary to the manufacture of textiles, like the oil pressers, gunny manufacturers, etc. There were three distinctive system of trading: the production of commissioned silk weavers and superior cotton weavers, the production of white muslin cloths and the coarse cotton weavers being followed separately by various castes. Even to-day the core of the city between Avenue Road and the Corporation offices is mainly engaged in the production of textiles, buzzing with hand and power looms. The starting of the Binny Mill and other modern

industries attracted new emigrants. After the epidemic Plague (1898), the death and influx from the city reduced its labour population, and labourers, from Tamil Nadu had to be recruited for the textile mills around 1899-1900. The Minerva Mill employed many Saraswats from the coast. After Independence, the Central Government Undertakings attracted considerable sections of Malayalam speakers, and refugees from Sindh and West Punjab. The States Reorganisation brought Kannada speaking people from the coastal and North Karnatak regions, the latter staying mostly in Rajajinagar.

From a study made from 1973 to 1976 in Bangalore (by Prakasa Rao and Tewari) the following facts have been revealed regarding social and spacial structure of the City. Of the religious and caste groups, the Scheduled caste groups suffered maximum social segregation and were mostly concentrated in the areas of Maharaja Mills, Super talkies, Frazer Town, Central Bazar, Tasker Town, Mac Iver town and Austin Town. The Scheduled Castes and the slum population were concentrated in the peripheral and intermediary zones. The Brahmins were concentrated mainly in the areas of Basavanagudi, Shankarapuram, Malleshwaram, Sheshadripuram, Kodandaramapuram, the older Southern and Northern peripheries, all located now in the intermediary zones. The Muslims were found in concentration in Broadway, Kalasipalyam, Central Bazar, MacIver Town, Mavalli, City Market, Tasker Town and Frazer Town. Of the religious minorities Muslims showed a high degree of segregation. The Christians were mostly found in MacIver town, St. John's Hill, Ashoknagar and Murphy Town. The city core acquired a special character by its ecological structure and the centripetal pull and dominance over the periphery mainly due to the high concentration of work places, financial institutions of high order, shopping areas, educational institutions, transport terminals, hospitals, etc.

It has also been found from the study that Palace Orchard, Kodandaramapuram and Shankarapuram had households of highest socio-economic status; Malleshwaram, Sheshadripuram, High Grounds, Jayanagar, Wilson Gardens, Yedyur, Basavanagudi, Vishweshwarapuram and Murphy Town were grouped as having households with high medium status. The divisions in the group of low socio-economic status were concentrated mainly round the two nuclei of the core-the City Market and the Russel Market. The upwards mobility in the level of education among the Brahmins was the highest. The Scheduled Castes had the biggest proportion of illiterates and upward mobility was also the least when compared with others. It has also been observed that 67 per cent of the sample households had changed their residence at the least once during their stay in the City. Under living conditions, it was found that the firewood and kerosene were the two most commonly used fuels for cooking and other purposes followed by electricity, charcoal and others. The city was facing the problem of sub-standard

housing and living amenities. The most congested city core area had the highest proportion of kitchenless and tapless households of the total sample.

The study has revealed, that the city mainly consisted of middle class households of monthly income group at the range of Rs. 300- 999 (59%) and 24 per cent of the total households surveyed lived with a monthly household income of less than Rs. 300. Thirteen per cent of the households had a monthly income of Rs. 1000-1999 and four per cent with Rs. 2,000 and above. Workers were found more in production service and related occupations (53%). Workers in high status occupations were 17%. The female workers were only 9.5 per cent. Thirty two per cent of the households lived in poverty (poverty-line of *per capita* income level of Rs. 60 per month in 1974). By occupations, the income was the highest for households with administrative, executive and related workers as heads of households followed by household with professional workers, sales workers, clerical workers, skilled manual workers and unskilled manual workers. The mean monthly expenditure was 90 per cent (Rs. 594) of the mean income (Rs.657). About 20 per cent of the households spent less than Rs. 300 a month and 12 per cent more than Rs. 1,000 a month. The expenditure on food was 58% followed by rent (7%), fuel (6%), clothing (4%), education (3%), durables (2%) medicine (2%) and others (18%). The proportion on education increased from one per cent to five per cent and on rent from six per cent to ten per cent from the lowest to the highest income classes. There were 78 per cent of the workers with the employee status, four per cent with employer status, eight per cent family workers and ten per cent single workers.

### Child Birth

The social life of the people to a greater extent is governed by the customs, taboos, mores, institutions and other conditions though a wide margin is found in the urban setting of the Bangalore City. A pregnant woman is supposed to be specially prone to the attacks of the evil spirits and there are many taboos associated with pregnancy. She is not permitted to go out alone in the evening; not allowed to come out of the house during the period of eclipse; not allowed to touch the milk-post of the marriage pendal. The first and second deliveries will be generally at her parents' house. She is provided with the dishes of her choice or wish. Pumsavana and Simantha are the two principal rites used to be performed during pregnancy among Brahmins and others perform a ceremony to present a green sari. The child, soon after its birth, is generally placed in a winnow. The doors and windows of the confinement room are closed and lamp will be burning in the room throughout the day. In some families old shoes, broom sticks, etc. are tied to the frame of the door to ward off the evil spirits. The period of defilement is generally ten days but in some cases it is cut short to four days or extended upto three months. The mother and the child are bathed on the eleventh day, using hot water boiled with herbal leaves like *ankola*, lime, *gajjige*, etc. All this continues in rural areas and in the urban centres, deliveries take place in a majority of cases in hospitals

(or nursing homes in the case of rich) and many rites and formalities are followed by the highly orthodox. The naming of the child is on the eleventh day when the child is also cradled, but some times it is postponed for a future date.

The mother is fed with well boiled rice, pepper water and herbal tonics during the first ten days and tonics both Ayurvedic and Allopathic afterwards. The other rituals of *annaprashana* and *aksharabhyasa* are conducted at the age of four to six months and five years of age respectively. The first tonsure ceremony is generally performed in the temple of the family deity. The writing of the horoscope which was confined only to a few castes in the past is becoming popular among all castes due to sanskritisation.

Among the Muslims also there are many customs and taboos associated with pregnancy and child birth. The child is named on the sixth day of birth but the first day is also chosen sometimes to name the child. *Chhati* or the sixth day rite is observed on that day itself or on the seventh or ninth day. The *aqiqah* ceremony is performed on the 7th, 14th or 21st day of birth followed by or sometimes clubbed with the *mundan* or shaving. The child is rocked in a swinging cradle on the 40th day. The salt tasting or mutton sucking ceremony *namak chasi* is observed when the child is four-and-a-half months old. *Bismillah*, the initiation ceremony is observed when a boy or girl attains the age of four years four months and four days. *Sunnat* or *Katna*, the circumcision for boys is to be performed between the ages of seven and 14, but it is lawful to do it seven days after birth. Now-a-days circumcision is generally performed in hospitals.

There are many customs and traditions associated with a girl attaining puberty among the Hindus. Such a girl is held impure and sometimes the family members observe defilement when a girl attains puberty and the period varies from caste to caste the period being generally longer among the tribal people. On attaining puberty, the girl is bathed and is confined to seclusion (in a hut outside the house in rare cases), in a room or a corner of the house. Raising of hut outside the house has been abandoned in the city. *Aarati* or lamp is waved by married women during evenings and coconuts, plantains, fruits, betel leaves and nuts in a plate are placed on her lap or *udi*. During these days she is served nutritious food. The girl takes a purificatory bath and new clothes are presented to her generally by her maternal uncle. The role of the maternal uncle in the rites is significant.

### Marriage

Marriage is a sacrament among the Hindus and the ceremony is elaborate, consisting of many rites and rituals, which extended over a period of five days with a preparatory period of more than a month in the past. But to-day it has been reduced to one day and sometimes a day and a half following all the important and essential rituals. In the earlier days it was a custom to marry a girl before attaining puberty, a practice which is totally absent now. Brahmins, Vyshyas and in some other castes the parents of the bride go in search of bridegroom but in most of the

castes the boys parents go in search of a bride. Dowry has become a common practice in all castes including those castes where bride price prevailed formerly. Before fixing up the date of marriage, the horoscopes of both boy and the girl are tallied (a custom which is disappearing gradually) and an astrologer is consulted for fixing up the date and hour of marriage. Marriages are generally held from Magha to Jyesta in lunar calendar i.e., from February to June. *Ashadha* and *Pushya* months of lunar calendar are called *shunya* months and marriages are generally avoided during these months. People prefer Kalyanamantaps and temples for celebrating marriages and in Bangalore City many hotels provide facilities for marriage celebrations. The Kalyana Mantaps in the marriage season are always busy and they are booked some times six to eight months in advance. In Bangalore City, the caste or sub-caste endogamy is disappearing and *kula* or *gotra* exogamy is also sometimes violated. The erection of milk post or *halagamba* and other customs and rituals are observed and a priest, a brahmin or a jangam is called into service at the time of *dhare*. The following are the important items of a Hindu marriage. The marriage starts with *vilyada shastra* followed by *nischitartha* or engagement; *devadhrita* or invoking the blessings of Gods and the dead ancestors; the *chappara* or erection of marriage pendal and the booth; *ariveni* or installing the five pots filled with water over a place spread with manure and grain seeds and worshipping it; the tying of the *tali* which formalises the sacrament; *dhare* or pouring of milk over the hands of the couple (which is caught in a vessel and thrown over an ant hill later); *sese* or the sprinkling of rice over the foreheads of the couple; *bhuma* or the newly married couple eating together; *Kankana Visarjana* or untying of the wrist bands and *gadduge puje*, at the time of the entry of the couple to the bridegroom's house. The binding portion of the marriage is the tying of the *tali* and *dhare*. A *tali* is usually, a round disc of gold made flat or concave with a small button at the top. The important rituals of a marriage among the Brahmins are *nandi* (invoking the ancestors), *devasamaradhane*, *Kashiyatre*, *dhare*, tying of the *tali*, *vivahahoma*, *panigrahana*, *aupasana*, *lajahoma*, *saptapadi*, *sheshahoma*, bride receiving, etc. Many other castes like the Vyshyas, Brahma Kshatriyas follow these rites to some extent. *Kashiyatre* is becoming popular now a days in the marriages of other castes also. The role of maternal uncle in puberty customs and in marriages is very significant. He ties and unties the *basinga* (tiara), plays a chief role in the ritual *serebidisuvudu*, often claims *tera*, conducts the bride to the marriage pendal, brings the milk-post while erecting the marriage pendal, inserts the toe ring to the groom, etc. Cross-cousin marriages or the maternal uncle himself marrying his niece are quite common.

*Mass marriage* is a recent phenomenon evolved to help the poor to reduce the cost of marriage. Associations, *mathas* and philanthropists organise such marriages where a number of couples get married under a single pendal or in a hall. The organisers also contribute towards the purchase of saree, *dhoties*, *tali*, etc. The State Government was also encouraging such marriages under Taliya Bhagya Scheme since discontinued. The Government is also encouraging inter-caste marriages by

giving a cash award of Rs. 5,000 to a couple if either party belongs to the Scheduled castes with an income limit of Rs. 8,000 per annum. There are a number of Associations and individuals who are working as full-time or part-time match makers in the city.

*Widow marriages* are allowed traditionally among some castes which go by the name *kudavali*, *kudike* or *seerudike*. A widow is generally not allowed to marry her deceased husband's brothers or cousins and members of his father's clan in many communities. Generally widows are allowed to marry a widower and in the case of a bachelor marrying a widow, he is first married to an *ekka* plant and which rite is believed to render him a widower. Widow marriages generally take place in temples during night times in presence of castemen. A remarried widow in the past was not allowed to carry *Kalasha* and other auspicious items during marriages and festivals. In some castes, such families were kept separate and were called *Kudusalu*. Now widow marriage among the Hindus is allowed by law and such marriages are seen here and there in Bangalore City.

Divorce is not traditionally in vogue among Hindus as marriage is a sacrament but wherever it was found, was simple, easy and was brought about at the instance of the either of the party. The headmen of the caste or the *kattemane* decided the case after levying a fine on the party adjudged to be at fault. The divorced woman had to return the bride price to the party of the divorced husband. She was allowed to re-marry in many castes and in some other castes the re-marriage was not allowed. To-day divorce is legally permitted among all castes only after due legal process with valid grounds.

Marriage is a contract among the Muslims. The offer for marriage is initiated by the bridegroom's party through a match maker. This follows betrothal when gifts are exchanged between the parties and an agreement is reached regarding the *mehar* (bride price) and other details. On the wedding day the bridegroom arrives in his wedding dress riding a horse or in a car now a days, his face is being covered by *sehra* or streams of flower garlands to the bride's residence. There the *Kazi* gets the consent from the bride and the groom over the *mehar* to be paid and this is recorded by the *Kazi* in presence of witnesses and the *Kazi* reads out the *nikah*. The *mehar* consists of two parts, the *muwajjal* prompt and the *muwajjal* deferred. The latter is not usually paid at the time of marriage. After the *nikah*, the *kazi* offers prayer on behalf of the married couple. Afterwards he hands over a necklace or black beads (*lachcha*) to the mother of the bridegroom to be tied to the neck of the bride, as a sign of wedlock and to inform her that she is married to so and so. The other customs such as the bridegroom entering the bride's room with nearest relatives, the displaying of the bride, sending of the *sihara* from the groom's house to the bride in procession, *Kangan Kholna* (untying the bracelets of some pearls, grains of raw rice, flowers and a coin), *dehora* (rite on the third day), *chauti* (rite on the fourth day), *hath bartana* (resumption of the use of hands), etc. follow after *nikah*. Muslims marry among agnates. According to the Koran and traditions



Muslim marriage depends upon three things: the assent of the parties, the evidence of the witness and the marriage settlement. The bridegroom dines in the house of the bride on the first Friday of the Char Jumas and on the next three at the house of some near relatives and on the fifth Friday the bride dines at the husband's house.

Among the Christians, the parties agreeing to unite in wedlock meet formally at the bride's residence followed by a betrothal ceremony in the Parish Church of the bridegroom. The rings are exchanged in the ceremony which is followed by a lunch or dinner, where the date of marriage is also fixed and will be announced with full details on three consecutive Sundays afterwards which are called *banns* to avoid future impediments and complications. The priest solemnises the marriage in the Parish Church of the bridegroom. The practice of tying *mangala sutra* is becoming popular in addition to the exchange of rings. This follows the signing in the marriage register by the couple with witnesses. There will be a dinner at the end accompanied by music.

### Funerary customs

Among the Hindus the dead are disposed of either by burial or by cremation. There was also the practice of *kalluseve* in the past, a method of disposing the dead by piling up of stones over the dead body. The dead are cremated among brahmins, Vyshyas, Jainas and such other castes. Dead bodies of people suffering from diseases like leprosy, T.B. etc. were disposed of by *kalluseve*. The Lingayats carry the dead body in a *vimana* in sitting posture and bury it in sitting posture. Dead bodies of *sanyasis* and children are buried even among brahmins. Both in burying and in cremation the head generally will be towards the southern direction, the direction of Yama. Erection of tombs, a *brindavana* or setting up of a *gadduge* is becoming popular in rural areas.

At the time of dying, among the brahmins, Vyshyas, Brahma Kshatriyas and other castes, the dying person is placed on *darbha* grass scattered on the ground and the Ganga water is poured into the mouth and the name of God is uttered in the ears of the dying person. After death, fire is kindled in front of the house. The dead body is wrapped in a white cloth and is carried on a bamboo bier by four persons to the cremation ground, the chief mourner walking in the front carrying a pot, smouldering with ambers taken from the fire kindled in front of the house. Before reaching the cremation ground the bier is lowered in the middle and the carriers exchange their places and at the cremation ground the body is washed and placed on the pyre. The chief mourner lits pyre after the rituals and goes round the burning pyre three times in the anti-clock direction, carrying a pot filled with water, and in each round a hole is punched on the pot by another person standing by. After three rounds the pot is allowed to fall and get shattered. The chief mourner along with his brothers and agnates get themselves shaved, take bath and return home taking a small stone representing the soul of the deceased and see the burning

lamp placed at the place of death. The ashes and bones are collected on the third day, or on the second day among some, and immersed in the holy rivers. The rituals start from the fifth, seventh or ninth day of death and ends on the fourteenth day called *Vaikuntha Samaradhane*.

Even among those who bury the dead bodies, a fire is lit in front of the house where a person dies and the fire is used to heat the water for bathing the dead body and also for cooking rice. The corpse is carried on a bier by four persons after being bathed in hot water and covered with a white cloth to the burial ground. Before lifting the dead body the surviving wife or husband exchange *pan-supari* with the deceased. The chief mourner carries an earthen pot in front of the bier, filled with cooked rice. In the middle of the way the bier is lowered, and the bearers exchange places. The chief mourner goes round the dead body thrice and smashes the pot with cooked rice near the head of the corpse and this is called *talekoo*. The corpse is lowered at the burial pit with head to the South. The mourners and relatives get their heads shaven and then the chief mourner takes a lump of earth in his cupped hands and throws it on the dead body which is repeated by others. The grave diggers fill the grave with mud over which are planted *tumbe* or *tulasi* plants. The chief mourner goes round the grave three times in the anti-clock direction with a pot filled with water and smashes it on the ground after the third round. All take bath, return home and see the burning lamp at the spot of death.

Food is not cooked in the house initially where death has occurred. On the third day, cooked food and milk are offered to the spirit of the departed at the grave, which is believed to reside in the body of crows. A dinner is given to the agnates and the relatives on the 12th or 14th day. Among all the castes, the dead ancestors are propitiated during Mahalaya Paksha in September-October every year.

In Bangalore many of the funeral rites are simplified. The dead bodies are carried by the Corporation vans meant for the purpose to the burial or cremation grounds. There, some of the essential rituals are performed before burying or setting fire to the dead body. There are also electric crematoria in Bangalore City. Among brahmins there are associations like the Sanathana Vaidika Sabha to arrange for the after death rituals.

Among Muslims at the time of death a *moulvi* is sent for to repeat the *kalima* in loud voice to make the dying person to die in peace and faith. A few drops of honey are poured into the mouth. After death the body is washed and covered with a white cloth and placed on a bed or in a coffin covered with a pall. The corpse is carried by four persons on shoulders. Women do not attend the burial but gather round the corpse for lamentation. At the grave, the Imam in front of the corpse recites prayers and the body is placed in recess called *tahad* dug at the side of the grave. Later it is laid into the grave with head to the North, face turned towards

Mecca (West). Burial prayers are offered by those present. On the third day after burial, relatives visit the grave and recite the Koran. The prayers are repeated and continued on the tenth, twentieth thirtieth and fortieth day after death. Death feasts are served on the 40th day, in the fourth month, sixth month, ninth month and the last day of the first year. The tombstone of a man is generally distinguished by a raised part in the centre and that of a woman by a depression.

At the time of death, among Christians, the Parish priest administers the sacrament extreme unction and the chief senses of the dying person's body are anointed with holy oil specially consecrated for this purpose. After death, the body is washed and neatly dressed and laid on a raised platform placing the lighted candles with a crucifix at the head and holy water towards the feet, with which the visitors sprinkle the dead body. After placing in a coffin, the elite call for the hearse which is accompanied by pall bearers dressed in black and the hearse is moved to the Parish Church where the priest sprinkles the holy water on the body after a thanks-giving ceremony and blesses it. The body is then taken to the cemetery for burial. Those who cannot afford to hire a hearse are content with a van or a horse driven carriage which is meant for the purpose. The Roman Catholics arrange special masses on the day of burial, the third, seventh, thirtieth and anniversary days. Among the Protestants on the tenth day of death, a prayer meeting is held in memory of the deceased. There is no defilement among Christians on the death of a person.

### HOME LIFE

*Houses:* Architectural tradition in Bangalore has been influenced by the buildings in the Cantonment. New extensions like Basavanagudi and Malleshwaram that grew after the 1898 plague saw the introduction of the bungalow style for private buildings and European classical Greeco-Roman style for public buildings. Even to-day many of the Cantonment streets like the Richmond Road, Hayes Road, Wood Street, etc, reminds us the early phase of its development. In the present Shivajinagar area, Ulsoor and Shoolay were the earlier villages that were developed adjoining the Cantonment area. The city grew rapidly around the second half of the previous century in population, the area being a centre of civil and military administration. Considerable buildings activity took place and public offices with their imposing structures appeared during the period of Bowring as Commissioner. The Mayo Hall, the Central College, the Bangalore Palace, the Bowring Hospital and other buildings were raised during this period. In the 20s of the present century, while celebrating the 25 years of rule of Krishnaraja Wodeyar IV, many attractive new lay-outs, gardens (Silver Jubilee Park) and public buildings come up. Many houses were built with the intention of renting them out to the army officers and other British officers catering to their tastes and needs. These new bungalows standing amidst wide sites rapidly filled the large vacant spaces. These bungalows with tall impressive gates and longish drive to the porch leading to a

commodious verandah equipped with easy chairs and coffee tables leading thereon to a central hall serving as drawing room became the ideals of a residential building, which even the humbler builder kept in his mind. These bungalows generally followed a basic plan of the porch, the verandah, the drawing and the dining hall with bed rooms on the wings and service annexed in the rear yard. The early classical bungalow is horizontal in structure, usually one storeyed with the ventilation openings near the top of the walls. The other features are parapets, balustrades, gabled roofs and unusual steeply pitched porches which opened out on to a colonnaded verandah. Mangalore tiles whose production was started by the Basel Mission, being light, helped the raising of very tall gabled roofs and monkey tops. The tile factories also manufactured cute stucco Corinthian capitals to crown the columns. Separated from the main building at the back were the service quarters with a kitchen. There were also stables and coach houses. Some romantic gothic bungalows came up at the end of the 19th century, retaining the general layout but the style became flamboyant, elaborate and vertical with less emphasis on symmetry. Porch roofs became wide with monkey tops in windows and porches gave the bungalow its unique feature.

At one time it was estimated that there were more than 400 bungalows in the city. The designs of other buildings also had been influenced by these bungalows. These bungalows that gave Bangalore its widely admired but now vanishing look are coming down in the wake of industrialisation and commercial growth. A survey conducted by Prof. K.N. Iyengar lists hundreds of old buildings that have either been demolished or pulled down. The areas which have lost their bungalow beauty are the Rest House Road, Rest House Crescent, Cunningham Road, St. Marks Road, Residency Road, etc. The housing problem in Bangalore is complex and multi-dimensional which began to manifest itself in the 1980s and has assumed gigantic proportions due to rapid urbanisation. High-rise apartments of the 1980s provide all facilities to the apartment dwellers, in some cases even schools and hospitals. The city market, the Central College and the Victoria Hospital are some of the examples of the buildings in the Gothic style, with pitched roofs of Mangalore tiles topped with a row of decorative ridge-tiles making a pleasing appearance, tasselled parapets or gables, intricately done plaster motifs, cast iron railings and pilasters and pavilions raising from the wings. Some public building in the European classical style came up in the city till the forties of the present century. With the advances in technology, changing times and with new pressures of rapidly raising property value with land becoming more and more scarce, the architectural style of both public and private buildings has undergone a change. During the last fifty years, with the exception of a few, the new building scene is mostly devoid of beauty.

The B.D.A. entering the scene of housing by, raising houses under hire-purchase scheme, colonies with uniform R.C.C. terrace-roof houses, mostly on small sites of 40'x30' or 60'x40' have come into existence in large numbers in new

extensions, like Jayanagar IX block, to quote one instance. Most of these extensions are planned with straight roads, regularly numbered, but old villages which are surrounded by these new extensions still have their hutments and small buildings, built in irregular rows with narrow streets. Cow pans are also common in them. An old pipal or banyan tree adds life to the drab atmosphere with an old temple or shrine near it.

In the rural parts of the district houses can be classified into *thotti* houses, houses with single ridge with two or four slopes terraced houses and huts. A *thotti* house has an open quadrangle in the middle inside, generally with four and sometimes with eight pillars around the open quadrangle and will have four ridges with eight slopes four inside and four outside. The *thotti* in the middle will have an underground drainage to clear the rain water. All around the *thotti* some roofed space is left open and beyond that, there will be rooms used as kitchen and store room. These houses contain *jagali* or raised platform on both the sides of the main entrance. Such houses are found more in Anekal side among the rich cultivators. The second type of houses with single ridge and two slopes are called *nittu* houses and four ridges or five ridges with four slopes are called *gudaragattu*. The material of the roof will be generally country tiles and some times Mangalore tiles. There are also houses with only one slope, one wall being raised higher than the opposite side, which are of recent construction and are only a few in number. The terraced houses will have generally mud terrace and in a very few cases of mortar and stone slabs. These terraces are called *malige* and will have openings in the middle to allow light and air which are called *gavakshi*. The huts are small structures with mud or bamboo wattled walls, the materials of the roof generally being coconut leavemats and grass. The walls of the houses are generally of mud, and in the case of recent construction will be of burnt bricks. The floorings of the most of the village houses are of mud smeared with cowdung periodically. Brahmin houses have a front yard or a backyard where *tulasi* plants are raised on an elevated square structure called *vrindavana*. Houses in villages have small windows and huts do not have windows at all. Farmers use either the front or back portion of the houses as cattle sheds. Almost all villages are electrified but the poor even to-day use kerosene or non-edible oil lamps. A house of a poor will have generally two compartments, one serving as a kitchen and the other as a living room.

As per 1981 census there were 5,13,645 households in Bangalore Urban Agglomeration of which 7,590 house-holds had houses of grass leaves, reeds or bamboo walls, 55,985 houses mud walls, 39,555 houses unburnt brick walls, 3,77,665 houses burnt brick walls, 25,065 houses cement concrete walls, 3,350 houses stone walls, 1,050 houses had G.I. sheets or metal sheets and the rest were of wood, and all other materials and materials not stated. The houses of 1,87,785 households had RCC roofing, houses of 1,52,860 households had either tiles or slate or shingle roofing, 1,08,045 households had asbestos, cement sheet roofed houses, 38,265 households had houses of thatch, wood, mud, unburnt bricks or bamboo roofing,

10,360 houses had corrugated iron, zinc and other metal sheets, 5,755 houses had brick, stone and lime roofing, 2,655 houses had stone roofing and the rest of the houses of the households had all other materials and materials not stated. The flooring of the residential houses according to the same census was as follows: Households numbering 3,78,200 lived in houses of cement flooring, 89,285 households lived in houses of mud flooring, 25,275 houses had mosaic tile flooring, 9,625 houses had brick, stone and lime flooring, 4,460 houses had wood and planks flooring, 440 households had houses of bamboo or logs' floorings and the rest had other flooring and materials not stated.

According to the same Census figures, in Bangalore Urban Agglomeration 2,32,650 households lived in houses having one room, 1,40,590 households lived in houses having two rooms, 64,230 households had three rooms, 35,190 households had four rooms, 13,870 had five rooms and the rest had six or more rooms. The number of members in 2,29,225 households was six or more, 87,945 households had five members, 83,840 had four members, 59,000 had three members, 39,540 had two members and 22,000 households had single members.

*Food and Drink:* The staple food of the people in the rural areas is *ragi mudde* or *rotti*. Rice is also used occasionally and by the elite and by Brahmins, Vyshyas and other castes. On festive days rural people use rice. Pulses like *avare*, beans, horsegram, etc., and vegetables like onion, brinjal, tomato, gourds and greens are used to an appreciable extent. Brahmins, Vyshyas, Jains, Lingayats, *Arasus* and some other groups are vegetarians. Among those who take non-vegetarian food, they eat it only occasionally. Non-vegetarian food is not cooked in the houses during the months of Shravana and Karthika of the lunar calendar and on Saturdays and Mondays. There are two principal meals in the day one by 10 or 11 o'clock in the morning and the other at about eight o'clock in the night consisting of *ragi mudde* and soup. There will be breakfast early in the morning of *ragi rotti*, *dose* or *idli* during the seasons of field work and in the afternoon at about 3 o'clock, the left over of the afternoon meal called *tangalu* is partaken. Drinking coffee or tea has become a habit for many and most of the villages have tea stalls. The special dishes are *payasa* on most of the festival days and fairs, *tambittu*, a sweet prepared out of rice flour, jaggery and gingelly flour for the Gouri festival and *tambittu* prepared out of jaggery and rice flour only for the Maramma festival. During Mahalaya Paksha and Navaratri (Dasara) festivals *dose*, *vade* and a sweet called *kajjaya* are prepared. *Obbattu* or *holige* is a special sweet dish for the Yugadi and Deepavali festivals. *Panaka*, a sweet drink, *kosambari* and *rasayana* are prepared for the festivals like Ramanavami and Shivaratri. Rice and wheat are extremely used in Bangalore City and the varieties of preparations are also more. The office going people take tiffin in the morning and the afternoon meals during lunch hour, but majority of the officials take morning meal at home and take a light lunch in the afternoon. The common dishes for the tiffin are *idli*, *dose*, *chapathi*, *puri* and for the meals cooked rice and vegetable soup. The sweet dishes for the festivals are varieties of *payasa*,

*kesaribath, mysore pak, jamoon, jilebi, sweet pongal* etc. Workers attending the big private and public sector industries are provided tiffin and meals at subsidised rates in the factory premises.

Migrant workers, businessmen and tourists form a major segment of Bangalore's floating population. Those coming from various parts of the country and abroad on specific work stay in hotels. There are a number of five-star hotels in Bangalore like the Ashoka hotel, Windsor Mannor, Holiday Inn, the Taj Residency, the West End Hotel, Hotel Bangalore International, the Madras Woodlands, etc. providing boarding and lodging facilities, secretarial assistance, office space and equipment, provision for holding conferences and meetings, etc. Some of these hotels provide facilities for holding marriages. The present room tariff in these luxury hotels ranges from Rs. 425 to Rs. 750 for ordinary rooms and Rs. 1,050 to 2,500 for suites per day and in other less luxurious hotels tariff ranges from Rs. 70 to Rs. 200 a day. It is said that most of the guests prefer South Indian dishes of *idli* and *dose* for breakfast *chapatis* or *puri* and rice for lunch. The hotels also organise food festivals periodically. There are also economy hotels which provide boarding and lodging facilities and are found concentrated near Bangalore Bus Station. These hotels claim 50 to 60 per cent occupancy the year round. It is said that the Chinese dishes are becoming popular in the city. There are hotels preparing Andhra style of food dishes, North Indian style, etc. The flow of travellers to the City is so amazing that there is always a demand for rooms. Roadside *dhabahs*, mostly run by the Punjabis are seen beside the highways around Bangalore.

The smoking of beedi is widely prevalent among the villagers and so also the chewing of betel leaves. Only a few in both rural and urban areas use snuff. A considerable percentage of the educated smoke cigarettes, and Bangalore has a sizeable population who partake spirituous liquors, and liquor bars are a common site like hotels. Bangalore never had prohibition. Pan shops are seen in front of leading hotels, and *masala pan beedas* are sold there, catering to various tastes. Such shops are run mostly by North Indians.

*Dress:* The working dress of an adult male in rural areas is generally a knicker and a shirt or banian. Aged persons use *kambli* or cheddar called *duppati* as an upper garment. While going out to visit friends and relatives, to offices in towns and on festive occasions and marriages, the dress of a male adult consists of a *dhoti* (*panche*) and a shirt with a towel on the shoulder. The dress of an adult female consists of saree and blouse. Boys in villages use shirts and knickers and girls use frocks and skirts. Young children in villages will have upper garments only. Muslim women in urban areas use veil while going out. Muslim men use pyjamas and shirts or *jubbas*. The dress of the Bangaloreans is colourful and varied. The dress found in all parts of the country are found here with the latest fashions. Young women, even married, at times, use *churidars* and *pyjamas* during this decade and night gowns (nighties) at home. Bobbed hair is not an uncommon site among middle

class women. Pants and bush shirts, mostly of synthetic fibre, is commonly used by educated men.

*Household goods:* In the villages, chairs, tables and benches are rarely found and found only among the elite or the rich class. Most of the people sit and sleep on the floor using mats, carpets, gunny bags and *kamblis*. Earthen vessels were used in the earlier days which have now been replaced by cheaper metallic vessels. The earlier earthen vessels are *madake, gadige, haravi, kudike* and the copper and brass vessels have now been replaced by plastic, aluminium and stainless steel vessels. Even to-day they use wood and kerosene as main fuels for cooking. Bio-gas is getting popular. The household goods of the residents of Bangalore are varied both in kind and cost. The designs and patterns of chairs, tables, sofa, cots and other articles of use are changing everyday. Dining table set is common in middle class and rich households. Upholstry has become a big business in Bangalore. Middle class houses in Bangalore have artistic dolls in cupboards, generally seen in the drawing room. There are many houses of fashion creators and interior decorators. Electricity, L.P. Gas and Kerosene are used as fuel for cooking and heating. But the life in a slum is entirely different from that of the aristocrat rich or the middle class. Insanitary condition prevail in slums and kerosene and wood or other waste items are used as fuel. A transistor is no luxury in slums and some may have even portable T.V. sets. T.V. antennas poop from the housetops of almost all middle-class houses in Bangalore and every village has at least a few households with T.V. sets.

*Ornaments:* The women folk use varieties of ornaments made of gold or silver. These ornaments are generally used during festive occasions, marriages, jatras, etc. The following are some of the ornaments used: For the head-*nagaru, jadebille, rojada hoovu* of gold; for the nose-*bottu, moogubattu, nattu* of gold; for the ear-*kolava, patlak, vole, lolaku* or *zhumki* of gold; for the neck-*sara, kasinasara, avalakki sara, addike and padaka* of gold; for the hands-*bale* and *kappa* of gold, *kadaga* of gold or silver; finger rings of gold; for the waist-*dabu* of silver and rarely of gold and *odyana* or *sontapatti* of silver or gold; for the ankle-*kalu sarapali, kalumuri* of silver toe rings for the toe. Generally all women wear glass bangles and married ones *tali* and *karimanisara*. Of late the use of glass bangles is becoming less popular among the educated employed women and college going lasses, and gold bangles take their place. But glass bangles are worn on Gauri festival.

The womenfolk generally plaight their hair at the back, but some elderly ladies tie it into a knot. In Bangalore city women get their hair dressed, but the fashion is not very widely popular. The number of beauty parlours is on the increase. Tattooing, even among the villagers is on the decrease but the womenfolk decorate their hands, palms and the face with *mehandi*, a herbal powder.



## Festivals

There are many festivals and feasts observed by the Hindus all the year round of which some are annual and some are incidental *vratas* or observances. The *vratas* are exclusively practised by some families in addition to the festivals. They include Vara Mahalakshmi Vrata, Anantana Vrata or Vata Savitri Vrata, which are observed on specific *tithis* or Sathyanarayana Vrata observed on convenient days. Some of the festivals which are of great significance to the people are the following. Yugadi, the new years day of the lunar calendar, is celebrated on the first day of Chaitra (the first lunar month) which falls in March-April every year. It is a great festival for all the Hindus. On this day the door frames are decorated with festoons of mango and neem leaves. Hindus take oil bath, wear new clothes, worship the family deity and eat *bevu-bella* (neem leaves with jaggery). In the rural side, in the evening or at night people hear the reading of the new year's almanac called as *panchanga shravana*. The next day is also a day of feast and non-vegetarian food is prepared in those families which are accustomed to it. In some villages on the Yugadi day *honnaru* (golden plough) is also celebrated. In Bangalore City the Tamilians celebrate the Tamil New year's day also which falls during the month of April (on Mesha Sankramana). Sri Rama Navami, the birth day of Lord Sri Rama is celebrated on the ninth day of the first half of Chaitra in April and is a great festival in Bangalore for music lovers. The music programmes at public festivals commencing from that day lasts for nearly a month. Akshaya Tritiya in Vaishakha is celebrated as Basava Jayanthi and is observed holding processions and lectures. Prathama Ekadashi on the eleventh day of the bright half of Ashadha is a day of fast for many. A metallic or stone serpent and anthills are worshipped on the fifth day (Naga Panchami) of the first half of Shravana in July-August by all the Hindus. Shravana Poornima is the festival for the brahmins to change the sacred thread and for the North Indians to celebrate Raksha Bandhan. The Gouri and Ganesha festivals are observed on the third and the fourth day of the first half of Bhadrapada in August-September and is again a great festival in Bangalore City with socio-cultural programmes at public celebrations on a very wide scale. An earthen image of Ganesha is installed in all extensions by almost all associations and institutions in the city and is worshipped every day (also at public functions) till the image is immersed in the tank or well.

The Mahalaya Paksha starts on the first day of the dark half of Bhadrapada and ends on the last day of that month and during this fortnight the dead ancestors are propitiated in almost all the families among the Hindus. Dasara is a State festival and starts on the first day of Aswija in September-October, lasting for ten days. Goddess Saraswathi and Durgi are worshipped on these days by burning a perpetual lamp in front of a *kalasha* for ten days. Goddess Saraswathi is worshipped on the seventh day and Durgi on the eighth day and the instruments, implements, machinery and vehicles on the ninth day called Mahanavami. The tenth day is Vijayadashami, the last day of the festival on which day the village deities are taken

in a procession to the Shami tree in the evening or at night, where both the tree and the deity are worshipped. People exchange Shami leaves. The Dasara procession at Munireddypalya in Bangalore is often called a Mini Dasara of Mysore and often it is referred to as 'People's Dasara'. Many of the residents of the Munireddypalya had served in the erstwhile Mysore Lancers and Mysore Infantry. In the earlier days the Dasara in Bangalore used to be held in High Grounds at the site of the LRDE where stood the Mahanavami Dinne. The deities of Gundumuneshwara Swamy and the Lancers' Anjaneya from Munireddypalya and the deities from Upparahalli used to be taken to the High Grounds in procession. Even to-day the Dasara procession of Munireddypalya is a colourful one. In certain households in the city, dolls are displayed, an interesting engagement for children.

The next great festival for the Hindus is Deepavali celebrated for three days on the last two days of Ashwija and the first day of Kartika during November. Goddess Lakshmi is worshipped on the last day of Ashwija by the trading class and Balichakravarthi, a legendary king on the next day. Deepavali is a great festival in Bangalore. All the shops in the trading centres are decorated with festoons and colour lights. Makara Sankranti is celebrated on the 14th of January, the day on which the Hindus believe that Sun God takes a new chariot. *Ellu-bella* (gingelly and jaggery) are exchanged on this day. In the rural areas, oxen are washed, decorated and made to cross a fire place and this rite is called *kendahayuvudu*. Shivaratri is a holy day of fasting and Shiva is worshipped the whole of night by undergoing *jagarane*, which falls on the fourteenth day of the second half of Magha in February. The Holi Festival falls on the full moon day of Phalguna in February- March, the day on which Shiva burnt Kama or Cupid.

In Bangalore City, the first of November is again a festive season being the Rajyotsava day. The whole of the month witnesses lectures and cultural activities organised by various Associations and Youth Clubs.

Some of the important Jaina festivals are the Pajjushanaparva, the solemn season which closes the Jaina year during which time many devout laymen fast at the *upasara*, a place of meditation; Deepavali is observed as the day on which Mahavira attained *Nirvana*. The Jains worship books on Jina Panchami which corresponds to Saraswathi worship during Dasara festival. Serpents are worshipped on Nagapanchami to appease the spirits of ancestors. Yugadi is observed as the day of Srimukha Darshana. The thirteenth day of the bright half of Chaitra in April is observed as Mahaveera Jayanthi. The other Jaina festivals are Upakarma on the full moon day of Shravana, Jeevadayashtami on the eighth day during Dasara, Gouri festival on the third day of bright half of Bhadrapada when Yakshi is worshipped, Jinaratri on Shivaratri day, Mahanavami and Vijayadashami.

The important festivals of Muslims are Moharrum, Ramzan and Bakrid. The first day of the month of Moharrum is the festival day of Moharrum-ki-Id. Ramzan is observed on the first day of the month of Shawwal. On the Bakrid day, which is observed on the tenth day of the month of Zillhajja, Muslims put on new clothes

go in procession to Idga to offer prayer and later feast. The festival Shab-I-Barat is observed on the evening of the fourteenth day of the eighth month Shaban, the night of the day on which the fate of the unborn souls are registered in the heaven. The birth day of the saint Us-San of Baghdad is observed on the 12th day of Rabi-us-San. The day on which Prophet passed away is the 12th day of Rabi-ul-Awwal. On this day prayers are offered and the dishes which the Prophet was fond of are cooked. The last Wednesday of Safar month is observed as Aakri Charashumbah, in memory of the recovery of the Prophet from a dangerous illness. On this day Muslims go out to the fields and eat sweets.

The Christian festivals are the New Years Day on first of January, the Good Friday, the Easter Sunday, the day of Resurrection of Christ, the birthday of Mary on eighth September and the Christmas Day on 25th December. The St. Mary's festival at St. Mary's Basilica in Shivajinagar, in Bangalore attracts large number of Christians.

*Yatras:* There are no notable pilgrim centres in the district as such but the people of the district go on pilgrimage to places like Tirupathi, Dharmasthala, Udupi, Subramanya, Nanjangud, Adichunchanagiri, Shivaganga, Yediyur, Kanchi, Varanasi, Rameshwaram, Pandharpur, Badri, Kedar, etc. The worship of Shanidevaru is becoming popular and people flock together at Dodda Madure in Dodballapur taluk to worship Shanidevaru during Shravana month in August every year. Venkateshwara of Tirupathi attracts the largest number of devotees from the district. People in the Anekal taluk and surrounding area pay a visit to the Gummalapura Matha in Tamil Nadu bordering Karnataka.

### **Jatras**

The Jatras are socio-religious institutions centered around a deity or a religious saint. They are annual and sometimes take place once in three, five or even 12 years as in the case of Mahamastakabhisheka. They have economic value also when associated with cattle fairs. They also provide recreation and merriment to the participants and fulfil the aspirations of the people religiously. Dharmarayana Karaga in Bangalore City is the biggest *jatra* in the district. Karaga is also held at Anekal. The Kadalekayi Parishe in Basavanagudi is another popular *jatra* in the City. Equally notable is the *jatra* held on Adi Kritika in Hanumantanagar and on Shivaratri at Gavipuram.

*Dharamarayana Karaga:* The Dharmarayana Karga or popularly known as Bangalore Karaga is a nine day festival which gets its name from the earthen pot in which is invoked the formless goddess Shakti, supposed to be an older concept than image worship. The Pandavas are the chosen deities of the Vanhikula Kshatriyas (Thigalas) and the Bangalore Karaga is the worship of Shakti in the name of Draupadi especially by the Vanhikula Kshatriyas. It commences with the flag-hoisting ceremony on the night of the seventh day in the bright half of Chaitra (in April). Different kinds of *utsavas* are performed during these nine days period,

the most important among them being the Deepartha on the twelfth night and Mahakaraga on the night of the full moon day. A noteworthy feature of this festival is that the worship and the *utsavas* take place only during nights. After flag-hoisting a band of male devotees called *veerakumaras* (from the Vanhikula Kshtriya caste) get initiated into a strict penance.

On the thirteenth night, the *karaga* pot is installed under a red umbrella at Sampangi tank near Dharmaraya temple and it is believed that in the bed of this tank is established *Sarvashaktyakarshini*, talisman of infinite power. Under the umbrella are arranged in a semi-circle about 200 swords. The Veerakumaras wearing trident shaped white insignia on their foreheads, lavishly adorned with flowers, sit round this semi-circle. In the middle of the semi-circle the *karaga* is seen in red cloth covered with jasmine flowers. After *alaguseve* (Veerakumaras prostrating themselves before the *karaga*, picking up the swords and beating themselves on the chest with them shouting 'Govinda, Govinda'), the priest (*karaga* bearer) takes up the *karaga* on his waist with sacred staff and a dagger in his hands, reaches the Dharmaraya temple in procession and instals the *karaga* at the feet of the idol in the *sanctum*. On the full-moon day, the bearer of the *karaga* (a man) dressed in saffron saree and putting on feminine accessories including *man-galasutra* which is supposed to be that of his wife's, enters the *sanctum sanctorum* at about ten o'clock in the night and closes the door. He comes out at about midnight with *karaga* on his head with sacred staff and the dagger in his hands. Again, after *alagu seve* by the *veerakumaras* the *karaga* starts from the temple, wends its way through the heart of the city, stops in front of the Haji Mastan Tawakkal Dargah to receive the homage by the Moulvi and returns to the temple by sun-rise. For the bearer of the *karaga* it is a supreme moment of trial parallel to a warrior going to battlefield. The people who wait for the *karaga* offer flowers, coconuts, etc., and a lemon. *Utsava murthis* from all important temples from the city in highly decorated palanquins and cars assemble at the Dharmaraya temple at dawn when the *karaga* returns.

The annual feast of St. Mary at Shivajinagar is held on 8th September at the Church premises. For nine days preceding the feast, there are special services conducted in the Church both in the morning and evening. On the evening of 8th September a grand procession of the statue of St. Mary dressed in saree, mounted on a decorated car moves out from the Church to wend its way through the streets and return three hours later. Pilgrims throng from all over the country and the gathering will be about 1,00,000 on 8th September. Thanks giving in cash and kind pour in and the offerings are utilised for the poor. The annual feast of Infant Jesus is celebrated on the 14th of January every year at the church premises at Viveknagar in the city. Novena in honour of the deity is held daily for nine days preceding the feast day. During the Novena, services are conducted in several languages and on the feast day, a procession is taken out for a distance of about four km in the locality which is followed by a benediction. Offerings are made by the devotees on all the days of the festival for which several thousand people gather.

The following is the list of important *jatras* in the district.

<i>Place Where held</i>	<i>Name of the deity or Saint.</i>	<i>Month and duration.</i>	<i>Number of people assemble.</i>
Addiganahally	Patalamma	April - 8 days	5,000
Agara	Channarayaswamy	March - one day	3,000
Anekal	Thimmarayaswamy	April - one day	2,000
Anekal	Someshwara	April - one day	3,000
Bangalore	Dharmaraya Karaga	April - one day	more than one lakh
Bangalore-Ulsoor	Someshwara	April - one day	10,000
Bangalore-Gavipura	Gavi Gangadhareshwara	January/February	5,000
Bangalore	Kadu Malleshwara	January - one day	5,000
Bangalore	Basavanna (Kadale Kayi Parishe)	November - one day	8 to 10 thousand
Bangalore Sajjan Rao Circle	Subramanya Swamy	Novr-Decr. - one day	25,000
Bangalore- Hanumanthanagar	Kumaraswamy	July	1,00,000
Bangalore	St. Mary	September - one day	more than one lakh
Bangalore	Hazrat Tawakkal Mastan Sha Suharwardi darga	Saffar - 2 days	10,000
Bangalore	Hazrat Sayyed Manik Shah Dargah	Moharrum - 3 days	5,000

<i>Place Where held</i>	<i>Name of the deity or Saint.</i>	<i>Month and duration.</i>	<i>Number of people assemble.</i>
Bangalore	Sayyed Pacha Shaheed Darga	Shabban - 3 days	2,000
Bangalore	Hazrat Hameed Saheed Shah Qadri dargah.	Shabban - 2 days	2,000
Bangalore	Bessarwali darga	Shabban - 2 days	2,000
Bangalore	Sayyedani Bibi Darga	Shabban - 3 days	3,000
Bannerghatta	ChampakadhamaSwamy	March - 3 days	3,000
Byatha	Pujamma	May - one day	1,500
Hennagara	Yellamma	January - 8 days [*]	5,000
Huskur	Madduramma	March - 3 days [*]	5,000
Kakolu	Venugopala	April - one day	1,000
Makali	Bheemeshwara	January - 8 days [*]	5 to 6,000
Mayasandra	Muthyalamma	April - 3 days [*]	2,000
Mugaluru	Byataraya	January - 3 days [*]	2,000
Sarjapura	Kodandarama	January - 1day	--
Varthuru	Chennaraya	January - 1day	--

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[\*] Cattle fair is also held.

### Gallantry

The Government of India have instituted the gallantry awards for the servicemen in the country and the top awards are the Ashoka Chakra, Kirti Chakra and Shaurya Chakra, awardable for the most conspicuous bravery of some daring or pre-eminent valour of self-sacrifice or for conspicuous gallantry or acts of gallantry. The other awards are Param Vir Chakra, Maha Vir Chakra and Vir Chakra. The medals are Param Vishista Seva medal, Sena medals, Nav Sena medals and Vayu Sena medals. The following are the persons who are the recipients of various awards in the district.

Maha Vir Chakra has been awarded to Lt. Cdr. J.P.A. Naronha, Sqn.Ldr. A.B. Devayya and Major P.S. Ganapathi, all residing in Bangalore. The Sena Medals were awarded to Major Late Suresh Manik Bhat, Major H.K. Sridhar, Major A.M.R. Prakash, Captain Roche Antony and Brigadier Achu Nair, all residing in Bangalore. The Nav Sena medal has been awarded to Cdr. K. Manjunath and Vayu Sena medals to B.R. Madhava Rao and Flt. Lt. B. Srikanth. The Shaurya Chakra medal was awarded to Wg. Cdr. M.R. Shiraji, Sqn. Ldr. S.H. Apte and Major K.S. Prabhu all residing in Bangalore City.

The following are the names of Armed Forces personnel hailing from Bangalore district who were killed in action. Major late Hensman, Major late Manuel, Captain late Balby, Sepoy late Ponnaiah, Naik late Edward Dias, Sepoy late Chikkaveerappa, Naik-Sub late A.G. Raju, Havildar late Harry David, Sepoy late Dasarath Gaikwad, Havildar late A. George, Sapper late Chinnaswamy Nadamuni, Sepoy late Venkatesh, Captain late Byrraju Swamiji, Gunner late Puttamade Gowda, Sepoy late Jayaseelan, Sepoy late Anwar Pasha, Major late M.S.G. Rao, Major late Suresh Manik Bhat, Sepoy late Krishnappa, Major late K.A. Somaiah, Major late Ranji Muthanna, Gunner late Ramachandraiah and Major late Uday Shankar Ghosh.

The following is the list of persons of the Bangalore District who have been awarded various medals for their acts of bravery (as per the book Karnataka Veera Yodharu by B.N. Sundara Rao, published in 1981) Air Commander C.R. Kurpad-Param Vishista Seva medal; Wing Commander K.S. Suresh-Vira Chakra; Brigadier H.R. Gopal-Ati Vishista Seva medal; Colonel S.N. Atresh-Ati Vishista Seva medal; Ft. Lt. A. Raghunath-Vira Chakra; Ft. Lt. S.R. Jayendra-Vira Chakra; Flying Officer Ramesh Burtan-Vira Chakra; Lt. John T. Desouza-Sena medal; Sqn. Leader N.J.D. Kansikar-Sena Medal; Lt. S.S. Gopal-Nav Sena medal; Lt. Anthoni D. Sam Lajaro- Nav Sena medal; Warrant Officer R. Rangaswami-Vayu Sena medal; Captain K.P. Sheshadri-Mention-in-Despatches; Sq. Leader H.S. Raghunath-Mention-in-Despatches. Sepoy Mari of Chokkasandra village of Kanakapura Taluk died in action during Indo-Pakistan war in 1971.

## SPORTS, GAMES AND RECREATION

Dance, drama, music and group games etc., the general means of recreation during the days of festivals and fairs have always been an inseparable part of our communal life and these traditional cultural and sports activities are nurtured from time immemorial. The pages of history contain a good number of evidences on our cultural heritage and reveals the fact that man has always found in them outlets for self expression and personal development. Many old records, paintings and sculptures gives us a good accounts of some prestigious sports like *dyuta* (dicing), hunting, wrestling *kattivarase*, riding and cultural activities like dancing, staging mythological dramas, reciting classical music etc. Many of these recreative activities received the royal patronage and public support. Mysore rulers fostered many of the traditional spectacular sports and folk arts. Wrestling, *kattivarase*, *donne varase*, horse riding etc., were considered to be the prestigious skills of royal families and soldiers.

Physical feats, balancing skills, acrobatics along with folk arts like *kolata* classical dance, dramas, *harikathas*, etc., were the common entertaining items largely witnessed by the public both in rural and urban part of the district. *Yogasana*, *Suryanamaskaram*, mass drill, group games etc. were in practice in schools. Gymnasia had a major role to play in the past. They were considered the body building centres and even in some schools of the City had a gymnasium attached to them to impart training on scientific lines. Physical education was almost informal without any rigidity of curriculum. The advent of modern exotic games with regular tournaments and competition have created zeal and interest in the school going boys. The traditional games like *kabaddi*, *kho-kho* etc. have found place in the school curricula along with modern games. In addition to the patronage to sports by the Mysore rulers, the devoted sport loving public figures like K.A. Nettakalappa, Jeenabhai Davidoss, A.R. Chikkappaiah, P.I. Joseph and others encouraged sports activities in the later decades. A good number of youth, young boys and girls, have started participating in various sports disciplines and mass sports. Various organisations and associations formed by both Government and non-Government bodies have created an atmosphere of encouragement to the aspiring sport persons. The Department of Youth services and Sports through its various schemes and programmes and international organisations like Rotary Club, Lions Club etc. are also constantly trying to help the youth of the district in fostering the spirit of love towards sports.

### Indigenous games

Many traditional games along with modern exotic games are played in the district. These indigenous games are inexpensive played with limited number of participants. These are helpful in developing some basic skills like leaping, aiming, running, balancing etc. Some of them are folk-oriented and are mostly group games. Some of these traditional games have found a place in the school curriculum viz., *Kabaddi*, *Kho-Kho*, chess etc. These games can be grouped as indoor and out-door games, *chaukabhara*, marble, *pagade*, *haralumaniguni*, chess, snake and



ladder, cards etc. are some indoor games. *Kabaddi, kho-kho, gilli-dandu, bugari, Kuntebille, Kiteflying, kannumuchchale, goli* (marble play) etc., are some traditional out-door games. *Surya namaskara and yogasananas* are also popular.

The advent of modern games viz., cricket, volleyball, foot ball, badminton, tenikoit, hockey etc., had no effect on the traditional games. The credit of initiating and popularising foot ball and cricket at the outset could be attributed to the British regiment stationed at Bangalore during the 19th century Foot ball, volley ball and badminton being less expensive games are played even in rural parts of the district. School going children play games of literacy and intellectual value such as word building, story telling, quiz and cross-word puzzles. Of late video games have caught the attention of the city boys and girls. Kite flying, wresting, weight lifting, chess, carrom etc., are mostly played with competitive spirit. Competitions in some of these are held during festivals and general holidays.

*Wrestling: (mallayuddha or kusti)* is one of the oldest and the most primitive sports activity known to man. With the advancement of time it has emerged a spectacular favourite Indian sport. The kings and rulers used to keep champion wrestlers in their army. Mysore rulers had nurtured this sport. Free style and Greco-Roman style are the two types of wresting practised in India. An amateur *ad hoc* wrestling association was formed in 1968 in Bangalore and then, in 1978 the Karnataka Amateur Wrestling Association was duly formed. Bangalore district seems to have always been giving much importance to this activity. Anekal has a name of conducting *Sante Kusti* on every market day. The following are some well known Akhadas for different titles, where wresting competition are held regularly: Nanjappa Circle Garadi (Indian style); Lalbagh West Gate Garadi (Indian style State-level competitions); Dilshare Garadi, Shivajinagar, Bangalore (Indian style, all-India level events), Shri Kanthirava Stadium (National-level free style), Malleswaram Garadi (State level for Kempegowda Championship), Gayatri Nagar Garadi (District level Veera Abhimanyu Championship), Girinagar Garadi (State level), Tulasitota Aaralepet Garadi (State level, for 'Karnataka Veera' title), Khadar Sharief Shivajinagar (Indian Style competitions), and Doddanna Hall (State level Indian style competitions), etc. Some important *garadis* where wresting activities are intensively taken up and wresting competitions take place are Nanjappana Garadi, Lalbagh West Gate Garadi, Shri Kantheerava Stadium, and the *garadis* at Malleswaram (for Kempegowda Championship), Gayatrinagar, Deepanjali, Tulasitota, Khadar Sharief Garden, Shivajinagar and Anekal. Training is also imparted both in traditional and modern Indian styles of wresting. T.R. Swami, Physical Education College, Bangalore University (national-level coach), R. Muni Reddy, Bangalore University Physical Education College, Ameer (Shivajinagar), Papaiah (Anekal), Ganesh (Basavanagudi), Kempaiah (Seshadripura), Ranganna (Gayatrinagar) and Kashmiri Mahaboob (Shivajinagar) are some experienced coaches in the district.

Kashmiri Mahaboob Dher, a veteran wrestler of Bangalore who participated in national level events, Kempanna (Chikka Garadi, Balepet), Devaraj (Kurubara Garadi, Balepet), Fayas, Bada Choti, Navab, Lahur, Chota Choti, Jamshed, Sardar,

Chota Fayaz, Ameer, Ganesh, Kempaiah, Kalale, Ganganna, Sheenappa and Papaiah are some of the State-level wrestlers from the district.

### **The Vyayamashalas**

The Vyayamashalas or Garadimanes have served as body-building centres. Gymnastics had a prominent place in our old education systems. The gymnastics then meant a wide range of physical activity including wrestling, boxing etc. But at present it mainly refers to body building, weight lifting and floor exercises. There are a good number of *garadimanes* both in city and rural parts of the district engaged in helping the youth to develop in them simple skills, fundamental movements, as well as complex skills like vaulting and tumbling etc., to improve their physical strength. From the pages of history we learn that Hyder Ali Khan during his youth had attained several gymnastic and warfare skills besides wrestling skill from Cottonpet Garadi through regular exercises.

Vyayamashalas are generally equipped with rings, a couple of dumb-bells, parallel bars, stall bars, iron shoes and medicine balls. Through the Department of Youth Services and Sports financial assistance is extended to some registered gymnasia of the district for purchasing equipments and for the construction of building. In the early decades of this century, pupils were trained in gymastic activities as a part of the curricula and such school had gymnasia attached to them. There were text books on gymnastics prepared on scientific lines in Kannada, 'Vyayama Deepika' being one such, dealing with the traditional and modern gymnastic feats, with instructive pictures. In order to rejuvenate the tempo and importance of this activity by providing suitable opportunities the Government and private agencies are striving. The best physique competitions are held every year, titles like Sri Olympic, Sri Karnataka, Yuvakarnataka etc., are conferred on the winning youth.

### **District Youth Services and Sports Office**

The District Youth Services and Sports Office for the district was constituted in 1986 *i.e.*, after the formation of Zilla Parishat with District Youth Services and Sports Officer as its head. Earlier, the activities of the office were under the composite Bangalore District. The District Youth Services and Sports Officer is assisted by one Coach and one Assistant Youth Services & Sports Officer (H.Q) and other staff. The DYSO has to act as the Secretary-cum-Treasurer of the District Youth Services and Sports Board formed in 1975. But the present Board has yet to be reconstituted for the district. The Deputy Commissioner is the Chairman of the Board who receives the grant from the department for the promotion of sports and allied activities. The Board provides financial assistance for various programmes and schemes like Youth Services programmes, C.D. Programmes, Youth and Yuvathi Clubs and Student Welfare activities etc. At present, the D.Y.S.O. is directly getting grants from the Department for the conduct of the above mentioned activities. D.Y.S.O. is assisted by Assistant Youth Service and Sports Officer who is stationed at taluk headquarters. There are two

AYSO's looking after three taluks, viz., Bangalore North, Bangalore South and Anekal. The AYSO's are required to organise youth of their respective taluks and to promote sports and cultural activities. They have to extend all necessary assistance to youth on sports clubs, besides conducting youth rallies, tournaments, community services and arranging coaching camps at taluk level, apart from assisting DYSO in the conduct of District Rallies, Competitions and tournaments. He has also to act as a liason officer between various developmental departments and Youth clubs.

The activities of this district office are to register youth and yuvathi clubs, hobby groups, sports clubs and gymnasias; to organise district and state level rallies, conduct of rural sports, Dasara sports, women's sports, coaching camps, seminars, Government servants' sports etc., both at the taluk and district levels. This office is also conducting programmes in socio-economic and project activities for the benefit of the youth. It also extends its assistance and co-ordination in organising National and State level tournaments. It has organised adventure sports of Wind Surfing Training Programme for the youths and yuvathis of the district and 20 yukaks-yuvathis have been trained under the technical guidance of the Sailing Club of Bangalore of the Hesaraghatta lake in June 1989 besides organising the Rock Climbing Expedition at Ramanagaram by the B.M.S. College of Engineering. The National College of Mountaineering organised the environmental awareness programmes for the youths. During 1988-89 this office has conducted State level rural sports in which 52 participated from the district and two participants have been selected for national level sport competition.

Upto the end 1988-89, there are 625 registered Yuvak and Yuvathi clubs functioning in the district of which 118 clubs are not active. The following table gives the taluk-wise break-up of the clubs.

#### List of Youth Clubs in Bangalore Urban District.

Name of the taluk	Youth Club	Yuva thi club	Gymnasium club	Cultural club	Hobby group	Sports Club	Total
Bangalore City	200	21	9	20	46	43	339
Bangalore South	87	10	3	12	10	16	138
Bangalore North	60	6	4	10	7	10	97
Anekal	33	6	-	5	3	4	51
Total	380	43	16	47	66	73	625

### **Jayaprakash Narayan National Youth Centre**

The Jayaprakash Narayan National Youth Centre-Vidyanagar (Bangalore North tq.) was established in December 1983 with a view to provide facilities to organise the youth of the country and involve them in social and national causes. This centre campus was initially a military campus, during the Second World War and later, the same was transferred to the Department of Public Instructions. During December 1983, it was transferred again, to the Directorate of Youth Services and Sports. This campus is spread over an area of 85 acres with 88 dilapidated building units and nearly 50 of these units have been improved by the Department.

The centre has a dormitory accommodation for more than 1,000 youths and on development tent basis more than 2,000 people can be provided accommodation facility for organising discussions, meetings, conferences and sports activities. It is an ideal site with provision of office facilities. As a national camp, it is known to almost all the Nehru Yuva Kendras, youth organisations and Youth Departments throughout the country. At this campus thousands of youth are being trained in leadership programmes, social service programmes, Shramadan camps, National Service scheme special camps and other camps organised by the voluntary organisations regularly.

### **Stadia and Playgrounds**

The district has the privilege of having some noted modern stadia viz., Kanthirava Stadium, Corporation Stadium (Jayanagar), Y.M.C.A. ground, Corporation Stadium, Austin Town, Corporation Stadium, Malleshwaram and Kohinoor Corporation Stadium. Besides Sullivan Police Stadium for Hockey, Football Stadium, Chinnaswamy Cricket Stadium, Hockey Stadium (Vasanthanagar), Golf Ground, Karnataka Tennis Stadium (Cubbon Park); and for Indoor games K.G.S. Club for Shuttle Cock and Table Tennis, Youth Centre for Shuttle Cock, Table Tennis and Judo and Prakash Padukone Court (Malleshwaram) for Shuttle Cock and Table Tennis. There are also 115 minor play fields. There are four Corporation standard swimming pools with 50 mtr length and eight lane at Ulsoor, Sadashivanagar, Jayanagar and Basavanagudi areas. Besides four mini swimming pools with 25-33 mtr. length viz., City Swimming Pool (Kempegowda Nagar), Corporation Swimming Pool near Corporation Office, Corporation Swimming Pool (Mahalakshmi layout) and Swastik City Corporation Swimming Pool.

There are two sports hostels located in Kanthirava Stadium, Bangalore, managed by the Department of Youth Services and Sports. One is under the State Government and the other managed by the Sports Authority of India (S.A.I). The Netaji Subash National Institute of Sports, South Centre, was started in the year 1974-75 which later became a part of Sports Authority of India which trains athletes in sports and games. There is a Regional coaching centre also located in the same place headed by a Director. The South Centre Administrative Block of S.A.I. is

located at Jnana Bharathi Campus and is headed by a Regional Director. There is also a well-equipped stadium for field and track events adjoining this unit.

### Sports Associations

In the early part of this century only schools and colleges were to participate in popular games and tournaments like foot ball, cricket, volley ball etc. The number of associations, clubs for sports and games was insignificant. The much needed personal attention and coaching was almost neglected. But from 1930's onwards, some State and district level associations came to be formed in certain games like cricket, foot-ball, weight lifting, rifle shooting etc. This mark of progress in the promotion of sports activity is mainly due to the tireless efforts of sport-loving people like K.A. Nettekallappa, A.R. Chikkappaiah, P.S. Joseph and several others. Several sports stadia came up in Bangalore Viz., Sri Kanthirava Stadium and the stadia for cricket and foot ball and ground for tennis besides some swimming pools, some run by the City Corporation. After the merger of the State Sport Council (formed in 1957) with the Department of Youth Services and Sports in 1980, these associations enjoyed the support of this Department which has many more schemes aimed at assisting and encouraging the associations, and the sports activity at large. The State-level associations for sports organise coaching camps, conduct State, national and inter-national level competitions and test matches in their respective games and assist their member clubs also to conduct and organise sports and games competitions or tournaments.

Information received from some notable associations are as follows:

*Karnataka Olympic Association:* The Karnataka Olympic Association was formed in Bangalore in 1958 with the objectives of organising State-level olympic game tournament, to foster olympic movement, to develop Amateur Sports in Karnataka and to represent the State in national games. The Association is affiliated to the Indian Olympic Association. Since 1977, the Association is conducting State Mini-Olympic games for children below 14 years. It awards rolling trophies for the winners in both the State Olympic and Mini-Olympic games. It conducted State Olympic Games in 1982 and in 1985 besides conducting the 22nd National Games and 15th inter-State Athletic meet at Bangalore in 1966. The Association has the honour of its General Secretary G. Somashekharappa being appointed as the Chief-de-mission of the Indian contingent participating in pre-olympic games held in Moscow in 1979. Under the patronage of the association the sport activities of the State has received a great boost. It has 20 State level and three district level associations for various games and athletics, affiliated to it, viz, the Karnataka State Level associations for disciplines like Basket Ball, Ball Badminton, Badminton, Gymnasts, Judo, Soft Ball, Swimming, Weight Lifting, Volley ball, Yoga and Womens Hockey and State level Amateur associations like Athletics, Archery, Boxing, Cycling, Hand-ball, Kabaddi, Kho-kho and wrestling. (The District Olympic Associations are at Belgaum, Shimoga and Chitradurga districts).

*Karnataka State Cricket Association:* The Karnataka State Cricket Association or the erstwhile Mysore State Cricket Association came to be formed in 1934 as an autonomous registered body in Bangalore. In the beginning it functioned in the Central College Old Boys Association premises. (The Central College Cricket Ground is quite famous). But later, in 1969, it was shifted to the present Cricket stadium. The Chinnaswamy Cricket Stadium is of international standards with a capacity of 50,000 spectators. It was built at a cost of about 3.5 crores with an area of 16.25 acres of land taken on lease for 99 years from the State Government. The Association has generated sufficient funds for staging international matches, tests and one-day internationals. Since 1974 the association has staged eight test matches and five one-day internationals. Besides, it has conducted Y.S.R. Memorial Tournament, Hindu trophy, M. Gopalaswamy Memorial Tournament, Inter-State High School Tournament for B.T. Ramaiah shield and S.A. Srinivasan Memorial Trophy (Zonal Tournaments). By rotation it also conducts All-India Schools Tournament for Cooch Bihar Trophy, Inter-Association tournament for P. Ramachandra Rao Memorial Trophy, C.K. Nayadu Trophy, Z.R. Irani Cup Tournament, Ranji Trophy Tournament (for national championship) Duleep Trophy, Vijaya Merchant Trophy, Vijaya Hazare trophy, Vizzy Trophy (For University Boys) and Prof. Deodhar Trophy. The Association has won the coveted Ranji Trophy thrice since its inception. The Association also conducts conditioning camps and benefit matches to help the State players. Scholarships to young and needy cricketers as incentive are provided by the Association. It has produced about 1/2 a dozen Test Umpires in the country. The Association has started a Club house during 1978 in order to extend the necessary recreation facilities like Canteen, for sports like Billiards, Tennis, Shuttle Badminton, cards, etc., a sports library, etc., for the benefit of the members and intends to add a swimming pool, gymnasium, health centre, Sports Complex and residential rooms. During 1984, the Association celebrated its Golden Jubilee. At present its membership strength is over 3,560.

*The Karnataka State Billiards Association:* The Karnataka State Billiards Association was established in 1949 with an objective of promoting Billiards and Snooker in the State. It is affiliated to the Billiards and Snooker Federation of India, Calcutta. It has grown to heights with the untiring efforts of Mr. Channiyappan. It has the credit of conducting various prestigious tournaments including national championship. Recently it organised and conducted the World Amateur Snookers Championship in 1987 in which 26 countries participated. The Association has a building of its own built at a cost of Rs. 12 lakhs. Some of its members are of national and international fame having participated in world events. Arvind Savur and Jayaram M.G. are participants of International events and Duncan Mackenze, B.V. Shrinivas Murthy, Ishaq Sait, Anees Azeez, Nikhil, Krishnamurthy, Zafar Khader, Amar G. Chawda, M.C. Venkatesh, Ananda Ranga Moola, Nadeem Azeez and K. Sridhar are some national players. In Aug 1989, it also organised the first national championship for women in both billiards and snooker.

*Karnataka Yoga Association:* The Karnataka Yoga Association was founded in June 1975 under the presidentship of late Jeenabhai Davidoss. Being a

recognised body it works under the Yoga Federation of India. About 100 Yoga clubs/Institutes are affiliated to the Association from different parts of the State. It aims at bringing about awareness of Yoga among the school-going children and public. The Association is bringing out useful literature on Yoga and organises seminars, workshops and demonstrations etc. for popularising Yoga among the general public. It conducts State and National level Yogasana Competitions since 1977. To encourage the activity three rolling trophies for competition for different age groups, one each for men, women and overall championship are offered. State-level competitions are also conducted at Primary, High School and College levels. The fifth national-level Yoga competition was held in Bangalore at Sir Puttanna Chetty Town Hall and patrons of Yoga have donated five ever-rolling shields to the Yoga Federation of India in connection with the conduct of National Championships. It has also constituted a ladies wing under the Chairmanship of Shakuntala Bai Maney to popularise Yoga among women.

*Lawn Tennis Association:* The Lawn Tennis Association was formed in 1940, B. Srinivasa Iyengar a renowned Football umpire being its first secretary. The Association organises State, National and International level competitions, viz., South India Championship in 1959 and 1965, all-India hard court championship (1967), Asian Championship (1968), Devis Cup tie between India and Australia (1970 and 72) and the Grand Prix (1976) are some prominent competitions. A trophy by the initiative of the association has been presented by the Government of Karnataka for all-India Ladies Tennis Tournament conducted annually by different State Associations on rotation basis. It has about 40 affiliated clubs. The Association owns a tennis court with a permanent stadium supposed to be one of the best stadia in the country. Following are some of the important Associations engaged in the promotion of Sports functioning from Bangalore; some of them are also affiliated to the Karnataka Olympic Association, Bangalore: The Karnataka Amateur Athletic Association, The Karnataka Amateur Archery Association, The Karnataka Amateur Body-builders' Association, The Karnataka Badminton (Shuttle) Association, The Karnataka Ball Badminton Association. The Karnataka State Basketball Association, The Karnataka State Bridge Association, The Karnataka Amateur Boxing Association, The National Association for the Blind, The Karnataka State Carrom Association, The Karnataka Amateur Cycling Association, Karnataka Ladies Cricket Association, Karnataka Chess Association, The Association of the Deaf, Karnataka Women's Football Association, Karnataka State Football Association, Karnataka State Gymnastic Association, Karnataka State Women's Hockey Association, Karnataka State Hockey Association, Karnataka Amateur Handball Association, Karnataka Judo Association, Karnataka Karate Association, Karnataka State Kho Kho Association, Karnataka Rajya Amateur Kabaddi Association, Karnataka Mountaineering Council, National Society for Equal Opportunities for the Handicapped, Karnataka Roller Skating Association, Karnataka State Rifle Association, Softball Association of Karnataka,

Karnataka Shootingball Association, Karnataka State Swimming Association, Karnataka Table Tennis Association, Karnataka Tennikoit Association, Karnataka Throwball Association, Karnataka Volleyball Association, Karnataka Veterans Athletic Association, Karnataka Wrestling Association, Karnataka Weight Lifters Association, Karnataka Tug-of-war Association, Karnataka Tae Kwon Do Association, Karnataka State Baseball Association, Karnataka Mallakhamb Association.

### **Rural pastime**

Cultural and entertaining programmes based on folk art and sports, on various occasions relieve the monotony of the common people. The folk arts developed indigenously with religious and social backgrounds besides traditional games have been received with enthusiasm by the people. The local leaders, members of the clubs and associations and some times government agencies take the responsibility of arranging the colourful and recreative cultural and art events during fairs and festivals. The rural folk spend their leisure witnessing these cultural shows. Nandihwaja Kunita, Lambani Kunita, Karagada Kunita, Dollukunita, Kamsale, Keelukudure, Kolata etc. are some interesting folk group dances that exhibit our rich cultural heritage. The Bhagavantike Mela, Pandari Bhajane, Yakshagana, Bayalata, mythological plays, Harikathe etc, are some shows based on religion. Hulivesha, Babayyana Meravanige, Khawwali, etc. are some eye catching programmes of Muslim community. Kattivarase, Donnevarase, cock fight, cattle race, physical feats, Dombarata and wrestling are some sport events played with competitive spirit. Snake charming, Budubudike, Veergase, Sutragombe, Togonalugombe, film shows, dramas, classical dances and magic shows are some exhilarating group performances.

The urban people spend their leisure visiting parties, receptions, theatres, exhibitions, clubs and attending religious discourses, political gatherings, libraries etc. The city youth are engaged in indoor games like chess, carrom, video-games, badminton etc., Old and orthodox people spend their evening hours visiting temples, parties and attending Harikathas, Purana recitations, classical music, religious discourses etc., Of late Television, radio and record players have become the common entertainers.

### **Recreation clubs**

In order to provide the much needed facilities for the activities of social, cultural and recreational value a good number of recreation clubs including the organisations like Rotary, Rotaracts, Junior Chamber, Inner Wheel Lion etc. of an international origin are functioning in the district, mostly concentrated in the City and mofussil urban areas. These clubs are constituted with a motto of social service and are taking great strides to promote sports, games and folk arts and are also



encouraging the talented artists and sports men/women. Most of the associations are formed by officers and industrial workers. Employees of banks, LIC, KSRTC and KEB, etc. have their own active recreation associations. Some of these are conducting State and National level tournaments in particular games and athletics. There are some women's associations engaged in the promotion of sports and culture and providing recreation to their members. The Government agencies like the Youth Services and Sports Department are also conducting Yuvamelas, Youth Festivals, folk art competitions apart from organising sports meets and tournaments. Salient features of some major recreational clubs are given below. However this coverage is not exhaustive by itself.

*Bangalore Club:* The Bangalore Club, one of the oldest clubs in the country, was established in 1868 (or 1863?). At the beginning it was a Service men's clubs for the exclusive use of British troops. Till 1942 the membership was restricted the Service personnel. At present the Club has 2,549 permanent members and 644 members belonging to other categories. The club has a beautiful building of distinctive architecture. The facilities provided by the club are a swimming pool, tennis and badminton court, billiard tables and squash court, library etc. For the promotion of sports, regular tournaments have been conducted by the Club authorities and sports nite are organised. Its lady members Usha Rao has stood first at the first National Ladies Billiards Championship held in 1989.

*The Bowring Institute:* The Bowring Institute was first started as the Literary and Scientific Institute 1886 and in 1888 it was renamed after former Commissioner Bowring. It has over 2,000 membership strength from all walks of life. It has provided facilities for games like Tennis, Badminton, Table-Tennis, Billiards, cards etc. Exhibition of films, conduct of fun fairs, dramas and other entertaining programmes even for children also are arranged by the club authorities. It is linked with 26 clubs in different parts of the country.

*Bangalore City Institute:* The Bangalore City Institute was established in 1905 with the objective of promotion of sports and to inculcate general knowledge among its members. The members can play games like cards, tennis, table-tennis, billiards, snooker, badminton etc. It organises tournaments in shuttle and conduct State and National festivals. During 1988-89 it had a membership strength of 950. It has a library and reading room.

*Century Club:* The Century Club was founded by the encouragement provided by Sir M. Vishweshwaraiah in 1917, and started functioning under the patronage of Krishnaraja Wodeyar. Its main objectives are providing recreation, promotion of sports and social well being. Initially the mebership was restricted to 100 (hence the name century) but now it has crossed 2,300 mark. Facilities for tennis, cards, billiards, badminton and film exhibition are provided to its members. The equipments like merry-go-round, the slide wings etc., are provided for the use of children.

*Secretariat Club:* The Secretariat Club was established in 1905, presently housed in an impressive building. It aims to provide various facilities for the improvement of literary, cultural intellectual, physical and social wellbeing of its members. It has an auditorium, library, reading room, gymnasium, flood-lit tennis court etc. The facilities for the games like shuttle, ball badminton, billiards, table-tennis, cerrom, bridge, volley-ball, Yoga etc., are provided by the Club. The club conducted the 14th all-India Civil Services, Tennis Tournament on behalf of State Government in 1975, besides participating in many tournaments. It organised drama festivals in 1974 and 1981 and all-India Drama Competition 1978. Its dramatic section is quite active from the 1920s. The Club has a study circle. Periodical tours to places of interest in and outside the State are organised by the club for its members. Film shows, lectures and entertaining programmes are also regularly arranged by the Club. At present the Club has a membership strength of 1,115 which includes 900 permanent members.

*Bangalore Turf Club:* The Bangalore Turf Club was initially formed in 1920 as Bangalore Race Club and then changed to Bangalore Race Club Limited. Afterwards, in 1962 its name was again changed as BTC. At the beginning, racing in Bangalore were controlled by Royal Calcutta Turf Club till 1953 and then onwards it came under the authority of South India Turf Club. In 1966 BTC became the independent authority. Being one among the five racing centres, BTC has a unique status in the cause of promotion of racing. The Club provides all the modern facilities such as photo finish (1962), starting stalls (1965), low level stables (1971), equine exercise pool (1975), display of track numbers, closed T.V. Circuit etc. and also has a printing section and veterinary hospital. The Club conducts horse racing in the seasons viz., summer and winter. During the summer meets, it attracts the best unique stock and classic races like Bangalore Derby, Fillis Trial Stakes and Colts Trial Stakes are held besides the prestigious races like Maharaja Cup, Governor's Cup etc. Races for Indian Turf Invitation Cup, Stayer's Cup and Sprinter's cup are held once in five years. In 1968, the Club took over the control of the Kunigal Stud Farm which has produced many champion horses that have won classic races. The merit of Kunigal horses and their rating has reached a new high in the annals of horse breeding industry and has become the integral part of the BTC. During the 1988-89, the total number of races was 410 as against 426 in 1987-88. The average attendance and horses participating in these two years respectively was 15,760 persons 1,188 as against 14,571 persons 1,379 horses. As on 1st June 1989 four stallions and 83 mares belong to the club. The club's annual income is Rs. 9,77,81,475 and the total revenue realised by State Government is Rs. 8,39,02,274 in the form of betting tax, totalizators' tax and entertainment tax etc. for the year 1988-89.

*The Bangalore Golf Club:* The Bangalore Golf Club, being the second oldest club affiliated to India Golf Union, was founded in 1876 and J.D. Gordon (later Commissioner) was its first Captain. The Club has over 1,500 members. The Golf course spread over a plot of 65 acres attracted a group of British army officers

and civil servants who obviously loved this royal and ancient game of golf. To start with, only a 12 hole course was designed and laid out and six of the holes were repeated to complete the round of 18 making it next only to the Madras Gymkhana Club in South India. V.P. Mahendra and Chowriyappa toiled hard to turn the course into green and providing the other facilities like building, water etc. During the Captaincy of S.M. Patil the construction of Centenary building was begun and the first Centenary Tournament was conducted. In 1978 Bangalore Golf Club vs Madras Gymkhana Club Inter-Club trophy was instituted and next in the chronological order are Visitor's Cup (1898), the Pioneer Cup (1924), Sundermurtthy Cup (1936), Devaraj Urs Cup (1940), Vijaya Victory Vase (1942), Kirloskar Memorial (1944), Independence Shield for a par competition over 18 holes (1947), M.P. Davis Gold Cup (1973), Centenary Cup (1976), C. Subramanyam Cup (1973), Kirloskar Memorial (1973), S.V. Subramanian Cup (1973) etc. Some eminent golfers of the Club are B.B. Chandar, V.M. Ghatge, A.A. Narayanan, Dr. H.G.V. Reddy, Dr. S.M. Patil, Somappa, M.P. Davis, D. Kumar, Siddanna, D.G. Mishra, Mahendra, A. Chowriyappa, Ravi Kirloskar, B.K. Gajaraj etc. The club conducts coaching camps, for the promising young golfers. It conducts competitions for amateurs, professionals and also for the various camps like the youngsters cup.

Some other notable clubs of the city are: The Press Club Tennis Club, Maleshwara Club, Cosomopolitan Club (Jayanagar) Basavanagudi Club and Vijayanagar Officers Club, besides various employees' clubs of Industrial units, Banks, Government offices, Boards and Corporations.

### Other recreations

Festivals of music, dance, drama, film shows etc. are organised in the city annually by the private agencies and different academies/corporations/government institutions to encourage the artists besides national festivals like Independence day, Childrens day, Gandhi Jayanti, Republic day and Rajyotsva day for providing mass entertainment. During Dasara and Kannada Rajyotsava celebrations people have a rich cultural feast offered by the various cultural associations. Crowded programmes for many days comprising of performances like orchestra, drama, Gamaka, Bharata Vachana, philosophical discourses, Harikatha, *bhajans* etc., are also arranged on the occasions of Dasara, Ramanavami, Basava Jayanthi, Raghavendra Aradhana, Hanuma Jayanthi, Shankara Jayanthi, Shivaratri and Ganesha Chaturthi, etc. Many associations of professional and amateur dramatists conduct competitions of State and all-India level to encourage hidden talents. Town Hall, Ravindra Kalakshetra, Gayana Samaja and Chowdaiah Memorial Hall have become ideal venues for such programmes. Display of paintings at Venkatappa Art Gallery and other private galleries is a frequent feature in the city. *Jatras*, car festivals, Karaga etc. provide diverse amusements to the public.

The exhibitions arranged by industrial, agricultural, horticultural, handicraft, literary and cultural institutions etc. during special occasions are highly informative, at times accompanied by programmes of music, dance etc. The city has many

gardens like Lalbagh, Cubbon Park, Bashyam Park etc. which offer opportunities to people to spend joyful hours amidst greenery. For physical, mental and recreational needs of children, the Department of Woman and Child Welfare has created Jawhar Bal Bhavan at the Cubbon Park. During the Rajyotsava, Republic and the Independence day long processions are taken out including tableaux and stills depicting the historical incidents, and those displaying social and political problems.

Of late stalls of video games, circulating libraries of books, audio and video cassetts are found in the urban areas. Cinema theatres, radio, cassette recorder and television have become new means of entertainment in the recent decades.

### **Eminent sportsmen**

The district has to its credit many athletes/players who have national and international fame by virtue of their merited performances in various track and field events. The list of the names of such sportsmen/women along with their representation and other details in various events are given below. However the list is not exhaustive and does not include all the players of repute. It is only an attempt to mark the place of the district in the sportsworld.

Balaji K.M. (Volley ball)-represented India against Russia in 1965 and Paris in 1971; G.R. Vishwanath (Cricket)-Padmashree awardee 1971; Chandrashekhar B.S. (Cricket)-a world class googly bowler, the only Karnataka Player played for World XI, and Arjuna and Padmashree awardee of 1972; Kirmani, S.M.H. (Cricket)-a world class wicket keeper, a good batsman, Arjuna awardee 1982; Prasanna, E.A.S. (Cricket)-World class off-spinner, Arjuna awardee of 1968 and Padmashree 1970. Roger Binny and Brijesh Patel (Cricket)-captains of Karnataka team and world class players; Rajagopals, M. (Hockey),-represented India in 1952 Olympics of Helsinki; Saikumar (Table tennis)-represented India for World Tournament of Munich, National Championship in 1971, Prakash Padukone (Shuttle)-winner of Danish, Swedish and all England Singles Championship, gold medalist in Commonwealth Games of 1978 in London, Master Championship in 1979 in London, World Cup winner (1981) in Malaysia, Arjuna awardee of 1973; Anumainayagam (foot-ball)-participated in Asian Olympics held at Jakarta 1961; Syed Altaf Ahmed (Foot ball)-represented India in V and VI Asian Games held in Bangalore, played for Asian Cup in 1967 and in All Star Asian Soccer team in Malaysia; K.S. Jagadeesh (weight lifting)- Jr. National Champion (1983) in 60 kg class and 7 times State Champion; Thimmappa Alva and B.N. Gopinath (Weight Lifting)- National level Championship (1987); R.M. Gajanana, Krishna Rao, Prakash Kumar (Best Physique)-all national champions and medal winners (1984); R.M. Gajanana, Prakash Kumar (power lifting)-represented India in World Championship 1979 and 1984; Gopalappa P. (Kabaddi)-Captain of Indian Kabaddi team that toured in Japan, Bangkok, Hongkong, Malaysia and Manila in 1981; Shuresh R., Ranganath B.S., Basavaraj R., Balaji C.V., Shrinivas, Madhusudan, Vijayakumar K.N., Somashekhar A.S. and Ramesh D. (all Volley Ball)- winners of IV National

mini volley ball championship held at Kottayam in 1981; Krishnan B., Satyan B.K., Viswanath A.S., Mitra R.C., Iyengar S.K. and Ningaiah (Bridge),- winners of Gurudatta Trophy of National Inter-State Championship at Indore in 1981; Venkatesh T., Lavaraju T., Dinesh Baliga, Krishnan Kutty and Kar Ananth (Mountaineering) successful climbers of Mount Kohali in Himalaya in 1981; Ravindranath B.Naik (Karate)-first place in below black belt of the 5th National Karate Championship held at Madras (1981); V. Subramanya, V.M. Muddaiah, P.E. Patil, M. Suryanarayana, B.C. Alva, T.L. Adishesha, Kasturirangan, Erepli, Carlton Saldanha, Sadanand Viswanatha, Raghuram Bhat, Abhiram, J., Sudhakar Rao, Jaya Prakash (all Cricket)-played for Karnataka in the National Cricket Tournaments like Ranji trophy and Duleep trophy etc; P. Ranganath (Diving)-I place in nationals held at Bangalore 1989; Manu V. Chakravarthy (Swimming)-represented the State four times in Sub Junior and Junior Nationals from 1985-89; Rakshit N. Jagadale (Swimming)-participated in VI Sub Jr. National aquatic Championship and had been selected for the Asian age group Swimming Championship to be held in Tokyo (Japan); B. Ramaiah (Swimming)-first place in 16th Indian National Aquatic Championship conducted by the Swimming Federation of India at Ludhiana 1989; Anand Shetty, Arjun Devaiah, Damodar Gowda, Satyanarayan, Kenneth Powell, Sundarraj Shetty (Athletic senior)- represented India in Asian games 1982 and 1986 in 100 M, 200M and 1500 M group; Amrith K. Raj, Farah Mahmood, Philip Anthony and Leonel Johns (all athletic junior)-represented India in Asian games; S.D. Eashan (shot-put)-first place in Indian Open Meet at Madras 1989; Baba Shetty (Decathlon)-first Place in India at Madras Open Meet 1989; Sunil Kumar Shetty (Javelin)-represented India in Asian games.

The women of the district have also projected their eminence in the field of sport activity. B.N. Meera (ball badminton)- represented Karnataka seven times since 1977, winner of Senior National Championship held at Coimbatore in 1981; winner of Star of India award in 1977, 78 and 79; Jayamma S. (Ball badminton)-represented State team from 1964-75, Star of India, winner of Arjuna award of 1973; Irene Saldanha (Arthletics)-represented India in Asian Games 1982 and 1986; Bhanumathi Mendon (power lifting)-represented India in world championship; Usha Sunder Raj (Table Tennis)-State champion from 1955 to 1977, stood second at national level, led Indian team at many world meets and winner of Arjuna Award(1966); Saraswathi A. Rao (Table Tennis)-represented India in the Second Asian T.T. Championship in Yokohama, Japan (1974) and was a member of Indian team for U.S. Open T.T. Championship held in Oklohama USA and the invitation tournament in Canada; Sheela Gayathri (Karate)-Black belt awardee (1980) IV world Karate Championship; Anjana Gupta (Karate)-first place in below black belt in 5th National Karate Championship at Madras in 1981; Jugta Kahaya (cycling) first place in Jr. Nationals held at Hyderabad 1981; Kirana S.P., Roopa D.R., Kanchanamala S.S., Suma Mundhra, Padmaja, S. Padmavathamma, Sameena Khanum, Bharathi A., Vijayalakshmi, Edilburg D'Souza-(Hand ball Jr) Winners of V National Jr. Hand ball championship held at Imphal in 1981;

Vijayalakshmi, Susheela M., Geethadevi M.P., Beena A.K., Ahalya K., Nilofer Banu, Geetha Mishra, Muktha H.R., Kalpana B., Sunithamani D.V. (Throw ball Sr.)-Winners of the fourth Seniors Championship held at Rohtak, Haryana in 1981 and Uma D.B., Shaban M. Kabe, Nagaveni, Shailaja Rao, Veena Hebbar, K.M. Shameem, Fouzunnisa, Namratha, H.V. Padmavathamma M., Vidya Acharya (Throw ball)-winners of the Junior Championship 1981; Lakshmi Karant V. (Table-tennis) represented India at Khathmandu in pentangular T.T. Championship in 1981; Chaitra Gangadhar (Foot ball)-played in World Women's Football tournament at Taiwan in 1981 and also played for third and fourth Asian Cup in 1980-81; Shanaj Shacoor (Swimming)-represented India at Hongkong 1983 and Seoul (Korea) 1984, Asian group championship-established new Asian record in 20 OM breast-stroke; Loraine Varghese (Swimming)-National Champion for 4 consecutive years 1985-89, gold medalist in S.A.E. Games and Junior Asian Games 1988; Darshan R. Kumar, Jyotsna Krishnaswami, Ashima Shetty, Shravana Moola and Veena Narasimhan (all Swimming)-national champions and gold medalists in Junior and Sub-junior age groups; Mala N. Siddi (Atheletics)-first in 400 metres in Junior Nationals of Bangalore 1989; Poonam Singh (Athletics 1500 metres)-third place in Junior Nationals of Bangalore, 1989; Angel Mary (Athletics)-100 M Hurdles, Pentathlon represented India in Asian Games; Aswini Nachappa (Athletics 4x400 relay) represented India in 1988 Olympics, first in Nationals 200 meter; Reeth Abraham (Long Jump)-first place in Nationals at Madras 1988-89. Shanta Rangaswamy - Captain of national women's cricket team.